

בס"ד

תשורה



משמחת הבר מצוה

של

הת' שמואל שי'

ווענגער



כ"ט תשרי ה'תש"פ

תשורה משמחת הבר-מצוה

פתח דבר

אנו מודים לה' על כל הטוב אשר גמלנו ובחסדו הגדול זיכנו בחגיגת הבר-מצוה של בנו היקר, הת' שמואל שי'.

התודה והברכה לקרובינו ידידינו ומכרינו אשר הואילו לשמוח אתנו יחדיו ולברך את חתן הבר-מצוה ואת כולנו שיגדל להיות חסיד ירא שמים ולמדן כרצו"ק של רבנו נשיאנו ולנחת רוח הוריו וזקניו שיחיו.

בשמחה ובטוב לבב מתכבדים אנו להגיש למשתתפים בשמחת הבר-מצוה לזיכרון טוב, תשורה מיוחדת זו הכוללת הני מילי מעליותא בפרסום ראשון, מארכיונו המופלא, רב הכמות והאיכות של זקננו, איש האשכולות הנודע לתהילה, הרה"ח הנעלה רב הפעלים שזכה לשמש בקודש עשירות בשנים כמזכיר כ"ק אדמו"ר מוהרי"צ וכ"ק אדמו"ר נשיא דורנו, הלא הוא הרב ד"ר ניסן מינדל ע"ה.

תודתנו וברכתנו הלבבית נתונה לחתנו, דבו של חתן הבר-מצוה, הרה"ח הנעלה והנכד, עוסק בצ"צ וכו' ורב פעלים הבפצת המעינות חוצה הרב ר' שלום דובער שפירא שי', אשר אותו הפקיד ומינה הרב מינדל ע"ה על ארכיונו.

הא-ל הטוב הוא יברך את כאו"א מהמשתתפים בשמחתנו, בתוך כלל אחב"י יחיו, בברכות מאליפות מנפש ועד בשר, ויהי רצון שבקרוב "נזכה זעהן זיך מיט'ן רבי'ן דא למטה אין א גוף ולמטה מעשרה טפחים והוא יגאלנו".

מוקיריהם ומכבדיהם,
מרדכי ורבקה ווענגער
כ"ט תשרי תש"פ
מאנטרעאל, קנדה

תשורה משמחת הבר-מצוה

ונגר - סינסינטי

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770 איסטערן פארקוויי
ברוקלין, נ. י.

בי"ה, ט"ו טבת תשד"מ
ברוקלין, נ. י.

האברך מרדכי שי'

שלום וברכה

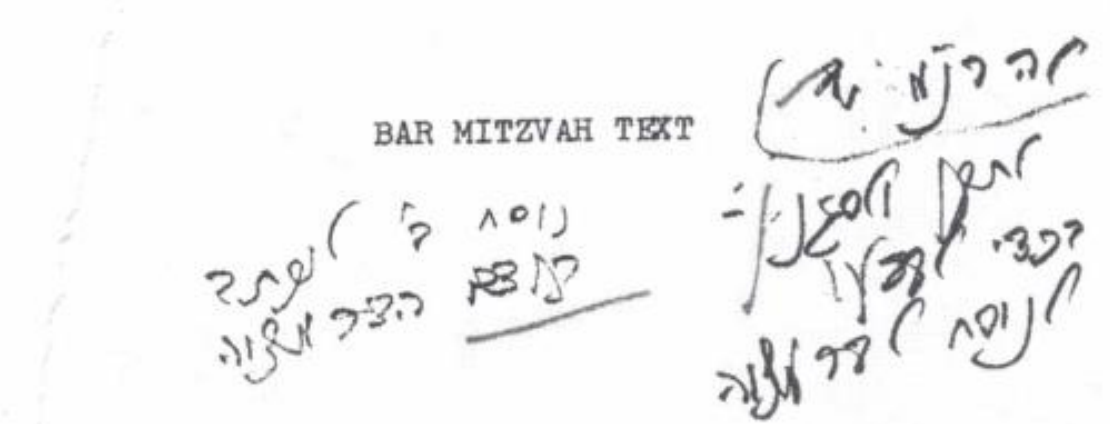
במענה על ההודעה ע"ד הכנסו בקרוב לגיל
מצות,

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, בתורת
הנגלה וכן בתורת החסידות ויהדר בקיום המצות.
והשי"ת יצליחו להיות חסיד ירא שמים ולמדן.

בברכה



This is a letter that the Rebbe asks Rabbi Mindel to set as the standard letter in English for bar mitzvah.



Sholom uBrocho:

I was pleased to be informed of your Bar Mitzvah.

May G-d grant that as you have entered the age of Mitzvos at thirteen, so you should advance to the other milestones in Jewish life, as mentioned in the Mishna (Ovos chapt. 5); and that you should make ever-growing efforts in your diligent devotion to your learning of Torah, both its revealed part (Nigleh) ~~as well as~~ its deeper aspects (Chassidus), as well as in your observance of the Mitzvos with Hiddur.

אשר
and

May G-d bless you with Hatzlocho to be a Chossid, Yorei-Shomayim, and Lamdan.

The Rebbe writes: להרנ"מ שי'

לתקן ולסגן - בכדי לקבעו לנוסח לבר מצוה

נוסח ב' לנכתב קודם הבר מצוה

בסופו

The Rebbe crosses out "as well as"

תשורה משמחת הבר-מצוה

The following is excerpts from the Rebbe's farbrengen of יו"ד שבט ה'תשמ"מ, written in English with the Rebbe's הגהות.

By the Grace of G-d

EXCERPTS FROM THE LUBAVITCHER REBBE'S
ADDRESS ON 10TH OF SHEVAT, 5740 (1980)
THIRTIETH ANNIVERSARY CELEBRATION

(Free rendition, condensed and abbreviated)

On all occasions we take our cue from the Torah, for Torah means "instruction." Noting that the first word of the Torah (Bereshith - "In the beginning") begins with the letter Beth, which stands for Berachah (blessing), our Sages taught, "It is proper to begin with a blessing."

