

תשורה

משמחת נישואין של
לוי ואסתר מלכה שיחיו
סימפסאן

אני רוצה להודות
לך על כל המעשים הטובים
שעשית בשבילי ושביל
בני משפחתי.
אני רוצה להודות
לך על כל המעשים הטובים
שעשית בשבילי ושביל
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יום רביעי ז' תמוז, תשע"ב

בס"ד

פתח דבר

אנו מודים להשי"ת על כל הטוב אשר גמלנו, ובחסדו הגדול זיכנו בנישואי צאצאינו החתן התמים הרב מ' לוי שי' עב"ג הכלה מרת **אסתר מלכה** תחי'.

התודה והברכה מובעת בזה לבני משפחתנו, ידידנו ומכרינו שבאו מקרוב ומרחוק להשתתף בשמחתנו ולברך את צאצאינו שיחיו בברכת מזל טוב וחיים מאושרים בגשמיות וברוחניות.

בתור הבעת תודה לבבית והוקרה לכל הנוטלים חלק בשמחתנו, מוגשת בזה תשורה מיוחדת - מיוסד על הנהגתו של כ"ק אדמו"ר מהוריי"צ שחילק 'תשורה' בחתונת הרבי - הכוללת מענות קודש ומכתבים מכ"ק אדמו"ר נשיא דורנו בפירסום ראשון.

האל הטוב הוא ית' יברך את כבודו ואת אנשי ביתו יחיו בתוך כלל אחב"י בברכות מאליפות מנפש ועד בשר, ובמיוחד בברכה העיקרית שנזכה ללכת משמחה זו לשמחה העיקרית "שמחת עולם על ראשם", בהתגלותו המיידית של הרבי.

הורי הכלה

הרב אריה ליב דוד ועדנה סולומון

הורי החתן

הרב יוסף יצחק וסימא סימפסאן

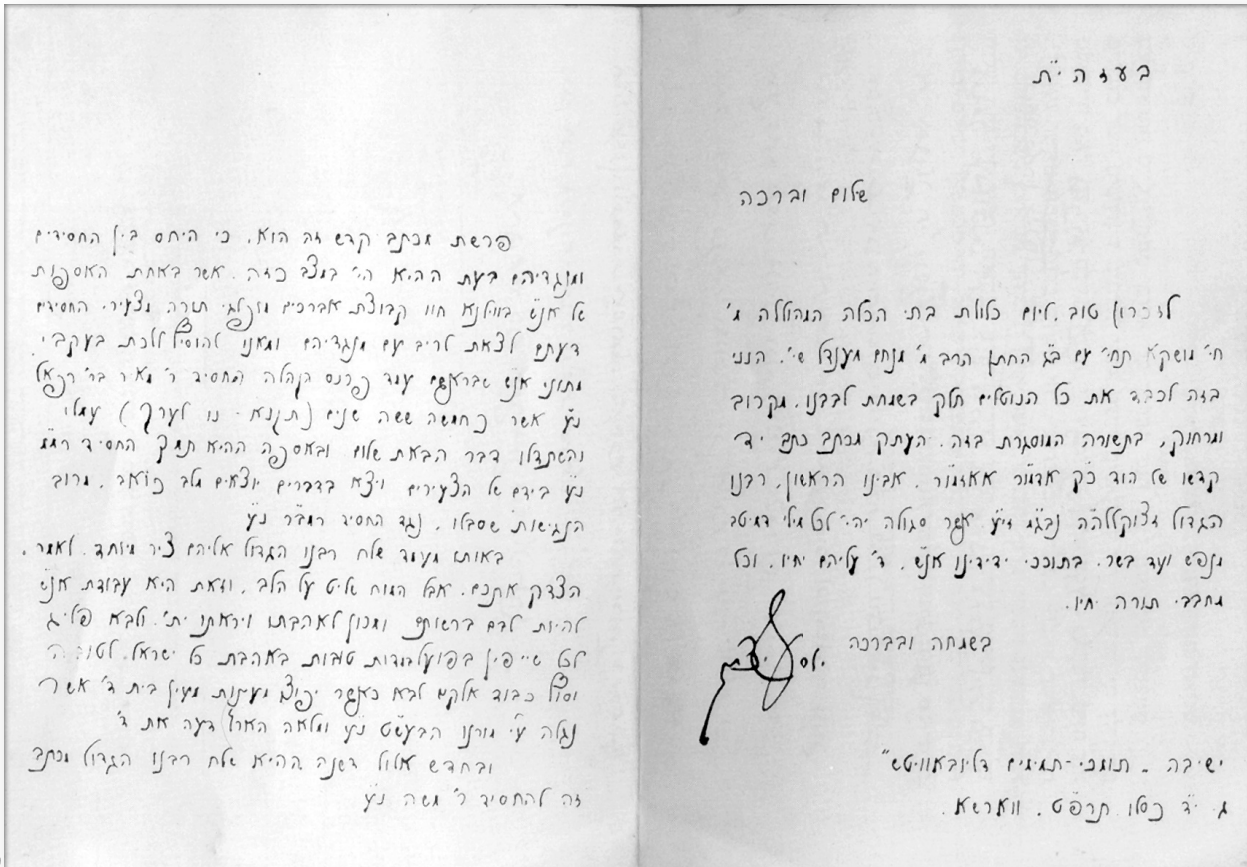
"ונזכה זעהן זיך מיט'ן רבי'ן דא למטה .. והוא יגאלנו"

