

תשובה

משמחת הבר מצוה של

שאול א.י.

יוניק

ע"י ה"ה התשס"ד

ואת אבר עליה

צילום כת"י מעתיק - ע' ראשון מהמאמר איתא במדרש תילים תרנ"ג
עם תיקונים בגוף כתב-יד קודש כ"ק אדמו"ר מה"מ

תשורה משמחת הבר מצוה של 'e Care יוניק יג' תשרי התשס"ד

יוניק-ברוקלין

RABBI MENACHEM M. SCHNEERSON

Lubavitch

770 Eastern Parkway
Brooklyn, N. Y. 11213

493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 אימפרן פארקוויי
ברוקלין, נ.י.

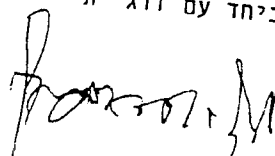
בייה, יג' תשרי תש"א
ברוקלין, נ.י.

הו"ח אי"א נוי"ב וכו'
מוה' שמשון אהרן שי

שלום וברכה

במענה על ההודעה אשר נולד להם בן למזל טוב,

הנה יה"ר מהשי"ח שיכניסוהו לבריתו של אברהם
ולחופה ולמעשים טובים, ויגדלו ביחד עם זוג' ת"י
מתוך הרחבה.

בברכת מזל טוב




תשורה משמחת חבר מצוה של *Le Chai* יוניק יג' תשרי התשס"ד

יוניק - ברוקלין

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בי"ה, ו' תשרי תשנ"ד
ברוקלין, נ.י.

הווי"ח אי"א נוי"נ וכו'
מוה' שמשון אהרן ש"י

שלום וברכהו

במענה על ההודעה אודות יום הולדת השלישי של בנם שמואל ש"י,

הנה מועתק לקמן חלק ממכתב כ"ק מו"ח אדמו"ר זצוקלה"ה נבג"מ זי"ע
בנוגע למנהגי ישראל בזה. ויהייר מהשי"ת שיגדלו ביחד עם זוג' ת"י לתורה
ולחופה ולמעשים טובים מתוך הרחבה.

בברכת חתימה וגמר חתימה טובה

בשם כ"ק אדמו"ר שליט"א
מזכ"ר
1.6.10

וז"ל כ"ק מו"ח אדמו"ר.

..... ובדבר גזיזת השערות - אפשערעניש - הוא דבר גדול במנהג ישראל
ועיקרו הוא בהחינוך דהשארת פיאות הראש, ומיום הגזיזה והנחת הפיאות של
הראש, נהגו להדר להרגיל את התינוק בענין נשיאת טייק וברכות השחר וברכת
המזון וק"ש שעל המטה. והשי"ת יהי בעזרם שיגדלוהו לתורה ולחופה ולמעשים
טובים מתוך פרנסה בהרחבה ובמנוחת הדעת בגשמיות וברוחניות.

יוניק - ברוקלין

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Hyacinth 3-9250

מנחם מענדל שניאורסאהן

ליובאוויטש

770 אימפערן פארקוויי

ברוקלין, נ.י.

ב"ה, כ"א ניסן תשל"ה
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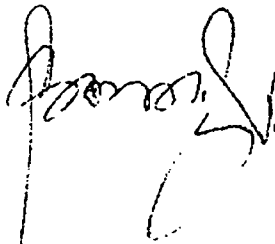
האברך שמשון אהרן שי'

שלום וברכה!

במענה על ההודעה ע"ד הכנסו

לגיל מצוה,

הנה יה"ר מהשי"ת אשר מבן שלש
עשרה למצות יגדל לבן חמש עשרה וכו' כפסק
המשנה (אבות פרק ה') ויוסיף התמדה ושקידה
בלימודו בתורה, בחורח הנגלה וכן בתורת
החסידות ויהדר בקיום המצוה, והשי"ת יצליחו
להיות חסיד ירא שמים ולמדן.


בברכה

בס"ד. רשימה אודות הסתלקות הצדקנית הרבנית חנה ע"ה
 אמו של - יבלח"ט - כ"ק אדמו"ר שליט"א
 ביום הש"ק פ' וילך שבת שובה, ו' תשרי תשכ"ה בעלות המנחה.

ביום ב' דר"ה לא הרגישה בטוב (מחמת לחץ דם גבוה).
 ולא הלכה לביהכ"נ ואמרה אז לבערל יוניק: "איך ווייס אז
 דער נעכטיגער גיין אין שול האט מיר פארשאט, אבער דאס הארט
 מיר ניט, די תקיעות זיינען געווען אזוי גוט - אמרה זה
 בהתלהבות - דער אויבערשטער זאל עס געבן כח, הערט וואס איך
 זאג אייך: איר ווייסט ניט וואס איר פארמאגט, איך זאג דאס
 ניט וויילע איך בין א מאמע, נאר וויילע דער אמת איז אזוי".

שבת שובה: בליל ש"ש ביקר אצלה כ"ק אד"ש, כרגיל, ולא
 הי' ניכר עלי' כלום ורק שהיתה קצת חוורת (ולפני זה ביקר
 אצלה ב.י. והיתה חוורת מאד). לפנות בוקר שמעה מרת ווינער
 - האשה שהיתה ביחד אתה בבית וטיפלה בה - שהיא מתאנחת,
 ונכנסה לחדרה ומצאה שהיא שוכבת על הרצפה, החזירחה למטתה
 (אח"כ נודע שבלילה הי' לה "סטראוק" ל"ע וזה הי' סיבת
 נפילתה מהמיטה). מרת וו. הלכה תיכף ל-770 ומצאה שם את הת'
 לייבל בראנדעל שי' והוא הלך תיכף לבית כ"ק אד"ש להודיעו
 מזה.

בבוקר בשעה 9 לערך כשבא ב.י. ל-770 קרא לו הרב חדקוב
 שי' ואמר לו בשם כ"ק אד"ש שהיות ואם כ"ק אד"ש לא מרגשת
 טוב שילך לבקר אצלה, ויראה איך היא מרגישה, ויודיע לכ"ק
 אד"ש, ושכ"ק אד"ש ימתיך על הידיעה, ואח"כ יתפלל. כן אמר
 שיקראו לאיזה נשים שיהיו עמה בבית, ומוטב שתהיינה שתיים
 שתוכלנה להתחלף ביניהן, ואמר שיכולים לקרוא את מרת שורפיך
 שהיתה בידידות עם אמו ואפשר גם את מרת לאה כהן.

והלך לביתה 1418 פרעזידענט סט. וכשנכנס מתחלה לא
 הכירה אותו ושאלה בקול עב קול לא שלה (כ"ז מחמת הסטראוק):
 מי זה? וענה, אז הכירה אותו, ובקשה שיביא לה משהו לאכול,
 ומרת וו. הכינה משהו, ובתוך כך נתנמנמה, ויצא. והלך ומסר
 את המצב לכ"ק אד"ש.

כ"ק אד"ש ביקש את ב.י. שיבקר אצלה עוה"פ אחר התפלה,
 וכך עשה, וראה שהוטב מצבה קצת, והכירה אותו תיכף, והודיע
 את זה לכ"ק אד"ש.

ואז הורה שיקחו אחות בשביל אמו ושיבררו אצל הנאראלער
 רב איפה יכולים להשיג נזירס, וביקש שילך עוה"פ קודם
 ההתוועדות לבית אמו וכך יבקש את ד"ר זליקסאן שיבקר אצלה,
 אבל קודם יכנס ד"ר זליקסאן אליו, אח"ז כשביקר ב.י. אצלה
 הכירה אותו, והודיע את המצב לכ"ק אד"ש.

באמצע ההתוועדות - ולהעיר: בההתוועדות דיבר ג"כ
 אודות זה שמנהיגי ישראל אינם חושבים אודות עצמם כ"א אודות
 צאן מרעיתם וכמו שהי' ביומו האחרון של משה רבינו שהתעסק

בעניני ישראל וילך משה וגו' - ניגש לכ"ק אד"ש ד"ר זליקסאן שכבר ביקר אצלה ושאל מכ"ק אד"ש מה שמה של אם אמו? וענה כ"ק אד"ש: רחל, ואמר הד"ר: חנה בת רחל לרפו"ש, וענה כ"ק אד"ש: אמן.

בשעה 4 לערך תיכף לאחר ההתוועדות קודם מנחה רץ ב.י. לביתה וראה שכבדה עלי' הנשימה, כשהתקרב למיטתה הרגישה שמישהו מתקרב ותפסה אותו בידה, וקירבה אותו למיטתה כנראה בחשבה שזהו בנה כ"ק אד"ש ואמרה "העלף מיר" (וכנראה שזה הי' דיבורה האחרון בעלמא דין) והי' ניכר עלי' שמתאמצת לומר עוד דברים אבל לא עלה בידה. כשנרגעה נשימתה קצת הוציא את ידו מתוך ידה ורץ ל-770 ד"ר זליקסאן וחיכה עד שגמר תפלת העמידה ואמר לו שילך מיד לשם, וכך עשה.

וב.י. עלה מביהמ"ד למעלה וכבר היו עומדים בסוף התפלה בתפלת עלינו ונכנס אחר כ"ק אד"ש לחדרו ואמר לו שאמו ביקשה ער זאל צוקומען (כי הי' קשה לו לומר בלשון אהרת) תיכף הוציא את שני המטפחות שהיו בכיסיו, והלך במהירות לבית אמו. בדרך שאל את ב.י. מדוע לא הי' אצלה הד"ר זליקסאן בשעה 4, הרי נתדברנו שהוא יהי' שם אז? כן שאל אם יש לו מפתחות הבית ולא היו אצלו.

כשנכנס כ"ק אד"ש, לקח את ידה לתוך ידו וליטף את לחי' (שנפצעה קצת בנפלה מן המטה בלילה) ואח"כ ליטף את ידה, ואח"כ הניח את ידה על רגלו וליטפה. כן באה לשם הרבנית שתליט"א ואחזה בידה הימנית (וכ"ק אד"ש בידה השמאלית) וב.י. התחלף אתה מזמן לזמן כן ניפנפו עלי' בעתון להקל עלי' את נשימתה, כי בינתיים הוכבדה נשימתה מאד און זי האט זיך זייער געווארפן והי' קשה מאד להחזיקה ואיזה פעמים כמעט שנפלה מן המטה וד"ר זליקסאן עשה לה זריקה.

