

בעזרת



B"H

AN OPEN LETTER TO ALL WEALTHY JEWISH PHILANTHROPISTS

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Brooklyn, New York '47

Important Message

B'H

This book was printed in order to bring merit to the multitudes. It is being distributed free of charge to all Heads of Yeshivot, Rabbonim, Gaboyim, Principles, teachers and to all educational institutions for boys and girls as well as to anyone who wants to earn this merit and to help bring this merit to others.

Everyone has the right to reproduce and distribute this entire book. In fact, please do so. Each person who brings this merit to others will himself merit holy children.

If someone wants to sponsor the printing of this book for the neshoma of his parent(s), this will be a **Keren Kayemet**. This means that the parents' souls accumulate unforetold merits and mitzvahs for eternity. It is the highest level of giving that a child can give to the parent. If you print this book in your parents life time you have, as it is written in Sefer Chassidim (chpt. 607); if someone causes others to do Torah and Mitzvahs, both his and his parents life time will be extended beyond the allotted years because of the good he has done for the world.

The **Menorahs Hamaohr** said if someone makes merit for many, Hashem watches his children, so only good comes to him and his children. He will then have a very good and happy life and his children will be Tzadikim.

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AN OPEN LETTER TO ALL WEALTHY JEWISH PHILANTHROPISTS

WE ARE DEVASTATED AND DEPRESSED!

As we stand on the threshold of our Judgment Day it is with a shudder in our hearts we contemplate on our past deeds. We hear of such heartrending stories of our brothers and sisters who have left our fold and were ripped apart from Klall Yisroel and we are startled to learn that the astronomical statistical numbers of such cases are over 1,000 a week!

Dear friends, not less that 1,000 young Jewish people intermarry each week and we keep quiet?!

It is years that we are working and striving to correct this situation, because we care. We cannot stand by the wayside and do nothing to save our children. Along with a number of other active people I have written pamphlets and booklets in various languages to inform and awaken the people about assimilation, Purity of the Home, Shabbos, Kashruth, Tfilin, Mezuzah and other basics of Judaism.

B"H we have seen much success and can account for this success with numerous cases that have been raised from the depths. Unfortunately, our work has come to an abrupt stop due to the difficult financial situation. We have wholeheartedly sacrificed our time, our money and our energy and gone as far as we could. When the funds (saved up at the expense of food and clothing for the family) were diminished, we had no choice but to stop.

However, the deep pain caused by the knowledge that each day 150 Jewish souls are assimilating in America alone, robbed us of our sleep. There was not a

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HATZOLAS NE'EASHOS**

moment's peace of mind. We kept imagining another brother or yet another sister drowning in a deep dark sea. Who could possibly sleep?! Conversion is worse than the loss of a body, it is the loss of a soul...total loss!

In lieu of this plight, we decided to make one last effort. Namely, as our Holy Sages said, the money of the wealthy is nought but a ransom for them. It belongs to the poor and to the needs of the world. It is in their hands as a test, to see if they will fulfill their obligations to mankind.

Our Sages also taught that we are obliged to reprimand over and over, even one hundred times if necessary. Therefore we sent out 100 letters to wealthy people, begging, pleading, crying out to them to help save their brethren before there is no one left to save, G-d forbid!

There was no response! It is possible that their secretaries discarded the letter before it even reached their hands (which of course, to the Higher authorities, is no excuse). Other wealthy people claim to be simple poor people and they deny their ability to help others.

We, therefore, have decided to publicize our letter in the newspaper addressed to everyone and the wealthy in particular. We turn to everyone who can lend a helping hand. We have worked out a system where every supporter will be assured that his money goes straight for the 'hatzolah' of Klall Yisroel.

In the merit of this great effort we will all be granted a *Ksiva V'Chasima Toua*, a year of redemption and salvation.

If you are interested in financing the
INTERNATIONAL COMMITTEE FOR PRESERVATION OF JUDAISM
please write or call the Central Office:

VAAD HAMERKAZI HOILUMI LEKIYUM HAIHADUS
c/o Rabbi Sholem Yuda Gross

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INTRODUCTION

We have decided to come out publicly with this cry of agony to the hearts of our readers for the following reasons:

Articles appearing in well-known newspapers have reached our office, each of which is sufficient to shock every Jewish heart to the core.

Rabbis who call themselves Orthodox are encouraging their hundreds of syngaogue-members to come closer to the Christian faith, G-d forbid (see, for example, "Dos Yiddishe Vort," Nissan 1987). Perverted ideas such as this are being fed to the innocent Jewish public, with particularly tragic effect upon American Jewish youth.

In addition, the streets of our city are being flooded with missionary literature to the tune of millions of dollars. It's a disgrace to our entire people that while Jewish mailboxes are filled at least once a week with missionary literature (full of quotes from — *lehavdil* — our Scriptures, in order to confuse people), yet to contradict these lies not even a fraction of this is being done.

At the same time, it is so vitally necessary to introduce enthusiasm for Yiddishkeit and warm feelings towards our Creator and the pure Jewish faith for which our ancestors were ready to give their very lives. Dissemination of these essential values would serve as a wall of holiness to break the power of the forces of evil.

MY FRIENDS! We sleep in such a deep slumber that we don't notice how enemies from within

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(weak Jews) and from without (missionaries) are mobilizing their heaviest artillery in the battle to take captive the Jewish people, G-d forbid.

They preach false messages to the young, and relentlessly send missionary literature into every Jewish home (watch your mail to make sure this literature doesn't fall into your children's hands; it can poison, G-d forbid, their Yiddishe Neshomos in just moments).

And while all this is going on, everyone is quiet as if nothing unusual is happening.

Then there is the loose morality we see in our streets, that is dangerously harmful for every Jew, certainly for the weaker ones among us who grow up in an atmosphere of rejecting all authority of the Torah and its Mitzvos.

The only solution is "the voice of Yaakov," to constantly disseminate belief in the Torah and observance of its Mitzvos in order to save the Jewish people.

At the Vaad Hamerkazi Hoilumi Lekiyum Haihadus, we have available for dissemination among the worldwide Jewish community a large selection of beneficial literature that can bring the desired results, with G-d's help. We also have over one hundred people available to work on this project with the speed it warrants.

Only one thing keeps us waiting.

There is a serious shortage of funds for this vital work. With sufficient funds we could disseminate worldwide our literature, which is published in

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many languages and caters for both youth and adults. It would warm Jewish hearts to our Torah and faith, and stop those who have strayed from straying further.

We have already done this on a small scale, with incredible success. During a short span of time, entire families have reverted to a lifestyle of Torah observance.

We could accomplish much more... if only we had the funds. Thousands of Jewish souls await Torah illumination, to extricate them from their enslavement to the empty pleasures of this world. They are drawn towards their source and towards their ancestors who were sincere and faithful towards our Torah and beliefs. It is only the pleasures of this world that conceal their inner yearning.