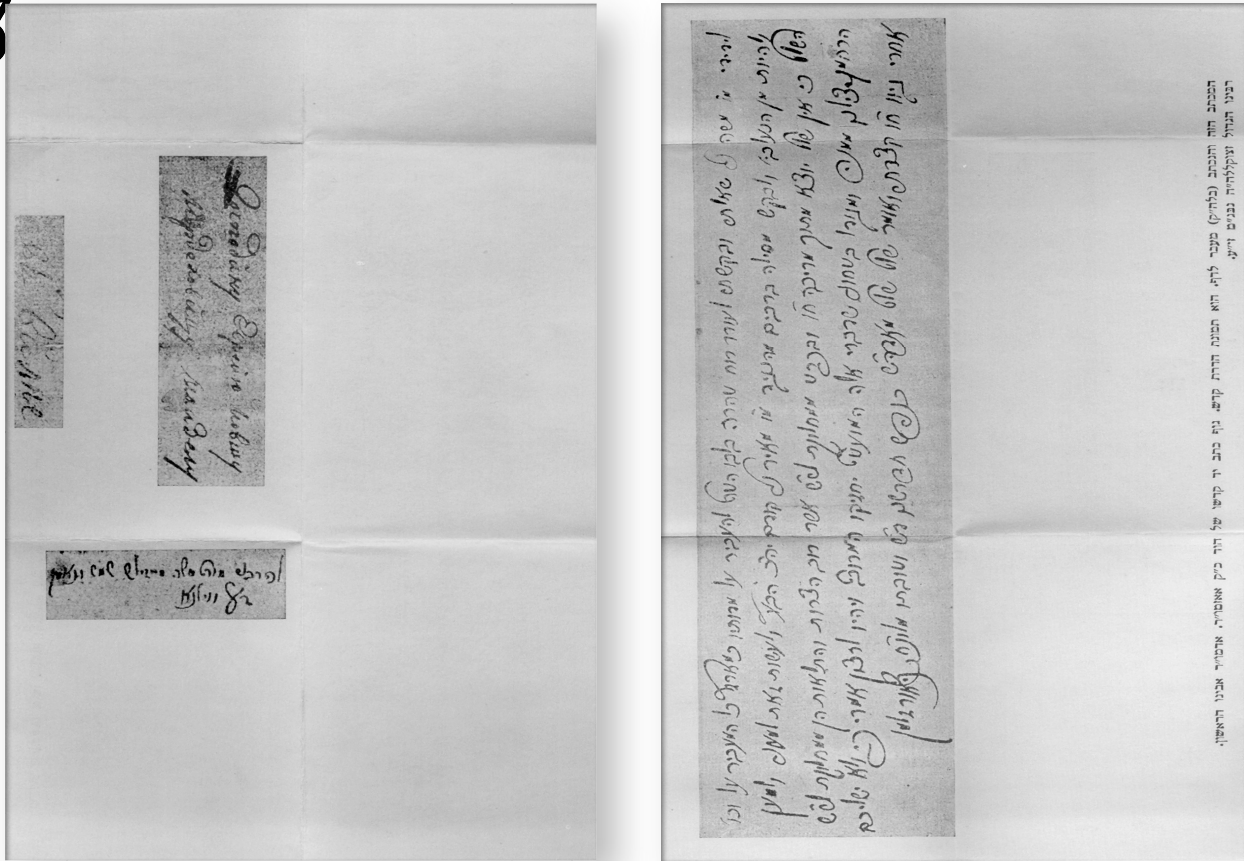
התשורה בחתונת הרבי

באמצע סעודת החתונה של הרבי, בי"ד כסלו תרפ"ט, שעה שהסיבו המסובים ליד השולחנות הערוכים, ציוה הרבי הריי"צ לאחד מתלמידי התמימים, לחלק בשמו, לכל אחד ואחד מהמסובים, תשורה מיוחדת:

גיליון שנכפל לשלושה חלקים. מצדו האחד של הגיליון נדפס צילום "תמונת הדרת-קודש. גוף כתב יד קדשו של כ"ק אאזמו"ר. אדמו"ר אבינו הראשון. רבינו הגדול זצוקללה"ה נבג"מ זי"ע", ומצדו השני, כלפי חוץ, נדפסו שלושה צילומי קטעים קטנים, האחד - כתוב בלשון הקודש - אף הוא בגוכי"ק של אדמו"ר הזקן. השניים האחרים נכתבו ברוסית עלידי אדם אחר.