ואמר כ"ק אד"ש שיקראו לעוד רופא (טילפנו לד"ר נס ולא הי' בביתו וכך לעוד רופאים) ורק לאחר זמן מצאו רופא א', ואמר שצריך לקחתה לבית החולים ושאל כ"ק אד"ש: מהו הטעם ע"ז? כי כסף אינו מניעה, ויכולים לעשות הכל בבית, וענה הרופא: הטעם הוא כי רק בביה"ח יש המכשירים הדרושים ובינתיים בא עוד רופא וג"כ חיווה דעתו שצריך לקחתה לביה"ח ומכיון שכ"ק אד"ש לא רצה שיקחנה לקינגס קאונטי אמר הרופא שיכולים לקחתה לדזואיש האספיטאל שהוא עובד שם (בינתיים הביאו אקסידזשאן) אז אמר כ"ק אד"ש: וויבאלד אז דריי דאקטורים האלטן אזוי גיב איך נאך.

ולקחו אותה לתוך האמבולאנס, כ"ק אד"ש ישב ליד אמו, וד"ר זליקסאן ומרת כהן ישב בצד הקדמי ליד הנהג.

ב.י. הלך ל-770 שעשו שם חזרה ואמר להם המצב, והפסיקו ואמרו תהלים בציבור עם אותיות השם.

וכשיצא פגשה אותו הרבנית חנה שתחי' גורארי' (אשת

הרש"ג שליט"א) ואמרה לו שהיות וכ"ק אד"ש עוד לא אכל סעודת שבת - צריכים להביא לו משהו לאכול, והלכו שני בחורים לבית כ"ק אד"ש ולקחו אוכל ושלחו ע"י אינו יהודי לביה"ח והלכו עמו, כשהגיעו לביה"ח - בקומה התשיעית - התחילו הרופאים לטפל בה וביקשו שכ"ק אד"ש יצא מהחדר ויעשו לה זריקה, ואח"כ אמרו שכבר לאחר המעשה, וכ"ק אד"ש שאל אם עשו ענין פלוני וענין פלוני בכדי להצילה ואמרו שכ"ז אי אפשר, זה הי' בשעה 6 לערך.

כ"ק אד"ש וה"עולם" נכנסו להחדר שבו שכבה, וכ"ק אד"ש עמד אצל החלון והביט אל השמים מהורהר מאד, ואמר לכל אלה שנדחקו: וואס שטופט איר זיך, ס'איז ניט קיין פארבריינגען, ואמר שאלה שלא היו במקוה לא יכנסו לחדר זה.

מישהו ניגש אל כ"ק אד"ש וביקשו לאכול משהו, ואמר שישאלו לרב, ניגש ר' אשר שי' ששונקין ואמר לו שצריך ליטול ידים וביקשו לאכול, שאלו אותו: האם יש לכם סמיכה? ניגש לייבל שי' גראנער וביקש שכ"ק אד"ש יאכל משהו, ואמר כ"ק אד"ש שיעיינו בשו"ע אדה"ז הל' ק"ש (כנראה הכוונה להל' ק"ש סע"א - המעתיק), ושאל אם יש כאן מישהו מהח"ק שיאמרו לו איך להתנהג, ובינתיים הגיעו הרבנים הישישיים סימפסאן ודזייקאבסאן ז"ל, וביקש הר' דזייקאבסאן שכולם יצאו, ונשארו עם כ"ק אד"ש הם ואולי עוד איזה מהחסידים הישישיים, ואח"כ נכנסו לחדר אחר והתפללו תפלת ערבית וגם כ"ק אד"ש התפלל (תיכף כשהי' מותר), שאל אם יש סידור ולא הי' שם, ואמר הקדיש שלאחר עלינו.

ב.י. הלך תיכף לביתה וקיבץ כל התמונות והמכתבים והכתבים שהיו לה וכך ס' תהלים של בעלה ר' לוי"צ זצ"ל ושם הכל במזוודה גדולה ומסרה להמרכז להר' חדקוב שי', ובינתיים הובילו לביתה, והניחו אותה בחדר הראשון.

כ"ק אד"ש אמר שצריך שמישהו יקח על עצמו האחריות על החפצים כו' שבבית, ואמר הר"ז דוכמאן ז"ל שהוא לוקח על עצמו האחריות באם ב.י. לוקח האחריות עמו, וא' אמר שב.י. לקח חלק מהחפצים כו' ואמר כ"ק אד"ש: מכיון שלקחו חלק הרי חלק נשאר, וא"כ הוא מזהיר באזהרה חמורה שלא יקחו כלום ועוד אמר: הנני רואה שיש שמביטים על המגירות שבחדר מיטתה, ואמר שכולם יצאו משם, והוא בעצמו סגר את הדלת של החדר והלך לביתו.

בבוקר יום א' בא ל-770 וי"א שהתפלל בטו"ת בחדרו, ואח"כ יצא למנין ואמר הקדישים לאחר שש"י, קוה, עלינו, תהלים - ויתכן גם לאחר משניות -.

אחרי הטהרה עשה הרבה שליפן בהחגורה שחגרו אותה, את הקריעה עשה לו הרז"ד הנ"ל, וכ"ק אד"ש פרץ בבכי (בפעם הראשונה - ועד אז התאפק).

אמר שהנשים לא ילכו אחר המטה, ואמר ג"כ שבעצם הי' טוב באם לא תלכנה כלל אבל איך ווייס ניט צי מען וועט קענען אויספירן. הלוי' היתה בשעה 12 לערך.

ביום א' התחלת השבעה ישב בביתה ולאחרי תפלת מנחה ביקש מב.י. שיתן לו את החהילים של אביו זצ"ל, ולאחרי תפלת ערבית ביקשה הרבנית שתליט"א לראות אם החלונות סגורים ושיכיין מים לנט"י בשביל כ"ק אד"ש. הנ"ל רצה ליקח הכלי של זכוכית אבל הרבנית שתליט"א הראתה כלי של נחושת מביתה (זהו הכלי שנוטלים ממנו הידים).

אח"כ ליוה הנ"ל את הרבנית שתליט"א לביתה וביקשה אותו, בכדי שכ"ק אד"ש לא יהי' לבדו שיסאר ללון שם ואמרה לו שיקח מטה מתקפלת מבית הרש"ג שליט"א בשביל כ"ק אד"ש, והיו שם בבית ב.י. ולייבל גראנער ובשעה 11:30 אמר להם כ"ק אד"ש: גייט גזונטערהייט אהיים, ע"פ דין מעג איך בלייבן אלייך אז ס' ברענט לייט, אבל בלילה שני' שהי' ליל עיוהכ"פ הי' שם לייבל גראנער שהי' צריך להכיין הכפרות.

ביום ב' לקריה"ת עלה לכהן זעליג כצמאן שי' (נולדה לו בת - וקרא אותה בשם חנה - ושלח לו כ"ק אד"ש דולרים במספר "חנה"), לוי אינו זוכר, ורש"ל הלוי ז"ל אמר שכ"ק אד"ש לא יעלה שלישי מפני הסכנה, ואמר כ"ק אד"ש: דער שווער כשישב אחרי אמו ע"ה הי' עולה לתורה, ועלה.

לאיזה האדמורי"ם והרבנים שבאו לנחמו, דיבר בענין אם אבל מותר לסבול בעיוהכ"פ קודם תפלת מנחה, ולא מצאו היתר. בעיוהכ"פ התפלל מנחה בשעה 4. וצוה ליודל קרינסקי שיקבע מסמר במקום שישב. ומסר ע"י הר' חדקוב שיסדרו שיתפללו בהבית עד אחרי שבת כולל יוהכ"פ תפלה אחת ושהממונה ע"ז יהי ב.י. במוצאי יוהכ"פ נכנס כ"ק אד"ש להבית ושהה שם כ-15 רגעים.

בליל ש"ק וכן במוצש"ק שלאחר יוהכ"פ נכנס לתוך הבנין ועמד איזה רגעים לפני פתח דירת אמו, ולא נכנס. את המצבה העמידו תיכף לאחרי שבעה, כ"ק אד"ש רצה להעמיד לפני"ז אבל מסיבות טכניות הנה לפועל העמידו את זה רק לאחר השבת, כ"ק אד"ש לא נוכח אז.

בחוה"מ סוכות ביקרה בביתה הרבנית שתליט"א עם ב.י. וראו כל החפצים וחלק חלקו למוסדות וחלק העלו לקומה השלישית של בית כ"ק אד"ש והמזוודה שהביא ב.י. אל הר' חדקוב (כנ"ל) כנראה שג' שבועות לאח"ז נשארה כך משא"כ הספרים הוציאו מהמזוודה השני' תיכף לאחרי שבעה.

נתן חפץ א' מחפצי אמו ע"ה לב.י. ואמר: פארוואס זאל דאס ניט נוצן א איד, ובפרט אזא וואס האט זוכה געווען צו משמש זיין די מאמען, זי וועט זיכער האבן נחת רוח אז דו וועסט עס נוצן (והתחיל לבכות קצת).

רשימת סיפורים ממה ששמע אאמו"ר שי' מהרבנית חנה שניאורסאהן ע"ה

א) מיין מאן האט מיר אנגעזאגט אז איך זאל מיין זון (כ"ק אד"ש) אפגיסען נעגל וואסער יעדן מאל ווען ער וועט זיך אויפכאפן (ביינאכט?) און וועלן עסן פון דעם ערשטן טאג פון זיין געבורט און ביי די אנדערע קינדער איז דאס ניט געווען אזוי. ווייזט איוס אז עס איז געווען א הוראה פון רבי'ן רש"ב.

ב) עד התספורת הי' בנה (כ"ק אד"ש) בלאנדער ואח"כ התחיל לצמותה שערות שחורות.

ג) בנה (כ"ק אד"ש) כתב להם פעם איך וועל זיך קיינמאל ניט מוחל זיין וואס איך בין אוועקגעפארן און אייך געלאזן.

ד) ביום כ' מנ"א רצתה לצום. אמר לה בנה עס איז א מתנגדישער מנהג צו פאסטן ביום היארצייט.

ה) כשהרגישה לא טוב לא הי' אומר לה בנה (כ"ק אד"ש) אף פעם רפואה שלימה רק כל טוב או זאלסט דערלעבן משיח'ן וכדומה והסבירה שלא רצה צולאזן צום געדאנק שאינה בקו הבריאות.

ו) הראתה מכתב מכ"ק אדמו"ר מוהריי"ץ ליום הולדתה והי' כולו בכתי"ק וכותב לה מז"ט ליום הבהיר ומאחל לה נחת מבנה וכותב עלי' (על כלתה) שהיא בעלת מדות.

