



Mementa

*In honor of the
wedding of
Levi and Charvi
Simpson*

Tuesday, 30th of Menachem Av, 5771



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❧ Preface ❧

We are thankful and humbled to G-d Almighty for all the goodness which he has bestowed upon us, and for the great kindness with which he has granted us, with the marriage of our dear children **Levi Ytzchok** and **Pesha Chava Simpson**.

We are deeply grateful to all of our family and friends who have made the effort to come and participate in this wedding celebration, and to shower the new couple with blessings of Mazel Tov and for an everlasting edifice in a physical and spiritual manner.

In appreciation to all those who have taken part in our celebration, we would like to present you with this *Teshura*. A *Teshura* is a memento, customary to be handed out by a wedding celebration in honor of the Groom and Bride. This custom is based on the act of the previous Lubavitcher Rebbe who handed out *Teshuros* to all the participants at the wedding celebration of the Rebbe. This Memento is a compilation of a number of interesting and significant letters and replies by the Rebbe. All letters presented here are published for the first time; many of them are brought in the original text of the Rebbe's holy handwriting.

A special thanks is given to the grandfather of the Groom, Rabbi Sholom M. Simpson, the Rebbe's personal secretary, whom the Rebbe has entrusted with his personal archives consisting of thousands of letters that the Rebbe has sent out throughout the years. Rabbi Simpson has kindly released these letters in honor of the occasion.

May G-d bless you and your family amongst *Klal Yisreal* with an abundance of blessings and most importantly, with the final blessing that we should merit to continue from this celebration on to the ultimate redemption – the coming of Moshiach speedily in our days!

Parents of the groom

Rabbi Avrohom & Tzipora Simpson

Parents of the bride

Rabbi Yisrael & Chana Alta Mangel

Main emphasis of a wedding

By the Grace of G-d
16th of Teveth, 5715
Brooklyn, N.Y.

Blessing and Greeting:

This is in reply to your letter of January 5, in which you ask my advice concerning the frictions that arose with regard to the marriage celebration, planned in March. Let me at once rectify your error in evaluating the situation, which I ascribe to the fact that you are personally involved right in the midst of it, for it is difficult under such circumstances to evaluate a situation more calmly and objectively, as the person who views it from a distance. The error consists in overlooking the fact that the marriage ushers in a new life for the young couple and lays the foundations for the happiness of the entire future life, while the external aspects of the celebration connected with the hall, band, or dancing and the like, are matters of a few hours' duration and of no lasting consequence, thus entirely disproportionate to the real important things which are fundamental.

Needless to say, the most insignificant thing can be blown up to assume tremendous proportions, as people sometimes make a mountain out of a molehill, with the result that it causes anxiety and heartache as if the thing was really significant. But the fact is that what appears to you as a problem of great consequence is in reality nothing that can have any bearing on the future if approached correctly.

As to the question, who is right and who has to give in, I trust that you can answer it yourself even on a little reflection. Consider the issues: on the one hand you have the local convention to make the wedding festivities in a certain way, of which your family is in favor; if your Chasson will not conform, and will try to explain why, the explanation may not be accepted, and your family will feel hurt, for a time at any rate. On the other hand, he believes that if he did conform, he will offend the Almighty, going against His will. In addition to the fact that one is always dependent upon G-d's grace, this is something which is of fundamental importance, connected with the very foundations of the entire future. Even if there were only a remote chance or doubt as to its possible effects, it would be prudent to avoid it. Suppose a businessman is offered a transaction which has two possibilities: either to earn a penny, or to lose a million dollars. What a reasonable businessman would do in such a case is obvious. Yet here it is only a question of money, where the difference between a penny and a million can be measured. In your

case it is not a question of relative proportion, for the issues are: following an external convention, and thereby jeopardising the spiritual and material happiness of two young lives who are about to join their lives and fate and build a home together. The choice should not be difficult to make.

Whatever justification there may be for your chagrin at not having been told about it earlier, the set-up of your problem does not change thereby, inasmuch as your Chosson is not motivated by a personal whim, but something which he considers of fundamental importance, as many tens of thousands of other religious Jews do.

