

LETTER TO THE PUBLIC

I was called upon to write to the public regarding the City of Crakow. I freely admit my deficient eloquence necessary for such a herculean task is far from adequate to render an erudition worthy of its calling. I strongly acknowledge, becoming startled to the core while reading the City of Crakow and so I urge you dear reader, to fantasize if you will in placing yourself side-by-side along with these 2 butcher-boys and going through what they did and as a result of which the effect it will undoubtedly have upon you will be the greatest lesson and experience you could render. (The feeling of right and remake over one's own past short-comings and seeking ways of eradicating such omissions, unfortunately (commonly known as sins.)

We must therefore, look upon such with open and highly intellectual eyes. It should be assumed these 2 butcher-boys adapted this philosophical reasoning upon engaging in the course of life hereinafter set forth in this book.

You are about to read one of the most important books in your life-career that your eyes ever beheld.

One in which, 2 human beings fighting desperately against the circumstances that were forced upon them, face-to-face, by the harsh realities of life in being subjected by unbelievable living conditions.

They attempted to do anything and everything to extricate themselves from a life, literally worse than death itself. Having found one little loop hole (by finding a coin) they tenaciously grabbed hold of it which led to their catastrophe.

Whatever one does should always be for profit; either he enjoys himself therefrom -- be it even for a time of short duration or for monetary gain -- or for philosophical perspection--leading thereto a better life. The latter is the one, Dear Reader, I beckon you to follow; for indeed such was the intended purpose of the creation of this book.

These 2 butcher-boys envied the affluent well-to-do in comparison to their own deplorable situation that fate forced upon them. They had no choice in being born into a family lacking a home and parents. What they did was actually fighting with fate -- a fate they visualized as a never-ending existence of torment and affliction which they could not, evidently, endure.

To combat this deplorable situation they embarked on anything that could relieve them of such a formidable future and what they did (the more vile - the more success) brought them to the highest plateau of riches, honor and glory that one could aspire to. In a word they were sitting on top of the world. An envious posture indeed after having accumulated this glory for a number of years. What happened with the twinkling of an eye-lash. All this grand and glory became one big heap of ashes -- as do all those who acquire such possessions of ill-repute after a life-time of toil-end up in like manner. By these few words all those engaged in questionable pursuits, whether it be in meat, groceries, bakeries, candies, teffilin, mezzuzas, business integrity, etc. should, too, take stock of themselves like these 2 butcher-boys did - when they become informed that an existence in purgatory, gehinnom, hell, lies in store for them for all ETERNITY. This, they could not tolerate at any cost, and sought immediately to rectify this seemingly hopeless condition; for they knew for just as long as their bodies contain their souls, may they expect some relief. They could not tolerate the thought of eternal punishment and shame and toward this end stinted nothing toward alleviating such torture. In fact they eagerly sought out and warmly invited such torment with full-hearted acceptance as long as it (every little bit) would help cleanse their immortal souls.

What is Gehinnom -- what do they do there. This explanation is reserved for another book soon to be released; however I dare declare to make only one statement regarding Gehinnom. There is nothing a man would not give from all his life-long toil just to escape from the fires of Gehinnom just for one minute -- this is just for an eye-opener.

It can be assumed these 2 butcher-boys used this philosophy; that since they had no choice but come on earth as though their names were picked out of a hat (i.e., life forced upon them in the condition they found themselves) and since this stay is here for a brief span not exceeding 120 hopeful years, at most, they could forego any earthly pleasure for eternal bliss -- but if they could only employ any energy before coming to earth, they most assuredly would have done so, since such was not a matter of choice for them, they must of need accept what Heaven placed upon them.