Accordingly, I will begin with the traditional Berachim Haba'im.
Blessed are the comers!

It is a pleasure to welcome all of you, who came here in person, from near and far, to participate in this Farbrengen (get-together), and to express my heartfelt appreciation of all the good wishes that have been conveyed to me on the occasion of this thirtieth anniversary - which I prayerfully reciprocate to each and all.

At first glance it may be asked, What can a blessing reiterated by a human being add to the Divine blessing already assured in G-d's promise "I will bless them that bless you." (Gen. 12:3)?

The answer is twofold. The Torah teaches us - and it is also self-evident - that one should acknowledge and reciprocate good for good. Secondly, we find in our sacred literature many references to the efficacy of the spoken word, and that by articulating a benediction a person hastens the actual realization of the Divine blessing in a tangible and manifest form here on earth (in preference to "a blessing in disguise").

It is therefore my very pleasant duty to express here and now my prayerful wish that G-d's blessings to all the well-wishers be materialized in full measure, in all three aspects of "health, children, and sustenance."

After beginning with the letter Beth for Berachah, the opening words of the Torah are, "And G-d said, Let there be light!" Commenting on this the Midrash quotes the verse, "Let your opening words give light" (Ps. 139:130).

The ultimate accomplishment of light is that it not only dispels darkness ("even a small light dispels a lot of darkness"), but it has the power to transform darkness itself into light.

In practical terms of good and evil, corresponding to light and darkness, it means that there are two ways of overcoming the negative: one is to eradicate it; the other, and more desirable, is to turn the negative into positive.

מ'אין רב?
ב"ה, רב?

The Rebbe added parentheses (the letter Beth for)

The Rebbe put a line through "the Torah" and wrote: **אמירת השם**

תשורה משמחת הבר-מצוה

-2-

The Torah is synonymous with light (Prov. 6:23) It illuminates our everyday life, and teaches us how to illuminate the world around us to achieve the truly good life. But the choice is left to the individual. Every person is free to choose the path of life, or to turn in the opposite direction. "Choose life," the Torah exhorts.

Life

The Rebbe circled "small light" and wrote: ? bit, little

That a person should need exhortation where the choice is so clear is due to the fact that by nature a person is subject to the influence of two conflicting forces within him: one advocating the good, the other - under the guise of temptation and misconceived self-interest - strongly pulling in the opposite direction. In our sacred literature, these conflicting forces are termed Yetzer Toy and Yetzer Hara, the good and the bad inclination. In other words, the Divine in man and the animal in man.

~

The Rebbe replaced "life" with: Life

The path of life entails a sustained vigilance and effort, not merely to conquer the animal that is in human nature, but ultimately also to refine and sublimate the lower passions to the good and positive - much in the way that a brute animal is tamed and harnessed in the service of man and thus accomplish his human tasks all the better. In this sense our Sages interpreted the commandment: "And you shall love the Lord your G-d with all your heart, וְעִם כָּל לְבָבְךָ to mean, "with both your inclinations." (Deut. 10:1)

and

helps him

The Rebbe circled and takes out "temptation and"

The inner conflict, due to the inherent conflicting forces, is further compounded by the fact that we live in a multifarious world, in which there are many seemingly irreconcilable forces at work, so much so that it is often difficult to grasp how this world could be ruled by one and the same Creator and Master. In such a world - termed in Chabad as a "Public Domain" -

are

The Rebbe added the word: and

Here again the light of the Torah helps us to recognize the conflicting forces behind the external multifariousness, and by spreading the light of the Torah in the world around us, we can transform the "Public Domain" into a "Private Domain" - the domain of Godliness, where everything is attuned to the service of the One and Only G-d, the Creator and Master of the Universe. This is what our great teacher and Guide for the Perplexed (Maimonides) epitomized in his declaration that "the entire Torah was given to make peace in the world." (Shabbat 127a)

?

Divine

The Rebbe added : are

In connection with the above, we recall the adage of my saintly father-in-law, on this 30th anniversary of his demise. "An individual is a multitude," which reflects the teaching of the Mishnah: "For this reason man (Adam) was created single to teach one ... (that an individual is like) a whole world."

quoting in his Code of Laws (Rambam, end of Zemanim - Times) the

The Rebbe added: Divine

This means - in a deeper sense - that an individual comprises within him, as mentioned earlier, a variety of forces, often conflicting, which are parallel to those in the world at large, or, in more familiar terms, a human being is the microcosm reflecting the macrocosm.

a world

The Rebbe circled "Private" and wrote a question mark

The Rebbe added: quoting in his Code of Laws (Rambam, end of Zemanim – Times) The

The Rebbe put lines through "you"

The Rebbe added: a world

תשורה משמחת הבר-מצוה

-3-

And since the Torah is the Divine instrument that enables individuals to achieve inner harmony and peace on the individual level. It also qualifies the individual to work for and contribute to the harmony and peace in the world at large.

We have an analogy in the principle of democracy. Contrary to the popular saying- all people were not created equal (We are not talking about human rights of course) In His infinite wisdom G-d created the human race so that "no two persons are alike" nor are their opinions identical. However in a democracy the rule of the majority prevails which is the law of the Torah. In a free country everyone is entitled and may freely express one's opinion. However when it comes to actual conduct, one must submit to, indeed readily accept, the rule of the majority. Otherwise there would be chaos, which would do no good to anyone. It is in this way that the "Public Domain" can be transformed into a "Private Domain" where there is a unity of purpose and interest overriding the narrow divergent interests of many different individuals.

What is true on the national level is true on the universal level. There must be a recognition and acceptance of a supreme and overriding principle for all mankind. This principle will be found only in those basic and eternal values of morality and justice, including human rights of course, laid down by the Supreme Being, without which there can be no decent human society.