ז) דער טאטע (הרה"ג הרה"ח ר' מאיר שלמה ז"ל) אויסער זיין גרויסקייט אין תורה און חסידות איז ער געווען א גרויסער יר"ש. קיין גרויסער גביר איז ער קיינמאל ניט געווען פלעגט ער פארקויפן אתרוגים אויף סוכות (מלבד פרנסה של רבנות) איז אז מען פלעגט צו אים קומען קויפן אן אתרוג און מען פלעגט שוין אויסקלייבן א גוטן אתרוג פלעגט ער זאגן צו יענעם קוק נאכאמאל צי ער איז א שיינער צי דער פטמא איז גאנץ וכו'. פארשטייט מען דאך אליין אז ער פלעגט בלייבן מיט אסאך אתרוגים.

ח) בשבוע לפני ההסתלקות שלה הי' אצלה יונגערמאן וידעה שהוא צריך לגמ"ח. אמרה לו שאם הוא רוצה תצלצל לאחד (ואמרה השם) און בעטן שיתן לו גמ"ח. והי' זה על סכום גדול.

כ"ק אדמו"ר שליט"א

כס"ד.

בקשר להשו"ט בהקובצאים יגדילי חורה והערות חת, אם הנשים צריכות לומר הנכרה שעשני כראוננו ואיך היא מנהג בית הרב הזה, הנה שאלתי את פי הרבנית שתליט"א איך הייתה נוהגת אמה הרבנית ע"ה וענתה שכמדומה שלא אמרה הברכה, וכן בני שמרון אהרן שלי, שמע לפי הרבנית חנה הנה גורארי שתליט"א שספרה שפעם כשהיו מסובים על השולחן והי' שם כ"ק אדמו"ר הרש"ב נ"ע וכ"ק אדמו"ר הריי"צ נ"ע והרבנית שטרנא שרה ע"ה ואולי עוד כמה אנשים ודברו אודות ברכה שעשני כראוננו והרבנית שטרנא שרה ע"ה האז זיך געשעעלט זייער שטארק אנסקעגן דעם, וכן הרבנית חנה גורארי שתליט"א רעצמה אינה אומרת ברכה שעשני כראוננו.
ע"כ הנני שואל בזה את דעך כ"ק אדמו"ר שליט"א האם אפשר להסיק מהנ"ל שמנהג "בית הרב" היא שלא לאמרה.
ואם כן האם אפשר לפרסם שמנהג "בית הרב" היא שלא לומר ברכה שעשני כראוננו.

מחפ"א
אדמו"ר שליט"א

ח"י אדמו"ר ה' חתפ"א.

20/10/04
אדמו"ר שליט"א
אדמו"ר שליט"א

1) להעיר מהשיעור-חומש דיום זה: (ומל ה' אלקיך) אח לבכך ואח לבב (זרעך) - ר"ת אלו (בעה"ט עה"פ נצבים ל, ו. ב"ח או"ח סתקפ"א ד"ה והעבירו) - תשובה (ומרומז בזה גם ענין התפלה (אגה"ק ס"ד)). 2) יום הולדת שני המאורות הגדולים: הבעש"ט (בשנת נח"ת) ורבינו הזקן (בשנת קה"ת) - ספר השיחות תש"ג ע' 141 ואילך. ולהעיר שיום הולדת הבעש"ט הי' ביום ב', כבקביעות שנה זו. 2) התחלה י"ב ימים האחרונים דחודש (אלול -) החשבון דשנה העוברת, מחאימים ליי"ב חדשי השנה, וח"י אלול - לחשבון חודש תשרי העבר (ספר השיחות שס ע' 177). 3) להעיר מלקו"ת ר"פ נצבים "אחם נצבים היום כו" קאי על ר"ה". 4) להעיר ג"כ מאגה"ק סי"ד. 5) להעיר מההשוואה דשנת השבע ויום השבת וכמחז"ל שבת לה', כשם שנאמר בשבת בראשית (תו"כ (הובא בפרש"י) בהר כה, ב. וראה ראב"ע ורמב"ן שם). 6) בהר שם, ב-ד. 7) כמ"ש (משלי ו, כג) ותורה אור. 8) פרש"י עה"פ שם, ב. 9) לקו"ת חבוא מא, ג. 10) עס"ר בתחלתו. 11) ראה דרושי יו"ט של ר"ה שחל להיות בשנת (לקו"ת ר"ה נו, א. המשך תרס"ו בתחלתו. ועוד). 12) ירושלמי שביעית רפ"ו. רמב"ם הל' שמיטה ויובל פ"ד הכ"ה. וראה לקוטי לוי"צ אגרות ע' רמז. 13) לקו"ת ח"ב ע' 621. וראה לקו"ת מסעי חשלו"ו בשוה"ג להערה 48. 14) עקב יא, יב. 15) האויר נחוץ מאד שהרי גם זמן מועט לא יחיו האדם בלי אויר (המשך מים רבים חרלו"ו בתחלתו). וראה ב"ר ספ"ד: הנשמה כו' הנשימה. 16) דאוירה סהור (שבת סו, ב) ומחכים (ב"ב קנח, ב. וראה תקו"ז חכ"ב בתחלתו) ומרמז נבואה (ז"ח ס"פ ויצא). ובצפ"נ (עה"ת ברכה לד, א) מחדש דמשה קידש בראי' שלו האויר דאי"י לעולם. 17) רמב"ם שם פ"ט ה"ג. טושו"ע חו"מ ר"ס סז. טו"ע אדה"ז הל' הלואה סל"ד. 18) כידוע בכחבי האריז"ל ע"פ ושמרתם את השבת כי קודש הוא כו' שהוא בחי' מוחין דאבא (סידור עם דא"ח (ריד, א)). וראה לקו"ת ברכה צד, ד. המשך וככה חרלו"ז פ"ה. פכ"ה ואילך. 19) יתרו כ, י. 20) תשא לא, טז. אע"ג דשבת מקדשא וקיימא (ביצה יז, א) - ראה לקו"ת שה"ש כד, א-ב. ובארוכה - ד"ה אח שבתוהי ה'ש"ת (סה"מ ה'ש"ת ס"ע 79 ואילך). לקו"ת ח"ג ע' 975 ובהע' 8. 21) ישעי' נח, יג. טושו"ע (ואדה"ז) או"ח ר"ס רמב. 22) בראשית ב, ג. 23) בהבא לקמן - ראה גם מכתב כללי דח"י אלול חשל"ב (לקו"ת ח"ס ע' 473 ואילך). 24) איוב ה, ז. וראה ד"ה אר"א כל אדם לעמל נברא תרפ"ס. לקו"ת לך תשל"ז ס"ג ואילך. 25) ראה זח"ג צה, רע"א תורח לוי"צ למס' תענית ע' ג. 26) סנהדרין צט, ב. 27) זח"ג נג, ב. 28) ראה קידושין מ, ב. 29) בסנהדרין שם "עמל שיהיה" והוא ההתעסקות בתפלה (וכמאדו"ל (ברכות כו, ב. ע"ז ז, ב) אין שיחה אלא חפלה) - ראה אוה"ת חיי שרה קכט, א ואילך. וישב (כרך ה) תתקיא, ב. סה"מ עת"ר ע' קצה. ד"ה אר"א הנ"ל פ"ו. יערות דבש הובא בעץ יוסף לע"י סנהדרין שם. 30) ראה תניא (קו"א) בסופו. 31) ראה טו"ע אדה"ז או"ח ר"ס רמב. וש"נ. וראה לקו"ת ח"ב ע' 254 הערה 50. וש"נ. 32) ראה ירושלמי שבת פט"ו ה"ג. יל"ש ר"פ יתרו. טושו"ע (ואדה"ז) או"ח טר"צ ס"ב (ס"ג). 33) ראה לקו"ת ד"ה והי' מדי חודש. ובכ"מ. 34) להעיר מתורת הבעש"ט (כש"ט - הוצאת קה"ת - הוספות או"ח כ"א): ושבתה הארץ - שבתה וביטול אין ארץ: מען טראגט אריין שיחה אין די ענינים ארציים גופא. וראה בארוכה לקו"ת ח"א ע' 275. ח"ב ע' 113 ואילך. 35) ראה ספורנו עה"פ בהר שם ב-ד: שחיה' כל השנה הבטלה מעבודת האדמה מוכנת לעבודתו. שגם עובדי האדמה כאשר ישבתו בשנה ההיא יתעוררו לדרוש את ה'. ובס' המאמרים חר"ל סד"ה כי חבואו (ע' קלח) דכל השנים כללות נש"י א"א להם להיות בעבודתם כהסנהדרין כיון שהם טרודים לחרוש ולזרוע כו' אבל בשביעית היתה עבודתם כמו הסנהדרין כו'. 36) ברכות כח, א. וש"נ. 37) דאה חינוך מצוה לא-לב. מצוה פד. וראה גם רמב"ן עה"פ שם, ב. 38) שהרי אינו מבקש אלא לפי כחן (במדב"ר פי"ב, ג). 39) דהמעשה הוא העיקר (ראה אבוח פ"א מי"ז). 40) שעליהם העולם עומד (אבות שם מ"ב). וראה מפרשי המשניות שם. 41) שביעית פ"ב מ"ו. רמב"ם הל' שמיטה ויובל פ"ג הי"א. 42) נצבים כט, ט-יא. 43) ראה כש"ט הוספות או"ח לא. וש"נ. 44) ראה לקו"ת ריש פרשתנו. אוה"ת פרשתנו ע' א"רב. 45) ראה מדרש תהלים עה"פ רציח (פה, ב). אבות פ"ה מ"ס (ממקרא מלא בפ' בחוקותי). 46) שם ל, ג-ה. 47) תבוא כו, א. 48) ראה ב"ר פמ"ב, ג (בסופו). ובכ"מ [ונחבאר בלקו"ת ראה ל, ד]. וראה או"ח לה"מ ר"פ תבוא. 49) ספרי עה"פ. - ראיתי בכ"מ (צפ"ע עה"ת ועוד) מקשיך שהרי צ"ל אחרי דויתתה וישבת בה, ועד שכמה רצו להשמיט זה מהספרי! - וצע"ג מה מכריח לפרש ד"מיד" דהספרי מדבר בהבאת ביכורים - היפך השטות לשונו דמיד תבוא אל הארץ. ובא המשכו בהדרשה שלאח"ז שתבוא מיד - בשכר מצות ביכורים (אף שהיא לאחרי וירשתה גו'). - ועפ"ז גם פשוט מקור הדרשה והי' - מיד (ושלא יוקשה ממש"נ (לפנ"ז) והי' בהניח גו', והי' באחרית הימים ועוד ועוד) - כי כיון דוהי' ל' שמחה - בנדו"ד שייך שמחה על ביאת מיד, כי ביאת הארץ בכלל הובטחה מאז. 50) מיכה ז, טו. 51) תהלים עח, נד. וראה אבות ספ"ו.