But, Dear Reader, being an average person and having not fallen to the depths of abyss that these 2 butcher-boys have by contaminating the bodies and souls of devout Jewish people wherein upon termination of this earthly existence -- each of the 248 members of a person's body will point their fingers at the person responsible for such contamination. This does not exclude Rabbonim who give careless Hechsharim from such company, for people such as these to undergo all possible shame as these 2 butcher-boys and to avoid spending all time eternal in Gehinnom (commonly known as hell) but for you my Dear Reader, you are most certainly not guilty of such offense so that you should employ all energy and strive for bliss eternal. It must be good since it is called Paradise (Gan Eden). As for me -- I admit I am selfish and toward this aim I wish to employ all powers at my command for its attainment.

You may now embark upon this true journey (this book) and I pray -- the feelings -- the lessons you glean should remain always with you no matter how little (over a time span) but it be never, but never forgotten from your memory. Whenever the luscious bait of committing a sin rears its ugly head, in so whatever form -- remember and don't forget -- these 2 butcher-boys and last but not least YOURSELF.

These 2 butcher-boys although not learned and in spite of it -- but they were well aware of the words stating in the sidur reading viz. V'lo mayvosh le'olam voed - meaning (Heavenly Father cause me not to be ashamed forever and ever). They really knew the meaning of shame and degradation and wanted not any more, especially for all time eternal -- which brings me to the realization -- those of you out there, who knowingly and willingly sell, deal, or are responsible in any manner, fashion or form, no matter how minute, be well aware and protect your everlasting life. Remember your present one is very very short lived -- in fact every time when one goes to a burial service, Heaven forbid, he would render himself an enormous amount of good (for all time) should he only think to himself as follows (just imagine -- I'm next -- it's only a matter of time). Is not this enough to scare one out of his wits and attempt to emulate these 2 butcher-boys?

Moreover, all ye who do so, hast thou forgotten the love ye yet harbor close to your heart for your children?

The food you give to others -- undoubtedly your children, too, to partake of -- be it kosher or otherwise, the journey is very very far upon one's demise of his earthly robe. The body is nothing more than that -- a robe for the neshomeh (soul). The thought of being confined in the breast of the earth for all time is definitely non-acceptable to the mind where one cannot defend himself upon being brought to trial. It seems, then, that this is the sole purpose of our transient being, is to be brought to trial for our conduct here on earth. All this to be adjudicated by a High Heavenly Tribunal where the finest spiritual electronic devices and computers weighing even the intention of our actions; how much more so, the act itself.

I honestly believe I am rendering an immeasurable worth of services in scaring those who deal in forbidden areas wherein all the above is just an inkling of what awaits those who are guilty. I really mean myself, too. I am no exception as it is said, there is no tzaddik who does good only and does not sin. I feel at least I have the jump over the average person merely because even at my own wedding I pushed away the plate of meat that was served me and this was nigh 40 years ago in (holy) New York City. Having learned all the laws of Schitoh -- and sought to become a schochet myself but could not bear to take life -- my makeup rather is to give life -- it is in this area, I am sure positively 100%; should you, who until today, did go the wrong way and should you, because of these words I write, change trains from downtown to uptown -- I will have given you life. Life here -- life there -- for all eternity. DOS HAST GELEBT (that's what you call living). Isn't that what you want? Who in his right mind would want anything else -- knowing very well we must go from whence we came. It's just a matter of time or when? -- bringing to mind the statistical figures of longevity. Today the average man's life is 72.8 years.

There is one trouble here with this reasoning -- I could see men age 60; age 65; age 70; age 75 -- none of them feel they are, or getting old. Satan is so cunning, always making them feel they are still young. Listen brother -- it's just the opposite -- you're going there -- but fast -- as we all are -- with every sin you commit you're stepping on the gas pedal; with every mitzvot you're stepping on the brake pedal.

To all those whom this book has learned the words confined within the boundaries of these covers should by now know that if you have sinned there yet remains hope for you as long as •• your eyes are open -- to obliterate the sins you have committed knowingly or otherwise.

You have _____ lived with these 2 wretched souls who have of their lives made shambles and whom by their greed for money have caused the multitude to transgress -- yet have found a means of solace via the hardest way of repentance imaginable -- to avoid the scare of purgatory, hell, Gehinnom for all time to come, otherwise commonly known as E-T-E-R-N-I-T-Y.