לגיליון זה צורף גיליון נוסף שנכפל לשנים: מצד ימין נדפס צילום מכתבו של הרבי הריי"צ - הכתוב בכתב ידו של אחד המזכירים וחתום בגוכי"ק של אדמו"ר הריי"צ - בו הוא מודיע כי מכתב של אדמו"ר הזקן שראה לכבד בו "את כל הנוטלים חלק בשמחת לבבנו, מקרוב ומרחוק. . אשר סגולה יהי' לכל מילי דמיטב מנפש ועד בשר, בתוככי ידידנו אנ"ש, ד' עליהם יחיו, וכל מחבבי תורה יחיו". בצד השמאלי של הגיליון, נדפסה פשר פתשגן הכתב - אף זאת בצילום כתב-ידו של אותו מזכיר - בו מפרט הרבי את הנסיבות בגללן שלח רבינו הגדול את מכתבו הנ"ל.





לידידי מו' משה נ"י שאלתי ובקשתי לעורר רוח טהרה בלבו הט[ה]ן[ור] להעביר על מידותיו כמארז"ל כל המעביר על וכו' ולהיות מן הנעלבים] ולבקש מחילה ברבים מהנגיד מו' מאיר נ"י קודם יה"כ הבע"ל [יום הכיפורים הבא עלינו לטובה] ולעשות זאת למעני ולמען השל[ו]ם כי אין שלו' יוצא מתוך מריבה ח"ו ובפרט ממחלוקת לש"ש [לשם שמים] אשר רוב הצרות והתלאות הן ממחלוקת לש"ש הרחמן יצילנו מנמנה ומגודל בטחוני שדברי אלה המועטים] יחזיקו המרובים] ויהיו לרצון אמרי פי ולא ישליכם אחרי גיוו ח"ו קיצרתי ואומר שלו' שלו' מאדה"ש [מאדון השלום] כנפש תדרשנו ד"ש [דורש שלומן] וטבתו מלונ"ח [מלב ונפש חפיצה] שניאור זלמן

תרגום הכיתוב בתמונה השמאלית למטה - בגוף כתב יד קודש אדמו"ר הזקן:

להרבני מו"ה מייזליש שמש ונאמן דק[הלת] ווילנא

שלוש השורות הנוספות, בשפה הרוסית, נכתבו עלידי אחר:

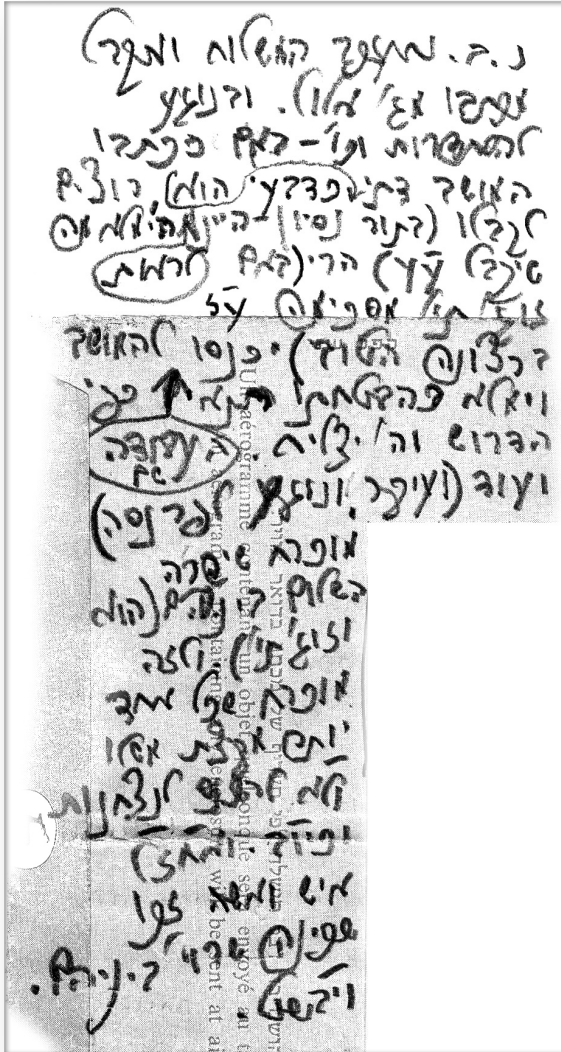
לאדון יהודי משה מורדוכוביץ [בן מרדכי] מייזליש בוויילנא

בנוסף לחלוקת ה'תשורה' בעת החתונה, שלח הרבי הריי"צ 'תשורה' זו לכמה מחסידיו, וכלשון הרבי באחד ממכתביו: ". . . אשר כ"ק מו"ח אדמו"ר שלחו בתור מתנה לחסידים ואנ"ש בקשר עם חתונתי".

