

לא ישלחו אותו באופן כזה אשר יוכרח לחלל את השבת.

הידיעה כי נשלח הוא לעיר מקלט בפנים המדינה, הנה במצב ההוא ובעת ההיא היתה ישועה ונחמה גדולה, אמנם לפלא גדול הי' איך נחלף העונש הקשה וחמור ר"ל, כי זה ברור אשר הי' ברשימות הנשלחים לארץ גזירה האמורה.

והמסע היתה צריכה להיות ביום בשעה השמינית לעת ערב, וילכו ב"ב יחי' וכמה מאות אנשים על בית הנתיבות לחכות עת הובאת האסירים. וקול יצא לאמר כי באמת נשלח הוא אל [ארץ] גזירה האמורה, ורק שלא חפצו אשר ידעו מזה, ע"כ הגידו לו כי נשלח לעיר מקלט. ויהי' תאני' ואני' ר"ל, תלאה כל עט לתאר עלי גליון את המהומה הנעשית בין כל מאות האנשים אשר באו אל בית הנתיבות. מהבכיות וצעקות הלב של ב"ב יחי', אין לדבר כלל, כי כולם היו כמתעלפים, וגם נכרים בכו, וקול המהומה והשערורי' הגדולה.

ופקידי השומרים הגידו כי הוא איננו, ואשר תחלה הי' גם הוא בין הנרשמים לשלחם אל ארץ גזירה, אבל הניחו אותו על יום המחרת, כי בשני ימים בד' וה' שולחים הנגרשים והנשפטים. ובשום אופן אי אפשר הי' לדעת את אמת הברור, כי הרבה מהעומדים בסמוך אל מרכבת האסורים נשבעו כי בעיניהם ראוהו.

וכה עבר מעל"ע שלם עד בוא עת שלוח השני ביום ה', וגם אז דרשו וחקרו אצל פקידי השומרים והתקבצו אנשים הרבה מאוד, כי נודע הדבר בכל מרחבי העיר.

ביום הראשון ג' תמוז בשעה השני' הודיעוהו כי הותר לו הנסיעה אל עיר מקלטו בעצמו בלי שמירה, ואשר בשעה השמינית עליו לנסוע, וכי נתן לו כששה שעות להיות בביתו.

מצב בריאותו חלש ורפוא מאוד.

זה לכם מעט מן המעט מעת אשר עבר בחודש ימים.

אחיך יעקב

ובאותו מעמד ביקש אשר לא יוליכוהו בש"ק, כי נסיעה כזו בדרך אטאפ יוכל לשהות בדרך הילוכו מבית אסורים לבית אסורים כשבוע ויותר, ומבקש הנהו אשר כל השמירה שרוצים לשלוחו יהי' על חשבוננו, למען אשר יוכל לשבות ביום השבת. וע"ז ענוהו בשלילה גמורה.

אמנם הוא לא התפעל כלל מזה, וידרוש בכל תוקף עוז כי לא יכריחו אותו לחלל השבת, והודיע במחאה גלוי' אשר לא יסע בשום אופן בש"ק, גם כשיענשו אותו באיזה עונש שיהי', ובכל תוקף עוז שיש לו לפי חוקי המדינה למחוא נגד כל דבר אונס וכפי' הוא משתמש בזה ומוחה נגד האונס הלזה, ואם יעשו כזאת ידעו כי באונס הוא אשר אין להם שום רשות חוקי.

וע"ז ענוהו ראש הפקידים כי אין לו לשכוח אי' הוא נמצא וברשות מי הוא עומד, ואשר בעד מיאוונו לנסוע באופן הרגיל הוא פרעת הסדר, אשר בעד זה מגיע עונש קשה.

ענה יודע הוא אי' הוא נמצא, אבל עומד הוא ברשות עצמו, ועל דתו לא יעבור בשום אופן, יהי' מה, עומד הוא חזק על דעתו ודורש בכל תוקף עוז אשר לא יכריחוהו לחלל את השבת, ויכולים הם לשלחו עם השמירה האמורה כחפצם עם מסע המהיר על חשבוננו, למען אשר יבוא לעיר מקלטו ביום עש"ק. ויענוהו בשלילה.

ויצו עלי להודיע בטעלג' מהיר לב"ב יחי' אשר יבואו אליו לבית אסורים להתראות ולקבל ברכת הפרידה, כי אותו יובילו מבית האסורים ישר אל בית הנתיבות במרכבה סתומה ובשמירה מזוינה.

במשך שעה באו ב"ב יחי' ולהם הגידו פקידי בית אסורים אשר נרשם הוא בין אלו הנשלחים לארץ גזירה סאלאועצקי מאנאסטיר.