It is our duty to save them while it is still possible.

SHOLEM YEHUDA GROSS

Rabbi, Congregation "Mogen Shoul" — Holmin

Rosh Yeshiva and Kollel "Bais Yeshaye"

"Mochon Leho'ro'oh Bishechitois Ubedikois"

Brooklyn, New York

**To All Wealthy Jews!
S.O.S.! SAVE OUR SOULS!**

**AMERICA'S SIX MILLION JEWS ARE
BEING LED TO A SPIRITUAL HOLOCAUST!**

Day by day, thousands of American Jewish youth fall lower and lower.

The only ones who can help them are the wealthy.

The souls of these youth cry out to you:

HAVE MERCY AND SAVE US!

Our Sages tell us that some are privileged to acquire their entire reward in the World to Come in a single moment!

The wealthy have the ability to acquire merits every day through saving thousands of Jewish souls from the claws of evil.

Don't pass up this opportunity that can bring you to the highest pinnacles of Paradise, and to great success in all your endeavors in this world.

On our program: • **Shabbos**, • **Kashrus**, • **Taharas HaMishpochoh**, • **Tefillin**, • **Mezuzos**, • **intermarriage**, • **combatting missionaries**.

Interested in financially assisting us to continue this life-saving work? Write or phone:

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וועד המרכזי העולמי לקיום היהדות

Central Committee for the Upholding of Yiddishkeit
Throughout the World

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c/o HANS S.Y. CROSS, 4711 126 Ave., Suite A-5
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מכון להוצאת
ספר יהודה וישראל

בנישאות כ"ק מוך ארמורד שליט"א
נשיא
וועד הכשרות והתאחדות הקהילות

קובץ כל ספר נקוד המוכתקים י' חלקים (ק"ח ויבריס).
"ספר ששית המשות והכשרות" ד' חלקים (כ"ח ויבריס).
"מדרוך לכשרות ולחזוק ויה" (מ"ב חלקים).

כל קובץ ספרים בעניני כשרות י' חלקים (מ"ב ויבריס).
ש"ח "שנת ש"י על או"ח וז"ד (ג' חלקים ועד).
"שש ישעי"י על פמבלות אסורות (רא' חלקים).

בס"ד

To my honored friend, the philanthropist world-
renowned for his charitable deeds,

Reb, shlita:

In the Torah it is written: "And they shall stumble
each upon his brother." Among the Jewish people,
each one is responsible for the rest of the nation.

About this it is said: "Many are those killed by it";
the Gemora explains this to refer to a Talmid Cho-
chom who has an opportunity to protest and does
not do so. If he keeps quiet and does not protest for
all the sins committed, they are put to his account.*

I approach you, Reb, because I see that you are
indeed wealthy in Mitzuos and you have been

* Shabbos 54a, 119b; Chinuch, Mitzva 239; Yoreh Deia 334:48;
Yalkut, Shoftim 68; Tanchuma, Mishpotim; Tanchuman, Chukas;
Oisios D'Rabbi Akiva, 1; Rashi, Sota 41b; Ovos D'Rabbi Nosson, ch.
29; Maarchei Lev, Drush 70, p. 157; Yad Yemin, II, p. 13; see at
length Shaalos UTeshuvos Maharam Schick, Orach Chaim 303 on.
Concerning the reward of one who rebukes, see Zohar I, 29b;
Reishis Chochma, ch. 12 in the name of Rabbi Yitzchok Abohab;
Tomid 28b; Nayikra Rabba 25; Yalkut Ruth on the verse "And
Avimelech died"; Ovos D'Rabbi Nosson, ch. 29; Chomas Anoch,
Noach; Sanhedrin 101b.

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Divinely privileged to help Klal Yisroel. The A—Mighty has endowed you with a "deposit" (pikكدon) and you are shown by your wonderful deeds that you know well how to use it.

Therefore I am approaching you with a vital project for saving Jewish souls, that only you have the power to materialize.

We have over 100 volunteers ready to work Lesheim Shomayim to save the almost seven-million-strong North American Jewish community. We ask for no money for ourselves. On the contrary, all income and expenditures would come directly to you.

We ask only that you agree to pay all technical costs — typesetting, printing, binding, computerized labeling, mailing — for these Torah-inspired works that aim to arouse Klal Yisroel to Teshuva.

We are convinced we can arouse eighty percent of these seven million Jews to Teshuva. We have enough strong reasons for being so convinced. But we are anyway obligated to do so according to the Torah as the Chofetz Chaim writes in his "Nidchei Yisroel."

Thank G-d I am not new to this field and what I say here is no dream. With G-d's help I have already published a million and a half volumes and distributed them around the globe at no charge, as the many thousands of letters we have received (and which are available for inspection) can show. During our 18 years work, we have issued about 350

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publications, embracing the foundations of our faith, to benefit the Jewish public.

The difference is that what has taken me 18 years, you can merit doing at least ten times as much in one day, for the A—Mighty has given you the capability. (If, on the other hand, you do not use your capability, Chas Veshalom, you would be called to accounting after 120.)

Really I should travel to meet you about this project. However, since it is difficult to find you at home, I am therefore writing to you. I have already sent you a number of letters, but it seems that one cannot get to see you.

Frankly, I don't like the prospect of carrying upon my shoulders the responsibility that after 120 they will demand of me why I had an opportunity to save seven million Jews and neglected to use it.

"How could I do it when I didn't have enough to make a living for myself?" I will ask. And the Heavenly Court (Beis Din Shel Maaloh) will answer that I should have knocked on doors of the wealthy who had the money bestowed upon them from Above "on deposit" to use for strengthening Yiddishkeit.

When I will argue that the wealthy didn't see it that way, that they considered the money their own, they will ask whether I approached philanthropists whose great deeds have shown that they have a deep feeling for charity... like Reb, shlita.

I will be able to answer "Yes!"

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But they will ask: "Did you try enough? You know wealthy people are busy, and may not remember from just one or two reminders."

Therefore I have decided to send you a number of letters to avoid all possible complaints against me in the Heavenly Court. At least I will have saved my own soul.

Accordingly, I feel I have no choice but to send you letters up to 101 times, so that I can take the letters with me after 120 to prove that I did indeed try to draw your attention to our work that can save seven million Jews, but I had no one to help me.

Allow me to remind you of what happened with Rabbi Michoel Ber Weissmandel who describes in his "Min Hameitzar" how he sought to save 40,000 Slovakian Jews from being transported to the gas-chambers and needed \$50,000 for this.

He managed to raise \$25,000 on his own, which he paid to the Nazi commandant to delay the transport. He was sure the rest of the money could be raised and sent three telegrams to three prominent Rabbonim (among them the Satmar Rebbe, of blessed memory, though he may not have received them all). Unfortunately, Rabbi Weissmandel did not obtain the money.