So much for the problem, as you describe it in your letter. Actually, there could probably be found a way of arranging the wedding less sumptuously, so that the absence of mixed dancing would not even be conspicuous. The saving of money in this way would undoubtedly come in useful for your personal needs and partly for Tzedoko, and everybody would be happy.

I trust it is unnecessary to refute your argument that there are many, among them such that call themselves 'rabbis', who do not object to, or participate in, mixed dancing. If it were a valid argument to do what others do, or even what the majority does, Jews who are, and always have been, in the minority would have long ago disappeared from the face of the earth, and even within our people, too, those strictly adhering to our Torah and Mitzvoth, Kashruth, etc., are unfortunately in the minority in recent times.

Let me conclude by reiterating what I told you when you were here. The preparations to the wedding and the wedding itself - this is the foundation of your future home among our people. As in any structure, the most important thing is the foundation, for all effort and money poured into a building, into the walls, decorations, interior and exterior, furniture, etc. would be to no avail if the foundations are not strong and lasting, and no chances, however remote, should be permitted to jeopardise the whole structure, especially as it can be so easily avoided.

I trust that you will find the suitable words to explain to your mother the true aspects of the situation, and that from now on there will be no more friction among all concerned, and that you will have only good news to write about.

With prayerful wishes that the wedding take place in a happy and auspicious hour, for a happy future materially and spiritually.

With blessing,

❧ No basis for anxiety ❧

By the Grace of G-d
26th of Teves, 5725
Brooklyn, N. Y.

Greeting and Blessing:

This is to acknowledge receipt of your letter with the enclosure, in which you write about your problem of acute anxiety, and ask my advice.

The best and most effective thing to do, in a situation such as yours, is to study thoroughly those sections and chapters in our sacred books where the matter of Divine Providence and Bitochon are discussed, such as Chovos Halvovos, Shaar Habitochon, and similar. It is well to keep in mind those chapters and verses in the Tehillim which speak of these subjects, as well as the Midrashim and interpretations of our Sages on them. These things should be studied with such depth that they should become a part of one's thinking. In this way there will be no room left for any kind of anxiety or worry, and as King David said in the Tehillim, "G-d is with me, I shall not fear. What can man do unto me!"

As you well know the matter of Hashgocho Protis is the basis of true monotheism, a concept which to us means not only that G-d is One, but that there is oneness in the whole of Nature. In other words the whole universe has one Supreme Being, Who not only is the Creator of everything, but also is the Master, continually supervising every detail of his handiwork. The corollary of this is that there cannot be a single point in the whole order of the world which is separated from the Supreme Being, or in any way not subject to His control. At the same time it is obvious that the Supreme Being is also the Essence of Perfection and Goodness. And although many things in the world seem imperfect, and require completion or perfection, there can be no doubt that there is a perfect order in the world, and even the lowest in the scale of Creation, namely the inanimate things, display wonderful perfection and symmetry, as can be seen from the atoms and molecules of inorganic matter. Hence, the conclusion must be that even those things which require completion, are also part of the perfect order, and necessary for the fulfillment of the good, as all this is explained at length in the teachings of Chassidus. It is explained there that in order for a man to attain perfection, it is necessary that he should also have the feeling that he is not only on the receiving end, but also a contributor, and

according to the expression of our Sages of blessed memory, "A partner in the Creation". This is why many things have been left in the world for him to improve and perfect.

I also want to make the further observation, and this is also essential, that there is really no basis for anxiety at any time, and as you yourself mentioned in your letter, that you find no reason for it. Even in such cases where you think you know the reason for your anxiety, the reason is undoubtedly imaginary, or at any rate, not the real cause. For the real cause is that one's daily life is not in complete harmony with the true essence of a Jew. In such a case it is impossible not to have an awkward feeling that things do not seem to fit somehow, and it is this disharmony which is at the bottom of the anxiety, and it is in proportion to the discrepancy between his way of life and his true natural self.