-3-

and to keep the Shemittah in the fullest measure.

* * *

To sum up, in practical terms³⁹:

Since we are at the threshold of the new year, a year that is a "Shabbos unto G-d," and whose Rosh Hashanah is on Shabbos; a year that is associated with holiness and blessing and Oneg (pleasure), it calls for a corresponding preparation in terms of a firm resolve to fill each day of the coming year with matters that contain these qualities, and in all three areas of Torah, Avodah (Tefilah) and charitable acts,⁴⁰ all to be performed with Oneg.

It should also be emphasized here that in view of the fact that the Shemittah Year - in respect of the prohibition of agricultural work - begins already a month earlier,⁴¹ in the month of Elul, it follows that also the special conduct that the Shemittah Year calls for should likewise begin in the month of Elul, with emphasis on action, which is the essential thing; namely, to put into effect the higher level of Torah studies, more meticulous observance of the Mitzvoth and greater devoutness in prayer. And this will bring even more blessing and prosperity in their wake, now and throughout the entire coming year.

* * *

May G-d grant that everyone of us, in the midst of all our Jewish people, should indeed resolve to carry out the above, in keeping also with the current Weekly⁴² Sidrah Nitzovim-Vayelech: "You are standing,⁴³ all of you,⁴⁴ today before G-d, your G-d... to enter into the Covenant of G-d, your G-d."

And may this be the preparation for the imminent fulfillment of the Divine Promise in the section of Chumash corresponding to this day of the week: "And G-d, your G-d will return your returnees...and will bring you⁴⁵ into the land,⁴⁶ which follows last week's reading; "And it shall come to pass (vehoyo) when you will enter into the land... and dwell in it,"⁴⁷ on which our Sages comment that vehoyo is an expression of joy,⁴⁸ as well as an expression of imminent⁴⁹ fulfillment,

At the true and complete Geulo through Moshiach Tzidkeinu,

When we will see the realization of the prophecies, "As in the days of your coming out of Egypt"⁵⁰ and "G-d will bring all our Jewish people into His Holy Land, to the Beis Hamikdosh which His Right Hand made,"⁵¹ when all the Mitzvoth, including also those of Shemittah, will be carried out in all their details, with joy and gladness of heart.

With esteem and blessings for a
Kesivo vaChasimo Tovo, for a
Good and Sweet Year, both
materially and spiritually.

/Signed: Menachem Schneerson/

-2-

Besides, also in the Diaspora the law of Shemittas Kesofim¹⁷ (remission of debts) is in force, which emphasizes the spirit of Shemittah also in the material aspects of life, particularly in inter-human relationships (bein odom lachaveroi).

* * *

The essence of Shabbos is holiness¹⁸ - Shabbos Kodesh, a holy Shabbos, a day permeated with holiness, which, first of all expresses itself in the cessation of all weekday activities: In regard to the Sabbatical Year, Shemittah - in all agricultural activities, in the field, vineyard, etc.; in regard to the day of Shabbos - cessation from any kind of work, both in the house and in the field, as it is written, "You shall not do any work."¹⁹

Needless to say, one does not stop at not doing what is forbidden to do; together with this, it is necessary to actively fill the day of Shabbos;²⁰ and to do this in a way that "brings pleasure (Oneg) into the Shabbos"²¹ - by way of the Torah and Mitzvoth. And through all this G-d's blessings, both spiritually and materially, are brought down, not only in the day of Shabbos, but also in all the days of the week. For, the holiness of Shabbos goes together with the blessing of Shabbos, as Torah declares: "And G-d blessed the Seventh Day and made it holy."²²

To put it another way.²³ The general purpose of a human being is, as written, "A man to toil is born"²⁴ - toil, do useful work, and to achieve good results. Shabbos²⁵ cannot contradict this purpose, G-d forbid. On the contrary, the "toil" of Shabbos is the true and purposeful kind of toil, which our Sages²⁶ call the "toil of Torah" (Torah meaning "instruction,"²⁷ namely, the fulfillment of the Mitzvoth, including the Mitzvo of learning Torah in a manner that leads to action²⁸), and the "toil of Tefilah (prayer)."²⁹ Therefore, come Shabbos,³⁰ when a Jew is free from weekday activities, it is filled with Mitzvoth (even the ordinary activities of eating, drinking, sleeping become a Mitzvo, - the Mitzvo of Oneg Shabbos)³¹ with additional time for Torah study,³² for more devout prayer,³³ with appropriate preparation that prayer calls for. And this is, as mentioned above, the true Oneg Shabbos (aside from the pleasurable anticipation of the reward and blessings that come with the observance of Shabbos).

The same is true³⁴ of the Year of Shemittah: both in regard to the Jew's Shabbos-like conduct during this year, utilizing the "released" time from work for additional Mitzvoth, Torah and prayers;³⁵ as well as in regard to the influence of the Shemittah Year throughout all the "week" - years of the cycle.

And if this is so in regard to any Shemittah Year, it is certainly more compelling so in regard to the coming year, which has a Sabbatical "head," as mentioned above. Surely, such a year should be filled with a greater measure of goodness and holiness - over and above the usual obligation of "keeping all matters of holiness on the upgrade."³⁶

Moreover, since both the Shabbos day and Shabbos year remind us³⁷ that G-d is the Creator and Master of the world, and of all that is in it, including man, it is certain³⁸ that He provides every Jew and all Jews with the fullest capacity which is necessary to keep the Shabbos,

תשורה משמחת הבר מצוה של 'e Grace יוניק יג' תשרי התשס"ד

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

מנחם מענדל שניאורסאהן
ליובאוויטש

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770 איסטערן פארקוויי
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By the Grace of G-d
Second Day of the Week of
Nitzovim-Vayelech¹
18th of Elul,² 5739
Brooklyn, N.Y.

To the Sons and Daughters of
Our People Israel, Everywhere -
G-d bless you all,

Greeting and Blessing:

Reflecting on the coming new year,³ and on the preparation which it calls for, one becomes aware that each new year has a dual dimension: one is the general significance that each new year shares with all new years - as a new year; the other is the special significance, which is related to the specific features of the particular year, whereby it is distinguished from the others.⁴ It is on the special significance of the coming new year - 5740 - that we shall dwell here.

The special significance of the coming year is that it is the "seventh⁵ year, the year of Shemittah," which the Torah,⁶ Toras Emes (so called, because it illuminates everything⁷ with the Divine Truth), designates as a "Shabbos unto G-d," a "Sabbatical year dedicated to the Almighty."⁸

A second point which emphasizes even more pointedly the special character of the coming year is that the first day of the year, the first day of Rosh Hashanah, occurs on Shabbos. And, as it has often been pointed out, "Rosh Hashanah" is not only the "beginning" of the year, but also the "head" (Rosh)⁹ of the year, meaning, that just as the head directs¹⁰ all activities of the body, so must the good resolutions of Rosh Hashanah dominate each and all the days of the entire year.

Hence it is doubly significant that the coming Sabbatical Year also has a Sabbatical "head."¹¹

At the same time it should be noted that although the distinction of the coming year in respect of Shemittah is primarily connected with Eretz Yisroel,¹² and with the holiness of our Holy Land, where all the laws of Shemittah are in force, above all the Shemittah ("release") of our land, fields, vineyards, etc., from any agricultural activity -

It has been explained on many occasions¹³ that a Jew, wherever he is, is expected in his everyday life, especially in his spiritual life, to transform his environment - his home as well as his surroundings - into a (spiritual) "Eretz Yisroel." In other words, since Eretz Yisroel is a "land on which G-d's eyes rest continuously, from the beginning of the year to the end of the year"¹⁴ - a similar atmosphere of G-dliness must permeate every Jewish home and all around it, to the extent of breathing¹⁵ the very "air of Eretz Yisroel,"¹⁶ wherever a Jew is.

O.T.S.A.R.
JEWISH ADVOCACY GROUP FOR RETARDED CHILDREN
144-11 70 Road
Flushing, New York 11367
(212) 263-3471

February 26, 1982

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Rabbi Groner
Lubavitch
770 Eastern Parkway
Brooklyn, NY 11213

Dear Rabbi Groner,

On behalf of the parents of OTSAR ("Jewish Advocacy for the Retarded") and myself we would like to extend a personal invitation to the Lubavitcher Rebbe, Shlita to attend our first M'lava Malke, 12 Adar, 5742. Our guest speaker will be Rabbi Dr. Immanuel Jakoboviz, Chief Rabbi of the United Kingdom.

Our friend and colleague, Dr. Robert Wilkes, has informed us that only recently one of our parents, Mrs. P. Gaffney together with Dr. G. Schwartz and Dr. Wilkes spoke at a Beth Rivka Parents Association meeting in Crown Heights on December 8, 1981; and that the Lubavitch school principals from Brooklyn have been working closely with Rabbi Martin Schloss regarding workshops on 'learning disabilities' and 'resource rooms' for either Jewish or English studies or both.

It was on 22 Av, 5739 that Rabbi Menachem Schneerson, Shlita sent Dr. Wilkes a comprehensive and sympathetic statement that encouraged all of us to include our special sons and daughters in all aspects of Yiddishkeit. That letter was the beginning--the catalyst--which induced other Rabbis and communal leaders to take a public stand; and it was again the Lubavitcher Rebbe, Shlita, who sent us words of support and blessing when together with Federation of Jewish Philanthropies we conducted a historic major city-wide conference on the needs of our Jewish developmentally handicapped. Once again, we come to the Lubavitcher Rebbe, Shlita, and the Lubavitch community to ask for your prayers, your concern, and your active participation.

Please feel free to contact Dr. Wilkes, who will, I'm certain, be ready and prepared to do whatever he can to facilitate your efforts.

We hope and pray, with ^{ה'עזרה} help, that our work in behalf of our special children will merit the coming of Moshiach.

Respectfully yours,

Erald Tauber

Let me be candid. A few weeks prior to the conference (I had informed Rabbi Groner) I was greatly discouraged by the fact that some orthodox groups, rather abruptly, withdrew their support: due to sharp differences in religious perspectives (or principles). I had no idea that our community was so polarized: that various parties have such little respect for each other's viewpoints. Why is it so difficult for our religious groups to accept their own philosophy and practice while at the same time accept (and respect) the contribution that another group can make to Judaism? (I secretly thought that this conference - at which time we all would sit down together as a unified community - would increase the sense of unity within our community and thereby speed the arrival of the Meshiach.) Nevertheless, I left the conference with a feeling of hope and verve.