We have not pinched on expense by depicting this true story in picture form for it to sink into your hearts.

They immediately reversed course and showed every eagerness beyond the human desire to repair what they had already broken.

AFTER HAVING FINISHED READING THE BOOK.

My Dear Beloved Reader:

You've read the "City of Cracow". You have lived with these 2 sorrowful creatures and not for anything in creation had they any desire to enjoy the fruits of their ill-gotten labor -- upon having attained the highest plateau of happiness as they felt their success has brought them to.

But rather than enjoy such grandeur, put an abrupt stop to such elation and sought to, at any cost, repair that which for so long they destroyed. Their only aim was to avoid being cast into the lowest pit of purgatory with no visible hope to ever extricate themselves therefrom. This mind you, they hastened to perform while breath yet abounded within the ramparts of their hearts; lest any moment it be taken from them, as nobody has a lease on life.

Now, the question is, what lesson can we learn from them? The answer is; needless to

state, one of the greatest lessons in Jewish life which only too vividly displays the sorrow, regret, grief and anguish of heart that fell to their lot.

The story clearly depicts the way these 2 creatures have allowed themselves to be subjected to the greatest punishment, embarrassment inflicted upon themselves that human dignity could endure, all upon the attainment of achieving the zenith stratosphere in their lives' pursuit and who were the envy of all whom their eyes beheld -- and all this just to cleanse their souls from eternal contamination and punishment.

How daring were these 2 creatures to eradicate the terrible uncleanlines they had caused their immortal souls. They embraced, whole heartedly, the greatest shame possible to be visited upon them; the greater was their anxiety and solace of becoming cleansed for all time.

All this, they did, just to be sure they'd perform one last act upon earth and that was of a 'complete washing and cleansing of the souls they had contaminated.' Is it not justifiable to think and refer to it in such manner? _____ _____ _____

Now, then, let us profit from their experiences. How much more, then, should we, who have not attained so lofty a material station in life as they and are not subject to holding ourselves aloof due to the attainment of our materialistic success, do all we can and with all powers at our command, so that when the day inevitable arrives, we will have successfully accomplished a job equal, if not better, than the 2 creatures in the "City of Cracow."

The lesson this book is meant to convey to your mind and teach you the true path toward an immortality of bliss and happiness that all should desperately pursue to attain. Is not this what you want?

If, or should you, be one of these very very minute few who have heretofore lived a life dedicated to holiness and purity -- it, too, can teach you to highly treasure and value the lofty station you've chosen toward eternal happiness.

The purpose of this book is not one to be read (and literally cry, as many have done while so reading) seriously, taken to heart and with the passage of time -- it, too, passes from your mind into oblivion -- this definitely should not be its purpose -- but to teach us a moral to guide our own and the very lives of our beloved children to adhere strictly to the contract we've all promised to uphold on Mount Sinai. NA-ASAY V'NISHMOH (we shall observe - M'KABAL OHL MALCHUS SHOMAYIM and all that is of us demanded (not requested, mind you) and we shall hear (meaning we shall do first and inquire later) and if our minds fail to attain reason thereof -- we shall content ourselves with what G-d Al-mighty declares. "My ways are not your ways -- My thoughts are not your thoughts; as high as the Heaven from the earth, so is the distance between My thoughts and your thoughts."

How our hearts pain us when we see what many of our people, even those who pray three times a day and keep the mitzvos, still fall prey to the prohibition of forbidden foods, and saturate the souls of their children with all types of and trefe food, may Heaven save us! Woe to our eyes that behold such! How our hearts will ache! Even the influential people do not arouse the hearts of our brothers throughout the course of their sermons and their words, to admonish our brothers not to bring, heaven forbid, disaster upon themselves and upon all of the Jews by means of their eating trefah, and foods of questionable kosher status.

*Have pity and spare your brothers, and save their souls!
Restore the crown of holiness of the Jewish people to its original shine!*

Morphy Barron