This is why it is incumbent upon all Jews to work for the dissemination of the Torah and Mitzvos among Jews, but also to promote the so-called Seven Laws pertaining to all mankind, with all their ramifications, for a better and happier world, materially and spiritually.

The doctrine of Divine Providence expounded by the Founder of the Hassidic movement and by his successors, the Rebbe of Chabad, teaches us that Divine Providence extends to the minutest detail of everything in this world, even in the realm of the inanimate. A corollary of this doctrine is his adage that "everything one sees or hears should serve as instruction how better to serve G-d and mankind."

It is therefore highly significant and instructive that American money contains the inscriptions "In God We Trust" and "E Pluribus Unum."

Jews in this country, who constitute the largest single Jewish community in the world, are fortunate to live in a country that so proudly proclaims its national motto and gives them the widest possible currency! We profoundly appreciate, and identify with, these concepts. Indeed, this is what we have been discussing here above.

It should be noted, moreover, that not only are these mottoes instructive in substance, but also in form. This, too, is Providential, and the motto

The Rebbe put a line through "since the Torah is the Divine instrument that enables an individual", circling the word "Divine" and replaced with: **every one is given The force and he is expected**

The Rebbe put a line through "it also qualifies the individual" and replaced with: **and**

The Rebbe put a line through "the" and added: **his community, his country and in the**

The Rebbe added a dash, put a line through equal, and replaced with: **- alike**

The Rebbe put a line through the words "which is the law of the Torah"

The Rebbe added: **and willingly**

The Rebbe added: **and must**

The Rebbe circled "Private, and wrote a question mark

The Rebbe added: **egoistical**

The Rebbe put a line through "Jews" and replaced with: **and every one**

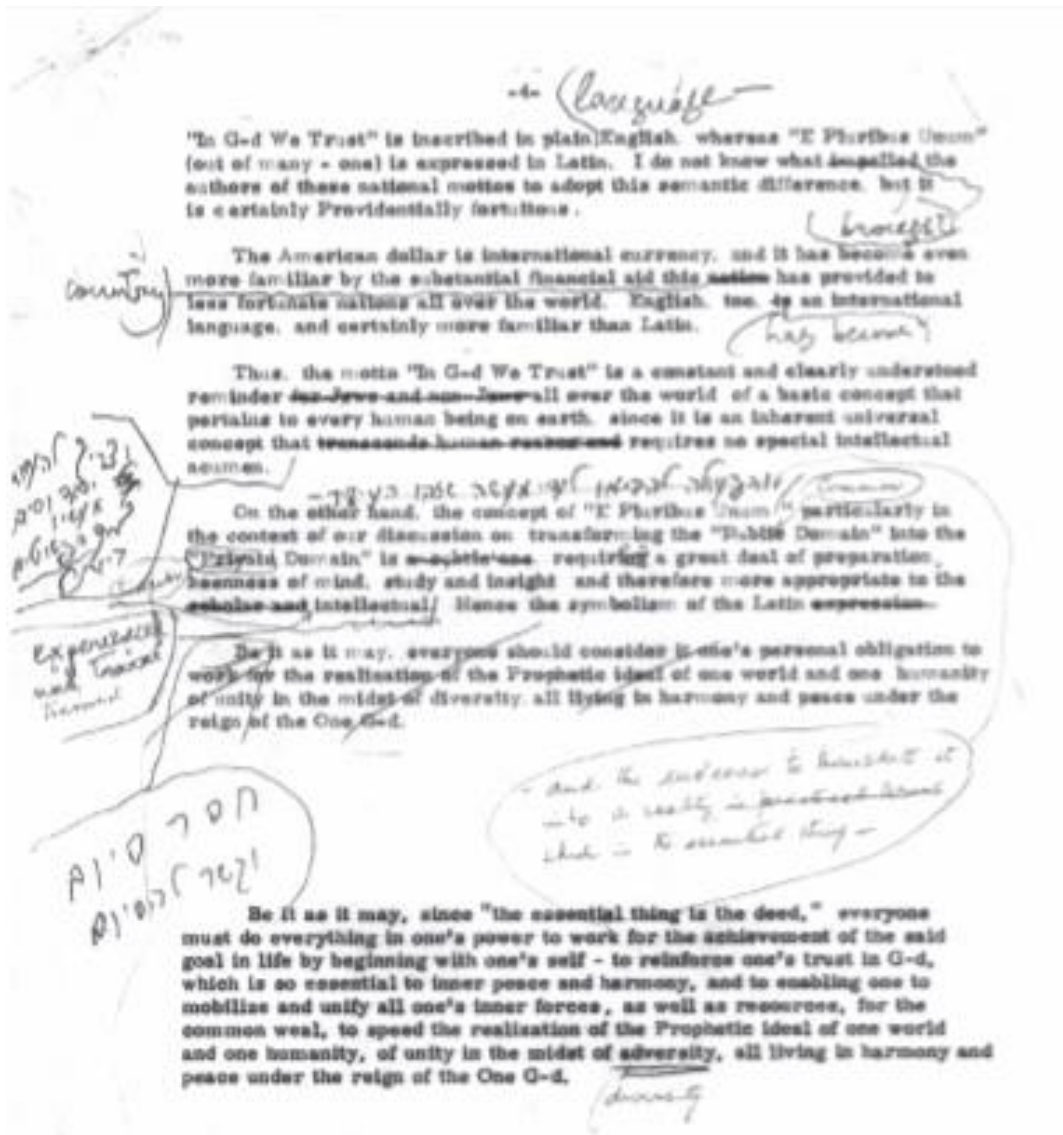
The Rebbe replaced "Torah and Mitzvos among Jews, but also to promote the so-called Seven Laws pertaining to all mankind" with: **Divine laws and instructions**

The Rebbe added: **and harmonious**

The Rebbe circled and put a line through "and mankind"

