

כ"ה

תשורה

ממחת הנישואין

זלמן שמעון הלוי ורבקה לענט

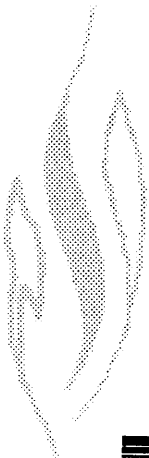
Wedding Celebration of

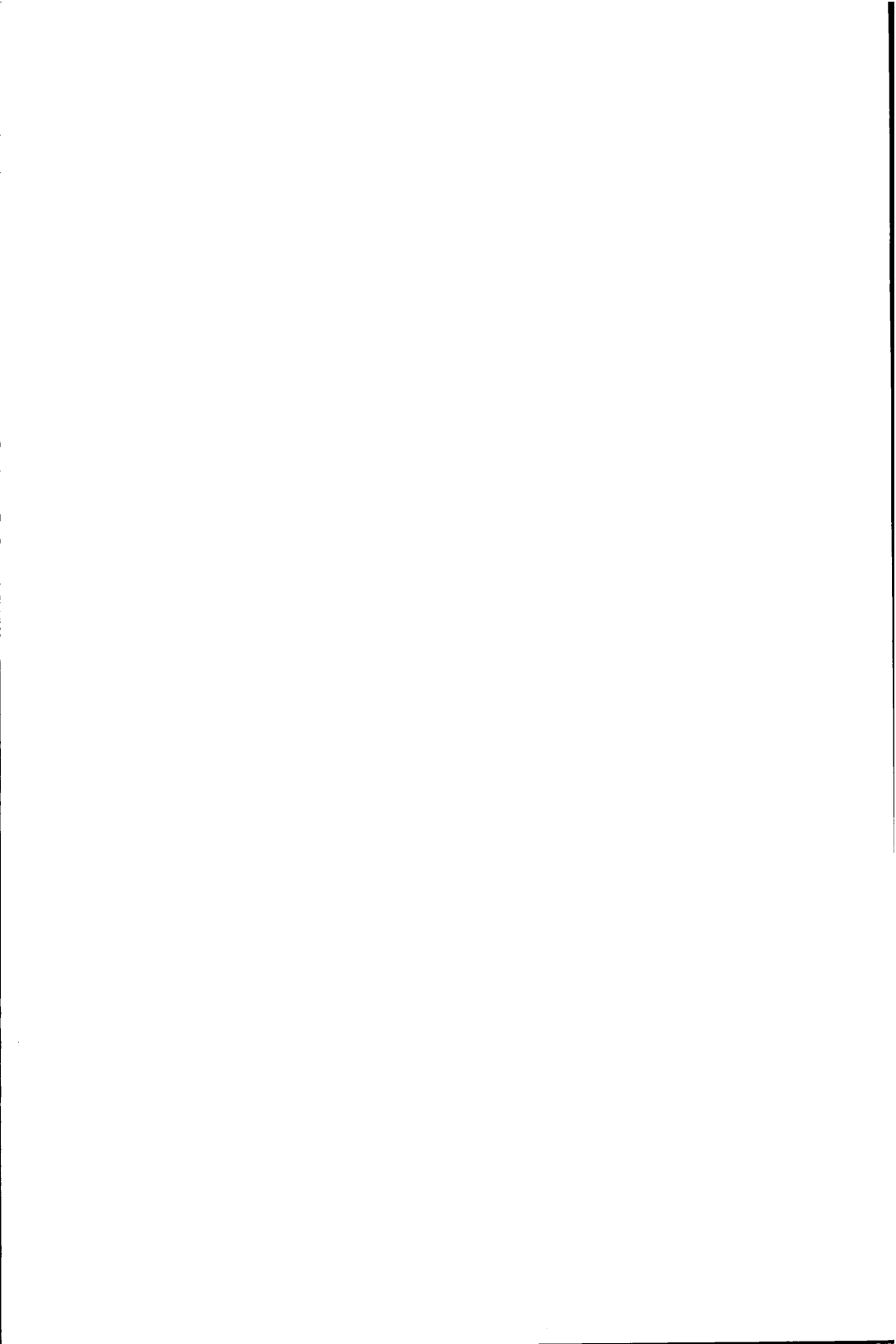
Zalman Shimon הלוי and Rifky Lent

י"ב מנחם אב

ה"י תהא שנת נח"ת

12 Menachem Av 5758





לענט-מנשסער

RABBI MENACHEM M. SCHNEERSON

Lubavitch

770 Eastern Parkway
Brooklyn, N. Y. 11213

Hyacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

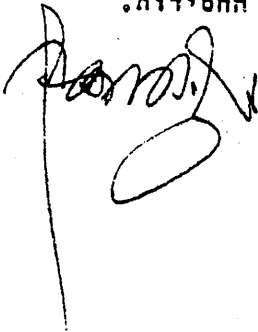
ב"ה, אסרו-חה"פ תש"ל
ברוקלין, נ. י.

האברך הו"ח אי"א נו"נ וכו'
מה' דוב שי'
וב"ג תי'

שלום ובדכה!

כמענה על ההודעה מקביעות זמן החונתם ליום
ד', ר"ח אייר הבע"ל,

הנני בזה להביע ברפתי ברכת מזל טוב מזל
טוב ושמהי' בשעה טובה ומוצלחת ויבנו ביה בישראל
בנין עדי עד על יסודי התורה והמצוה כפי שהם
מוארים בכאור שבתורה זוהי תורה החסידות.

בברכת מזל טוב מזל טוב


**A LETTER TO THE PARENTS OF THE
CHOSSON ON THE OCCASION OF
THEIR WEDDING**

By the Grace of G-d
28th of Adar, 5734
Brooklyn, N.Y.

Greeting and Blessing:

It is with some delay that I received the information about your marriage. However, a blessing is always timely, and I take this opportunity to extend to you and to your wife my prayerful wishes for a **Binyan Adei Ad.**

It is surely unnecessary to emphasize to you at length that the said expression for a lasting and happy marriage is very meaningful. For, in comparing marriage to an everlasting edifice, as it is called in the blessing under the Chuppa, the young couple are reminded that the important thing in marriage is the foundation. And insofar as the foundation is concerned, the important thing is not how it appears to the outsider, but that it should be of the most durable material, the kind of material that has been tested and found reliable to withstand all possible erosions, etc.

I am therefore, confident that both you and your wife have firmly resolved to establish your married life and family on the foundations of the eternal Torah and Mitzvoth, especially as they are illuminated by the light, joy and vitality of Chasidus.