The Nazis told him if they would not receive the money by Yom Kippur, they would send the 40,000 Jews to their fate. Rabbi Weissmandel, seeing how little time was left, sent the third telegram urging immediate despatch of the money.

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It began: "Al daas HaMokoim u'al daas hakohol, beBeis Din Shel Maaloh ubeBeis Din Shel Mattoh, I call you to a Din Torah" for the 40,000 Jews whom the Nazis want to send to the gas-chambers. Since only these few dollars prevent them from being saved, their lives are upon your responsibility (of these Rabbonim).

The Satmar Rebbe sent the money, but it arrived a day after Yom Kippur, when the 40,000 were already on their way to the gas-chambers, Rachmono Letzlan.

Reb, we must realize that from Above they demand from both of us to save these seven million Jews, and together we have the capability to do it. If we do it, happy are we that we have merited such a great accomplishment.

But if we don't do it, the complaint will be only to the two of us who were able to do it. It will not be to anyone else, because it is only within our capability — I with my staff of volunteers who are ready to work entirely *Lesheim Shomayim* without pay, and you with your money that the A—Mighty has given you on deposit.

Remember, you will have no excuse that you had no time to do anything about this! With perhaps one half-hour you can take care of this whole project and save seven million Jews. The rest I take upon my own shoulders. You will receive everything readymade, and you will only have to reap the fruits.

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Imagine, Reb, if you had an offer to buy up all Manhattan for \$10 billion, how much time you would spend on it. Here, with a deal so much greater, you surely should take the time.

Remember that I do this for no salary or monetary return, only out of fear for the great and fearful Day of Judgment, when they will demand of me why I didn't work to save all the unfortunate Jews who had no one to educate them to come closer to Yiddishkeit, and I knew how to save them, yet did not do it. I will have to give an accounting for this!

I have heard that your father saved an entire city of Jews. We see how he has been rewarded by tremendous wealth for several generations. So you can certainly understand what it means to save a Jew — and how much more so to save seven million!

If you need sources in Halochoh about our obligation to do this, I can send you a list of quotations from Rishonim and Acharonim etc.

However, I understand that you are yourself a considerable Talmid Chochom, and you surely realize the severity of "One who has an opportunity to protest and does not do so, or to arouse the Jewish people to Teshuva yet does not do so, then all the blood that is shed is only through him," as Chazal express it.

And there is no way to escape from a saying of Chazal.

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We hope to hear from you in the near future, for every day is an irreparable loss.

SHOLOM YEHUDA GROSS

Au Beis Din, Holmin

Brooklyn, N.Y.

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AN OPEN LETTER TO ALL WEALTHY PHILANTHROPISTS

INVESTING INTELLIGENTLY

If a Jew has the slightest Jewish feeling in his heart, he now and then realizes that no one, after all, lives forever. Everyone eventually has to leave their world for the Eternal World.

We live in a world where we constantly hear about business investments. Some of the wealthy are astute enough to understand that the greatest profits in this world are worthless if used only for one's own benefit. They intelligently invest their money for high profits in the World to come, where their investments last forever.

In fact, most of the affluent could give up all their business activities and, with their children and grandchildren, live out their years in untroubled prosperity. After all, however rich one is, one can't feed oneself with more than one spoon, or eat two meals at one and the same time. And when they sleep, rich and poor are equal. So what do they need the extra money for?

That's why those who are smart open their pockets to contribute generously to institutions of Torah-study and charity. They realize that after they pass on this is the only lasting possession they can take with them.



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Even among the middle class are many who save every extra penny for charity. It's a pity, they realize, to leave their money in this world where they get nothing out of it.

Suppose you were offered a block of buildings at a choice location for a low price; you stand to earn billions of from the deal. But there's one condition: You can't use the profits. They have to stay in a bank-account in your name, never to be used, ever. You'd have to be out of your mind to accept such a deal. Wouldn't one who accepts belong in an institution?

But wait a minute! What makes us better than this? Many, thank G-d, have made enough money to keep even our great-grandchildren in style till they reach 120. All other money earned is just for putting in the bank, not to be used — just as that guy did who belongs in an institution! And although we may realize it, yet most of us still chase, day after day, week after week, after another buck and another.

DO THE WEALTHY WORK FOR THEIR CHILDREN?

Some claim they're working for their children's future. But it's just an excuse. Most wealthy people have enough for their grandchildren, too. And if someone says he's working for his descendants in coming generations, remind him that rich men have always been around who worked to guarantee their descendants' future. Yet how many descendants do we find who live out their years in,

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total idleness on their great-great-grandfather's money?

In fact, how many sons live entirely even on their parents' money? Only Torah-students supported by their parents, and not for too long either, because after a while they become a Rosh Yeshiva or Rav and earn their own bread. And one who wants to stay longer at his studies is pestered by his parents to find some position and not rely forever on their money.

Statistics show that grown children living on their parents' earnings comprise just one twentieth of one percent (0.05%) of the population. These are not children of the wealthy, for they usually go into business. They're children of Torah-scholars who skimp on their own basic necessities to ensure that their children, too, become Torah-scholars.

In other words, rich or poor, almost everyone's children go to work or into business to earn their own living. In fact, if any don't want to work or aren't studiously inclined, they will likely end up (G-d forbid) as the lowest of the low — hippies, drug-addicts, gamblers, gangsters or worse.

So only Torah-students are left, the one twentieth of one percent supported by their parents. Is it only for these that the wealthy work to earn their billions?

The conclusion is inescapable that in most cases the wealthy toil to make money from which no one has any use.

Think about it; you'll realize how true this is.

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You probably pay plenty for a bookkeeper to keep account of your business. Ask him (or another) to work out how much you and your family need to live out your years comfortably.

And then take the rest, while there's still time — while you're still well and of sound mind — and invest it in the World to Come, where you'll be having your eternal abode. That way you'll make sure it will be a royal, palatial abode.

**A FIFTH OF THEIR INCOME TO CHARITY
 NOT ENOUGH FOR THE WEALTHY**

Wealthy Jews take pride in their large donations to institutions of Torah-learning and charity, for care of the sick, saying those in distress, and other worthy causes. May they be blessed for their good deeds!

However, they often forget what the saintly Chofetz Chaim, of blessed memory, writes in his "Ahas Chessed," that the wealthy do not fulfill their obligation to charity with donations of a tenth or even a fifth of their earnings. Because if some are in need and the wealthy have money to fulfill their needs, they have the duty to help to the fullest of their capabilities.

The responsibility is especially great when it concerns saving Jewish souls from spiritual extinction. For our Sages tell us (*Talmud Shabbos 54a*) that one who has an opportunity to protest and does not do so, is considered to be involved himself in that sin. So if you have a chance to save Jewish souls from spiritual drowning and you neglect to do

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so, in Heaven it is considered as if you yourself have caused these souls to perish.