אין להעלות ואין לתאר המחזה הנוראה והאיומה אשר פעלה הידיעה הלזאת על הבני בית יחי', ההתעלפות הצעקות והבכיות ד' ירחם, ובמשך כחצי שעה הוביאוהו בלוית שומרים מזויינים להתראות, ומחיצה כפולה של ב' כתלים שזורים מקני ברזל מפסיק בינו ובין אנשי ביתו. ויודיע לב"ב כי נחרץ משפטו כאמור, ואשר דרש כי

By the Grace of G-d
11th of Teveth, 5716
Brooklyn, N.Y.

Dear Rabbi :

In reply to your letter, after apologies for the unavoidable delay, in which I inquire whether, after reading the Kesuba in the original, according to the Din, it could also be read in English -

There are two points to be considered in connection with this question: (a) The question per se, and (b) consideration of local and environmental conditions.

With regard to the former, the idea of translating the text of the Kesuba in English, or whatever the spoken language may be, after reading it in its original, is not only permissible, but should be recommended, as unfortunately in many cases the Bride and Bridegroom do not understand the meaning of the text in Hebrew.

With regard to (b), care should be taken to preclude anything that might smack of reform and the customs of that movement, as they use every means of introducing their inimical ways and customs into orthodoxy, wherever they can, changing the traditional text of prayers, as well as of the Kesuba, for which their English versions offer an opportunity to do this.

Sincerely yours,

Secretary.

שמואל וגאלדא שיחיו סימפסאן

By the Grace of G-d
11th of Adar, 5718
Brooklyn, N. Y.

Greeting and Blessing:

I received your letter of February 11th, in which you write that you had been given to understand that in connection with a Shidduch, the true approach of the Torah and the Jewish way, is not to let the heart play a decisive part in it, but that the important thing is to ensure the good qualities, etc., of the party concerned. Therefore, you write, that my reply, as it was reported to you, seemed inconsistent with the above.

Now, I do not know how my reply was reported to you. At any rate, my reply always relates to a particular question, asked by a particular person, on the basis of a particular set of data, and, needless to say, my reply is given to the person concerned, who alone can reveal the answer to others. With regard to your particular problem that you write in your letter, however, let me state that it is true that according to the ideal of the Torah, "The mind should rule the heart," and when the mind desires something in accordance with the Torah, the heart should follow without question. This is theoretically true also of a Shidduch, where the ideal woman is described as "Grace is deceitful, and beauty is vain: but a woman that feareth G-d, she shall be praised." Proverbs 31:30. The same is true, of course, of a man.

Undoubtedly, however, in our present-day world, it is not always a case where the heart follows the mind, but the heart often has an opinion of its own, not consistent with the above quotation. Therefore, when it comes to a particular case, and it is necessary to decide whether it is a suitable Shidduch among two particular persons, it is then necessary to take into consideration the two concerned parties as they are, and not as they should be, in all perfection. Hence, there is no contradiction between the ideal of the Torah in connection with a Shidduch, and the practical necessity to advise one, in a particular situation where the party has not attained the ideal stage, to listen also to the voice of the heart.

I trust that you know of the three daily Shiurim and observe them, and may G-d grant that you find your suitable Shidduch in all details, since G-d's blessing is necessary in every case, and particularly in the case of a Shidduch.

Wishing you a happy Purim,

With blessing,

By the Grace of G-d
Purim-Koton, 5719
Brooklyn, N.Y.

Sholom uBrocho:

I duly received your letter, and this is in reply to your questions:

a) Whether you should insist on having the Chuppah 'outside.'

No doubt you mean having the Chuppah under the sky, which is the important thing, and this can often be done inside, since ~~in~~ many halls have a retractable, or removable, roof so that the Chuppah can indeed be under the sky.

I trust you will not have to 'insist' very much, but that this will be readily acceptable, for having the Chuppah under the sky is something which is connected with Mazzel. Inasmuch as the question concerns marriage, which makes the foundation for the everlasting edifice (Binyan adei-ad) for a happy home, surely everything should be done to fulfil all the aspects which are connected with Mazzel at the time of the Chuppah, and this is one of them, as is stated in many holy books.

b) On the matter of disagreement regarding furniture.

Generally speaking, in matters connected with the house furniture and furnishing and the like, the matters which our Sages call the 'mundane' aspects, one should consider the wishes of the future housewife. At the same time, it is clearly a matter of good sense not to get involved in debts which may be difficult to meet afterwards, all the more so as you have to undertake mortgage obligations, etc., as you write.

c) With regard conduct becoming a Yeshivah Bochur, etc.