There was one question, however, raised by a mother that made us pause and reflect as to the nature of our existence: If the primary purpose of existence is to fulfill G-d's commandments; and if a Jew is unable, from childhood, to carry out any of these commandments because of severe physical and mental limitations; what then is the purpose (or meaning) of his/her existence? I would be most appreciative if you would respond to this question.

All our children are entitled to be educated Jewishly. With G-d's help all our goals and dreams for our children will become a reality in our generation.

Once again, thank you for your concern and understanding.

Sincerely yours,

Robert Wilkes

Robert Wilkes, DSW
Member of Federation's
Planning Committee For
The Retarded - 743-4100, Ext. 610, 611

P.S. Copies of your first letter written to me on 22 Av, 5739 as well as your message and greetings to the conference participants were included in a kit distributed to each participant. Enclosed is a conference kit. Your message was read by myself immediately after our dinner on Wednesday, December 10th. We also learned that you had just a few days previously endorsed the UJA-Federation campaign. Both your endorsement and message generated a sense of excitement and challenge that enhanced our deliberations.

cc: Rabbi Dr. Benjamin Sharfman, Chairman
Rabbi Isaac Trainin, Director, Religious Affairs Committee

December 29, 1980

Rabbi Menachan M. Schneerson
770 Eastern Parkway
Brooklyn, N.Y. 11213

Dear Rabbi Schneerson:

The conference (attended by about 250 persons) on "Serving The Jewish Retarded Issues and Needs," sponsored by Federation of Jewish Philanthropies, is over but our work has really just begun. We will again meet on January 15, 1981 to review what has been accomplished and what we must do in the days ahead.

At the conclusion of our conference, we made a number of recommendations - a few of them are:

1. Federation has to sponsor more group homes (with Kosher Kitchens) for the retarded;
2. Federation has to allocate more funds to all aspects of Jewish education including special education;
3. We have to influence Hebrew Day Schools not to utilize I.Q. tests to disqualify children and thereby deprive them of a Jewish education;
4. We have to support the UJA - Federation campaign since we cannot expect 'to take' without also 'giving.'
5. We must continue to request the various Boards of Rabbis throughout the city to issue proclamations in behalf of our Jewish retarded and developmentally handicapped.

It was a remarkable conference! I have not had the opportunity to attend many Federation conferences but I can say with pride that for two days (Dec. 10th and 11th) all the participants - Jews from all walks of life - spoke about the very same things you had noted in your message: Torah, Mitzvahs and Yiddeshkeit.

Conference

-2-

9 Kislev, 5741

fellow Jews in their surroundings, and generally keep in touch with reality. Even if mentally they may not fully grasp the meaning of these rituals, sub-consciously they are bound to feel at home in such an environment, and in many cases could participate in such activities also on the conscious level.

To cite one striking example from actual experience during the Festival of Succos this year. As is well known, Lubavitch activists on this occasion reach out to many Jews with Lulav and Esrog, bringing to them the spirit of the Season of Our Rejoicing. This year being a year of Hakhel, I urged my followers to extend this activity as much as possible, to include also Nursing Homes and Senior Citizens' Hotels, as well as other institutions. I was asked, what should be the attitude and approach to persons who are senile or confused, etc. I replied - all the more reason to reach out to them in this tangible way. Well, the reports were profoundly gratifying. Doctors and nurses were astonished to see such a transformation: Persons who had spent countless days in silent immobility, deeply depressed and oblivious to everything around them, the moment they saw a young man walk in with a Lulav and Esrog in his hand suddenly displayed a lively interest, eagerly grasped the proffered Mitzvah-objects, some of them reciting the blessings from memory, without prompting. The joy in their hearts shone through their faces, which had not known a smile all too long.

One need not look for a mystical explanation of this reaction. Understandably, the sight of something so tangible and clearly associated with the joy of Succos evidently touched and unlocked vivid recollections of experiences that had permeated them in earlier years.

If there is much that can be done along these lines for adult and senior Jews in special situations, how much more so in regard to special children, when every additional benefit, however seemingly small, in their formative years will be compounded many times over as they grow older. In their case it is even more important to bear in mind that while they may be handicapped in their mental and intellectual capacity, and indeed because of it, every possible emphasis should be placed on the tangible and audio-visual aspects of Jewish education in terms of the actual practice of Mitzvos and religious observances - as I have discussed this and related aspects at greater length in my correspondence with Dr. R. Wilkes of the Coney Island Hospital.

There is surely no need to elaborate on all above to the participants in the Conference, whose Rabbinic, academic, and professional qualifications in the field of Jewish Education and social services makes them highly sensitive to the problems at hand. I hope and pray that the basic points herein made will serve as guidelines to focus attention on the cardinal issues, and that this Conference will, as mentioned earlier, mark a turning point in attitude, and even more importantly in action vis-a-vis Jewish Education, long overdue.

With prayerful wishes for Hatzlocho, and with

esteem and blessing

M. Schwartz

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

מחום מענדל שניאורסאהן
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By the Grace of G-d
9 Kislev, 5741
Brooklyn, N. Y.

To All Participants in the
Major Conference for the Jewish Community
On Issues and Needs of Jewish Retarded
New York City.

Greeting and Blessing:

I was pleased to be informed of the forthcoming Conference. I trust it will mark a turning point in the attitude of community leaders to Jewish education in general, and to so-called Special Education in particular.

In any discussion relating to the wellbeing of the Jewish community, the primary, indeed pivotal, issue should surely be Jewish Identity - that which truly unites our Jewish people and gives us the strength to survive and thrive in a most unnatural, alien, and all too often hostile environment.

Historically - from the birth of our nation to this day - Jewish identity, in the fullest sense of this term, has been synonymous with traditional Torah-Judaism as our way of life in everyday living. Other factors commonly associated with a national identity, such as language, territory, dress, etc., could not have played a decisive role in Jewish survival, since these changed from time to time and from place to place. The only factor that has not changed throughout our long history has been the Torah^{and} Mitzvos which are "our life and the length of our days." The same Tefillin, Tzitzis, Shabbos and Yom-Tov have been observed by Jews everywhere in all generations. Clearly there is no substitute for the Torah-way as the source and essence of our Jewish people.

Recognizing this prima facie fact, means recognizing that Jewish survival depends on the kind of Education that develops and nourishes Jewish identity in the fullest measure. And this must surely be the highest priority of all communal services.

With regard to Jewish retarded - parenthetically, I prefer some such term as "special" people, not simply as a euphemism, but because it would more accurately reflect their situation, especially in view of the fact that in many cases the retardation is limited to the capacity to absorb and assimilate knowledge, while in other areas they may be quite normal or even above average - the Jewish identity factor is even more important, not only per se but also for its therapeutic value. The actual practice of Mitzvos in the everyday life provides a tangible way by which these special people of all ages can, despite their handicap, identify with their families and with other

תשורה משמחת הבר מצוה של 'e (אירע יוניק יג' תשרי התשס"ד

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By the Grace of G-d
9th of Kislev, 5741
Brooklyn, N. Y.

Dr. R. Wilkes, DSW
Chairman, Brooklyn
Region 11 Council for The Retarded
c/o Coney Island Hospital
2601 Ocean Parkway
Brooklyn, N. Y. 11235

Greeting and Blessing:

This is to acknowledge receipt of your letter of Nov. 13th, with the enclosures in connection with the forthcoming Conference.

Since the matter is of the greatest importance, I have taken time out, despite the pressure of duties, to respond with the enclosed message. You can also supplement it with my past correspondence with you on this subject.

May G-d grant that every one of us should do the utmost along the lines suggested in my message, especially since we have the promise of Divine aid in all such good efforts.

With esteem and
blessing,

M. Schneerson

תשורה משמחת חבר מצוה של 'e (אירע יוניק יג' תשרי התשס"ד

To: Rabbi Menachem M. Schneerson (continued):

effective educational campaigns but also it was your letter (which Rabbi Shmuel Butman published in its entirety in the June 20th issue of the Jewish Press) which gave Dr. Sharfman and myself (and Dr. Sharfman's son-in-law Rabbi Dr. Gerald Schwartz) the inspiration and credibility to do all the necessary groundwork that must be done to organize such a major conference.

May I take this opportunity to once again thank you for your continued interest and support. You can feel free to respond to either myself or to Dr. Sharfman.

Wishing you and your entire family a very happy and healthy New Year.

Respectfully yours,

Robert Wilkes

Robert Wilkes, DSW
Chairman, Brooklyn
Region 11 Council For
The Retarded

cc.: Rabbi Dr. B. Sharfman, c/o Ghild Development Center at Coney Island Hospital, 2601 Ocean Parkway, Brooklyn, New York 11235

Rabbi Isaac Trainin, Director, Department of Religious Affairs, Federation of Jewish Philanthropies of New York, 130 East 59th Street, New York, N.Y. 10022

August 12, 1980

Rabbi Menachem M. Schneerson
Lubavitch
770 Eastern Parkway,
Brooklyn, New York 11213

Dear Rabbi Schneerson:

Rabbi Dr. Benjamin Sharfman, chairman of Federation's prospective conference on issues and needs of the Jewish retarded, has given me the honor and privilege to invite you (and/or your representatives) to address this conference. The conference will be held, with G-d's help, on December 10th (from 4 P.M. - 8 P.M.) and on December 11th (from 9 A.M. - 4 P.M.).

What should be remarkable about this conference is that not only will the participants be discussing how to make all aspects of Jewish living (e.g., education, community living, recreation, worship) available to the developmentally disabled individual and his/her family but also the participants, perhaps for the first-time for a "Jewish" conference, will represent a very broad spectrum of Jewish communal, educational, and religious organizations. As of this date, the conference will be assisted by such diverse groups as Agudath Israel of America, Torah Umesorah-National Society for Hebrew Day Schools, Board of Jewish Education (a Federation agency), and The Association of Orthodox Jewish Parents of the Retarded.

Since the conference's planning committee is still putting the finishing touches on the structure and scheduling of the conference, official publicity material has not been printed. Even the exact site for the conference has not been decided upon except that it will be somewhere in Manhattan. Rabbi Dr. Moshe Tendler has agreed to be the keynote speaker on Wednesday, December 10th at 4:30 P.M. followed by a panel response. The core of the conference will consist of workshops: 1) communal and professional attitudes, 2) services needed, 3) Jewish identity and education, and 4) funding for services and facilities. The leaders or moderators of these workshops will be Rabbis, educators, social workers, parents of the retarded, and administrators.

It is no secret that the Lubavitch movement -- perhaps more than any other Jewish group -- has emphasized the critical significance of Jewish education for all Jewish boys and girls as well as the overall need of Yiddishkeit for all Jews. We would welcome a statement from you prepared for this occasion: to be read at the conference by either yourself or by a representative. You may also consider the possibility of sending a specially prepared taped message. Please feel free to consider any form of communication which you think would be most meaningful.

