

The Weekly *Farbrenge*

MERKAZ ANASH
מרכז אנאש

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TOTALLY INVOLVED (II)

CONNECTED ABOVE

The chossid Reb Yankel Kaidaner related: "While traveling with the Mittlerer Rebbe on one of his journeys, we stopped over in a town called Krislavch. On our second night there, the Rebbe delivered an incredible *maamar*, the like of which none of the chassidim had ever heard. We *chazered* it and then went off to eat. After the meal, the Rebbe's *meshares* rushed over and told me that this would be a good opportunity to gaze at the Rebbe's face. Knowing how the Rebbe in his humility did not like this, I hesitated, but the *meshares* reassured me, "Don't worry: he won't even see you!"

"I followed the *meshares* to the Rebbe's room, and when he opened the door, I saw the Rebbe standing in the center of the room, motionless, his face flaming and his eyes wide open. Shocked, I jumped back, but the *meshares* grabbed my sleeve and said aloud, "You have nothing to fear: he is now in the *ruchniyus'dike* worlds and won't hear or see anything."

"How do you know?" I questioned, knowing him to be a simple man.

"This is not first time that I've seen him this way," he replied.

"I stood at the doorway, looking to make out any movement, but the Mittlerer Rebbe remained still, utterly unaware of the people walking about the house. I stood there from ten o'clock at night until three in the morning, when the *meshares* had the table set for the Rebbe to eat, as he had not eaten the entire day. A helper then approached the Rebbe with a *kvort* of water so that he could wash his hands, but the Rebbe did not move. The *meshares* tugged the Rebbe's sleeve and asked him to wash, but the Rebbe turned away and walked to a wall, standing immobile as before. At that point, since I could no longer see his face, I left for the night.

"The following day, the *meshares* told me that the Rebbe had continued to stand that way until four o'clock, and then, visibly filled with *simcha*, had sat down at the table of his own accord. The Rebbe later revealed that during the previous day's *maamar*, his father, the Alter Rebbe, had come to him, together with the Baal Shem Tov and the Maggid, and they had praised the *maamar* tremendously. After he had delivered it, he had repeated it for the Alter Rebbe,

who revealed to him deep secrets of the Torah.

"This was what had occurred while he stood motionless the previous night, and this was the cause of his unusual *simcha*."

(סיפורים נוראים ע'ל ד)

CONSIDER

How does one become more interested in his learning than business?

Is engaging the world a good thing or not?

NOT EARTHBOUND

The Friediker Rebbe related: "In Vienna, my father and I stayed in adjacent rooms with an open door in between. It was around five o'clock in the afternoon when my father gave me a certain manuscript to copy while he sat down on the sofa. I approached him a number of times and saw that he was sitting motionless with his eyes open. He sat this way until 3:45 in the morning! He then woke up, so to speak, took out his watch and stared at it in utter disbelief, walked over to the window, and said, 'It seems as if it's already nightfall. Time to *daven Maariv!*' By responding to his questions about the time and the place, I revealed to him that almost the entire night had already passed. I even had to remind him which day we were in, as he was completely removed from this world..."

"The next day I found him writing a lofty concept in *Chassidus* in his notebook, which was apparently what he had been engrossed in the night before." This was perhaps the basis of *Hemshech Ayin-Beis*.

(רשימת היומן ע'ל רי, לקו"ש חכ"ז ע' 275)

Commenting on the above episode, the Rebbe said that it is possible, even in our times, for a person to reach some degree of *klos hanefesh*. When one delves deeply into something, he can reach a point at which he does not notice what is happening around him. The Rebbe then related the following:

Once the Mozhitzer Rebbe fell ill and traveled to Berlin to visit the doctors there. The doctors said that he was in need of an operation, but they were afraid that in his weak state he would not be able to handle the pain. Hearing this, the Mozhitzer Rebbe suggested that they allow him to sing a *niggun* and wait until he was fully absorbed in it, and then operate on him, for he would feel nothing. They did as he said, and everything went smoothly.