הסתדות במושב דתי

נ.ב. נתעכב המשלוח ונתקבל מכתבו מג' אלול. ובנוגע להסתדרות וכו' - באם ככתבו המושב דתי הוא כדבעי, רוצים לקבלו (בתור נסיון - היינו לראות הימלא מה שיקבל ע"ע [= על עצמו]) הרי (באם זוג' תי' מסכימה ע"ז [= על-זה] ברצונה הטוב) יכנסו להמושב וימלא כהבטחתו תנאי העבודה שם כפי הדרוש וה' יצליח.

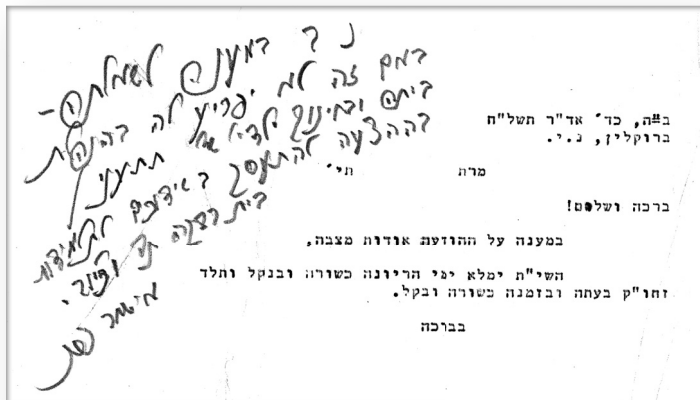
ועוד (ועיקר, ונוגע לפרנסה) מוכרח שישרה השלום ביניהם (הוא זוג' תי'). ולזה מוכרח שכל אחד יותר מקצת משלו ולא להכנס לנצחנות וכיו"ב. ואמחז"ל איש ואשה זכו שכינה שרוי' ביניהם. ויבש"ט [= ויבשר טוב].



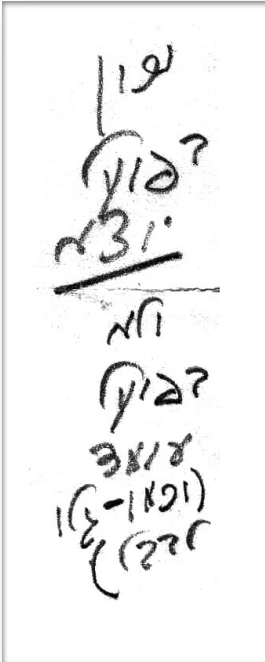
התנאי לשדכנית

מענה לאשה ששאלה אם לקחת על עצמה את תפקיד השדכנות:

נ.ב. במענה לשאלתה - באם זה לא פריע לה בהנהלת ביתה ובחינוך ילדי' שי' תתענין בהצעה להתעסק בשידוכים לתלמידות בית רבקה תי' וכיו"ב.



שאלה בכללי דקדוק

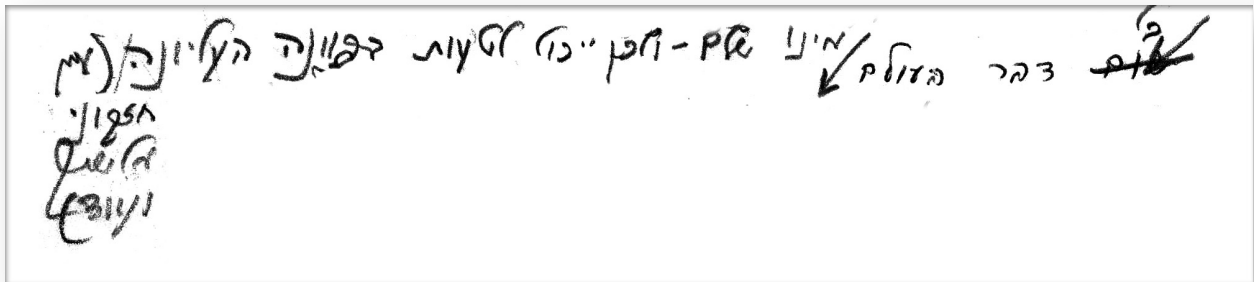


מענה לאחד ששאל את הרבי בעניין דקדוק בהגדה של פסח, וזה לשונו: הכלל דבניני קל ופעל מדברים אודות האדם העושה הפעולה, ובנין נפעל ופעל מדברים אודות הדבר המקבל את הפעולה. ואם-כן מדוע בהגדה של פסח כתוב "מנין אתה אומר שְׁלָקוּ המצרים במצרים", "במצרים לקו" – הלא לקו הוא בנין קל ומדוע הפירוש געשלאגן געווארן? והי' צריך לכתוב לקו או נְלָקוּ?

נכון בפועל יוצא ולא בפועל עומד (וכמו - גלו לבבל)

איך עשתה הארץ היפך רצון ה'?