With the blessing of Mazel Tov, Mazel Tov,

M. Schneerson

***A LETTER FROM THE REBBE
CONCERNING MARRIAGE***

And this very fact, that the Jews are in exile, [is sufficient to bring them to a state where] they feel "crushed." And through this crushed state, they reach "the light."

To explain: The very fact that a Jew is in exile, (even when he is blessed with material and spiritual prosperity) makes him feel broken [and crushed]. For the true desire of every Jew is that there be a revelation of G-dliness. Indeed, this [desire for] the revelation of G-dliness affects the very essence of his being.

Therefore, the fact that in the time of exile, G-dliness is not revealed to the same extent as in the time of the *Beis HaMikdash* jolts every fiber of his being, *er iz ingantzen tzutreiselt*; he is crushed. (This is particularly true when one considers our Sages' statement,⁵² "Whoever did not [merit to have] the *Beis HaMikdash* built in his time should consider it as if it was destroyed in his time.")

Even when an individual is on such a lofty spiritual plane that G-dliness is revealed for him in a manner which resembles the revelation during the times of the *Beis HaMikdash*,⁵³ the fact this revelation is not expressed throughout the world at large is a clear indication that even the revelation granted him is limited in nature. For when the infinite dimension of the *Or Ein Sof* is revealed, that revelation [will permeate] every place. As long as there is one place (even a far-removed corner) where G-dliness is

52. See the *Jerusalem Talmud*, Yoma 1:1 (4b), *Midrash Tehillim* on *Tehillim* 137:7.

53. To cite a renowned [example]: "For... Rabbi Shimon bar Yochai, it was [as if] the *Beis HaMikdash* was not destroyed at all (*Pelach HaRimon*, *Shmos*, p. 7, in the name of the Alter Rebbe).

**EXTRACT FROM THE LAST EDITED
DISCOURSE OF THE REBBE,
PURIM KATAN 5752 (1992) REGARDING
YEARNING FOR THE REDEMPTION**

not revealed, the revelation is limited ([and that limitation affects] even the place where the light shines).