**THE WEALTHY CARRY RESPONSIBILITY
FOR THE WHOLE GENERATION**

A group of poor men were once discussing how good it would be to be rich. One was smarter than the others. Hew astonished them all when he declared:

"Thank G-d I'm not rich. If I were, Hell wouldn't be big enough for me!"

Seeing the surprise on their faces, he explained.

"My friends, do you realize the awesome temptations a rich man regularly faces — continual opportunities to be dishonest, cheat and lie, to encroach on others' interests, take or give interest in dealings with fellow-Jews, lack trust in G-d, and much more?

"But besides that, he also carries enormous responsibility. Let's say he has a million dollars more than he needs for his own family to live out their years comfortably. He hears of an opportunity to save Jewish souls from spiritual extinction — for, say, \$25 each. With the money he has available, he can save 40,000 of them! If he does it, his reward in the World to Come is to be envied. But if he doesn't, there's nothing to envy him for his punishment for causing 40,000 Jewish souls to perish.

"If everyone would be smart," he concluded, "they'd rush to lavish money on acquiring good deeds for themselves, just like when the *Mishkan* (Sanctuary in the desert) was being constructed. It's only the *Yetzer Hara* (one's inner temptation to do wrong) who deludes the mind with silly excuses,

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leading them astray till they leave the world; then he blames them in Heaven for the innocent Jewish souls torn frm Yiddishkeit by their neglect."

**THE SPIRITUAL HOLOCAUST IS
BURNING FIERCELY**

Less than half a century ago, there were those who cried and begged for money to save Jews. It then cost \$10 to save a Jewish life. For \$10 million, a million Jews could have been saved. But it never happened. How was it possible that such a sum, even then relatively samall, could have been collected? It was indeed an unpardonable sin.

But the same question assumes even greater proportions when we consider how the overwhelming majority of America's six million Jews are at the lowest level of Jewish awareness, utterly ignorant of any Torah or Yiddishkeit. The fiery furnace of American assimilation burns with an ever-stronger flame, driving more and more Jews to spiritual destruction.

IT'S IN YOUR POWER TO HELP

We have, thank G-d, a staff of 112 people working on various levels of educational literature. These books are booklets which are intended to penetrate the Jewish heart and kindle the inner Jewish flame that lies buried and dormant within. They explain what it means to be a Jews, and how one becomes closer to our Creator through Torah study and observance of Mitzvos; how one can shake off the delusions of this world, which are ephemeral and empty, and exchange them for the spiritual plea-

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sures of Shabbos and Yom Tov, Tzitzis, Tefillin and Kashrus, the sources of true delight in this world and the World to Come.

The books deal primarily with the conclusions of years of research into the causes of the spiritual decline of American Jewry.

The United States, a benevolent republic, offers equal rights for Jews and non-Jews, together with tremendous wealth and high living-standards. Jews have full rights to observe Torah and Mitzvos, with no limitations, G-d forbid.

Yet, within several generations, most Jews here have become almost lost to Yiddishkeit. This has happened in the past, and seems to be happening again, unfortunately, for there are strong indications that we now face a new and calamitous spiritual decline.

Our conclusions:

**KASHRUS, SHABBOS, TAHARAS
HAMISHPOCHOH**

These three pillars of Yiddishkeit have been sadly neglected in America, causing the disappearance of all traces of the original Jewish community.

For this reason, we have established the INTERNATIONAL COMMITTEE FOR PRESERVATION OF JUDAISM. Its purpose is to analyze causes for the decline of Yiddishkeit in those lands where most Jews live, to study the issues and problems, and to determine solutions that will ensure, with G-d's help, the existence of future generations.

First must come America, which suffers so in these three vital areas of Kashrus, Shabbos and Taharas Hamishpochoh.

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The books (some have already been published while most of the others are ready for publication) are written in a masterly style that penetrates the reader's very being, giving him a wonderfully warm feeling and strong desire to remain faithful to Yiddishkeit. At the same time, they give excellent advice on how to resist the temptations of our era. The main aim is to penetrate the minds of the younger generation, till these concepts become a permanent part of their being.

In all humility, we can declare that these books have already changed the lives of many thousands of Jews.

We are ready to publish and disseminate these books and enlist volunteers for this holy work. The financing, however, is solely within your hands.

**SIX MILLION JEW ON VERGE OF
SPIRITUAL DESTRUCTION**

If you'll lend a hand, you will have the privilege to participate in saving the Jewish people.

But if not, then full responsibility for the present situations falls upon your shoulders. Every Jewish soul that falls away as a result will be considered as if you have destroyed it with your own hands!

Think about it carefully while there's still time (after all, so many lie bedridden in nursing homes...). Before the Heavenly Court, no excuse is strong enough to answer the painful question:

There were Jews willing to spend 12-15 hours a day, beyond normal human capabilities, to help the entire Jewish people by laying firm foundations for the existence of Yiddishkeit in America and elsewhere. All they needed was some wealthy philan-

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thropist to take a few moments at his own leisure to write a check on his bank-account — where he may well have more money than he can ever use.

But you weren't ready to do even this? Where was your sense when you had a chance to acquire a golden throne in the finest palaces of *Gan Eden* (Paradise), yet you neglected it?

Therefore, dear friends, think about it now while there's still time. Don't put off your decision for later. That's the favorite ruse of the Yetzer HoRa — procrastinate till it's too late (G-d forbid).

Ready for publication — as soon as philanthropists like you accept the challenge — are the following important books:

- 1) Shabbos According to Jewish Law
- 2) Keeping Shabbos Properly
- 3) Complete Guide to Tefillin and Mezuzos
- 4) Jewish Marital Purity
- 5) Kashrus According to Jewish law
- 6) Kashrus in Law and Practice
- 7) The Mitzva of Tzitzis, its Laws and Customs
- 8) Mezuzza According to Jewish Law
- 9) Shechita According to Jewish Law
- 10) Complete Guide to Jewish Holiness

THE RICH MAN COMES TO THE HEAVENLY COURTS

(imaginary account based on sources from our
Sages)

COURT: Are you Reb Yaakov, wealthiest man in town?

MR. RICH: I am.

COURT: What does your wealth consist of?

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MR. RICH: Twenty million dollars — hard cash in the bank!

COURT: That means your bank is rich. What makes you rich?

MR. RICH: What do you mean? The money's mine. Only I'm allowed to use it.

COURT: How can you use it now? What benefit can money, lying unused in your bank-account, bring you now?

MR. RICH: Well, I couldn't eat more than I was able, or wear more clothes than anyone normally does.

COURT: Why didn't you give the rest to charity?

MR. RICH: What do you mean? I used to give *Maaser*, a tenth of all my earnings, to charity.