מענה לאחד ששאל על כך שבמאמר תדשא ארץ דשא עשב מזריע זרע עץ עושה פרי, הפירוש שיהא טעם העץ כטעם הפרי, ובאמת לא נעשה כן. והלא אין שום דבר בעולם שהוא בעל בחירה חוץ מהאדם, ואם-כן כיון שרצון הבורא הי' שיהי' טעם העץ כטעם הפרי – איך נתהווה דבר אחר שלא כרצונו?



כל [דבר בעולם] אינו שלם - ולכן יכול לטעות בכוונה העליונה (עיין חזקוני אלשיך ועוד)

By the Grace of G-d
5th of Teves, 5745
Brooklyn, N. Y.

Blessing and Greeting:

Your letter of the 19th of Kislev, with enclosures, reached me just now.

Needless to say, to make an evaluation of a situation overseas is very difficult, especially in a letter. However, this is not really necessary, seeing that you have been in consultation with competent people, and you will no doubt continue to do so. Therefore, I can only make some general observations.

First of all, you surely know that nowadays such problems with children are very common, and, in fact, probably in the overwhelming majority, although, of course, not all problems are of the same degree, or in the same domain. I say this advisedly, for it seems from your writing that you are overly anxious, for which there is no real reason.

Usually, the final decision as to how to deal with children who have such problems lies with the administration of the school, after discussing the situation with the parents and being advised of the way the child is handled at home. The reasons are understandable, since, firstly, the administration are more objective than a parent can be. Secondly, they are also more experienced in such problems, inasmuch as they deal with many children. And, after all, the parents can also express their opinion to help arrive at the best decision.

It is also well to bear in mind that a significant number of such problems are usually straightened out in the course of time through the contact that the child has with other children and with the teacher and parents, because a child (subconsciously) responds to the environment and to the persons with whom the child is in constant contact.

What surprises me is that there is a factor in the situation which is rarely, if ever, used. This is to give a problem child a role of leadership with a group of younger children, through some school activity and the like. This usually goes a long way to encourage the child's self confidence, as well as making the child more sociable, etc. I trust that this method could be used also in your situation - of course with the approval, and under the supervision, of the school administration.

The above will surely suffice for you and your husband to discuss the suggestions with the administration, to whom you may, of course, show this letter. I have strong confidence that the results in regard to each and all of your children will be gratifying.

As for the specific problem, whether he should repeat his grade at school, or be promoted to a higher grade - this, as mentioned above, is a decision which should be made by the school administration. I would like to add, however, that to pressure the administration in one particular direction is sometimes counterproductive. On the other hand, parents can surely suggest, if they feel strongly about it, that the child be promoted tentatively, for a trial period.

No doubt you know that the date of your letter, the 19th of Kislev, is a very auspicious day, being the Anniversary of the Geulo of the Alter Rebbe, Founder of Chabad, who has left a legacy of blessings for all those who follow his teachings, especially in the area of Chinuch. May this add a further measure of Hatzlocho also to you and all yours.

With blessing,

By the Grace of G-d
Erev Purim, 5729
Brooklyn, N. Y.

Greeting and Blessing:

I was pleasantly surprised to note in your editorial column in the issue of February 28th excerpts of letters from your son , as well as the spirit of your commentaries in this connection. Inasmuch as there is no end to the good, I trust that there will be a continuity in this direction and that, moreover, the good influence of your son will create a chain reaction infecting and affecting all the members of your family.

I am reminded of the well known verse (end of Malachi), "And he (Elijah) will turn the heart of parents to the children," which, according to Rashi, means "Through the children - he will induce the children, with love and good will, to go and speak to their parents to follow in the ways of G-d." And although I trust that in any case the parents are following the way of G-d, there is, as mentioned above, no end to the good, and always room for improvement in all matters of goodness and holiness, which are infinite, since they derive from the Infinite.

You and your wife are particularly privileged in that each of you has a substantial circle of readers, a considerable number of whom undoubtedly are influenced by your writings. Clearly, Divine Providence has bestowed upon you also a special responsibility. There is surely no need to elaborate on this to you.

May G-d grant that everything should be in accordance with the text and spirit of the Megillah - "For the Jews there was light, joy, gladness and honor," in the fullest sense of these meaningful words.

Wishing you and yours a happy and inspiring Purim,

With blessing,

P.S. In accordance with Jewish custom to offer a comment on a printed word, I will take the liberty to do so also in reference to the above mentioned editorial, all the more so to avoid a misunderstanding that I fully agree with all that was said there. I trust you will not take amiss my remarks.