(לקו"ש חכ"ז ע' 275)

CONNECTED TO TORAH

The Rebbe would often say that every Yid can reach "*Toraso umnaso*" (his Torah is his occupation) by dedicating himself completely to learning during the times that he learns. On one occasion the Rebbe said that when one sees Torah as his *primary* occupation, even if the world "turns over" he will not stop his learning. Doing so makes the Yid into a "Beis Chabad," a permanent vessel for Torah.

On another occasion the Rebbe explained that by appreciating the value of Torah learning a person will become so attached to Torah that he will not even notice his surroundings. This is accomplished by contemplating how Torah learning is more precious than the the *Kohen Gadol* in the *Kodesh Hakodoshim* on *Yom Kippur*.

(לקו"ש כ"ה ע' 305, שיח"ו ק תש"מ ח"ב ע' 296)

Two chassidim once traveled to the city in order to purchase merchandise for their respective shops. Having arrived and having entered the store, one of them reached into his pocket to remove the list of merchandise for which he had come, but instead, he accidentally took out a *maamar Chassidus* and of course began to learn from it. The other chossid, having noticed that his friend was holding a *maamar*, came over, and he too was soon peering intently at the paper that his friend was holding.

So steeped were they in the *maamar* that they completely forgot where they were and that they had come to buy merchandise. They remained immersed in their learning until the storeowner wanted to close up and was forced to drag them outside, where they stood and continued learning the *maamar*.

(רשימות דברים ח"א ע' רלח)

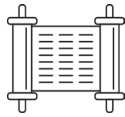
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MIHU YEHUDI

What are the halachic requirements for a non-Jew to convert?

When a ger enters the covenant with Hashem, he must follow the same process as the Bnei Yisroel did at Har Sinai, including: milah (for men), immersion in a mikva, and offering a korban olah. Today that we don't have a Beis Hamikdosh and cannot bring a korban, the geirus is complete without it. Yet, when Moshiach comes, the ger will bring a special korban for his geirus.

The essence of geirus is of course that the ger accepts to live as a Yid and observe the mitzvos (kabolos hamitzvos). Thus, before performing the process, he must learn relevant mitzvos and accept them all. If he accepts the mitzvos without properly knowing them, his geirus is nonetheless valid.

If a non-Jew goes through the technical steps of geirus but doesn't accept the mitzvos, the geirus doesn't begin. Even if the potential ger says that he accepts all mitzvos, but we have knowledge that he doesn't intend to observe them, his "acceptance" is meaningless, and his geirus is invalid.

In 5730 (1970), the government of Eretz Yisrael amended their Law of Return's definition of a Jew and omitted the requirement that conversion be according to halacha. In the years that followed, many non-Jews immigrated to Eretz Yisroel and "converted." To become citizens, they followed the geirus protocol despite having no intention of observing the Torah. Throughout the 'Mihu Yehudi' campaign, the Rebbe spoke passionately about this and emphasized that this was a farce and completely invalid.

If the ger accepts all mitzvos except one, his geirus is likewise invalid. In this case, some say that if he truly believes in that mitzva as well, and he only intends to transgress due to temptation, his geirus is still valid. However, others disagree and contend that acceptance of a mitzva with plans to transgress it isn't considered "accepting" at all and is meaningless. If he denies the existence of that mitzva or if he is not sincere about observing basic halachos (Shabbos, kashrus etc.), all agree that he cannot be accepted.

Once a ger genuinely and wholeheartedly accepted all mitzvos and was nisgayer according to halacha, then, if for whatever reason, he relaxes his observance, he remains a full-fledged yid and his geirus cannot be undone.