The reason why Rabbi Dr. Benjamin Sharfman and I want so much to have you and/or your emissaries involved with what we believe will turn out to be a most stimulating and challenging conference is not only because of the Lubavitch's long-standing record of conducting

- 2 -

I am convinced that if our Jewish community can provide for the education and the well-being of all of our children, we will merit the coming of the Mishiach.

Thank you for your cooperation.

Sincerely yours,

Robert Wilkes

Robert Wilkes, DSW
Chairman, Region II
Council For Mental
Retardation

*I could not think of any other phrase which could adequately describe or characterize the Lubovitcher Rebbe. Although I am not an orthodox Jew, I still feel a close and warm attachment to Rabbi Schneerson. Perhaps it is his deep and abiding caring for all Jews that has given me (and I'm sure to many others!) the inspiration and vigor to do what I'm doing.

RW/ma

Region II Council For Mental
Retardation

April 3, 1980

Rabbi Shmuel M. Butman
Jewish Press
338 - 3rd Avenue
Brooklyn, N.Y. 11215

Dear Rabbi Butman:

The reason I've waited this long to send you the enclosed material including the exchange of letters between Rabbi Menachem Mendel Schneerson and myself is twofold: (a) only recently received Rabbi Schneerson's letter - dated 13 Tishrei - which gives me permission to disseminate his correspondence; and, (b) just received the minutes from Rabbi Isaac N. Trainin (Federation of Jewish Philanthropies) which documents Federation's decision to sponsor a major conference vis à vis the needs of the Jewish retarded and his/her family in October/November 1980.

In some of the letters that I wrote I have underlined these sentences which reflect the essence of my thinking - my way of letting you know what I would like you to emphasize. On the other hand, where I prefer you not to quote me I have put sentences in [brackets].

Since Rabbi Schneerson's letter (dated 22 Av, 5739) is, to my knowledge, the only 'statement' issued on the subject of retardation by an "outstanding Torah authority," I would hope that the Jewish Press would give his words prominence the week your column gets published. Perhaps that week the Jewish Press can have an editorial which challenges the practice of testing preschool children for enrollment in Hebrew Day Schools. The paper can also list services (with telephone numbers and names of contact persons) available to families of retarded and developmentally disabled individuals.

In other words, I think our Jewish community has to recognize - yes - we want and need Jewish scholars - but, in the final analyses, what counts is that our people care about each other, respect each other, and appreciate each other's contribution irrespective of one's 'intelligence quotient'.

This is one issue - the love and care of Jewish handicapped children - that can bring all Jews together. I felt very reassured when Rabbi Schneerson in one of his letters explained that with every Divine obligation (mitzvah) there is the capacity to fulfill that obligation. There is no question that we will need not only "funds" but the energy and the will to modify our opinions, to think about issues which we may prefer not to deal with, and to tolerate honest differences of opinion.

- 4 -

Your correspondence has been for me a great source of pride and honor: which has given me a greater sense of hope that one day all Jews will treat each other with respect and compassion. Please feel free to call me should you need additional information. If you would like to discuss anything in this letter in more detail, I would be available to meet with you or your representatives.

Let me take this opportunity to wish you and your family a very happy and healthy Purim.

Respectfully yours,

Robert Wilkes

Robert Wilkes, DSW
Chairman, Region II
Council For Mental
Retardation

Enc.
RW/ma

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individual. From what I have recently learned, neighborhoods such as Coney Island, Brighton Beach, Sheepshead Bay which have either none or very few community residences for the retarded will begin to feel rather heavy pressure to open community homes (usually from 8 - 10 residents per/home) in their respective areas.

What is ominous is the fact that whereas previously Jewish agencies could recruit Jewish clients, the pressure to create more and more community residences within a fixed time period has allowed state officials to "pre-select" which clients are to be chosen for any given residence. In other words, private, voluntary agencies are finding that, if they want to obtain funds to operate a community residence for the retarded, they must "accept" the clients chosen by the state authorities. I have attempted without success to call Sanford Solender, Executive Vice-President of Federation of Jewish Philanthropies, to alert him to this new development so that he can use whatever political connections he has available to him to express his concern: that Jewish agencies not be prevented from serving primarily Jewish retarded individuals. Only Jewish agencies have Kosher Kitchens in their community residences.

There are so many things I want to write about - I am afraid of turning this letter into a lengthy essay. Another development which is ominous but regretfully not new is the fact that many Hebrew Day Schools "test" children with I.Q. tests to determine if this or that child has the intellectual ability to be enrolled in their school. If the answer is "no", then the parents have to "shop" around for another Yeshiva - which may also have a policy of testing children prior to enrollment. Although I am not against psychological tests if and only if they are utilized to help a teacher or a parent on how to best approach a particular child who may be experiencing difficulty in a subject, I find it almost impossible to believe that our Jewish community has adopted this practice of selecting "who" will be exposed to Torah and who will not. Perhaps the best word I can find to describe my feelings about this practice is "appalled." To my dismay, this practice is widespread and not easily changed. But I am determined to do what I can to change it no matter how long it takes.

Let me conclude this letter by informing you that in the weeks ahead a number of people such as Rabbi Schloss, orthodox Jewish mothers, and other concerned individuals are planning to get together to begin to coordinate our efforts so that whatever we do will have the maximum impact. I have been very fortunate to have two very good friends (who also happen to be my colleagues at Coney Island Hospital), Dr. (Rabbi) Benjamin Sharfman and his son-in-law Dr. (Rabbi) Gerald Schwartz, both psychologists, who have inspired me to "move" the Jewish community always another step higher on the rungs of charity.

- 2 -

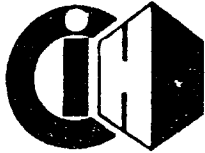
how to cook special holiday dishes. To Rabbi Schloss' credit he includes in his activities not only the retarded individual but their families. His program was only a few weeks in existence when it spread like wild fire throughout the city that 'finally' there is a Rabbi who loves the retarded and who wants to give them an opportunity to experience Yiddishkeit.

At about the same time Rabbi Schloss was demonstrating the need for a religious program, three Jewish orthodox mothers of retarded children (Mrs. R. Feinerman, Mrs. P. Gaffney, Mrs. T. Stone) began to organize other orthodox mothers with retarded children. The response to their request for a meeting was overwhelming. They received hundreds of phone calls from Jewish mothers throughout the city and even from other states: all of whom had one thing in common: the desire to see our Jewish community to do more for its developmentally handicapped children (retarded, epileptic, cerebral palsy, brain injured, autistic). They have had two or three meetings. I have sent them some material including your letter. What these mothers find most frustrating and anguishing is that they would like to see their children in a "Yeshiva" learning Chanukah songs rather than Christmas carols. Even more heartbreaking is the fact that some prominent orthodox Rabbis have publicly made extremely insensitive remarks about the retarded.

Another positive development is that Federation of Jewish Philanthropies (I have had meetings with Rabbi I. Trainin and Rabbi S. Sharfman) will soon distribute a new brochure that lists all of its services for the Jewish retarded individual and his family. For some time many Jewish families were under the impression that Federation had nothing to offer their developmentally handicapped children. In addition, Rabbis Sharfman and Trainin expressed interest in sponsoring a major conference on the Jewish retarded child: so that perhaps for the first time we can publicly acknowledge that our Jewish community has retarded children who need all of our help.

What are some of the more ominous developments? Throughout the city there will be an increasing push to create small community group homes for the retarded. There is a legal document referred to as the "Willowbrook Consent Decree" which stipulates that by 1981 a certain number (in the thousands) of retarded individuals must be living in these community residences throughout New York City. It is a good decree because it will give many retarded people a chance to live, hopefully, like a human being.

In Brooklyn, where there are already about 35-40 group homes in operation, 47 more such residences (under the sponsorship of private, voluntary agencies) will be opening within a year. About 20 additional homes will be sponsored by the state -- in all likelihood, the state will care for the nonambulatory, multihandicapped



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Est. 610, 611

Brooklyn Region II Council For

Mental Retardation

February 19, 1980

Rabbi Menachem M. Schneerson
770 Eastern Parkway
Brooklyn, N.Y. 11213

Dear Rabbi Schneerson:

In a rather short period of time (since we last exchanged letters) there have been a number of exciting developments such as additional services being created for the Jewish retarded individual but-at the same time - some new developments which may in the long run prove detrimental to our objective of giving "special" care to the needs of the Jewish retardate and his/her family. Before I list and explain some of these exciting and positive developments as well as some of the more ominous concerns, I want to let you know that I did make the effort to write you again but my letter probably never reached you (attached is a copy of my letter dated 9/19/79). Although I have shown your statement to many different people (Jewish as well as non-Jewish), I have not sent it to any publications because I wanted to first get your written authorization.

A few weeks ago I received a call from a columnist from the Jewish Press - who I believe writes a weekly column called "Challenge" - who wanted to publish your letter (I forgot to ask him how he got hold of it). I informed him that, since I hadn't received your permission, he should first get in touch with you. Let me say this: by your letter appearing in the Jewish Press, which has a rather larger readership, it would give many families with handicapped children a tremendous feeling of comfort and support. And families with retarded children need all the support they can get just to "keep going" from day to day!

What are some of the exciting new developments? Federation of Jewish Philanthropies has decided to expand, on a full-time basis, their religious/cultural program started by a young, dynamic, and very competent orthodox Rabbi (Martin Schloss). Rabbi Schloss and his dedicated staff assist Jewish retarded men and women, many of whom are severely retarded, in Jewish living - e.g., celebrating Chanukah by lighting the menorah, singing Chanukah songs, learning

תשורה משמחת הבר מצוה של 'e Caix' יוניק יג' תשרי התשס"ד

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493-9250

מנהל הענדל סניאדטאון
לויבאוויש

770 איסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
2nd of Shevat, 5740
Brooklyn, N. Y.

Dr. R. Wilkes, DSW
Chairman, Region II Council for
Mental Retardation
Coney Island Hospital
2601 Ocean Pkway.
Brooklyn, N. Y. 11235

Greeting and Blessing:

Since our exchange of correspondence some months ago, I have not heard from you.

I am interested to know if there have been any developments in regard to the subject matter of our correspondence, and, if so, would appreciate your letting me know about it.