{This is implied by the statement in the Alter Rebbe's *maamar*⁵⁴ that the *Tikkunei Zohar*⁵⁵ relates that if even one *tzaddik* in a generation would turn [to G-d] in perfect *teshuvah*, *Mashiach* would come. For perfect *teshuvah* draws down the revelation of the infinite dimensions of the *Or Ein Sof*, and [when this light is revealed], the revelation will permeate the totality of existence.}

And when [a Jew — and these feelings are inherent to all Jews —] does not perceive the revelation of the essence of the *Or Ein Sof*, he is broken and crushed. {This relates to the concept that *חולה*, [the Hebrew word for “sick,”] is numerically equivalent to 49. [There are 50 “gates of understanding.”⁵⁶ Even] when a person attains 49 of these gates and is lacking merely the fiftieth, [he is not content with his achievements. Rather,] he is “sick” [with yearning for the revelation of G-dliness].⁵⁷}

[In a similar vein, it is worthy to mention] the renowned statement of the Tzemach Tzedek.⁵⁸

We would hear from our teacher and master o.b.m. (i.e., the Alter Rebbe): “I do not want anything. I do not want Your *Gan Eden*. I do not want Your World to Come. I want nothing else but You Yourself.”

54. *Maamarei Admur HaZakein HaKetzarim* p. 403.

55. The Alter Rebbe's *maamar* cited in the previous note [mentions this as the source]. [The exact source in the *Tikkunei Zohar* is, however, a matter of question.] See the conclusion of *Parshas Noach* in the *Zohar Chadash* (23d): “If the head of the community or one member of the community will turn in *teshuvah*, the entire diaspora will be gathered in.”

56. R. Chaim Vital, *Ta'amei HaMitzvos, Parshas Vayeira*.

57. *Ta'amei HaMitzvos* of the AriZal, *Parshas Vayeira; Likkutei Torah, Berachah* 97b; the series of discourses entitled *VeKachah* 5637, ch. 63 (p. 99).

58. Quoted in the *maamar, Shoreish Mitzvas HaTefillah* of the Tzemach Tzedek, ch. 40 (p. 138a).

לענט-מנשסטר

RABBI MENACHEM M. SCHNEERSON

Lubavitch

770 Eastern Parkway
Brooklyn, N. Y. 11213

HYacinth 3-9250

212 493-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 אימטערן פארקוויי

ברוקלין, נ. י.

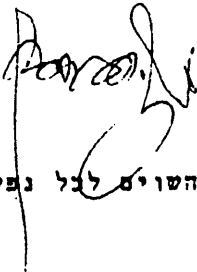
ב"ה, כ' אדר השל"ד
ברוקלין, נ. י.

הו"ח אי"א נו"נ עוסק בצ"צ
הרב דוב שי'

שלום וברכה!

במענה על הודעתו אשר נולד לחם בן למזל טוב,

הנה יה"ר מהשי"ח שיכניסוהו לבריתו של אברהם
אבינו, וכשם שיכניסוהו לברית כן יכניסוהו לחורה
ולחופה ולמעשים טובים, ויגדלו ביחד עם זוג' תי'
מתוך הרחבה.



בברכה מזל טוב

בטח שומר הוא השלשת השיעורים השונים לכל נפש
בחומש חהלים וחניא הידועים.

**LETTER FROM THE REBBE UPON THE
BIRTH OF THE CHOSSON, ZALMAN
SHIMON HALEVI"e**

לעווענטאל - לונדון

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

נחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

ב"ה, כח' מ"ח תשל"ז
ברוקלין, נ. י.

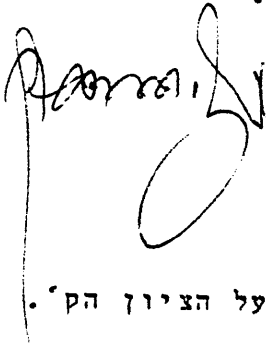
הו"ח אי"א נו"נ וכו'
מוה' נפתלי חיים שי"ה (ה"ו)

שלום וברכה!

במענה על הודעתו אשר נולדה להם בת למזל טוב
ונקרא שמה בישראל רבקה תי',

הנה יה"ר מהשי"ת שיגדלה ביהד עם זוג' תי'
לתורה ולחופה ולמעשים טובים מתוך הרחבה.