The thing to keep in mind is that your conduct is bound to have an immediate influence on the conduct of your entire home, especially that of your wife, the Akeres Habayis. The father and husband sets the tone for the others to follow. In practice, when one tries to emulate someone else, even with the utmost effort, it rarely comes up to the full 100%. Therefore, it

is necessary so to conduct oneself, that after making allowances the copy not fall too short of the original, so that at least the minimum requirements of the Shulchan Aruch (even without Hiddurim) would be fulfilled.

This should be your guiding principle also, and even more so, in your meeting with other people, especially in your teaching position, and general standing in the congregation and community.

Referring specifically to the question of going to certain places of amusement, in view of the fact (in addition to the above considerations) that you have told your fiancée that you will ~~renounce~~ discontinue this, you should bear in mind that if you do not practise as your preach, it will not only display a weakness on your part in matters of Yiras Shomaim, but your fiancée will consider it a precedent to further concessions and liberties in this direction.

d) You ask my advice as to how to ensure mutual peace and harmony in married life.

As you know, the Torah is the key to it, as it is written, "Its ways are ways of pleasantness and all its paths are peace." In matters of the Torah pleasantness should be coupled with firmness, especially in such fundamental aspects of marriage as Taharas Hamishpocho, and all other things of Torah and Mitzvoth which the Torah requires with the utmost stringency. Yet, it is this very stringent observance that ensures the pleasantness and peace of married life, while capitulation or concession even 'temporarily' in these matters, 'in the interests of peace,' can only have lasting contrary effects.

Nowadays, environment and the people one mixes with, have a considerable effect on one's personal conduct and the conduct of the home. Therefore, one should always seek the company and environment of only such real friends as have a beneficial and encouraging influence in all matters of Torah and Mitzvoth, and introduce your fiancée into a similar environment.

With blessing,

By the Grace of G-d
11th of Teveth, 5720
Brooklyn, N. Y.

Greeting and Blessing:

I am in receipt of your letter of the 3rd of Teveth, in which you write about your difficulties to find your right Zivug.

Since the Torah tells us that the matter of a Zivug is in general a complicated thing which only G-d through His individual Providence can accomplish, it is clear that in most cases the right Zivug is not the one which comes at the first meeting, and it often happens that a person has to go about in search of his right Zivug, "as one goes about searching for something he has lost," as our Sages say. For when one has lost something and looks for it and does not find it right away, he will not give it up but will continue his search. The same in the case of a Zivug. And when the first meeting does not materialize, it is no basis for discouragement, and certainly not for any misinterpretation that one has destroyed his chances, and the like.

It is written in the Torah "Thou shalt be whole-hearted with G-d, thy G-d," This means that you should not go about trying your luck through סוד. Besides, our Sages have said "One should not rely on miracles." Therefore, you should go about looking for your Zivug in the normal and natural way which is fitting for a Yeshiva-Bochur, and then G-d sends His blessing, as it is written, "And He will bless you in all that you will do."

I would suggest that you observe carefully the three daily Shiurim of Chumash (studying the daily portion of the weekly Sidra), Tillim (saying the daily quota of Tillim as it is divided according to the days of the month, after the morning prayer), and Tanya (as it is divided according to the days of the year).

Hoping to hear good news from you,

With blessing,

By

① By the Grace of G-d
19th of Kislev, 5740
Brooklyn, N. Y.

→ ישיבה
אדמו"רים
באנו
אשר באנו
אשר באנו

Greeting and Blessing:

This is to confirm receipt of your letter of Nov. 9th. ^② *received with*
considerable delay
Needless to say, it is difficult for me to go into the specific aspects of a situation overseas. However, knowing personally the people in charge of the Lubavitcher organization in your country and city, their dedication to service and their concern for the best interests of the community they serve, I am confident that a candid personal discussion with them will bring about the proper solution, one that will be doubly good - tov lashomayim v'tov labriyos.

I am impelled, however, to take a position in regard to one point in your letter which is almost independent of the issues. I refer to your basic premise that "South African Jewry is a dwindling community."

To be sure, going by bare statistics, the statement reflects the situation as it is at this moment. However, the mere fact of an existing situation need not be accepted as irreversible, hence to be dealt with accordingly. There are situations in our present day and age which call for a contrary response, in an all-out effort to reverse the trend. That this approach is both right and effective has been borne out by experience in similar situations in the U.S.A. and other countries, where the tide of dwindling communities and dwindling neighborhoods has not only been arrested, but also reversed, with notable success, though varying in degree.

With all due respect to your expertise and intimate knowledge of the S.A. Jewish community, I must take issue with your premise that a dwindling Jewish community must inevitably curtail its educational facilities. In most Jewish communities, including JHB, there are hundreds of Jewish children who are going astray and on the road to total assimilation for lack of adequate Jewish education. They constitute an untapped reserve, for whom existing facilities should not only be sustained, but also expanded.