The Rebbe replaced "Providential" with: **significant and instructive**

תשורה משמחת הבר-מצוה



The Rebbe put a line through "that", and changed the to The

The Rebbe added: **language** –

The Rebbe replaced "impelled" with: **brought**

The Rebbe replaced "nation" with: **country**

The Rebbe replaced "is" with: **has become**

The Rebbe put a line through "for Jews and non-Jews"

The Rebbe put a line through "transcends human reason and", and wrote **וצריך להעלות יסוד וסיבת כל מעשיו אף הפשוטים ביותר**

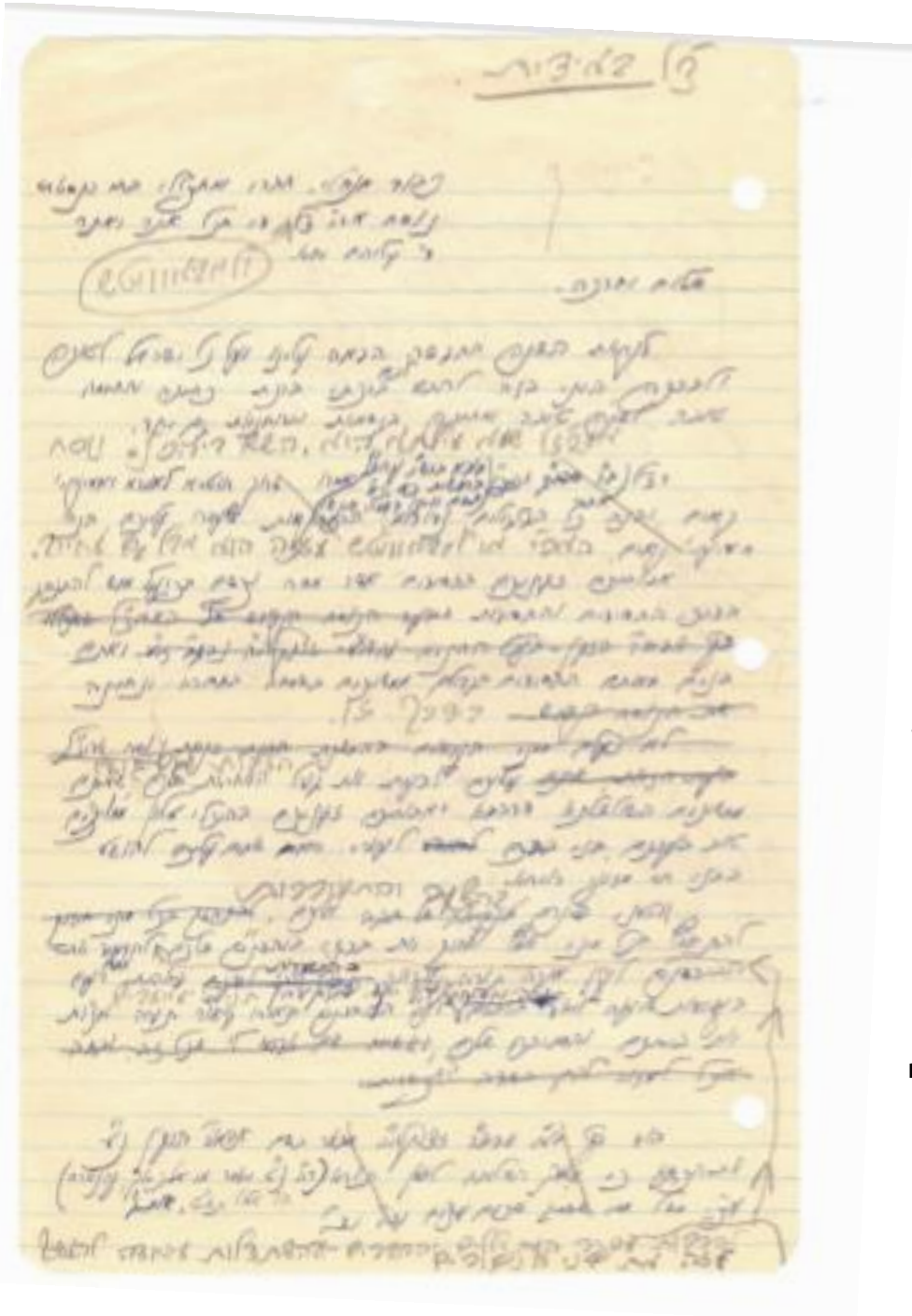
The Rebbe added: – **הפעולה להביאו לידי מעשה שזהו העיקר**

The Rebbe circled "Private", and put a line through "a subtle one"

The Rebbe put a line through "scholar and", and added: **experienced and trained**

The Rebbe put lines through the paragraph, and wrote: **חסר סיום וקשר להסיום**

לקמן מכתב מג' דסליחות תשי"א (נדפס באידיש באגה"ק ח"ד ע' תק"ב) שנכתב בכתב יד של הרב ניסן מינדל, עם הגהות רבינו עליו, בקשר לתחילת שנה חדשה:



הרבי כותב: צ"ל
באידיש

הרבי כותב:
וליובאוויטש

הרבי מוחק קטע,
וכותב: אמר"ל
שמה מילתא
הוא, השם
ביהכנ"ס נוסח
האר"י או
ליובאוויטש מזכה
הוא אבל גם
מחייב.

הרבי מוחק "ובעד
הנוסח הקדוש של
האריז"ל ששכללו
כ"ק אדמו"ר הזקן –
בעל התניא והשו"ע
– זצוקלה"ה נבג"מ
זי"ע"

הרבי מוחק "את
הנוסח הקדוש."
וכותב: בדרך זו

הרבי מוחק "לא
נעלם ממני הקישוים
בהמשכת הבית
כנסת נוסח אריז"ל
כעת הזאת, אמנם"

הרבי כותב: הזכות וגם גודל"

הרבי מחליף "בקריאה של חבה" וכותב: בהצעה והתעוררות

הרבי כותב: להרבות מספר המתפללים והחברים – ובהשתדלות מיוחדת להמשיך לזה את בני הנעורים

תשורה משמחת הבר-מצוה

The following is a letter that the Rebbe wrote concerning the time of vacation, with the Rebbe's הגהות:

(Yeshiva, Talmud-Tora and

Vacation time is approaching, releasing ^{rest} school children from school ~~and bringing various periods of various lengths to working people.~~

The importance of ^a restful vacation is obvious. However, certain aspects of ~~practical consequences, especially with regard to school children and cultural activity in general,~~ are worth examination.