COURT: The wealthy don't fulfill their obligation with a tenth or even a fifth, as the saintly Chofetz Chaim writes. How did you let yourself get away with only a tenth?

MR. RICH: I wasn't aware of what the Chofetz Chaim wrote.

COURT: That's interesting. When someone got excited about how it's prohibited to eat meat of cattle because the *Shochtim* (ritual slaughterers) aren't doing their job properly, you'd scream: "The Chofetz Chaim says this is *Loshon HoRa* (slander)!" How come you've suddenly forgotten about the Chofetz Chaim now?

MR. RICH: *Loshon HoRa* is very serious, so everyone knows about it.

COURT: Giving too little charity for saving Jews is worse than *Loshon HoRa*. Our Sages say that *Loshon HoRa* kills three people. But not giving charity to save Jewish souls means that thousands perish.

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MR. RICH: How's that?

**ONE PERSON CAN SAVE THE WHOLE
JEWISH PEOPLE**

COURT: When you're asked for money to save Jews from spiritual destruction, but you don't give, although you can afford it.

MR. RICH: But no one ever asked me for money for such causes.

COURT: You've forgotten all the articles and announcements in the paper, week after week, about "Saving the Jewish People." You'd read it through without a thought that maybe you ought to contribute.

MR. RICH: Well, I understood it as an exaggeration. How can one person save the whole Jewish people?

COURT: First of all, there's the well-known saying of the Talmud that "One who preserves a single Jewish soul is as if he preserves the whole world." So saving even one Jew is considered like saving the whole Jewish people.

Second, you can indeed sometimes save the Jewish people with a little money. As generations become lower and lower, each generation has its select individuals who arouse the rest of the Jewish world. They are those who truly save our nation, because without them the situation would be much worse. Those who help them are like one who saves an entire city by alarming the defenders to an enemy about the attack. Likewise, wealthy people who finance spiritual lifesaving by those who work to save the Jewish people, have to their credit the salvation of the Jewish people!

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MR. RICH: I must admit I read all about it in the papers, but I thought it was probably exaggerated.

COURT: Was that the way you did things in your worldly affairs? You weren't at all lazy to find out whether anything was true or not in that area. Only in religious matters were you passive!

Besides, when it came to business you weren't afraid to invest even thousands on the chance that maybe you could turn a profit. But in religious matters, where the reward is certain, for "A good thought G-d considers like action," only there were you afraid!

MR. RICH: But why do you accuse me of destroying the Jewish people with my own hands just because I didn't give charity for saving Jewish souls?

COURT: Because the Talmud says that "One who has the opportunity to protest and doesn't do so is considered to be involved in that sin!" With your money, you had a chance to protest against the excesses of the generation and thereby help uphold Yiddishkeit. But you didn't do it, and many Jewish children unfortunately left the Jewish fold as a result. So it's your responsibility!

THE POOR MAN CAN GET MORE REWARD THAN THE RICH MAN

MR. RICH: Perhaps you can explain to me how I, who would distribute \$100,000 a year to charity, am receiving only a fraction of the reward in Gan Eden that my friend Yossel, a poor man who distributed only \$2,000 a year, is receiving?

COURT: Simple. Yossel earned only \$400 a week, out of which he gave \$40 for charity, leaving

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him only \$360 — far too little to live comfortably.

But you earned \$50,000 a week, out of which you gave \$5,000 to charity. You lived lavishly, ate well, had no worries, and slept well, knowing that most of the money you earned ended up in the bank where no one had any use from it. How can you compare your Mitzva to Yossel's? "According to the difficulty is the reward," say the Sages.

Secondly, by not using your extra money to strengthen Yiddishkeit, you have sinned with the trust with which G-d endowed you. And a sin performed when one is wealthy is much more serious than one performed when one is poor.

MR. RICH: Come to think of it, I remember how our Rabbi once said, in the name of Rabbi Yisroel Salanter, that a poor man who gives half his portion of black bread to others is considered in Heaven greater than the millionaire who funds construction of a gigantic synagogue with ten thousand places! Again, I thought it just an exaggeration. Now I begin to realize it's really true!

But that's the way people in the world look at it. When a philanthropist funds the building of a Torah-school, he gains the entire merit of the students' Torah-study. Yet he may not be on a higher level than the poor man who gives a penny for charity.

COURT: The verse says: "My thoughts are not your thoughts." The A-Mighty thinks differently than man. He looks into man's heart and detects whether he intends with his good deed to build Yiddishkeit or to seek honor and publicity. The key is whether he gives only to causes where he'll gain respect, or even where they make no fuss of him.

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In fact, the Sages say that one of the great Tzaddikim ascended to Heaven and saw how those who are important in this world have no importance there, while the righteous, often denigrated in this world, are highly considered there! In Heaven, greatness is measured differently than in this world.

**FOR YOUR OWN LUXURIES YOU DIDN'T
SCRAPE PENNIES**

MR. RICH: But the Court should understand that the urge not to spend money is very strong, irresistible, in fact.

COURT: We do not acknowledge that.

MR. RICH: Why?

COURT: Because in worldly matters you were extravagant. Every few weeks you bought new suits, dresses for your family, curtains. You built a million-dollar house, regularly spent money to remodel and reconstruct, splurged on your children's weddings, indulged in expensive trips and vacations, and more and more... But for charity, you skimped with every penny.

MR. RICH: Can at least what my children inherited from me benefit my soul if they give it to charity?

COURT: Of course! But your children have grown up under your influence and they follow in your footsteps. They skimp with charity just as you did, and their inheritance from you isn't making them give any more. So you get no credit on that score.

But it can be considered a stain on your record. As long as the money still exists, it reflects up to the

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Divine Throne as a reminder of its owner's miserliness. As a result, your case will constantly be reviewed, and you'll continually be given new punishments. And if your children should use the money for gambling or other prohibited pursuits, it'll plunge your soul even deeper into punishment!

WHAT ABOUT BEQUEATHING MONEY TO CHARITY?

MR. RICH: A friend of mine left a will to give money for charitable purposes. Is that the same as giving charity directly?

COURT: It certainly is very highly considered in Heaven. But there's no comparison to one who gives his money away while still alive. After all, before he dies, it's natural to become aroused with repentant feelings. He also realizes that soon he'll have no use from the money.

Unfortunately, though, children don't always obey the provisions of their parents' will. Even those who do are content with what their parents gave to charity in their will, and they therefore skimp on their own charity. So the parents can hardly get credit for what they give away in their will.

The only answer, therefore, is to give to charity as much as possible during one's lifetime, leaving only enough to help one's children settle down after marriage and to live out one's years without worry. All the rest gives no use to anyone unless used for good deeds.

MR. RICH: Can't one leave money for children and grandchildren?