1. במבדור ט"ו ט"ו. כריתות ט"ז ע"א. רמב"ם הל' איסור פ"ג ה"א-ד. מילה - שמות י"ב מ"ח, טבילה - שם י"ט י', קרבן - שם כ"ד ה'. 2. רמב"ם שם ה"ה. ולהעיר שהש"ע משמט דין זה ובני"ד סי' רס"ח סי' א"א אינו מזכיר הקרבן. וראה לקו"ש חכ"ו ע' 153 ואילן. 3. רמב"ן יבמות מ"ה ע"ב ד"ה מי, תוס' שם ד"ה מי, רא"ש יבמות פ"ד סי' ל"א, מגיד משנה הל' איס"ב פי"ד ה"ו. 4. ראה רמב"ם הל' איס"ב פי"ד ה"ה-ו. שו"ע י"ד סי' רס"ח סי' ב'. וראה לקו"ש ח"ג ע' 29. 5. רמב"ם שם פ"ג ה' י"ז, שו"ת חלקת יעקב י"ד סי' ק"ג, שו"ת אג"מ י"ד ח"א סי' קנן. 6. שו"ע י"ד סי' רס"ח סי' ג', ט"ז סק"ט ש"ט שם סק"ט. 7. וראה שו"ת בית יצחק י"ד ח"ב סי' ק' אות ט' דלא אמרינן "דברים שבלב אינם דברים" כיון שבגירות העיקר הוא הקבלה שבלב ואם אין פיו וליבו שווים אין כאן גירות כלל. 8. ראה בארוכה שיחות של פורים ול"ג בעומר תש"ל, ועוד כהנה רבות בשיחות לאחריהם. 9. שו"ת איתנין ח"ג סי' כ"ו אות ד', וראה הערות הגר"ש אלישיב לברכות ל' ע"ב ד"ה באחרונים. 10. דבר אברהם ח"ג סי' כ"ח אות ג', וראה שם לענין אם קבלו גר כזה.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

Our Heroes



REB AVRAHAM BER YIRMIYA'S OF BABROISK

Reb Avraham Ber Yirmiya's was a chossid of the Tzemach Tzedek, the Rebbe Maharash and primarily the Rebbe Rashab. The Friediker Rebbe spent much time with him and writes very highly of him. He was a great maskil in Chassidus, a baki be'Shas, and fluent in Kabbala and Chakira. He was also a great ba'al midos tovos. Reb Avraham Ber earned his livelihood from bookkeeping.

Ber disappeared. He grew up a great maskil and a chossid. Here is an excerpt of the fascinating and moving recount of Reb Avraham Ber's impressions of his visit to Lubavitch as a child:

"... 'Remember well,' my father tells me, 'the bracha that the Rebbe gave you. Im Yirtzeh Hashem, when we come home you will tell your mother everything in detail.' I did not get a chance to prove to my father and show him that I remembered the Rebbe's words, for at that moment Reb Zalman Yaakov Esther- Dishe's came to my father and took him to the table to partake in the mashke and cookies that were brought.

"My father handed me a cookie as well. I loudly made a bracha 'borei minei mezonos', and my father and those who stood nearby answered 'amen'. Reb Aba Dovid the Chazan and Reb Boruch Shimon the Bookbinder praised my father for bringing me to Lubavitch. "You are very wise," Abba Dovid the Chazan said to my father, "for taking your Avraham Berel to Lubavitch. In this day and age, one has to train the children in Chassidus from the day they stand on their feet."

"In my opinion," added Reb Boruch Shimon, "the wisdom is more with her than with him (referring to my mother). She is truly wise. She brings in guests and she is a Chassidishe women."

(התמים כרך א' ע' 214)

A Moment with The Rebbe



GOOD TO BE AFRAID

While still a student in seminary, Esther Chitrik, today Mrs. Esther Piekarsky of Tel Aviv, began leading a group of twelfth-grade students in their studies at the Beis Rivka High School in Kfar Chabad.

and passed it in between his fingers, back and forth, several times, reading it in depth.

Finally, the Rebbe said, "It's good that you are afraid!"

The physical as well as spiritual responsibly laid heavily on her. When she went in for a Yechidus, in Tishrei 5734, she put her worries down in writing and handed her note to the Rebbe.

"Being apprehensive," explained the Rebbe, "shows that you are acutely aware of the deep responsibility with caring for youth in general, and for Hashem's children in particular."

The Rebbe affixed his glasses, took the note

(Hiskashrus Issue 604)

Dedicate an issue of The Weekly Farbrenge in honor of a simcha or yahrtzeit

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