In all living forms, there is no such thing as a ~~complete~~ stoppage of life ^{than a} and completely new start, for a stoppage of life is death. There ^{can be} ~~is~~, however, a ~~complete~~ transition from one form of activity to another, but not a ~~complete~~ cessation. For example: The two most vital organs in the body are the heart - the principal seat of physical life, and the brain - the principal seat of ~~spiritual and~~ intellectual life. For this reason they are termed 'the sovereigns of the body.' These organs ^{do not} ~~not only~~ cease to operate in a living body, but do not even ~~change~~ their form of activity. They testify also with regard to the other organs of the body, which, though they may seem to be in a state of complete inactivity (as in the case of sleep), ^{do not} ~~are~~ in reality stop working.

not temporary rest

פ.ב.מ.ל.א. ב"ח. מלכות ה' א.פ.א.

הגהות רב' דא"ת (א"ת) 1812

Similarly in the case of ^{'body'} a ~~group~~ of individuals who are united for a ~~common cause, a living idea;~~ ^{and inspired by} there can be no ~~complete stoppage of work.~~ There can only be, indeed sometimes there must be, a change in the form of 'activity', but no more than a change.

~~From the practical point of view this means - where students are concerned, irrespective of the type of school -~~

The Rebbe added: **Yeshiva, Talmud-Torah and**

The Rebbe erased "and bringing rest periods of various lengths to working people"

The Rebbe erased "practical consequences, especially with regard to school children and cultural activity in general."

The Rebbe erased "complete"

The Rebbe added: **then a**

The Rebbe added: **not temporary rest**

The Rebbe erased "complete", "complete", "spiritual and"

The Rebbe added: **תלמידים לומדי תורתנו תורת חיים.**

The Rebbe erased from "a body of individuals" until "work", and wrote: **אם האיחוד רוצה להמשיך קיומו**

-This means The students had

to regard vacation time not ^{as} a ~~complete~~ divorcement of study, but as another way of furthering their course of study, namely, to renew their mental abilities and increase their capacities for a more intensive study later on.

Where adults are concerned, ^{for a vacation or rest} taking time off from their work or business, they should bear in mind that they ~~interru~~ interrupt an activity which in itself is not an end but a means to an end, each one having a higher order in life to fulfill. For them vacation time is an opportunity to change over from intensive physical work to a more active spiritual life, but by no means a ~~complete~~ cessation of all activity.

At this time I wish everyone who is resolved to use his vacation in this productive way - much success, both during their vacation, as well as on returning to normal activity thereafter.

With blessing

The Rebbe added: **This means the students had**

The Rebbe erased "complete"

The Rebbe added: **or**

The Rebbe erased the paragraph beginning with "where adults"

תשורה משמחת הבר-מצוה

The following is a letter that the Rebbe wrote concerning the question "what is Judaism?" with the Rebbe's הגהות:

This is to acknowledge receipt of your letter of March 22, in which you request me to recommend a list of ten books of articles on the question "What is Judaism?"

In reply I must state at the outset that ^{על ידי ידיעת} ~~to my knowledge~~ there are no books that I could recommend for general reading ^{אשר} in which the question is dealt with ^{באופן} explicitly. ~~Nevertheless~~ ^{אם כי} there are ^{ישנם} various books on Mussar and Chassidism where the question is touched upon from one angle or another, ^ו in one aspect or another, a comprehensive study of them would provide the answer to the above question. But none of them deals with the question as a whole; moreover, ~~xxxx~~ although Jewish thinkers and scholars in past generations engaged in philosophical questions concerning religion, priority and emphasis was always given to the Mitzvot Maasiyot as the true ~~xxxxxx~~ ^{אשכול} ~~application of~~ ^{העיסוק} ~~religion.~~ ^{במצות} ~~Judaism.~~

The reason why the question "What is Judaism?" was never posed is clear: When a person is in good health he is not very likely to wonder what is a healthy person. It is only when one is sick that one becomes conscious of health, and becomes ^{באופן} ~~xxxxxxx~~ interested in the particular part of his organism that ails him, seeking ways and means to repair his health.

The Jewish organism has been ^{הוא} ~~quite~~ wholesome until recent times, despite acute ~~or because of it.~~ persecution. Hence, it was not necessary to ask "What is Judaism?" Jews lived it, breathed it, practised it. ^{אך} ~~Only~~ ^{רק} certain ^{אנשי} aspects of Judaism, vis. moral perfection, religious emotionalism such as love for fellow Jew, love for the Torah, love for G-d, were discussed, because there were times when these aspects of our religion ^{היו} ~~were~~ weakened or neglected.

It is impossible, in the course of a letter, especially at this time before Yomtov, to deal with so leading a question as the ~~xxx~~ ^{שאלה} ~~abovementioned.~~ However, ~~ix~~ the simile I used above will shed some light on the question. When the question is asked "What is a human being?" the answer will be that it is the ^{התאחדות} ~~conglomeration of~~ ^{האדם} ~~in a living state.~~ At the same time it is self understood, that a human being still remains so even though he has lost a limb or organ ^{אף על פי כן}. Moreover, physically there are certain vital

The Rebbe added: מהספרים שרשומים בזכרוני

The Rebbe circled and erased "to my knowledge"

The Rebbe showed to move the words "there are no books"

The Rebbe erased "or because of it"

The Rebbe added: רק יחידים או קבוצות קטנות נחלו לפעמים במובן הנ"ל אבל במשך

זמן לא ארוך נתברר מצבם (או שהבריא או, ר"ל, נפרדו כליל. וכמו הקראים פרנקיסטין וכיו"ב) אבל לא היתה מציאות לשאור בתוך הכלל ו"לאמור לחשך או ולמר מתוק", כן

The Rebbe erased "Only"

The Rebbe added: מצות או

The Rebbe replaced "conglomeration" with: התאחדות שלימה (?)