COURT: History shows that no one can outsmart the Divine decree: "By the sweat of your face shall you eat bread." No one lives only from his grandfather's fortune (except, perhaps, a few Kollel students). And if you'll find any that do, you'll probably find that through idleness they've become the lowest of the low.

Secondly, your children work hard for a living. How can you give shallow excuses about working to benefit them? And if you wanted to help your grandchildren get married and settle down, you should have set aside only what you needed for that and given the rest to charity. But you didn't do that, because you didn't really mean it.

CHARITY FOR THE POOR VS. STRENGTHENING YIDDISHKEIT

MR. RICH: What's considered here more important, charity for the poor or for raising the level of Yiddishkeit?

COURT: Raising the level of Yiddishkeit!

MR. RICH: Why?

COURT: First of all, most Jews feel a natural sympathy towards the poor, sick and broken in spirit. So the temptation not to give is much smaller, and there are many givers. But far fewer understand the importance of strengthening Yiddishkeit — only Jews with a warm Jewish heart.

Second, among Jews the spiritual is more important than the material. A Jew who causes another to sin is worse than one who kills him, the Talmud says. In the same way, one who helps elevate Jews spiritually is greater than one who helps them materially.

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Third, thanks to the select few who are sensitive to this issue, all who participate receive reward corresponding to that of the whole world, as the *Sefer Chassidim* writes concerning one who buries a Jewish corpse for whom there is no one else to take care, that he thereby merits receiving both his own reward and that of his fellows in Paradise!

WHAT WAS MY SENSE?

MR. RICH: (wringing his hands in despair) Woe unto me! Why didn't I have enough sense while still alive to empty my bank-accounts and give away the money to strengthen Yiddishkeit? What will I get for all that money other than severe punishment here? I envy the bright place in Paradise of those who had the sense to give their money away to good causes during their lifetime. They are really at home here in all the heavenly palaces, and they're rising higher and higher.

To me the exact opposite has happened! I'm being thrown into the deepest wells of Purgatory, blamed for causing the assimilation of millions of Jewish souls in America.

It's impossible for the human mind to grasp the tremendous delight of those at even the lowest level of Paradise. Our Sages give an analogy to help us understand this:

Imagine you are at the very peak of worldly pleasure and power. You are emperor over the entire world. All mankind is subject to you and trembles before you, thousands of servants and ministers stand ready for your every command, air and sea craft in the thousands await your missions to the furthest lands to bring you the best and most



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beautiful of whatever your heart could possibly desire — the rarest marble, silver, gold or gems. When you travel abroad, you are accompanied by thousands of troops and planes; when you walk in the street, tens of thousands crowd the sidewalks craning their necks to catch a glimpse of their mighty and beloved emperor.

Were you to live in good health in such power and grandeur for even 120 years, it still wouldn't compare to the delight of even one moment at the very lowest level of Paradise. And there are higher and higher levels in Gan Eden, each with an incomparably higher level of delight. And it lasts not just for a moment or even just a day or a year, but forever — a concept the human mind cannot grasp.

I, who was once considered wealthy, had a chance to reach the highest levels of Gan Eden if I would have overcome my natural miserliness a little and giving my money to charity and good causes I could have had a good worry-free life, and at the same time made sure to get myself the highest level of Paradise by giving all my extra money to strengthen Yiddishkeit. Why was I so senseless to ignore this opportunity?

If only I could return for just one day, I'd give all my money to charity. Instead, my children quarrel about their inheritance and their squabbling reaches me even here. What do I now have from all my money? My whole life it stayed in the bank, and now my children's quarrel over it gives me no rest even in this World of Truth. Worst of all, I have to suffer terrible punishment for being so miserly and for destroying Yiddishkeit!



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MY DEAR FRIENDS

Don't make the same mistake he did. Think well into the above, and consider how true it is. Where is all the wealth of previous generations that could have been used for good causes, for institutions of Torah-study and charity?

The wealthy who have passed on would give anything to come back to life for just a short while in order to distribute their wealth to charity, because that is the only source of value in the World of Truth. But for them it's too late.

You, however, still have time. Now that you see things from a different, deeper perspective, seize the chance while it's still available! Use your Divine gift of wealth to strengthen Yiddishkeit instead of remaining unfortunate for all time. Happy is one who has the good sense to do this during his lifetime, happy in this world and in the World to Come.

If, for some reason, you have left it till your old age, don't waste valuable time now. Write out a check for 80% of your wealth to save Torah and Yiddishkeit. Your merit will last for all time as future Jewish generations benefit from the results of your charity.

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Otherwise you bear responsibility for the spir-
itual gas-chambers that burn ceaselessly to destroy
our Jewish youth.

Rabbi Sholom Yehuda Gross
Rabbi of Holmin

P.S.: If you are interested in financing the
INTERNATIONAL COMMITTEE
FOR PRESERVATION OF JUDAISM,
please write or call:

Central Office,
Vaad Hollumi Leklyum Haihadus
(International Committee for Preservation of Judaism)
c/o Rabbi S. Y. Gross
4711 — 12th Ave., Suite A5, Brooklyn, N.Y. 11219
Telephone: (718) 436-8086



A HEARTFELT CRY TO THE ABLE AND WEALTHY

Never before in the Jewish history of the diaspora has there been such an abundance of wealth. In the past few years alone numerous ultra-orthodox Jews are considered the richest in the world. They have the ability to solve the problems of poverty of those in need as well as Institutions of Torah and Chesed. Today in almost every Synagogue there are millionaires, even multi millionaires, yet simultaneously you can hear the voice of the warden of the Synagogue (*gabai*) trying to raise funds for the needs of the community. The hearts are hearts of stone. In contrast those that do take heed are those that disregard any request, squandering funds on their every whim but when it comes to helping others, they refuse to hear. When pressed they give but a pittance and cannot be approached further. A prominent institution head told me that with a million dollars the entire Eretz Yisroel could be turned around. Countless '*Baalei Tshuva*' want to turn to their friends and others to bring them back to the fold but due to lack of funds for mere expenses, it is not in their ability to do so. The well known organization '*Yad Leachim*' that send Yeshiva students to all corners of the land to show the secular population how to learn and what Bnei Yeshiva are, were forced to stop due to lack of funds. Orthodox education would spread and grow but cannot. That is why they have the same amount of children in their schools for the past 30 years. Lack of funds prevents the growth of

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our Yeshivas. It is known that among the wealthy there are those that brag that they give a tithe (*Maaser* — a tenth) of their earnings. However, I do not believe that they do so and even if they do it is a far cry from what they can and should give. '*Maaser*' is designated for someone who does not earn a lot and cannot give more. However, someone who does earn more is obliged to give double which is 20% otherwise he transgresses severely. This is according to the Vilna Gaon who wrote to his family when he was on his way to Eretz Yisroel and I quote: "...Actually you must take off a '*Chomesh*' of your earnings as I have instructed and you must not sway from my instructions. For whoever gives less transgresses on many do's and don'ts as if they do not believe in the holy Torah, G-d forbid." I reiterate that this is from the Gaon of Vilna and both the Lithauanian Jews and the Hassidic alike must examine themselves to see if they fulfill their obligations.

