

שמואל קמנצקי  
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דעם זכר י"ה מנחם דיניק ב"ר יעקב

לפני זמן באו קצתם קצתם על נשמה ידעה למה  
ליקן את הפקידה דאז לא ידעו נשמו ליקן את דעם  
ואם להפיד דא אזרם ביו קאם ונעלמו נשמו קצת-לשון  
דיים ליקן את דעם ונשמו למה למה למה למה למה  
מקין דעמו ונשמו למה למה למה למה למה למה  
אלו נשמו נשמו למה למה למה למה למה למה  
האדם ומה קאמין ונשמו למה למה למה למה למה  
אמן ומה למה למה למה למה למה למה למה למה  
בם למה ונשמו למה.

ויכן באו להפידם סדר כה דעם אנקיות שיהיו אפולג  
אפולג האדם ודע נשמו מרוב מוסר מרוב, למה למה  
להלמה למה למה למה למה למה למה למה למה

הזכרה ה' פ' תש"ח  
שמואל קמנצקי

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**Erev Rosh Chodesh Menachem Av 5760**

Some time ago I saw this thought written by a great person:

Every soul enters this world in order to accomplish its mission in life. Most people are sent into this world to complete their own life's purpose and also to influence others, according to their ability. However, there are lofty souls who are unable and do not require a personal tikun, but are sent to this world strictly to teach others.

Perhaps these souls are sent to point out to us man's great strengths and what lies within us. These souls who spent their time in utero studying Torah, and achieved such greatness that they saw from one end of the world to the other with unlimited clarity, were brought into the world to make us understand man's great knowledge and abilities.

Therefore, it is worthwhile to print this book in English, so that people may understand the secrets and greatness of the human being. One must not forget the directive, "You shall be wholeheartedly faithful to Hashem, your G-d," and not use these abilities to predict the future.

With best wishes for hatzlacha,

[Rabbi] Shmuel Kamenetsky

The Recommendation of  
HaRav Hagaon Rav  
Nosson M. Wachtfogel *shlita*  
*Mashgiach of Beth Medrash Govoha of America,*  
*Lakewood, New Jersey*

25 Sivan 5757

“The nation which walks in the darkness, saw great light.” We are currently living in an era in which immense darkness and confusion prevail. Many Jews are not even familiar with their Father in Heaven, while many [in Torah observant circles] are still far from perfection. The Creator Blessed be He pitied His Nation, and in His vast kindness sent us a means for arousing people from their deep slumber, in the form of a new mode of communication with the mentally disabled. This form of communication demonstrates to us that the spiritual world is revealed to the disabled. Even though in the eyes of the world, these people are regarded as lacking in understanding and in cognizance of their surroundings, this new form of communication called Communication by Support [or Facilitated Communication], shows us that their knowledge of the

spiritual aspects of the world, and their perception of their Creator, and of [the workings of] Divine Providence, as well as their knowledge of *mussar* is on a very high level. [This phenomenon] has already greatly strengthened many Jews, causing them to return to their roots or to strengthen their link with Torah and *mitzvos*. Therefore, I feel that it is very important to publicize the book, *Ve'Nafshi Yodaat Me'od* (the Hebrew version of *Secrets of the Soul*) and the messages of the mentally disabled, which result in the drawing of the hearts closer to our Father in Heaven.

Due to my many commitments, I was unable to read through this book, and asked a *talmid chacham*, whom I trust implicitly, to review it. He indeed reviewed a large part of the book, and conveyed its content to me. In addition his first hand observations of this form of communication caused him to conclude that it is authentic and highly valuable.

Alongside this, we must stress that while the messages conveyed to us by means of the disabled are worthy of strengthening and drawing close the hearts, one may not practically implement their advice without consulting a Rav, since as it is known, the Jewish Nation is led only by the Torah sages.

May all those disseminating these important messages, with the purpose of sanctifying Heaven's Name and magnifying His Blessed Name in the world, be blessed. May *Hashem Yisborach* help them, and may they succeed.

[Rabbi] Nosson Wachtfogel

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# Comments of Harav Hagaon Rav Aharon Yehuda Leib Steinman *shlita*

The great gaon, HaRav Aharon Leib Steinman has personally<sup>1</sup> told me that he regards this new form of communication with the mentally disabled as a manifestation of profuse Divine compassion meant to arouse the slumbering who, due to the vanities of our time, have forgotten the truth, and their entire lives immerse themselves in empty and futile pursuits. He also regards it as a means for strengthening *bnei Torah* in all those areas which require strengthening in our time.

Their words of *mussar* are like searing flames of fire, which greatly arouse all those who examine them. Therefore it is befitting to disseminate and publicize them.

Harav Steinman was personally present at FC sessions with the mentally disabled, and marveled at their answers to his questions. According to HaRav Steinman, it is very

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1 HaRav Steinman saw this letter, and authorized its insertion in the book.

important to examine their words of *mussar*, in order to take stock of one's ways. These messages should not be disregarded.

*Hakodosh Boruch Hu* is sending us an illumination from Above, which many people overlook or deprecate. Therefore Harav Hagaon Rav Steinman greatly encouraged me to publish this book which conveys these messages to the public at large. However, he also asked me to caution that one may not use these messages in order to derive practical advice or for halachic guidance. He also warned not to ask the mentally disabled questions about the future. We have merited the revelation of this remarkable phenomenon only for the purpose of drawing the hearts of the Jewish People closer to their Father in Heaven.