The Rebbe added: וגם אפילו רבים מהם

תשורה משמחת הבר-מצוה

organs without which life is impossible; spiritually, however, there are no such ~~severe and~~ irreparable losses. For no matter how deficient or remiss one may be, ^{spiritually} one can still make good the deficiency, for 'nothing stands in the way of Teshuvah.' This is the meaning of the saying of our Sages, 'The Jew remains a Jew even when he sinned.' They make no distinction as to the kind of sin, implying ^{אין אנו מייחדים} even transgression of basic religious tenets, ~~such as~~ idolatry, heresy, etc. ^{אין אנו} Nevertheless he remains a Jew, for he can ^{אולי} completely rehabilitate himself.

On the other hand, Judaism ^{אולי} includes every detail of the Written Torah and Oral Torah, ^{אולי} to the Shulchan Aruch, Remo and Achronim, all codifiers whose decisions have been accepted as binding by the Jewish people as a whole. This is the reason for the Rambam's ruling (Hil. Teshuvah, ch. 3, HB) that he ~~who maintains~~ denies the Divine origin of even one single word of the Torah, maintaining that it was said by Moses on his own accord, or he who denies the traditional explanation of the Torah in the Oral Law, is regarded as a heretic. The Rambam concludes there, that such a Jew, if he died without Teshuvah, has no part in the World To Come. ~~אשר ימות בלא תשובה אין לו חלק לעולם הבא~~

A parallel can be found in ^{אולי} mathematics: When a set of axioms is ^{given} ~~known~~, as well as the method of logical deduction, ^{development of} the whole ~~of~~ ^{the} science of mathematics is thereby given ^{to the end of days}.

Similarly in the case of Torah ~~is~~ ^{given} ~~given~~ at Sinai together with the principles of its exposition, the entire Law was then laid down, from which every phase of Jewish life can be deduced and codified for all times. Every accepted ruling of the Sages, to the Achronim, is thus implicit in ^{the} Torah from Sinai. For this reason the Rambam rules (in the beginning of Hilechot Mamrim) that ~~he~~ whoever believes in Moshe Rabbeinu and the Torah, is bound ~~to~~ by the decisions of the Beth Din Hagadol in Jerusalem, and that a breach of such decision is deemed a breach of the Torah which commands, 'Thou shalt not deviate from any thing which they (Beth Din) will tell thee,' even though such thing is merely a Takanah or Minhag, since such decision is based on the principles of the Torah. The same is true, of course, not only of the Beth Din Hagadol but of all such legal institutions which have been recognized by the majority of our people.

The Rebbe replaced "distinction" with: **exception**

The Rebbe fixed the word "implying"

The Rebbe replaced "includes" with: **is composed**

The Rebbe underlined "every detail"

implicit
אולי
אין אנו מייחדים
אולי
אולי

- The Rebbe replaced "mathematics" with: **science**
- The Rebbe replaced "logical deduction" with: **and operation on them**
- The Rebbe moved "to the end of days"
- The Rebbe erased "of mathematics"
- The Rebbe added: **(implicitly) ל"ל כמו ההתחלות והאמתיות**

A letter from the Rebbe to a Lubavitch supporter, in 5710, with the Rebbes הגהות:

(2) (C) 1950 (E) 3 copies INT

Thank you for your letter of ~~March 31st~~. I regret that owing to ^{acknowledgment} pressure of work my ~~reply~~ was delayed until today.

I was pleased to read in your letter that you "would like to ~~do~~ some of the things we both want to see accomplished." I have underlined your expression 'we both.'

In your letter you refer to your problems and my problems. Of course, every human being has some problems, if he wishes to make continuous progress in life. However, may I point out that when you refer to my problems, ^{הרי a certain part of them} they are really your problems - ^{also והיינו אלה מהם} according to ^{implicate and explicit} my late father-in-law, our revered Rabbi of sainted memory, since ^{he has indicated that} he has ~~indicated~~ told you that your soul's mission in life is, and ^{המקום ל'inyonei chinuch} the ~~Merkos L'Inyonei Chinuch~~ ^{המקום ל'inyonei chinuch} is the medium through which to ~~fix~~ ^{אופני' ואופני'} accomplish it.

The Rebbe wrote: **3 copies**

The Rebbe erased "of March 31st"

The Rebbe added: **להיות כדבעי למיהוי היינו מהלך ולא עומד**

The Rebbe replaced "they" with: **הרי a certain part of them**

The Rebbe wrote: also

The Rebbe wrote: **והיינו אלה מהם**

The Rebbe added: **implicate and explicit**

The Rebbe replaced "the Merkos L'Inyonei Chinuch" with: **indicated the channels, מצקעות העבודה, ואופני' ואופני'**

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It is superfluous on my part to elaborate on it, inasmuch as you have been privileged to hear it direct from the Rabbi of saintly memory, on more than one occasion. Your last interview with him, ^{15 ימים לפני שחזר לארץ} ~~more~~ ^{אשר} over, ^{היה} so soon before his leaving this world, should be considered in the nature of a last will and testament to you, ^{and me} as a guiding light to illuminate your path in life and direct your principal endeavors into the right channel.

I only wish to say - on the basis of your letter in which you ~~xxxxxxx~~ express the hope to be able to do some of the things we both want to be accomplished - that I trust that your reflection on the above will hasten the time when you will see yourself able. Indeed, it ought to reveal to you some of your hidden forces which would prove you able right now.