... I wish to take issue with you in the matter of your youngest daughter who, as you write, is eleven years old, and resisted starting Hebrew school, but you "did not force the issue." You can well imagine my reaction to this. For surely, if your eleven year old daughter would have resisted going to school altogether, you would have found it necessary to "force" the issue - if the term "force" can be applied here. Certainly, insofar as a Jewish child is concerned, her Hebrew education is at least as important to her as a general education. This has been generally recognized throughout the ages, but it should be particularly recognized in our own day and age. For we have seen many of the greatest and saintliest of our people exterminated by a vicious enemy. Consequently, all of us who have been fortunate enough to survive, must make up for this tremendous loss. On the other hand, the forces of complete assimilation have grown much stronger in the free and democratic countries. Worse still, in recent years assimilation has found expression not only with another people, but very often with such groups which have discarded all pretenses to morality and ethics, etc., etc.

You may consider my reference to your daughter's attitude, and to your attitude in this connection, no longer relevant, since you write that she has agreed to begin Hebrew school, though you immediately point out (with apparent satisfaction) that the method of instruction is "Habet Ushma" - a system which obviously does not aim to lead to "Vaaseh". Surely there is no need to emphasize to you the fact that when the Torah was given to our people, "Naaseh" was not only a condition of acceptance of the Torah, but a prior condition - "Naaseh" before "v'Nishmah". Our Sages of blessed memory pointed out that Jewish identity and the very basis of Jewish existence, for the individual as well as for the people as a whole, lies in this great principle of "Naaseh" before "v'Nishmah". Certainly this is the way to train and educate a Jewish child.

To refer, again, to the Megillah at this time on the eve of Purim, we note that Haman argued, "There is one people, dispersed and divided among the nations, and their laws are different from those of any other people. Therefore, it is not worth for the king to spare them." Indeed, there were then, as there have been at all times, misguided individuals or groups who shared Haman's view that the trouble with Jews was their separate identity and otherliness, and that the only solution is to do away with Jewish identity and separateness, and to assimilate. However, the truth of the matter is, as we see also from the events related in the Megillah, that in order to avert the threat of Haman, Esther and Mordecai ordered the gathering of all the Jews together to emphasize their identity and strengthen their observance of their "dif-

danger and, on the contrary, raised the esteem and respect of the Jews in the eyes of their former enemies, to the extent that Mordecai the Jew who "did not bend his knee nor bow down," became the Viceroy of the entire Persian empire.

Since the Torah is eternal, and the Megillah is part of the Torah, its message is eternal and always relevant. Thus, what was true for the Jews and their destiny in the days of Mordecai and Esther, is true for the Jews in the U.S.A. and the Holy Land and elsewhere. And just as the Jews could not take comfort and security from the fact that they had some influence at the Court through Esther the Queen, and Mordecai who had access to the Palace, which did not stop the enemies of the Jews from plotting the extermination of the Jewish people, so nowadays Jews cannot rely on any influence they can muster in the capitals of the world. But, in the final analysis, it is the Jewish adherence to the Torah and Mitzvoth - the source of their life and strength, that will topple all Hamans and bring "Light, joy, gladness and honor."

It is not my custom to engage in homiletics, etc. The *hope and the* purpose of the above observations is a practical one, namely that the curriculum of your youngest daughter, as well as of all the family, will not be limited to "Habet Ushma", but will also include "Aseh" and, indeed, the basic Jewish approach of ~~doing~~ *doing* before even understanding. May G-d grant you and your wife true Yiddish Nachas from all your children.

By the Grace of G-d
In the Days of Chanukah, 5721
Brooklyn, N. Y.

Greeting and Blessing:

I received your letter, in which you ask my advice with regard to certain educational problems, especially how to influence the children to get rid of undesirable habits, etc.

Needless to say, these problems cannot be adequately discussed in a letter. However, experienced teachers and educators are usually their own best guides, for, as the saying goes, "None is wiser than the man of experience." Besides, it is difficult to give advice from the distance, especially as the psychology of children may vary in certain aspects from one country to another. Nevertheless I would like to make one general point which can be universally applied in educational problems, a point which is emphasized in the teachings of Chassidus. I refer to the effort to make the children aware that they possess a soul which is a part of G-d, and that they are always in the presence of G-d (as explained in Chapters 2 and 41 of the Tanya). When this is done persistently, and on a level which is suitable to the age group and background of the children, the children come to realize that they possess a great and holy quality which is directly linked with G-d, the Creator and Master of the world, and that it would therefore be quite unbecoming and unworthy of them to do anything which is not good. At the same time they come to realize that they have the potential to overcome temptation or difficulty, and if they would only make a little effort on their part they would receive considerable assistance from On high to live up to the Torah and Mitzvoth, which constitute the will and wisdom of G-d.

As for the problem of some children having a habit to take things not belonging to them, this may fall into one of two categories: a. The attitude mentioned in the Mishnah in Pirke Aboth "Mine is thine and thine is mine." In this case the effort should be made to educate the child that just as it is necessary to be careful not to offend or shame another person, so it is necessary to be careful not to touch anything belonging to somebody else. b. An unhealthy condition which should be treated medically by specialists who know how to handle such an aberration.