I quote also the words of the renowned *Ohr Hachaim* in the portion of '*Kdoshim*' (19,13) The wealthy are a pipeline to the poor and the righteous. The A—Mighty warns us not to exploit our friends, they are the righteous the A—mighty calls friend and brother as it is written "for my friend and brother". If we do not give we are sinning gravely.

There is a well known story brought from the Gemara that R' Yochanan Ben Zakai while leaving Jerusalem, riding on his donkey saw how a woman sat and gathered wheat that was laid out for the animals of the Arabs. She asked R' Yochanan to support her whereas he asked her 'who are you?' She answered that she was the daughter of



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the righteous Nakdimon Ben Gurion (that the Gemara in Gitin tells how he went into a Synagogue and restored daylight to nighttime. He was one of the biggest Zaddikim of his time that undertook to support Jerusalem 21 years). R' Yochanan asked the woman where all her father's money disappeared to? She answered, "Isn't there a commonly said parable in Jerusalem that if someone would salt (preserve) his money and not give charity, his money will not last. The same way salt preserves the object, giving charity secures ones money for the future. In another vein, "The preservative (salt) of money is chesed". A person who wants to preserve his money should use his money for charity and good deeds.

Rabbi Yochanan asked her, "What became of your father-in-law's wealth?" She answered, "That too was lost." She continued, "Rabbi, you remember when you signed my *Kesubah* (marriage contract)." R' Yochanan answered to his students, "I remember when I signed her *Kesubah*, it said that her father will give one million Dinarim in addition to what her father-in-law was required to give.

The Gemara asks: "Did not Nakdimon Ben Gurion give Tzadaka?" Is it not said about him that when he walked from his home to the house and study and back, the paupers would receive a fortune from him and divide it among themselves. We see he gave charity, so why did his daughter say that he did not and therefore his fortune was lost and she was forced to gather grains of wheat next to the Arab's animals? The Gemara says that R' Yochanan cried when he saw this and said, "How

fortunate are you Jews who perform the roll of the Creator, no nation can defeat them. However when they are not doing His will Hashem sends them to the Arab's animals." By saying this he insinuated that her father did not do the will of the Creator and this brings us back to our original question because of this was he worthy of such a punishment? After all, he did give charity?

The Gemara answers, true he gave much charity, but not as much as he was able to give. "According to the ability of the camel to carry a load, so he is loaded." The same thing applies to a wealthy person according to his ability of carrying the load, so is his obligation to carry the load of charity.

The Gemara in actuality discusses the Wealthy, Chassidim and Misnagdim and shows how a wealthy man could live a life of error. A great man like Nakdimon thought he was giving enough and beyond and because of this error in thought he lost all his wealth and was left without a crust of bread and his household was reduced to the direct poverty. What excuses would the rich people have when they are asked "Why did you not learn from Nakdimon Ben Gurion, to give as much as your means permit?" That would be twenty percent of your expenses, according to "*Igeres HaGrah*".

This is only for Tzadikim and wealthy men like Nakdimon Ben Gurion. But one who knows in his heart that he had committed great sins particularly in "*Chatas Neurim*" the sin of Er and Omam for which one deserves death in the hands of Heaven. It is written that one who is guilty of this should give all his wealth and to buy his soul. This is not under

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the category of when our Rabbi said that one should not give more than twenty percent of his total wealth to charity. In this case he is permitted to give even his whole fortune.

It is well known that in the synagogues for Chasidim in Lemberg the wealthy people divided their wealth in half. One half for themselves, and one half for the poor. Besides for that they assisted all the charitable organizations in the city. There is no doubt that had they stored their money in the bank, they would be just making it possible for Goyim to do business with their money, but by dividing it with the poor, they were investing in holy matters and thereby gaining tremendous profits in their future and everlasting lives in Gan Eden.

All this happened more or less in normal times when Jews lived in one area for hundreds of years. In these places the Jews literally divided the bread of their mouths and did not hoard their money. King David said, "He hoards and will not know who gathered the money." Meaning, a foolish person gathers money and does not know for whom he does this.

We ask the rich Jews for whom are you hoarding your millions? For your children and grandchildren? If they should be wealthy they will get exactly what they are entitled to. Especially in these times, when the world is on the brink of nuclear war nobody knows when they'll explode. Truly it is in the merit of Tzedakah that our world is existing so why are you hoarding your money in banks? Why don't you give it to institutions of Torah and Chesed. In this merit you will bring the redemption which we are so anxiously awaiting for so long!

AN UNUSUAL OPPORTUNITY

The central office in Eretz Israel of Vaad Ha-merkazi Hoilumi Lekiyum Haihadus of Holmin is having a very hard time. The fact that its vital work must be scattered among different locations greatly hinders our work of spreading Yiddishkeit.

Regardless of these difficulties, we have managed to disseminate 284,000 copies of our publications throughout Eretz Israel, where they have reached the furthest Jewish settlements (some of the replies appear in the book "*Eiduson shel Rabbonim*," Volume II).

It's hard to imagine what our office there has to go through to accomplish this. First of all there are enormous expenses.

Then there is the dedicated labor of the respected workers who devote themselves life and soul to this work. They spend the greater part of the day's 24 hours producing and despatching the vast quantity of our books. They have to typeset, copyedit, print, bind, carry to storage cellars, and later transport to the despatching depot (15 minutes pushing hand-cart — for lack of funds). There they toil to pack, address, sort, load onto trucks and unload at the post-office.

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Ask any author of a series of Jewish books how much sweat and toil it costs him to disseminate even one or two thousand books. Then try to imagine what is involved in disseminating hundreds of thousands of books *free of charge!* And we place special effort on reaching places which others don't reach because they are so inaccessible.

Today there is no Torah institution (Kolel, Yeshiva, Jewish school, shul, Bais Din) or organization, no spiritual leader (Rabbi, Dayan, Shochet, educator etc.) that the books haven't reached. From the replies we have received, it is obvious that not only do they find the contents inspiring but that many Rabbis, Shochtim and others actually use these works as a summarized 'Kitzur' Shulchon Oruch providing them with material with which to educate others.

This is particularly important in our time when there are such difficulties in the way of keeping our Jewish traditions in all Torah areas — Shabbos, Shechita, eating kosher meat, keeping kosher in general, writing of Tefillin and Mezuzos, Tzitzis, and so on.

What especially distinguishes these works is their emphasis on practical advice for our own times, showing how we can stay on the traditional Jewish path and transmit it to future



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generations so that they, too, can follow it devotedly.