With all good wishes, and

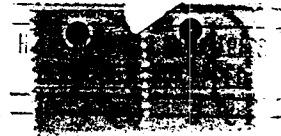
With blessing,

M. Schwartzson

תשורה משמחת חבר מצוה של 'e Caix' יוניק יג' תשרי התשס"ד

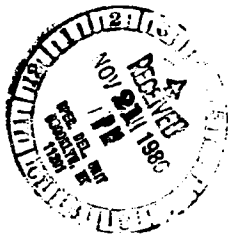
RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 EASTERN PARKWAY
BROOKLYN, N.Y. 11213

SPECIAL DELIVERY



Dr. Robert Wilkes, DSW
Chairman, Brooklyn
Region 11 Council for The Retarded
c/o Coney Island Hospital
2601 Ocean Parkway
Brooklyn, N. Y. 11235

Personal



2

Thus, in the final analysis, it is largely a matter of personal will and determination.

With esteem and blessing
of Chag Someiach:

P.S.

I take the liberty of enclosing a copy of my New Year message, in which the significance of the New Year, 5740 as a "Year of Sabbath" is more fully discussed.

P.P.S.

I note in the zerox copy of my letter, which you enclosed with yours, that the word "yet" - added by hand (P. 2, 8 line from bottom), as well as the line underscoring the word "tangible" (Beg. P. 3) does not appear clear. No doubt this will be rectified in the other copies.

תשורה משמחת הבר מצוה של 'ה גארה' יוניק יג' תשרי התשס"ד

MEYERSON & SCHNEIDERSON
770 Eastern Parkway
Brooklyn, N. Y. 11218
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מנדט מנהל שניאורסון
ליובאוויטש
770 איסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
13 Tishrei, 5740
Brooklyn, N. Y.

Dr. R. Wilkes, DSW
Chairman, Region II Council for Mental Retardation
Coney Island Hospital
Brooklyn, N. Y.

Greeting and Blessing:

Because of the intervening High Holidays, my acknowledgment of your letter of Sept. 19th has been somewhat delayed.

Of course you have my permission to disseminate my letter, if it can serve a useful purpose in promoting the cause of education in general, and of the "special children" in particular. Indeed, since every child is special and deserves special attention, how much more so those who are "slower" than others.

However, if the letter is to be disseminated, an important reservation must be added, which though self evident to a person like yourself, may not be self evident to others, and therefore must be clearly stated to them, hence was not mentioned in my letter to you.

It is that in all that has been said in regard to Jewish children - it is first necessary to clarify the requirement of the Halacha in regards to these children - depending on their age and their level of comprehension to make sure that the facilities meet these requirements in terms of Kashrus, Shabbos, Tefillin, etc.

To add a timely note a propos of the New Year, which is a "Seventh Year, a Year of Shemittah" (Sabbatical Year), and also began on the day of the holy Sabbath, the main characteristic of the Sabbath day is that it is a day of "delight" (Oneg) for young and old, as it is written, "You shall call the Sabbath a delight," which, by extension, also characterizes the entire New Year.

Hence, if there are children and adults who, for whatever reason, are in a situation which precludes them from enjoying the "Sabbath" delight, it behooves anyone who becomes aware of this to do everything possible to enable them to participate in this delightful experience. The fact that the knowledge of the existing situation has reached certain organizations and individuals - and everything is by Divine Providence, is a further indication that they are in a position to act on this knowledge. Should there be any difficulties, even real ones and not exaggerated or imagined, it only means that they have been commensurate capacities to overcome them. For as with all Divine commandments, the obligation is given together with the capacity to carry it out.

-3-

and tangible way, such as in the actual performance of Mitzvos, customs and traditions - it would give him a sense of belonging and attachment, and a firm anchorage to hold on to, whether consciously or subconsciously. Eventually even a subconscious feeling of inner security would pass into the conscious state, especially if the teacher will endeavor to cultivate and fortify this feeling.

I am, of course, aware of the arguments that may be put forth in regard to this idea, namely, that it would require additional funding, qualified personnel, etc., not readily available at present. To be sure, these are arguments that have a basis in fact as things now stand. However, the real problem is not so much the lack of resources as the prevailing attitude that considers the Jewish angle as of secondary importance, or less; consequently the effort to remedy the situation is commensurate, resulting in a self-fulfilling prophecy. The truth of the matter is that if the importance of it would be seen in its true light - that it is an essential factor in the development of the retarded Jewish child, in addition to our elementary obligation to all Jewish children without exception, the results would be quite different.

Perhaps all the aforesaid is not what you had in mind in soliciting my views on "group homes." Nevertheless, I was impelled to dwell on the subject at some length, not only because it had to be said, but also because it may serve as a basis for solving the controversy surrounding the creation of "group homes" for those children who are presently placed in an environment often quite distant from the individual's home and community - to paraphrase your statement.

Finally a concluding remark relating to your laudatory reference to the Lubavitch movement, "with its deep concern for every Jewish individual's welfare," etc.

Needless to say, such appreciation is very gratifying, but I must confess and emphasize that this is not an original Lubavitch idea, for it is basic to Torah Judaism. Thus, our Sages of old declared that ve'ohavto ire'acho komocho ("Love your fellow as yourself") is the Great Principle of our Torah, with the accent on "as yourself," since every person surely has a very special, personal approach to himself. To the credit of the Lubavitch emissaries it may be said, however, that they are doing all they can to implement and live by this Golden Rule of the Torah, and doing it untiringly and enthusiastically.

May the Zechus Horabbim, the merit of the many who benefit from your sincere efforts to help them in their need, especially in your capacity as Regional Chairman of the Council For Mental Retardation, stand you in good stead to succeed in the fullest measure and stimulate your dedication for even greater achievements.

With esteem and blessing,

M. Schneerson

-2-

worker and educator, so it is important that the trainees themselves should be encouraged - both by word and the manner of their training - to feel confident that they are not, G-d forbid, "cases," much less unfortunate or hopeless cases, but that their difficulty is considered, as above, only temporary, and that with a concerted effort of instructor and trainee the desired improvement could be speeded and enhanced.

(3) Needless to say, care should be taken not to exaggerate expectations through far-fetched promises, for false hopes inevitably result in deep disenchantment, loss of credibility and other undesirable effects. However, a way can surely be found to avoid raising false hopes, yet giving guarded encouragement.

(4) As part of the above approach which, as far as I know has not been used before, is to involve (some of the trainees in some form of leadership, such as captains of teams, group leaders, and the like, without arousing the jealousy of the others. The latter could be avoided by making such selections on the basis of seniority, special achievement, exemplary conduct, etc.

(5) With regard to the efforts which have been made in recent years to create "group homes" for retarded individuals, which, as you say, has been a source of controversy - it is to be expected that, as in most things in our imperfect world, there are pros and cons. However, I believe that the approach should be the same as in the case of all pupils or students who spend part of their time in group environments - school, dormitory, summer camp, etc., and part of their time in the midst of their families, whether every day, or at weekends, etc. Only by individual approach and evaluation can it be determined which individual fits into which category.

(6) There is surely no need to emphasize at length that, as in all cases involving Jews, their specific Jewish needs must be taken into account. This is particularly true in the cases of retarded Jewish children, yet all too often disregarded. There is unfortunately a prevalent misconception that since you are dealing with retarded children, having more limited capabilities, they should not be "burdened" with Jewish education on top of their general education, so as not to overtax them. In my opinion this is a fallacious and detrimental attitude, especially in light of what has been said above about the need to avoid impressing the child with his handicap. Be it remembered that a child coming from a Jewish home probably has brothers and sisters, or cousins and friends, who receive a Jewish education and are exposed to Jewish observances. Even in the American society, where observant Jews are not in the majority, there is always some measure of Jewish experience, or Jewish angle, in the child's background. Now therefore, if the retarded child sees or feels that he has been singled out and removed from that experience, or when he will eventually find out that he is Jewish, yet deprived of his Jewish identity and heritage - it is very likely to cause irreparable damage to him.

On the other hand, if the child is involved in Jewish education and activities - and not in some general and peripheral way, but in a regular

תשורה משמחת הבר מצוה של 'e Care יוניק יג' תשרי התשס"ד

RABBI MENACHEM M. SCHNEERSON

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מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
22 Av, 5739
Brooklyn, N. Y.

Mr. R. Wilkes, Asst. Program Director/
Chairman, Region II Council For Mental Retardation
Coney Island Hospital
2601 Ocean Parkway, Brooklyn, N. Y. 11235

Greeting and Blessing:

This is in reply to your letter of Aug. 9, in which you ask for my views on "the care and education of Jewish retarded children," outlining some of the problems connected therewith and prevailing policies, etc.

I must, first of all, make one essential observation, namely, that while the above heading places all the retarded in one group, it would be a gross fallacy to come up with any rules to be applied to all of them as a group. For if any child requires an individual evaluation and approach in order to achieve the utmost in his, or her, development, how much more so in the case of the handicapped.

Since the above is so obvious, I assume that you have in mind the most general guidelines, with a wide range of flexibility allowing for the necessary individual approach in each case. All the more so, since, sad to say, our present society is poorly equipped in terms of manpower and financial resources to afford an adequate personal approach to each handicapped boy and girl. Even more regrettable is the fact that little attention (at any rate little in relation to the importance of the problem) is given to this situation, and consequently little is done to mobilize more adequate resources to deal with the problem.

Now, with regard to general guidelines, I would suggest the following:

(1) The social worker, or teacher, and anyone dealing with retarded individuals should start from the basic premise that the retardation is in each case only a temporary handicap, and that in due course it could certainly be improved, and even improved substantially. This approach should be taken regardless of the pronouncements or prognosis of specialists in the field. The reason for this approach is, first of all, that it is a precondition for greater success in dealing with the retarded. Besides, considering the enormous strides that have been made in medical science, human knowledge, methodology, and knowhow, there is no doubt that in this area, too, there will be far-reaching developments. Thus, the very confidence that such progress is in the realm of possibility will inspire greater enthusiasm in this work, and hopefully will also stimulate more intensive research.

(2) Just as the said approach is important from the viewpoint of the

How may we view this issue - that is, caring for individuals who have a disability which requires life-long care and supervision - from a Jewish perspective? As a concerned Jew, I care very much about our Jewish community: how we treat one another and how we conduct ourselves as human beings. I am particularly interested in your comments and opinions, because the Lubavitcher movement, with its deep concern for every Jewish individual's welfare, has added a spiritual dimension - a spark - to all our lives!

As a married man with - thank G-d - two beautiful, healthy children (ages 2 and 5), I am also aware that there has to be an equal concern for both the individual as well as for one's total community. The question is: how do we protect and safeguard all of our Jewish children - the retarded and the non-retarded - so that they can have the opportunity to grow, to develop, and to live 'Jewishly'?