Everybody recognizes that anxiety has to do with the psyche. But in the case of a Jew, the so-called psyche is really the Neshama. Some Jews have a particularly sensitive soul, in which case the above mentioned disharmony would create a greater anxiety. In such a case even subtle and "minor" infractions of Didukei Mitzvoth would create anxiety. But even in the case of an ordinary soul of the average Jew, there must inevitably be created some anxiety if there is a failure to observe the fundamental Mitzvoth. It is very possible that the above may have a bearing on your situation. If this is so, then all that is necessary is to rectify matters, and bring the daily life and conduct into complete harmony with the essence of the soul, through strict adherence to the Torah and Mitzvoth. Then the symptoms will disappear of themselves.

It is necessary to mention also that in your case, where your position gives you a great deal of influence on your environment, your influence is an integral part of your harmonious life, and it is therefore essential that your influence, too, should be in harmony with the Torah and Mitzvoth in the fullest measure.

I suggest that you should also have the Mezuzoth of your home checked, as also your Tefillin, and before putting on your Tefillin every weekday morning, to put aside a small coin for Tzedoko.

Hoping to hear good news from you in regard to all the matters discussed above

With blessing

P.S. As for the question of seeing me personally in connection

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with this year's occurrence, the calendar of appointments is filled to capacity and for a long time in advance. But the important thing is that it is not at all necessary for you to take the trouble and time to see me personally, inasmuch as all I could tell you is what I wrote to you above.

How to receive G-ds blessing

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ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ.י.

By the Grace of G-d
4th of Cheshvan, 5747
Brooklyn, N. Y.

Greeting and Blessing:

This is to acknowledge receipt of your letter of Oct. 30th, with the enclosure.

As requested, I will remember you and your wife in prayer when visiting the holy resting place of my father-in-law, the Rebbe, of saintly memory.

There is surely no need to emphasize to you at length that all blessings come from HaShem, and the channel to receive them is through the everyday life and conduct in accordance with His Will. Therefore, every additional effort in matters of Torah and Mitzvoth, though a "must" for their own sake, widens these channels. And, of course, there is always room for advancement in all matters of goodness and holiness, Torah and Mitzvoth.

Receipt is enclosed for your Tzedoko, and may the Zechus of it stand you and yours in good stead for the fulfillment of your heart's desires for good in all the matters about which you wrote.

With blessing

M. Schneerson

The importance of a mechitza in a Shul

By the Grace of G-d
10th of Nissan, 5721
Brooklyn, N.Y.

Greeting and Blessing:

This is in reply to your letter and questions:

(1) Regarding the Mechitzah in the synagogue.

You mention several explanations which have been suggested to you, according to which the necessity for a Mechitzah would be qualified and limited to certain conditions only.

Let me preface my answer with a general observation about a misconception in this matter. It is a mistake to think that the Mechitzah is degrading to the honor or dignity of the Jewish woman. The best proof of this is that although the love of parents for their children is not only a very natural one, but has even been hallowed by the Torah, as we pray to G-d to show us the same fatherly feeling ("As a father has mercy on his children"), yet there is a Din in the Shulchan Aruch that it is forbidden to kiss one's children in Shul, and, moreover, even-not during the time of prayer. Not to mention the Din of the Torah to esteem and honor every human being created in the "image" of G-d. To think that there could be anything degrading in the Mechitzah is to betray complete ignorance not only of the significance of the Mechitzah but of the whole attitude and way of the Torah.

✓Brach Chain
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The inner and essential reason for the Mechitzah - since you insist on an explanation - is that the synagogue, and the time of prayer in general (even when recited at home), are not merely the place and time when a formal petition is offered to Him who is able to fulfill the petition; it is much more profound than that. It is the time and place when the person offering the prayer unites himself with Him to whom the prayer is offered, by means of the prayer. And as our Sages declare: Know before whom you stand: before the Supreme King of kings, the Holy One, blessed be He. "Know" (da), as the term daas is explained in the Tanya, in the sense of unity, as in "And Adam knew Eve." The union of two things can be complete only when there is not a third element involved, be it even a matter of holiness and the like.

From the above it follows that there certainly must be nothing to distract the attention and the kavonah, so as to permit the utmost

attunement of the heart and mind towards the attainment of the highest degree of unity with G-d.

From the above it also follows that the separation of the sexes by a Mechitzah has nothing to do with any particular condition or state in the women, as has been suggested to you.

