

**SOUL SAVING
IN BUENOS AIRES ARGENTINA**

QUESTIONS AND ANSWERS TO SAVE JEWS
FROM ASSIMILATION IN ARGENTINA

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PUBLISHED BY
CHEVRA HATZALAS NEFASHOS IN
ARGENTINA

PRINTED IN UNITED STATES
ELUL, 5761

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Soul Saving in Argentina

The following questions were asked of HaRav Hagaon Rabbi Sholom Yehuda Gross in Argentina on the Radio Program of the Jews in Argentina, and these are the questions and answers:

-Question #1-

The Rav is the author of more than 120 books – Welcome. Why did the Rav come to Argentina?

-Answer #1-

I have come to strengthen the work with which I engage, which is to help Jews throughout the world do Teshuva (return to their heritage).

* * * * *

-Question #2-

Rabbi, how do you see the observant Jews in Argentina?

-Answer #2-

From my point of view, I look at every Jew in Synagogue, and I see not only good in him, but very good. Thank G-d there are magnificent synagogues here, especially by the Sepharadim, and people pray very well. Nevertheless, it hurts me very much to think that these Batei Midrash should have been full to capacity, as is the case in New York and throughout the world.

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-Question #3-

How does the Rav think that it is possible to strengthen Yiddishkeit in Argentina and throughout the world?

-Answer #3-

Every individual Jew should try to take the right and forceful actions to persuade at least 100 Jews to do Teshuva.

* * * * *

-Question #4-

What does the Rav hope to achieve through the distribution of millions of books for free? Have you written books about family purity (taharas hamishpocha)?

-Answer #4-

By means of the books which I print and send to every Beis Midrash and Yeshiva, people throughout the world learn to do Teshuva.

For example, I printed eighteen books about the *Kedusha* of the *Beis Midrash*, including the book “*Mikdash Me’at*”

– which alone has appeared in more than 50 editions, and in more than half a million copies. I have received thousands of letters from Rabbonim. Rabbis in the Israeli army learn and teach from these books in public. According to what these Rabbonim report, many have done *Teshuva* through the books.

It is also noteworthy that besides the books, I have printed about 150 “*Kol Kore*” notices about the *Kedusha* of Synagogues, as well as about the *Kedusha* of Shabbos, Tefillin, Mezuzos, Tzizis, Taharas Hamishpocha etc. which were printed in tens of thousands to achieve their desired goal.

One should know that the Chida wrote, that reproach through printed books is very effective.

I am indebted to mention in gratitude, Reb Yitzchak Eizik ben Sarah, who is about 91 years old and is in need of good health, who was the only one to pay more than 1.5 million dollars for the printing of all the books and notices (which were about 10 million copies). May Hashem send him a *Refuah Shleima* for the sake of this great Z’chus. Since the creation of the world there have not been printed so many books about the *Kedusha* of Synagogues as were printed in the last twenty years.

On the topic of Taharas Hamishpocha, about 300,000 books were printed and distributed for free.

I would like to mention that 33 years ago, **I discovered that 95% or 99% of the Mezuzos in the USA were Posul (faulty)**. I started printing thousands of notices to

inform people, as well as thousands of books about the *Kashrus* of Mezuzos and its *Halachos*. Thank G-d it affected many Jews to afix *Kosher* Mezuzos.

In addition, as a result, the *Va'ad Mishmeres Stam* was organized, and they disseminate information throughout the world about the *Kashrus* of Tefillin and Mezuzos.

There was also great neglect in the USA in the field of *Kashrus*, and I formed a *Kashrus* organization, and printed a 39-part guide for *Kashrus*, as well as about 50 types of books about *Kashrus* such as the book "*Nefesh Yishay*"a about Forbidden Food which alone printed 60,000 copies.

The *Kashrus* guide was printed 150,000 copies. There was great neglect in the USA in the field of *Shechita*, to such an extent that every G-d fearing Jew stopped eating cow's meat since the method of *Shechita* in the USA was not *Kosher*, and 40 Rabbis came out against the *Shechita* there.

Thank G-d, we must mention all the Rabbis and leaders here in Argentina that have organized *Shechita* according to the Shulchan Aruch (as is practiced in Eretz Yisroel), i.e. that one turns the animal and slaughters from the top to bottom, as has to be done. Fortunate are your Rabbis and leaders that you have merited that your meat is brought to Israel.

I hope and pray that you have the strength, ability and merit to bring back to Teshuva all the 200,000 Jews in

Argentina. Hashem should help you take the proper actions which are needed.

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-Question #5-

- a. How can the Rav teach us to stop the assimilation, and make it regress throughout the world?
- b. We ask of the Rav to help that our children and grandchildren should not intermarry.
- c. Since the Rav has printed so many books about all topics in Judaism, has the Rav ever considered how it is possible to stop assimilation rapidly?
- b. How can the Rav help to stop assimilation here in Argentina?

-Answer #5-

About this question, which is the hardest of all, I must say that to my knowledge there is no one in the world who has found an answer for this problem. But, "from Hashem are the footsteps of a man, and His way is to His will". About 15 years ago, I took a walk at around 3 a.m. to put some letters in the mail. They contained words of awakening which I sent to all the Rabbonim in USA. When I arrived home, the manager (who is Israeli born) of Park House Hotel in Borough Park, next to my house,

followed me. He told me he would like to speak to me about something which hurts him very much, and asked if I could speak to him for 5 minutes so that he could ask me this hard question. I answered that I could, since in any case I did not yet intend to go to sleep. We went into the Hotel, and he started to ask:

“Rabbi, how many Jews did Hitler, *Y'imach Sh'mo*, kill?”