-ידוע מכ"ק אדמו"ר (מוהרש"ב) נ"ע, אשר
מנהגנו הוא לומר גם בלידה בה לתורה ולחופה ולמעשים
טובים, ע"פ מרז"ל (ברכות יז' א) נשים במאי זכייך
באקרוי' כו' באתנוי' כו' ונטריין כו'.

בברכה מזל טוב


הפ"נ שבמכ' יקרא בעת רצון על הציון הק'.

**LETTER FROM THE REBBE UPON THE
BIRTH OF THE KALLAH, RIFKY תתי**

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
In the Days of Selichoth
5722. Brooklyn, N.Y.

Mr. Dov Lent
88 Windemere St.
Gateshead 8

Greeting and Blessing:

With the approach of Rosh Hashanah,
the begining of the New Year, may it bring
blessings to us all, I send you and all
yours my prayerful wishes for a good and
happy year, materially and spiritually.

With the traditional blessing
of

כתיבה וחתימה טובה

Cordially *M. Schneerson*

Letter received.

RABBI MENACHEM M. SCHNEERSON

Lubavitch

770 Eastern Parkway

Brooklyn #3, N. Y.

HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין נ. י.

By the Grace of G-d
Erev Pesach, 5722
Brooklyn, N.Y.

Mr. Dov Lent
3 Tewkesbury Drive
Prestwich
Manchester.

Greeting and Blessing:

Your letter reached me with some delay. As requested, I will remember the person in prayer in accordance with the contents of your letter.

I would be remiss in my duty if I were not to point out that the way for a Jew to receive G-d's blessings is to live the daily life in accordance with the Torah and Mitzvoth. Therefore those concerned to help another person must find ways and means to help that person improve the observance of the Torah and Mitzvoth. A friendly approach, and one that is suitable and likely to call forth the best response, is bound to have good results, and words coming from the heart enter the heart. Needless to say, the most effective way to influence other people is by showing a good example personally.

We are at present in a very auspicious time, in the month of Nissan, and on the eve of Pesach. It reminds us forcefully of the wonderful liberation of our ancestors from Egyptian bondage, not only physically but also spiritually. But this liberation could not have come without a real effort on the part of the Jews themselves. We are told to remember the Liberation from Egypt every day, in order to apply the lesson of Pesach in our daily lives. In this way does the Jew achieve true liberation from all anxieties and problems, materially and spiritually, which we hand in hand together.

Wishing you and yours a
Kosher and happy Pesach

With blessing,

By *Menachem Schneerson*

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקווי
ברוקלין 13 נ. י.

B.H. 28th of Tammuz, 5722
Brooklyn, N.Y.

Mr. Dov Lent
c/o Gateshead Yeshiva
38 Windermere Street
Gateshead 8, Durham.

Sholom uBrocho:

I received your letter of July 25, and the previous one. As requested, I will remember all those mentioned in your letter, in prayer, when visiting the holy resting place of my father-in-law of saintly memory.

I send you my prayerful wishes to have Hatzlocho in your Torah learning with devotion and diligence, and I trust that you have regular shiurim in Chassidus.

At this time in the period of the Three Weeks, you surely know that the purpose of the remembrance is a practical one, to correct the mistakes of the past which led to the Destruction and Exile and hasten the Redemption of our people through Teshuvah and increased devotion to the Torah and Mitzvoth.

Hoping to hear good news from you,

With blessing,

By *Anna Susskind*

The enclosed excerpt will surely be of interest to you and your friends.

Mr. Dov Lent

The location of the Tefillin on the head is, of course, explicitly given in the Shulchan Aruch. If you have noticed that a certain person seems to have placed the Tefillin lower than the original hairline, it is undoubtedly because the hair of that person had receded, and from a distance it would have been difficult for you to determine actually where the original hairline was. On the other hand, it is also possible that at that particular time the Shel-Rosh had slipped unknowingly to the person, although he usually frequently checks the position with his hand as required by the Din.

RABBI MENACHEM M. SCHNEERSON

Lubavitch

770 EASTERN PARKWAY
BROOKLYN, N.Y. 11213



USA
postage 15c

Rabbi Dov Lent

c/o Lubavitch Foundation
109 Stamford Hill
London, N.16

ENGLAND



RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
27th of Nissan, 5724
Brooklyn, N. Y.