I would also welcome the opportunity to discuss any of the above with you or your representatives. Thank you for your cooperation.

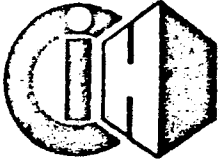
Respectfully yours,

Robert Wilkes

Robert Wilkes,
Assistant Program Director/
Chairman, Region II Council
For Mental Retardation
743-4100, ext. 610

RW/ma

תשורה משמחת חבר מצוה של 'e Care יוניק יג' תשרי התשס"ד



NEW YORK CITY HEALTH AND HOSPITALS CORPORATION

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Child Development Center

August 9, 1979

Rabbi Menachem Mendel Schneerson
Lubovitcher Rebbe
770 Eastern Parkway
Brooklyn, N.Y. 11213

Dear Rabbi Schneerson:

As a Jewish social worker and the chairman of Region II Council For Mental Retardation in Brooklyn, I would be most interested in learning what your views are regarding 'the care and education of Jewish retarded individuals' - those persons who, from birth, are slow in thinking, speaking and learning.

For many years, the retarded individual, especially the severely retarded, was placed in a large, state-operated institution, often quite a distance from the individual's home and community. During the past few years, efforts have been made to create "group homes" in all our neighborhoods throughout the city so that parents who cannot continue to care for their retarded sons or daughters have the choice of placing their child in a small, home-like setting: situated either within or nearby the individual's community.

This policy of creating "group homes" for the retarded - Jewish as well as non-Jewish - has been a source of controversy and often bitter opposition pitting parent against parent, neighbor against neighbor, and political leaders against one another. The basis for these heated discussions include predictions about lowering the economic value of homes in a community; fear that retarded individuals will commit vandalism or, even worse, commit crimes; and that the retarded themselves will feel uncomfortable surrounded by normal people. On the other hand, parents of the retarded want their children to live in a safe and healthy environment.

ter. Even during Tishrei, he made the time to respond!

The Hebrew portion of this memento includes the Rebbe's Mazal-Tov letters for Shmuel's birth and Upsherenish, and an account written by our dear father, Rabbi Berel Junik, about the passing of the Rebbe's mother, Rebbetzin Chana in 5725. His intimate relationship with the Rebbe's family - Beis HaRav - started when he was privileged to accompany Rebbetzin Chana as her "son" (for passport reasons) on their dangerous journey out of the Soviet Union, from Lemberg (Lvov), until they reached the Displaced Persons Camp of Poking in Germany in 1946. Also included are some stories and anecdotes told by Rebbetzin Chana to Rabbi B. Junik.

We have truly been blessed with such a wonderful and caring family. It was your support, encouragement and being there throughout, that helped us out in our darkest hours. That we have arrived "complete-בשלימות" is a big miracle and reason for great celebration-thanks to you all! You were there for us, helping in so many ways; guidance and advice, information, financial assistance, looking after our other children and making sure all our needs were met. Transportation to the hospital and staying overnight. Yes, indeed, there is no end to the kindness and for that, we are forever grateful to you all today.

We also express our deepest thanks to all the doctors, teachers, caregivers and therapists who were privileged to serve as Hashem's worthy instruments to help Shmueli. Through everyone's tireless efforts, Shmueli has grown to be what he is and in this merit, may you and all your families, be blessed with good health, happiness, success and Nachas in every aspect of your lives. Especially deserving of Hashem's urgent blessings for a full and speedy recovery is Shmueli's main doctor, Chaim ben Chaya, shlita, may it be immediately.

We thank everyone for joining and sharing in our Simcha and we look forward to celebrating many more Simchas together with Hashem's help. May we all merit the ultimate Simcha, the Hisgalus of Melech HaMoshiach, may it be NOW!

יחי אדוננו מורנו ורבנו מלך המשיח לעולם ועד

Shamshi and Mindy Junik

years until, there would be no choice but to perform it. Boruch Hashem, with the Rebbe's Brochos, this surgery to repair his heart was successfully performed a year and a half ago. May Shmuel continue to enjoy good health and have a long and productive life, with Hashem's help.

In honor of Shmuel's Bar-Mitzva, we are publishing a remarkable correspondence between the Rebbe MHM and Dr. Robert Wilkes, a prominent Jewish social worker and a leader in efforts on behalf of special children. Although the correspondence is incomplete, it provides an illuminating glimpse into the Rebbe's unique approach and his concern for every Jew, at every level.

Dr. Wilkes, concerned by the lack of opportunity for special children to grow, develop and live "Jewishly," wrote to Jewish spiritual leaders for their views on these children's education. The Rebbe was the only one to reply with a substantive response. As the true Nossi of the generation, the Rebbe, in his boundless wisdom and love for every Jew, regardless of abilities or level of Torah observance, responded with a detailed policy statement outlining the need for these children's full participation in Jewish education and Klal Yisroel.

At that time, a group of parents started to organize a support group for families of children with special needs. Dr. Wilkes writes: "...Rabbi Schneerson's letter (dated 22 Av, 5739) is, to my knowledge, the only 'statement' issued on the subject...by an 'outstanding Torah authority.'" The Rebbe's letter galvanized parents and professionals to join together on behalf of these children. As the president of OTZAR writes: "...That letter was the beginning - the catalyst - which induced other Rabbis and communal leaders to take a public stand; and it was the Lubavitcher Rebbe, Shlita, who sent us words of support and blessing..."

Interestingly, one of the Rebbe's replies to Dr. Wilkes (published here) was on 13 Tishrei, 5740 - the same date, eleven years later, when Shmuel was born! In addition, Dr. Wilkes wrote his letter to the Rebbe Sep. 19th, 3 days before Rosh Hashona. The Rebbe's response is dated a few days after Yom Kippur-the 13th of Tishrei. The Rebbe starts of his letter by making reference to the "High Holidays, my acknowledgment of your letter...somewhat delayed". From the Rebbe's quick and timely response, you can understand and appreciate the importance the Rebbe felt and attached to this mat-

about his situation, each time giving his holy Brocha.

Shmuel spent the first year of his life in and out of the hospital. Once when Shmuel was critically ill, family members wrote to the Rebbe asking him for a Brochoh. The Rebbe's reply was: "בטחון אמיתי בה, אזכיר על הציון" "Complete trust in Hashem. I will mention it at the burial-place."

Our family has received, and continues to receive the Rebbe's blessings and guidance. During the trying times we have experienced, the Rebbe has been a pillar of support and understanding for us, replying to our letters, encouraging and guiding us.

When my dear wife Mindy wrote to the Rebbe on 21 Shivat, 5751, she received the following reply: "במפורש בתורתנו -תורת חיים הוראה בחיים- ביחד עם בעלה שי' לגדל כיו"ח שי' לתחומע"ט מתוך שמחה והרחבה. אזכיר על הציון"

"As is well-known in our Torah - [which is] a directive in life, 'the Torah of life' - together with your husband, may he be well, may you raise all your children, may they be well, to Torah-study, marriage and good deeds, in joy and plenty. I will mention [this] at the burial site [of my father-in-law, the Rebbe]."

On Sunday, 24 Menachem Av, 5751, our family went to receive dollars from the Rebbe. When we told the Rebbe that Shmuel was scheduled for cardiac catheterization on Thursday of that week, and for open-heart surgery the following Tuesday (we had previously sent a letter to the Rebbe about it), the Rebbe gave me an extra dollar and said: "געבן אויף צדקה נאך שבת. זאל זיין אין א גוטען אויפן. א הכנה כדרוש" "Give for charity after Shabbos. May it be in a good manner. [Make the] preparation as required."

We were puzzled by the Rebbe's final words, as we knew who Shmuel's surgeon and anesthesiologist would be, so what special preparation was needed?

Only later did we understand the prophetic meaning of the Rebbe's words. Until now, Shmuel's tests had shown his problem as one that could be corrected by a common/regular type of open heart procedure. After further testing (they couldn't perform the catheterization for medical reasons), it was revealed that Shmuel's heart problem was far more complex. The operation originally planned could not repair his heart defect at this young age. The surgery he needed would have to wait for several

INTRODUCTION

With deep thanks and gratitude to Hashem, we celebrate today, this milestone in the life of our dear son, Shmuel שי, as he reaches Bar-Mitzva.

Shmuel שי, is named after the Rebbe MaHaRaSh, on whose Yahrtzeit, 13 Tishrei, he was born. As the Rebbe MHM so often reiterated, the motto of the Rebbe MaHaRaSh was "L'chat'chila ariber" - to overcome all problems in a manner that overrides normal limitations. Indeed Shmuel's whole life has exemplified this motto. We pray that he continue to do so, growing up with an abundance of blessings in every aspect of his life, including good health, to become a true "ChaYaL" of the Rebbe. May all the Brochos with which the Rebbe blessed him - and continues to bless him - be fulfilled in him and in all our other children, in a manner of "L'chat'chila Ariber.

Shmuel שי, was privileged to receive many special Brochos from the Rebbe MHM. On 18 Tishrei, 5751, just days after he was born, his uncle, Menachem Mendel Junik, was privileged to serve the Rebbe in his personal Suka at 770, and requested a Brocha for his newborn nephew. The Rebbe replied: "ואלסט איבערלאזן דא אלע נעמען. בשורות טובות." "You should leave here all these names. [Wishing] good tidings." When Menachem told the Rebbe: "דער ברית Tomorrow will be the Bris, the Rebbe replied: "דאס זאל מען פרעגען ביים מוהל. איך קען זיך נישט מישען אין דעם..." (וועוד כמה מילים) "This question should be addressed to the Mohel. I cannot be involved in that..." Then Menachem asked a blessing... 'Ar'enu Niflo'os' ["I will show him wonders" - which the Rebbe had emphasized as part of the acronym of that year 5751] be healthy," & the Rebbe replied:

"זאל זיין בשורות משמחת, דאס איז דער עיקר... (ואמר משהו) בשורות טובות"

"May there be happy tidings - that's what's most important... [Wishing] good tidings."

Once, during that month of Tishrei, our dear father, Rabbi Berl Junik (DovBer ben Golda Ita, may he speedily have a Refua Shleima), entered the Rebbe's room before the farbrenge to get the Rebbe's Kiddush cup, etc. He asked for a Brocha for Shmuel asking... May he be raised to Torah-study, marriage and good deeds. The Rebbe replied: "ערשטענס, זאל ער זיין געזונט בכלל ובפרט, און דערנאך מגדל זיין לתורה חופה ומעשים טובים" "First, may he be well, in general and in [every] specific detail, and then may he be raised to Torah-study, marriage and good deeds." On many occasions during the following months, the Rebbe asked our father how Shmuel was feeling, with detailed questions