It is, therefore, heartbreaking to see how these workers, who have accepted such dedicated work, have to work not only hard but also under the worst conditions, in small, damp, poorly-lit and pest-infested basements. You can't believe how bad it is till you see it with your own eyes.

Heartrending letters arrive here regularly from our devoted workers there appealing, crying out to us why they must be doubly punished. They are already volunteering so many thousands of hours for the sake of heaven in order to bring the light of Torah and Mitzvos into every corner of Eretz Israel. Why, then, must they also be punished to have to work under such hard conditions?

It is inevitable that cramped conditions also slow down the work of spreading Torah and Yiddishkeit. The books are stored in basements at several different locations, then transported for packing to other basements, while the offices keeping account of all this are in another basement — nine basements altogether. And the work goes on constantly under these conditions, day by day (sometimes our workers even go on most of the night because in the basement they can't see when it's day or when it's night!)

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They complain:

"Why do we have to be worse off? Why can't we be properly equipped like all other organizations who have long ago give up working in basements?

"Every Torah-inspired institution works in a different area, whether Torah, social welfare, service of G-d and so on. We are proud to say that our work is in a sense equivalent to all of them, for it provides the inspiration and guidance, together with the reinforcement and encouragement to follow the traditional path every step of the way. It serves as a signpost and lighthouse for the spiritual leaders in how to educate future generations.

"Why, then, should our work be hampered by such a small thing as lack of a suitable building in our Holy Land?

"Isn't there anywhere in the United States or Europe a wealthy philanthropist with enough sense to buy us a building that can carry his name, and at the same time allow him to become a partner in all the merits of our work for the sake of raising standards of Torah and Yiddishkeit in Eretz Israel?

"It's hard to believe there isn't even one philanthropist with the sense to understand that he thereby acquires a merit that few wealthy men are ever privileged to receive in their lifetimes. Just think how many thousands of

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Jewish children will thereby be nourished with literature inspiring them to the love of Torah and Mitzvos, and to enthusiasm towards Yiddishkeit in general, particularly to its fundamental Mitzvos like Shabbos-observance, Taharas HaMishpochoh, Kashrus, pure belief and so on" (all this excerpted from our devoted workers' letters from Eretz Israel).

My dear friends! We have nothing to add, for everyone clearly understands the wonderful privilege and exalted reward in Paradise that a philanthropist can obtain by funding a building for our workers. All we can add is that whoever gets it first will be the lucky one, and happy will he be in this world and the next! He will certainly be in Gan Eden with the most saintly men and women of our nation.

If you are interested, please contact:
**VAAD HAMERKAZI HOILUMI LEKIYUM
HAIHADUS**

c/o Rabbi Sholem Yuda Gross
4711 — 12th Ave., Suite A5, Brooklyn, N.Y. 11219
Telephone: (718) 436-8086

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If you are interested in financing the
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Tel: 718-436-8052 or Fax: 718-854-7113

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A RESCUE MISSION
HATZOLAS NE'FASHOS

**To All Wealthy Jews!
S.O.S.! SAVE OUR SOULS!
AMERICA'S SIX MILLION JEWS ARE
BEING LED TO A SPIRITUAL
HOLOCAUST!**

Day by day, thousands of American Jewish youth fall lower and lower.

The only ones who can help them are the wealthy.

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HAVE MERCY AND SAVE US!

Our Sages tell us that some are privileged to acquire their entire reward in the World to Come in a single moment!

The wealthy have the ability to acquire merits every day through saving thousands of Jewish souls from the claws of evil.

Don't pass up this opportunity that can bring you to the highest pinnacles of Paradise, and to great success in all your endeavors in this world.

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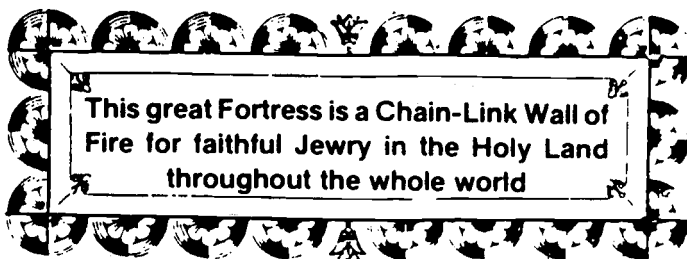
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SAVING YIDDISHKEIT



Here is mirrored the great work that the great Admor Shlita founded and is carrying on with literal self-sacrifice until this day.

... standing in the front lines and leading the unending battle to break the wall that obstructs those who want to pour the foundations for true, real Kashrus.

... are Sanctifying G-d's Name before the whole World, declaring that Moshe is Truth and his Torah is Truth ("Emes")

... their glory fills the land... great strongholds against evil winds that blow on Kial Yisroel.

Contents

- Three thousand letters blessing and encouragement from the Great and Sages of our generation
- Propaganda and distribution done by our offices in all the Diaspora.
- The number of works that were written and published by the grand Author during 18 years total 286 books
- The number of copies printed and distributed FREE thru the Institute for Publishing the Books of Judah and Israel in the entire Jewish world, total 850,000 books
- The cost of printing and mailing totals over 2 Million Dollars.
- The Deficit totals \$1,500,000.00
- The Annual Budget for 1987 is \$1,750,000.00

THE DEBTS HAVE ACCUMULATED ABOVE OUR HEADS! PLEASE! COME AND TAKE PART IN UPHOLDING THE FOUNDATION FOR PUBLISHING BOOKS FOR THE MERIT OF MANY IN THE ENTIRE WORLD, AND GREAT IS THE SHARE OF EACH ONE WHO AIDS IN SUCH A GIGANTIC AND LOFTY UNDERTAKING OF SAVING JEWISH SOULS.

Please lend a hand to this lofty Foundation to partake in the publication of a Book in the Sainted memory of departed relatives for whose Souls this will be a great Uplifting and through which they will intercede for you to be saved in all manners from Above, for you and your worthy family and all the Nation of Israel, Amen.

M.B.T. P.O.B. 331, Brooklyr., N.Y. 11219 Tel: 718-436-8086

בעזרי"ת

A RESCUE MISSION HATZOLAS NE'FASHOS

*An Open Letter
to the Wealthy and
Philanthropic Members
of the Jewish Community*



"וועד המרכזי העולמי לקיום היהדות"

VAAD HAMERKAZI HOILUMI LEKIYUM HAIHADUS

c/o RABBI SHOLEM YUDA GROSS

4711 12th AVE., APT. A-5, BROOKLYN, N. Y. 11219

TEL.: (718) 436 8086



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הק' שלום יודא גראס

רב דקהל "מגן שאול ד"האלמין" ור"מ בישיבה וכולל "בית ישעיהו"
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Brooklyn, New York

'89