Mr. Dov Lent
3, Tewkesbury Drive
Prestwich, Manchester
Lancs., England

Greeting and Blessing:

I received your letter written on Erev Pessach, and, as requested, I will remember you in prayer, when visiting the holy resting place of my father-in-law of saintly memory. May G-d, whose benevolent Providence extends to everyone individually, lead you in the way that is truly good for you in every respect.

As we are now in the midst of the days of Sfira, you surely know that the inner aspect of counting the days of the Omer is to express our longing and desire for Mattan Torah, which comes immediately at the end of Sfira. It is necessary that this feeling should not remain confined to the heart, but should be expressed in a growing devotion and diligence in the study of the Torah and the fulfillment of the Mitzvoth.

I hope that this will be your daily experience, and that you will also use your good influence on your friends in this direction, in fulfillment of the teaching of our Sages that Ahavas Yisroel is the great principle of the Torah.

With blessing

By *Menachem Schneerson*

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYacinth 3-8250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין נ. י.

By the Grace of G-d
23rd of Tammuz, 5727
Brooklyn, N. Y.

Mr. Dov Lent
3, Tewkesbury Dr.
Prestwich
Manchester, Lancs.
England

Greeting and Blessing:

I was pleased to receive regards from you through Rabbi Yitzchok Dubov, who also brought me your letter.

As requested, I will remember you in prayer when visiting the holy resting place of my father-in-law of saintly memory, for the fulfillment of your heart's desires for good in all the matters about which you write. May G-d grant that you should have good news to report.

While we are at this time ~~in the period of the Three Weeks~~ in the period of the Three Weeks, it has always been the Jewish fervent hope, in accordance with prophetic promise, that these days will be turned into days of gladness and joy. Hence they already carry the seeds of auspicious promise.

Needless to say, the way to hasten the fulfillment of the said promise is to do everything possible to remove the causes which brought about the period of the Three Weeks, namely "because of our sins we have been exiled from our land." Consequently the effort on the part of every Jew to spread the Torah and Mitzvoth helps to clear the way, and to hasten, the end of the Golus and the beginning of the true Geulo. This is particularly important in the case of one whose field is Jewish education, as in your case, in accordance with your writing.

With blessing of Hatycho in
Beth-Hillel
By Isaac Shidder

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

מחזם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

ב"ה, ה' שבט תש"מ
ברוקלין

הו"ח אי"א נו"נ עוסק בצ"צ
כו' מו"ה נפתלי חיים שי' הלוי

שלום וברכה!

והמצו"ב

מאשר הנני קבלת מכ' - ~~מצצ"ע~~ ות"ח.

ודבר בעהו -

בסמיכות למוצש"ק כ"ד טבת,

- יום הילולא דאדמו"ר הזקן -

וכקביעות דשנה ההיא.

הפ"נ שבמכ' יקרא בעת רצון על הציון הק'.

בברכה - בקשר ליום

הולדת - לשנת הצלחה

בגנ"ר

יצירי זכרונך
אברהם שניאורסאהן

בנתי"ק: *וכפרט כספרו ע"ד ארמאהאמי*

with blessing.. for a year of success in
material and spiritual matters *and especially*
with his book concerning the Mittlerer Rebbe

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213

493-9250

מנחם מענדל שניאורסאהן

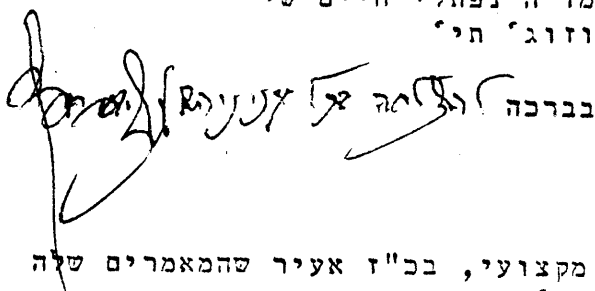
ליובאוויטש

770 איסטערן פארקוויי

ברוקלין, נ. י.

ב"ה, ימי אלול, ה'תשמ"א
שנת הקהל.
ברוקלין, נ. י.

הו"ח אי"א נו"נ עוסק בצ"צ כו'
מו"ה נפתלי חיים שי'
וזוג' חי'

בברכה


נ. ב.