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## Comments of Harav Hagaon Rav Gavriel Krausz Regarding FC

*Listen, and Your Soul Will be Revived*, a recently published pamphlet by Harav Hagaon Rav Gavriel Krausz the Raavad of Manchester, contains many transcripts of FC sessions with mentally disabled children. Following is an excerpt from its introduction:

[Many] of the mentally disabled children in Israel who communicate by means of FC have asked that some of their essays be published, along with citations of the sources of their ideas from *Chazal* and other sacred *seforim*. I feel that abiding by their wishes, to the extent that this is possible, will strengthen our readers and prove how deeply the children's words are rooted in our sacred sources. Due to my limited expertise, I am certain that I have overlooked many sources. However, the few which I did locate demonstrate that we cannot disregard the words of these children. For thousands of years,

autistic people, as well as those with Down syndrome and cerebral palsy, were considered *shotim*. Now it has become clear that they are very intelligent, and by means of FC often capable of expressing themselves far more articulately than we who employ regular speech. For many, this is not easy to accept. However, that does not alter the veracity of the phenomenon whose authenticity has often been proven

Two *talmidei chachamim* showed my pamphlet to one of the *gedolei hador*. Even though he didn't read it himself, he warmly endorsed our promulgating it, and said that the publishing of this material is a rectification for the souls of the disabled, and, if it arouses people to do *teshuva*, a merit for us. That *gadol* cautioned about the various obstacles liable to ensue from FC. From his comments, it seems that we must not ask them questions which involve decision making, in particular on halachic or medical issues. This is because disabled children cannot serve as alternatives for *gedolim*, *rabbonim* or doctors. He added that the disabled do not always formulate their messages and answers precisely, and said that when they foresee tragedies or calamities, *Rachmono litzlan* are often incapable of determining precisely what they see."

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# Comments of One of the Gedolei Hador in Israel Regarding FC<sup>1</sup>

A very rare phenomenon has recently been revealed to our generation (one in whose unfolding I had the *zechus* to be involved). By means of this phenomenon, it is possible to understand the inner and true essence of individuals who until now were defined as delayed in all aspects of life, due to their brain damage which prevents them from engaging in even the most minimal activities of which regular human beings are capable. After dwelling on the essential characteristics of these individuals, it has become clear to me that there exists a different type of person whose subliminal grasp is phenomenal, and who lives a life of rich inner content, but in a different framework linked to the World of Truth, where the matter of reward and punishment is revealed to all. After learning this information, we approached the core of the problem itself, and *boruch Hashem* managed to uplift the spirits of these children in general, as well as to make them feel important

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1 The *gadol* who wrote these remarks asked that his name not be mentioned.

and to include them, to a certain degree, in communal life. This helped to rid them of many of their inferiority complexes as well as of the loneliness in which they lived until this discovery (factors which produce terrible emotional suffering), and also to make their parents and siblings aware of the remarkable, although different type of child in their midst, one who should occupy a main place in all family experiences.

We live in a generation which denies the main principles of faith. We live in an era in which chaos and abandon prevail in all areas, an era in which the leadership of the *klal*, has been wickedly taken away from the luminaries of the People by a regime which controls all means of communication with the Nation, and strews heresy and wreaks havoc on the hallowed edifice of the community, sometimes directly, and sometimes indirectly, foisting false ideas into the Torah observant community too — and there is no need to prove what is well known. Basically, they have caused belief in reward and punishment to be uprooted, and have promulgated the idea that the events of this world occur by “chance,” a belief, which, as the Chofetz Chaim says, comes from the seed of Amalek. To a great extent, they have succeeded in dulling the belief in Divine Providence, and in inculcating the notion that the world is a jungle in which only the powerful succeed, and that all that occurs depends on might.

In reference to the *dybuk* which was manifest in his time, Rav Chaim of Volozhin once said: The time will come when people will long to see a *dybuk* (in order to strengthen their faith, and to illustrate it in a most tangible manner) but

won't find one, because drawing people out of the snake and scorpion pit in which they wallow, and arousing them from their slumber and from their immersion in false illusion, can only be done by Hashem, in His kindness. It is a Heavenly secret. We do not know the reason for this open revelation of the Divine method of the Judge. But what we do know is that Divine conduct has been revealed [in this case] to teach that there is justice and a Judge, and that overt punishment is dependent on this justice, and is inescapable. This reality shocks man. It is as if someone has awakened him from his deep and sweet slumber, and has confronted him with the truth, which is the opposite of his sweet dreams. However, this shock still does not constitute one's deliverance, because if one lets habit prevail over this arousal, it will wane, and nothing will remain of it. This arousal will be effective only if one decides that he is prepared to modify his habit, and to adapt himself to a new course in his life, and adhere to the true reality, which is good for him in this world and in the World to Come. After he stops marveling over the phenomenon his resolve to change his ways should continue as the Ramban says. Since the merit to arouse us has come about through these children, it might be the very factor which will liberate them from their terrible suffering.

Even though the children have extensive knowledge, this knowledge has no bearing on any public problem, because Hashem entrusted the leadership of our Nation solely to our great luminaries with whom *Hashem Yisborach's* views coincide. We thus are not permitted to utilize the messages conveyed by these children for the solving of any communal problem. However, we may derive

lessons from the manner in which they live in our world and from the life of punishment which belongs to the World of Truth. But they have no power to express opinions, since they lack freedom of choice, and live in a clear world which has taken away their ability to change by means of the power of free choice.