- - -

I want to thank you for your attention and thoughtfulness in sending me a copy of your speech which you delivered on March 26th as guest of honor. I congratulate you on the fine thoughts expressed in it.

Without entering into a closer analysis of it, I would like to make the following observations;

In speaking of man's quest for truth, laboring under error, and the necessity for clear guiding light in life, you might have carried this good thought to its ^{most important} practical deduction, namely:

The human intellect is influenced by man's other faculties, all which operate on a reciprocal basis. In order to maintain the intellect on the 'beam,' it is necessary to prevent the other faculties from deviating it from its course, and, in fact, put them into service to help the intellect. For even the man possessing the highest intellect, if he should be addicted to drugs or over-indulging in eating and drinking, and the like, ^{(cannot use his} intellect clearly). All the human faculties, intellectual and emotional, must be well balanced in order to keep to the path of truth.

Our T^urah teaches us that intellect ^{ללא עזרת} alone is not sufficient to

The Rebbe added: זכיתי גם אני להיות אז בהיכלו

The Rebbe replaced "leaving this world" with: עליתו לעולמות עליונים אף שממשיך להשפיע גם בעולמנו זה

The Rebbe added: הדרך שעלי' אנו הולכים יחד

The Rebbe added: most important

The Rebbe added: of

The Rebbe added parentheses, crossed out a sentence and wrote on the side: ישתמש בשכלו לרעה

The Rebbe replaced "alone is not sufficient" with: אינו העיקר

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reach the truth, but that man's ~~whole~~ being, in thought, speech and action, must be properly attuned through the practice of the Mitzvot which apply to thought, speech and action respectively.

Thus, for example, the Mitzvah of Tefillin ^{והעיקר אצ"ת} teaches the proper balance between the heart and the mind. The Mitzvah of Shabbos teaches ~~us~~ ^{והעיקר חוקת בנפש האדם} that the purpose of the whole ~~xxxxxxx~~ physical creation ^{is} was the spiritual Shabbos, and that man, like the entire universe, has ~~is~~ his origin in the spiritual, and must ^{culminate} strive to the spiritual and so on. ^{? he don't see mentioned}

One more ~~small~~ observation: It is a pity that throughout the ^(one)

whose speech the name of G-d was not mentioned explicitly even once, although, to be sure, it implicitly permeates the whole speech.

* * *

I conclude with the hope that your desire to find an early opportunity to do some of the things which we both want to see accomplished would soon materialize, with G-d's help.

With all good wishes to you and your family,

Very sincerely yours,

The Rebbe erased "whole"

The Rebbe underlined "practice"

The Rebbe added: **והעיקר מביאה**

The Rebbe erased "us"

The Rebbe added: **והעיקר חוקת בנפש האדם**

The Rebbe replaced "was" with: is

The Rebbe underlined "origin"

The Rebbe replaced "strive" with: **culminate**

The Rebbe erased "small"

The Rebbe circled "pity" and made a question mark

The following is connected to the first landing on the moon, 50 years ago. It is also connected to Rosh Chodesh:

What the Moon is Like

The moon is the earth's nearest neighbor in space. On some nights, the moon looks like a gleaming silver disc; that's when we see a "full" moon. On other nights, it seems to be only a sliver of light; ~~we~~ we call it "new" moon, because it reappears anew after ~~several~~^{se-} moonless nights. Actually, the moon itself does not change its size or shape; we only see the part of it which is "lit up" by the sun as the light is reflected here on earth. The moon is a huge ball of rock that travels around the earth once every month. The Hebrew words chodesh and yoreach mean both "moon" and "month." (The word "month" also comes from the word "moon.")

Most of the time, the moon is about 237,000 miles from the earth. Such a distance seems great; ~~it would~~ one would have to travel ~~many times~~ ten times around the earth to cover such a distance. But compared with the distance between the earth and the sun or stars, the moon and the earth are close together. This is why the moon appears much bigger than the stars, which really are many times larger than the moon.

Being so near to the earth, the moon can be observed quite closely through a large telescope. It has long been known as a silent, barren place. The moon has no air for anyone to breathe, no water to drink, and no food to eat. Its nights are bitterly cold and the days are unbearably hot.

Enlarged photographs of the moon show its surface in as much detail as though the moon were only a few hundred miles away. Craters spread across most of the moon. Many are several miles wide. Some of the craters may have been formed by huge meteorites (pieces of metal or rock from

The Rebbe replaced an "e" with: a

The Rebbe erased an "s"

The Rebbe added "lit up"

The Rebbe replaced "chodesh" with: **yoreach**

The Rebbe erased "both"

space) plunged into the moon at terrific speeds and exploded. Dust caused by such explosions lies on the surface of the moon.

Dry plains, called "seas" and "oceans," cover vast areas of the moon, and jagged rocky mountains ~~rise~~ stretch across other parts.

What's the weather like on the moon? The moon has no weather. Since the moon has no atmosphere, no air, around its surface, there can be no rain, snow, clouds, or wind.

There is no color to the moon's sky - only blackness at night and the glare of the sun during the day. All is silent on the moon because there is no air to carry sound ~~waves~~ waves.

The days and nights on the moon are very long, each lasts about two weeks, or 336 hours.

Reaching For the Moon
What It's Like to Walk on the Moon

Since 1958 more than 50 spacecraft, U.S. and Soviet, have flown near or landed on the moon. The American Apollo exploration program successfully has sent no less than six manned lunar exploration missions to the moon, and twelve Americans have actually walked on its surface. The first Apollo mission - Apollo 11 - took place on July 16-24, 1969. Armstrong and Alderman were the first men to walk on the moon. The last Apollo mission - Apollo 17 - took place in Dec. 7-19, 1972. Altogether the American astronauts spent 160 man-hours on the moon, traveling on it 60 miles ~~f~~ afoot and by Rover - a specially designed lunar vehicle. The Apollo mission brought back some 30,000 detailed photographs of the moon and performed nearly 100 major scientific experiments on the moon itself and in orbit around the moon. Six scientific stations were left on the moon to transmit information to the National Aeronautics and Space Administration (NASA), and ~~most of~~

The Rebbe erased "What It's Like to Walk on the Moon"

~~them still continue to transmit information.~~ Some 841 pounds of lunar rock and soil have been brought back for study by scientists.