I would like to add one more point, which is also emphasized in the teachings of Chassidus, namely, to be careful that in admonishing children the teacher or parent should not evoke a sense of helplessness and dependency on the part of the child; in other words, the child should not get the impression that he is good-for-nothing and that all is lost, etc., and therefore he can continue to do as he wishes. On the contrary, the child should always be encouraged in the feeling that he is capable of overcoming his difficulties and that it is only a matter of will and determination.

By the Grace of G-d
11th of Adar, 5726
Brooklyn, N. Y.

Greeting and Blessing:

I am in receipt of your letter in which you question the wisdom of the Issur to study Apikorsus, in view of the fact that it seems to you right that G-d should want everyone to study all he can about theology and every point of view, even to the extent of doubting the very existence of G-d, etc.

Needless to say, a letter is hardly the proper medium to discuss such a matter adequately. This should not be necessary, inasmuch as there are many Rabbonim and Roshei Yeshivoh in your neighborhood with whom you could discuss this and similar questions at length.

However, inasmuch as you took the trouble to write to me, I will attempt to answer at least your first question, as briefly as possible. I will do so by referring to the well-known saying of the Rambam, who, as you know, was the great Codifier (including in his Code, also the above mentioned Issur), and at the same time was also one of the greatest physicians that ever lived. As the Rambam expressed it, the body and soul have very much in common insofar as treatment of diseases are concerned.

Bearing the above in mind, let us now consider the fact that when one is desirous of ~~sitting and~~ doing research in a highly contagious disease, it is of course necessary first to have the proper preparation and training in order not only to hope to achieve anything, but also in order to prevent contacting that disease. Moreover, this kind of research is not done for the sake of curiosity or just as a pastime. Only that person is justified in placing himself in certain danger to his own health (for with all precautionary measures, there is always an element of risk involved), who can hope to bring some good to humanity, and thereby alleviate the suffering of others or even eliminate the disease. This calls for certain qualifications, and one would not expect a boy who is just out of high school to begin such a dangerous research. And even after many years of study and preparation and maturity, it is not everyone that is qualified to do this kind of work.

What has been said above in regard to diseases of the body is also true in every detail in regard to the diseases of the

soul. Especially when it concerns Apikorsus, since this is directly and essentially connected with the very well-being of the soul, to such an extent that it could possibly undermine and cripple one's faith in HaShem Chaim, and lead to the very opposite of Chaim.

It would be possible to elaborate on the above a great deal, but I trust that what has been said will suffice to answer your question. I will add, however, another point. It is unnecessary to emphasize the relative importance of the body and the soul, since the former is temporary and the latter is everlasting, but there is a further simple consideration: Any physical disorder can be easily discovered, and if caught in time, can be cured, since a physical disorder is immediately connected with physical discomfort, which serves as a warning and signal. However in a spiritual disorder, it is possible that years may pass by without being aware of the dangerous course upon which one has embarked or drifted. So much so that there can be a total disorientation and distortion, to the extent of "calling light - darkness, and darkness - light," which is the height of spiritual disease.

I note what you write about your being brought up in an orthodox environment. I trust that you are continuing this golden chain of tradition. And although you write that you have been exposed to "contemporary thought," I trust that you have also made a study of Jewish history. If so, you will have seen that what is generally considered as "contemporary" Judaism, namely Reform and Conservatism, is nothing really new. As a matter of history, we have had in every generation deviationist movements trying to break away from the mainstream of Torah Yiddishkeit, yet hoping to remain within it. As early as Mattan Torah, and only a few weeks afterwards, there were already the Golden Calf worshippers, and so it went from generation to generation, down to Mendelsohn, the father of Reform. However, as you thumb through the pages of Jewish history, one can see at once what happened to all deviationists. Either they completely returned to the Jewish fold, as was the case with the majority of the Golden Calf worshippers, or they were completely lost, as was the case with the minority. Similarly with those who came under the influence of Mendelsohn. Many of them returned to the traditional faith of their ancestors, while the minority completely assimilated and converted.

There is a well-known and wise old saying that the past should serve as a lesson for the future. It is easy to see where deviation from the right way, the way of the Torah and Mitzvoth, leads. Even if one wishes to make a change insofar as one is personally concerned, and argues that this is his own personal affair, this still does not preclude all others to try and help him. The analogy would be of one who wishes to jump from a bridge and claims that this is his own personal affair. In that case no one would question the duty of everyone within reach to try to help him, and to mobilize the police

and fire departments to save that person. All the more so where there are children. Unfortunately, many parents do not realize how they are using their own children as guinea pigs for dangerous experimentations, etc.