אף שאין זה מקצועי, בכ"ז אעיר שהמאמרים שלה
עושים רושם חזק וכו',

ובודאי שכשידפיסו-עוד יתחזק הרושם. והשם
יצליחה לקיים גם בזה, כל מעשיך יהיו לשם שמים,
לדוגמא-שליטת הנפש ומנוחתה (ע"י חיים מתאימים
לתכונות ודרישת הנפש) אפילו על צורת האותיות
הנכתבת באצבעי היד דהגוף.

Although this is not my field, your articles on this
subject make a great impression. Surely when you print
them, the impression will be even greater. May G-d help
you to fulfil the teaching of our sages, that "in every
mundane thing G-d should be realized"—as, for exam-
ple, how the soul's control over the body can be recog-
nized even in one's handwriting.

**A LETTER FROM THE REBBE TO THE
KALLAH'S MOTHER WITH A COMMENT
ON AN ARTICLE SHE WROTE ABOUT
GRAPHOLOGY**

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

מחם מענדל שניאורסאהן

ליובאוויטש

770 איסמערן פארקוויי
ברוקלין, נ. י.

בי"ה, ימי חנוכה ה'תשמ"ח
ברוקלין, נ. י.

הרה"ח אי"א נוי"נ עוסק בצי"צ וכו'
מוה' נפתלי חיים שי' הלוי
א. א. ג. מ. ז.

שלום וברכה!

מאשר הנני קבלת המכ' וכו'

ודבר בעתו -

בימי חנוכה - דענינם מוסיף והולך ואור,
ובמיוחד אשר השנה שנת "הקהל" ושנת תשמ"ח,
רמז אבל גלוי - לשמחה גלוי של עצמו (תשמח)
ולשמח את האנשים הנשים והטף שיכול להגיע אליהם
(תשמח)

ולהמשיך זה בכל ימות השנה.

הפי"נ שמכ' יקראו בעת רצון על הציון הק'.

בברכה לחנוכה מאיר
ושמח וזהו צדק
ההפ"נ גלוי

בכח"ק: **ואהצלחה כפרט כהפצת היהדות**
with blessing... and for success especially in
spreading of Judaism

A Maamar (Chassidic Discourse) by Rabbi Dov Ber, the Mitteler Rebbe (Second Lubavitcher Rebbe, 1773-1827). Much of this discourse is extant in the actual handwriting of the Mitteler Rebbe. The printed text runs to 75 pages. Here a few points from the discourse are freely paraphrased and presented.

The discourse is headed, in the Mitteler Rebbe's handwriting "15 Menachem Av 5586 (1826) (Wedding of my daughter Sarah and of my grand-daughter)".

One of the blessings said at a wedding reads "Grant abundant joy to these loving friends, as You bestowed gladness on Your created beings (Adam and Eve) in the Garden of Eden long ago..".

It is known that the Holy One is called 'Chatan' (Groom), and the Jewish people are called 'Kallah' (Bride), as is understood from the Song of Songs. The theme of Chatan and Kallah can be understood as the Giver and the Receiver, whose love is very great. The Receiver always longs for the Giver, as G-d told Eve "and your desire will be for your husband" (Gen.3:7), and similarly the Giver longs for the Receiver as the Torah states at the creation of Adam and Eve "therefore a man leaves his father and mother and cleaves to his wife" (Gen.2:24).

This is paralleled above: G-d is called the husband and the Jewish people the wife, and the longing of the Jewish people for G-d is continuous and with a deep and inner bonding, as expressed in the words "my soul thirsts for You" (Ps.63:2). This is the reason for the Hebrew name Kallah for the bride, which comes from the verb 'to yearn'.

Similarly the love of G-d for the Jewish people is perpetual, as G-d says "I love you with an eternal love" (Jer.31:2).

The Holy One and the Shechinah

A further way of understanding this love, on a yet higher spiritual level, is in the union of the Holy One and the Shechinah, the Divine Presence. The term Shechinah means the revelation of the

Divine radiance which dwells within all the worlds, giving them life and existence continually, like the soul giving life to the body. One can also describe this radiance in terms of the Divine words which create and maintain the universe.

Another term for this 'feminine' life-giving Divine radiance, the Shechinah, is "the Light which Fills the Worlds". The 'masculine' counterpart of this is "the Light Beyond the Worlds". Since the kabbalists depict existence as concentric circles of spiritual dimensions, with the physical universe at the centre, this light is described as 'surrounding' the Divine flow which enters and gives life to the worlds.