All this body of information has enriched the ~~and~~ scientists' knowledge of of what it's like to be on the moon, confirming much of what had been known about the moon before, and clearing up some previously held notions. But there have been no ~~stratling~~ discoveries, and for every question answered, new ones sprang up.

You, dear readers, are certainly not interested in scientific details. But perhaps you would like to know what it feels like to walk on the moon? So let us give you here, briefly, some of the impressions of David R. Scott, commander of Apollo 15 (July 26-Aug. 7, 1971), as he and Jim Irwin, his companion astronaut, landed on the moon.

להוסיף פי' 21

After 12 orbits around the moon in the spacecraft "Endeavor," their lunar module (LM) separated, and they landed safely. Each circuit around the moon lasted two hours - one hour through lunar night, and one hour in bright daylight. During the night, the light reflected by the earth (earthshine) illuminated the darkened moon much more brightly than moonlight on earth.

There is no twilight on the moon (because there is no atmosphere). The sun explodes into full view in less than a second, and darkness suddenly changes into blinding light.

In the early lunar morning, the moonscape looked from the Endeavor as if bathed in the color of milk chocolate. Long, angular shadows sharply marked every hill and crater. As the sun arched higher, the plains and canyons and mountains brightened to a gunmetal gray, while the shadows shrank. At full lunar noontime, the moon's surface ~~lax~~ looked bleached and almost featureless.

The Rebbe circled "module" and wrote: להוסיף פי'

What It's Like to Walk on the Moon

Coming down the ladder of the LM and stepping onto the moon's surface, the two astronauts felt a pleasant sense of freedom. For five days they had been crammed into the ~~the~~ tight quarters of the spacecraft that had brought them from the earth to the moon. Now, at last, they could move about freely.

Freely? Not quite. They soon discovered (what they had been trained to expect) that movement on the moon has its own problems. At one-sixth of the earth's gravity, people weigh only a sixth of their normal poundage on earth. In their space-suits - remember, there is no air on the moon, and the temperature is boiling hot - the astronauts would weigh about 350 pounds on earth, but on the moon their weight was less than 60 pounds. This gives you a feeling of lightness and ease, but it makes it impossible to walk normally on the moon; you must move by hopping and bounding.

Starting and stopping require a certain ~~ex~~ effort. To get under way, you must thrust your body forward, as though you were stepping into a wind.

5

← To stop, you must dig in your heels and lean backward. To fall on the moon - and the astronauts did, several times - is quite amusing. You go down in slow motion, hardly feel any impact, and you need not worry about breaking any bones. At any rate, the astronauts found the one-sixth gravity on the moon more enjoyable than zero-gravity (weightlessness) in space.

Down To Earth

With the Apollo mission concluded, more than 1000 scientists in 19 countries are still studying the Apollo samples of lunar rock and soil, and other information transmitted by the U. S. scientific stations left on the moon. Until May 1973, an unmanned Soviet rover, Lunokhod 2, roaming the Sea of Serenity, also transmitted information to Russian scientists. And a third of a pound of lunar soil scooped up and brought back to earth by Russia's unmanned Luna 16 and Luna 20 spacecraft has been of additional interest because it came from areas not sampled by Apollo.

In the territory called (Mare) of the moon

הים של סרנטי (Sea of Serenity)
(הים של סרנטי)

The Rebbe added: (הולך בלבנה)

The Rebbe added: הלבנה בשטח הנקרא

תשורה משמחת הבר-מצוה

The Rebbe answered the comment

"לברר אם אין חשש עפ"י
"הלכה, about printing
pictures of the moon etc.

with: **ציורים כאלו בסוף הל'**
קדה"ח ברמב"ם וכי"ב

Handwritten note in Hebrew. At the top, a signature reads "אברהם אבן גבאי". Below the signature, there is a list of items: "ציורים", "פלאן", "ה' צפנה", "במב"ם", and "אפ"ש".

Handwritten note in Hebrew. The text reads: "הביטוי Through - צ"ע כי המזלות (הכוכבים) הם בריחוק גדול מן השמש והכוכבי לכת (כמפורש במרז"ל ובס' התכונה, להבדיל, הוא באריכות) ורק שלעיני הרואה - השמש באדר נראית בין כוכבי מזל דגים - בשעה מסוימת בכל יום, בחדש ניסן - בטלה וכו'". At the bottom, there is a signature "א"י" and a vertical stamp on the left edge that reads "יום שבת תשס"ג".

הביטוי Through - צ"ע כי המזלות (הכוכבים) הם בריחוק גדול מן השמש והכוכבי לכת (כמפורש במרז"ל ובס' התכונה, להבדיל, הוא באריכות)

ורק שלעיני הרואה - השמש באדר נראית בין כוכבי מזל דגים - בשעה מסוימת בכל יום, בחדש ניסן - בטלה וכו'.

לע' 1

תשורה משמחת הבר-מצוה

נדפס לזכות

הת' שמואל שי' ווענגער

לרגל הגיעו לגיל מצוות בשעטו"מ

אחיו ואחיותיו שיחיו

הוריהם

הרה"ת ר' מרדכי זוגתו רבקה שיחיו

זקניהם

הרה"ח הרה"ת ר' שלום דובער זוגתו פרידא חוה שיחיו

שפירא

מרת רייצל לאה שתחי' ווענגער

*

ולע"נ

הרה"ח הרה"ת הרב אליעזר בן הרב מרדכי ע"ה ווענגער