As we are about to celebrate the festival of Purim, the history of those days can, again, serve as a lesson for the present day. In those days of Mordecai and Esther, the Jews had attained a high degree of self determination and freedom, and high positions in the State. Mordecai, for example, was a favorite of the royal Court. The freedom which the Jews enjoyed at the time brought about a situation where many Jews were eager to participate in the great royal Feast. Many Jews felt that they were in no danger of any kind. The results of this attitude are related in the Megillah. The point that is of main concern to us here is: The non-Jews know, as Haman declared, that Jews are a unique people, with unique laws and customs of their own. No amount of effort on the part of some assimilationists will deceive the non-Jew, or conceal the fact that a Jew is always a Jew. One can only delude oneself. At the same time the story of Purim emphasizes that when a crisis comes and Jews desire to turn back and return to the fold, nothing stands in the way of Teshuva, and it brings to a reversal of the situation from sorrow to gladness, and from mourning to festivity. It is only a pity that a crisis must come before some Jews realize where they belong.

Wishing you a truly happy and inspiring Purim,

With blessing,

By

By the Grace of G-d
3rd Light of Chanukah, 5722
Brooklyn, N. Y.

18/11/77

Greeting and Blessing:

I received your letter of the 18th of Kislev, in which you write how you spent Simchas Torah in the Lubavitch House. I trust that the joy and inspiration of it will be lasting throughout the year.

I read with interest about the planned second visit to Scotland. May G-d grant that it also be highly successful and in a growing measure, as indicated by Ner Chanukah which we kindly each night of Chanukah in increasing numbers.

You write that the success which you had is, in your trade, "fantastic." This may be so if one considers the trade as entirely a material thing. But if the approach is one that bears in mind that this is also connected with the Lubavitch House and with its activities, since part of the profits will be dedicated towards that cause, the success is not fantastic at all, in view of the growing activities of the Lubavitch House and the tasks before it. For, according to the state of affairs in England at this time, it is an absolute necessity to increase the activities of the Lubavitch House, and in a steadily increasing manner, in the spirit of Ner Chanukah mentioned above. *I hope,*

Hoping to hear further good news from you, and wishing you a happy and inspiring Chanukah,

With blessing,

P.S. In reference to Mr. _____, of whom you write that so far he has not succeeded in bringing in business - perhaps it would be worth trying to send him, at the beginning, with an experienced salesman to observe how it is done, etc. And perhaps it is even better to use him in another way, i.e. in another area of the business, since he is a man of integrity and surely wants to be useful to the business in every possible way. - Regarding your desire to visit here for next Shovuos, may it materialize with success.

הוספת הרבי על מכתב באנגלית, על מנת שהמזכיר יתרגם לאנגלית. למטה: התרגום לאנגלית
 לכתבו ע"ד [= על-דבר] .. שלע"ע [= שלעת עתה] לא הצליח להביא ביזנעס - אולי בפעמים
 הראשונות צריך ללכת הוא עם מי שהוא כבר מנוסה בזה ויראה איך זה נעשה בפועל וכיו"ב.
 כן אפשר - שטוב יותר לנצלו לטובת העסק בשטח אחר, כיון שאיש ישר הוא ובודאי רוצה
 להועיל להעסק ככל האפשרי וכו'.

לכתבו - שרוצה לבקר כאן לחה"ש הבע"ל - יה"ר [= לחג השבועות הבא עלינו לטובה - יהי
 רצון] שיהא בהצלחה

לסיים בתודה

זכרון ליום נשואיך וליום הולדתך
אשר ברכו לך ואת כל אלה שברכו ליום ההולדת, ובלשון המסורת:
זכרון ליום נשואיך וליום הולדתך
אשר ברכו לך ואת כל אלה שברכו ליום ההולדת, ובלשון המסורת:
זכרון ליום נשואיך וליום הולדתך
אשר ברכו לך ואת כל אלה שברכו ליום ההולדת, ובלשון המסורת:

חוב וזכות נעים לסיים בתודה לכל אלה שברכו ליום ההולדת, ובלשון המסורת:
כבר מלתייהו אמורה ואברכה (השם) מברכיך בברכת השם המרובה על העיקר

לזכות

החתן התמים הרב **לוי שי**

והכלה המהוללה מ' **אסתר מלכה** תחי'

סימפסאן

לרגל נישואיהם בשעתומו"צ
יום רביעי ז' תמוז ה'תשע"ב

נדפס על-ידי הוריהם

הרה"ת ר' **יוסף יצחק** וזוגתו מרת **סימא** שיחיו **סימפסאן**
הרה"ת ר' **אריה ליב דוד** וזוגתו מרת **עדנה** שיחיו **סולומון**

לזכות הוריהם זקניהם

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

מר **נתן** שיחי' **קרמר**

מרת **יפה** תחי' **אורי**

לעילוי נשמת הוריהם זקניהם

הרה"ח ר' **שלום הכהן** וזוגתו מרת **רבקה** ע"ה **שורפין**
ר' **יעקב** וזוגתו מרת **מרים הדסה** ע"ה **סולומון**