In itself, the Divine radiance is so far exalted beyond existence that the only way it can impart a flow of energy into the worlds is by means of a relatively external aspect. The discourse gives a number of images (*meshalim*) to express the external and secondary quality of this flow compared with the essence of the Divine light.

Communicating an Idea

One image is of the words which express a subtle idea, compared with the idea as it is in the mind of the thinker. The words define the idea so that another person can understand it - yet the words also limit the idea. In the mind of the thinker it is far more complex and subtle.

An extension of this image depicts the situation of a teacher and a student. The teacher wants to impart his grand idea to the student, but can only express a very limited aspect of it. This is understood by the student, but those aspects of the idea which cannot be fully understood and grasped remain 'surrounding' the student's understanding. The student is aware of the presence of these further subtleties, but has not internalised them and has not grasped them.

However, the words which the teacher employs to express his teaching are in themselves not separate from the depths and subtleties of the idea as it is in the teacher's mind. As he speaks to the student, although his words are simple and limited, they are continuously

being fed by the depths of his idea as it exists within the teacher's own understanding.

The Divine and the Universe

[ch.3] Now let us try to understand this image in terms of the Divine and the universe. The flow which actually enters the mind of the student and which can be understood is the light which fills the words and directly gives them existence. This is the Shechinah, the indwelling 'feminine' radiance. The encompassing light is that which cannot be properly understood.

However, these two levels of radiance are not separate from each other. Just as the inexpressible thoughts in the teacher's mind are continually informing his speech which the student does actually understand, so too the encompassing level of radiance flows into the light which fills the worlds. There is thus a flow from the 'masculine' aspect of the Divine, beyond existence, into the 'feminine' aspect which directly creates and maintains existence.

This supernal process, taking place in exalted spiritual realms, relates to the nature of the human Chatan and Kallah, the groom and the bride.

Chatan and Kalla

[ch.5] This is the meaning of the words "Grant abundant joy to these loving friends". For the Giver and Receiver, the two forms of radiance, encompassing and indwelling, are called loving friends. They are like two loving friends who never separate, and like the physical Chatan and Kallah, male and female, who are called loving friends because their love for each other is wondrous. Thus the Chatan leaves his parents and cleaves to his wife, and so too the Kallah leaves her father's home and goes with her husband. As the Zohar tells us, that the longing of the male is for the female, for without her he has no wholeness, and similarly the longing of the female is for the male, for she has no wholeness without him. Through their unity together they become the fullness of what a

person should be.

This is despite the fact that they are two opposites: that one gives (*chesed*) and the other receives (*gevurah*). For each desires to unite with their opposite, and through this unity of opposites they give birth to a new being, the child which comes from their unity together. As is known, there is a general rule: whenever two opposites which can come close to each other actually unite, they bring into being something new.

The Power of Joy

[chs.20, 16] How is this unity of opposites achieved? Through *Simcha*, joy. For 'joy breaks through barriers'. When a person is in a state of joy, he can do the opposite of his ordinary nature.

Like a great and exalted king, who is usually hidden from the populace, when he truly rejoices as in the joy of his wedding, or at hearing good news about a great victory, his joy prompts to act quite differently to usual. Instead of being hidden deep within his strongly guarded palace, he goes out and sits at the entrance, clearly visible and smiling at everyone, with great humility, speaking to everyone, giving honour even to the lowest person who normally could never reach him, and if his joy becomes even greater the king will be seen even in the streets of the city and he will command that people should make fun before him, with all kinds of mirth and gaiety and singing.

It is this joy from the Essence of the Divine which brings about the unity of opposites, of the Giver and the Receiver, the Chatan and the Kallah, the two loving friends. And hence it is a Mitzvah to make the Chatan and the Kallah rejoice, by dancing at the wedding.

This is of course only a brief selection of a few points from the discourse. It also discusses the text of the daily prayers and the importance of joy in carrying out the Commandments. The Mittlerer Rebbe also tells a story about a simple couple who rejoiced very much because they thought G-d was eating the Challos they put every week in the Holy Ark (actually they were taken by the beadle of the synagogue), and explains the nature of the coming of Moshiach in terms of these themes of joy and unity.