As for the quality of Jewish education, there is surely no need to point out

to you that in order to achieve its purpose, Jewish education must be in keeping with the basic principle enunciated by the Wisest of All Men, King Solomon, who counseled: "Educate the lad according to his way, so that when he grows old he will not depart from it." (Prov. 22:6)

In other words, whatever the advantages of a uniform educational system may be, or one that is limited to two or three streams at the most, it cannot compensate for the overriding benefits of a diversified system reflecting the pluralistic nature of most communities in our present day and age, and offering the best possible and most natural appeal to every child individually.

Virtually every Jewish community, including S. A. Jewry, comprises a variety of groups, each with a distinct identity in terms of ancestral heritage and traditions, as exemplified also in different synagogues, with different rites and customs, such as Ashkenazic, Sephardic, Yemenite, etc. All of them existing and flourishing side by side contribute to the advancement of the Jewish community as a whole. It is within this frame of educating the lad "according to his way" - that Jewish education can succeed most, provided, of course, the basics of Torah education, common to them all, are upheld.

You surely know that Gedolei Yisroel in all generations scrupulously upheld the validity of tradition in regard to the Nusach of Tefilah, tracing its variety to the original Twelve Tribes of Israel.

A case in point: When Lubavitch came to North Africa and established there Yeshivos and educational institutions, my predecessor, my father-in-law of saintly memory, who initiated the broad program, gave clear directives not to encroach upon the customs and rites of the local Jewish communities, though for themselves the Lubavitch personnel had their own Minyan to follow their own Nusach. This approach immediately won the trust of the community leaders and had a salutary effect on the success of the educational process.

Needless to say, parents are free to choose the type of school they prefer for their children, and even change their Nusach. But it must be voluntary. Experience has shown that whenever a uniform educational system has been imposed on a multi-faceted community, it inevitably proved disastrous.

I have expanded somewhat on the subject of Jewish education, because I believe that the principles outlined above are universal in their application, and may be helpful to clarify the issues. This is all I can say from a distance, especially since I am convinced that a heart-to-heart discussion can easily solve the problem, if there is one, as mentioned above. All the more so, in view of the fact that all parties are sincerely concerned for the best interests of the community.

In light of the above, the most practical purpose of my writing is what follows next, and this, too, pertains to the problem of S. African Jewry being a dwindling community, to quote you again.



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Before concluding this letter, permit me to turn my attention, and yours, to another aspect of the problem of South African Jewry as a "dwindling community." Though this aspect is independent of the subject matter of your letter, it has serious implications far beyond the state of the community itself, and I would be remiss if I were not to take this opportunity of bringing it to your attention.

As you know, the RSA is one of the very few remaining friends of the Land of Israel in the present international arena. While common interests are, of course, important factors in international relations, there can be no doubt that the South African Jewish community and its leaders have had a significant part in developing and fostering this good relationship.

Needless to say, a healthy, vigorous and flourishing Jewish community is required in order to exert maximum influence on the government, and, clearly, such influence is bound to suffer if the community is allowed to dwindle, whether physically or spiritually, or both. Hence, if there is still a dwindling trend, it must be halted, and, indeed, reversed. I hope and trust, therefore, that if any communal leader, or influential member of the community, or any Jew with roots in the South African community contemplates leaving it, they will seriously reconsider it, bearing in mind the impact not only on the community itself, but also how it would affect their fellow-Jews everywhere, and in Eretz Yisroel in particular, inasmuch as כל ישראל ערבים זה בזה .

Closer home, the South African Jewish community must surely be aware of its impact on neighboring smaller Jewish communities, particularly in Rhodesia, where despite recent erosion there is a firm determination to maintain a viable and normal Jewish existence and development. Obviously, the future of the South African Jewish community will have a great impact on these, as well as more distant Jewish communities faced with similar problems.

There is surely no need to elaborate to you on the above vital points.

④ With esteem and blessings

לזכות

החתן התמים הרב **שמואל** שי'
והכלה המהוללה מ' **גאלדא** תחי'

סימפסאן

לרגל נישואיהם בשעתומ"צ
יום שני ד' תמוז ה'תשס"ח



נדפס על-ידי הוריהם

הרה"ת ר' **יוסף יצחק** וזוגתו מרת **סימא** שיחיו

סימפסאן

הרה"ת ר' **דוד יצחק** וזוגתו מרת **פייגא** שיחיו

חסדן

וזקניהם

הרה"ח הרה"ת ר' **שלום מנחם מענדל** וזוגתו מרת **רחל** שיחיו **סימפסאן**

הרב ר' **פנחס** וזוגתו מרת **פעסיא** שיחיו (**סלויין**) **פודרביניק**