It further follows also that the purpose of the Mechitzah is not just to set up a visible boundary for which a Mechitzah of several inches might do, but it must be one that completely hides the view, otherwise a Mechitzah does not accomplish ^{all} its purposes.*

Testing and
I have indicated above, though quite briefly, some of the basic facts about a Mechitzah and the essential explanation behind it in order to answer your questions and satisfy your curiosity. I must say, however, quite emphatically that the approach of measuring Torah and Mitzvoth by the yardstick of the limited and often fallacious human reason is totally wrong. The human intellect is a very unreliable gauge, and quite changeable from one extreme to the other. Even in the so-called exact sciences, the unreliability of human reason and deduction has been amply demonstrated, and what was one day considered as an "absolute" truth is the next ^{day} abrogated with equal certainty and absoluteness. Hence to presume to make conditions in regard to the eternal and G-d-given Torah and Mitzvoth is completely out of place.

Therefore, inasmuch as we have been instructed to have a Mechitzah in the house of prayer, it would violate even the common sense to present a petition to the Almighty in a manner which displeases Him, and to add insult to injury, to declare that "the reason I do not accept this regulation is because ~~in~~ my human intelligence suggests to act otherwise than is the will of the En Sof, yet, Please fulfil my request anyway!"

Much more should be said on this subject, but it is difficult to do so in a letter.

(2) You ask, How can one accept the Mishnah "All Israel have a portion in the world to come" and how, by the widest stretch of the imagination, can one believe that the worst "apikores" will have a share in the world to come?

The answer to your question may be found in various sources and is especially illuminated in the sources of Chasidus at length.

The belief of our Jewish people in true Monotheism is, of course, the very basis of our faith and way of life. This means not only that there is only One G-d and none other beside Him, but "nothing else beside Him" (ein od milvado). The whole Creation and all the worlds have no reality of their own, for there is only one Reality - G-d, inasmuch as a spark of G-dliness animates and keeps everything in

(Chalashic)
*) Some ^{Chalashic} responses re Mechitzah see 'G-d and I' p 28-60 (N.Y. 5714)

existence, as it is written, "By the word of G-d the heavens were created" etc. This "word" of G-d is the essence and reality of everything.

Jews), Thus, the individual you call "apikores" is also animated by the "word" of G-d, which is surely eternal, for that individual is also a part of Creation and is animated and sustained in the same way. Except that it was the will of the Creator that this individual *(as all* created by the word of G-d, should have complete freedom to choose good or bad, life or death, as it is written, "Behold, I place before you this day life and good, and death and evil" . The individual who misuses this gift of freedom and chooses evil, loses and forfeits that part of his G-d-given energy which went into the commission of the sin or omission of the Mitzvah, which, had he chosen otherwise, would have been imbued with an eternal quality. However, the very essence of his reality, that is, that which has been created and came into being by the word of G-d, cannot be destroyed, so long as it retains its essential character. It can only be soiled and stained by sin, G-d forbid.

But inasmuch as every individual Jew is a "whole world," as our Sages said, and, moreover, the whole universe was created for his sake, and as the Sages commented on the word "Breishis" - for the sake of Yisroel called "Reishis," the Jew who sinned must undergo various transformations and stages of purgatory to be cleansed of the impurities which had attached themselves to his soul, which is his essence, and which has a portion in the world to come because of its eternal quality.

This is also what our Sages ~~xx~~ meant when they succinctly said - as they often compress a far-reaching idea into a few concise words - by way of explanation immediately following the statement in the said Mishnah of Kol Yisroel: "For it is written, 'And Thy people are all righteous... a branch of My planting, the work of My hand to be glorified ~~(by them)~~.'" Because every Jew contains in him something which is like a branch of the Divine Tree and the work of G-d's own hands, it is eternal, and that is why "Every Jew has a portion in the world to come."

I trust that in harmony with your search for knowledge which you display in your letter, you have regular daily periods of study of the Torah and the Torah view, and that is the kind of study which leads to action and practice in the daily life, as our Sages emphasized that the essential thing is the deed.

The enclosed message ~~xxx~~ will surely be of interest to you.

Wishing you and your fellow students a kosher, happy and inspiring Pesach,

With blessing

By