I answered – “6 million!”

“Rabbi, how many Jews has the USA killed?”

I wondered about this question since I did not understand the purpose of the questioner.

He answered me that the USA has killed 12 million people.

How?

He answered me so: “After the 2nd World War, there were 6 million Jews in the USA. How many Jews are there today in the USA?”

I answered – “5.5 million!”

“Listen to my explanation”, he said, “Since the beginning of this century when all different types of people came here, most of the groups have significantly increased in number, due to natural propagation. The exception to natural propagation and increase in numbers is the Jews! The Jews in the United States were approximately 6

million at the beginning of World War II, and are now *less than* 6 million, despite the fact that according to natural increase they should have reached 18 million.” (And if you take into account that there are many Jewish families who have many children, their number should have reached 40-50 million Jews).

“And still everyone keeps silent and no one says a word!!!”

“You know Rabbi” – the manager continued, “- every day, 144 Jews marry Gentiles, may G-d have mercy, and everyone is silent. This is 52,560 Jews intermarrying every year! It is impossible to describe the extent of the pain which one must feel. If the Jews were according to their correct number which should have been, we would have 40 million Jews.”

I answered that we must take forceful actions, and we may not rest until we stop this assimilation. I added that I shall think what should be done

.
That night my mind wandered, and I could not fall asleep at all. I thought and thought until an idea entered my mind: Since we do not have enough people who could persuade everyone, we have only one advice, and that is the advice of the Chida to print the articles about the basics of Judaism such as Shabbos, Tefillin, Mezuzos, Taharas Hamishpocha etc., and to send it to every Jew throughout the world. This will teach all the basics of the Mitzvos, until everyone will repent and return to Judaism, since if one receives a book and learns in it, and he sees reward and punishment, and he remembers how his

grandfather put on Tefillin and had a Mezuzah, and he made the Seder on Pesach – this will awaken him until he will return to his roots.

I began immediately to write the necessary articles about these subjects, in Yiddish and Hebrew (Loshon Hakodesh), and then it was translated into English.

When I finished all the necessary books in English, and I was ready to send it to all the millions of Jews in the USA (and afterwards in the entire world), I went to a large Computer Mailing Company and inquired if there is a possibility to acquire for me the name of every Jew from the USA- either the first name or family name such as Greenberg, Klein, Green etc.

They agreed, and replied that they could arrange the addresses of all the Jews of the USA.

I was then ready to print all these books and send them to all the Jews in the USA. The only barrier was money, i.e. I had to arrange three checks:

- 1) One check for the printer, to print 2 million books from each of my books;
- 2) A second check for the computer mailing company which was supposed to put the books into envelopes, address them and send by mail; and
- 3) A third check to the US Post Office.

I therefore traveled to two wealthy brothers when they were sitting *Shiva*, after the death of their mother. I took with me Rav Schweitzer from Monsey, and paid his ticket. When we traveled, the entire 747 airplane on was full of Jews who were going to console one of the brothers, since they received money from him. I told Rav Schweitzer “Here are all these people going to get money, and we are going to give him reproach in order to save Klal Yisroel”.

I arrived at the wealthy brothers and spoke to the eldest about 20 minutes. I told him that I am far wealthier than him, and I showed him a calculation that I sent more than 23 million words of reproach in the world, and explained the entire subject to him. I added the story of Harav Michael Ber Weisman, who wrote the book “Min Hamezar”, which tells how he worked in Germany with Adolf Eichman, may his name and memory be erased, in order to save 40,000 Jews. Eichman asked for \$1 per each Jewish head, and Rabbi Weisman worked hard to raise this gigantic sum, and wrote three letters to three Rabbis. The third letter was written on Yom Kippur which fell on a Shabbos. Rabbi Weisman asked the Rabbis if they could raise this sum, he could easily save 40,000 people, and if not – they should know that they will bear the guilt for the fact that these Jews were killed and not saved. The money arrived after the deadline that Eichman had set, and the 40,000 were transported to Auschwitz and murdered.

I told this brother that to save the Jews in the USA will also cost \$1 per person, and told him you are commanded according to Halacha to take this action. I asked him to

establish a special office for this purpose. He instructed me to speak to the charity *gabbai*. I spoke to the *gabbai* and explained the entire matter to him and he told me to phone him within a week. I did as I was asked, but there was no reply. I tried to phone about 60 times, until I concluded that it was not his intention to consent to my plea, and he did not care about the matter at all.

I thought to myself – the Chida says that one has to reproach his friend by written word, and I therefore wrote to the abovementioned brothers, and in the letter I explained the situation to them. And in order to fulfill the mitzvah of “*Hoche’ach tochi’ach*” – even a hundred times, I sent them 100 letters, each day one letter, and they did not answer.

After almost a year, one of the greatest billionaires in the world began to collapse, until he lost almost all his assets.

I had also sent these 100 letters to another 15 millionaires, and they all, after not having replied, began to go bankrupt.

We can therefore learn a lesson from the above: if we want our money to last, the only thing we must do is to make an accounting and think of ideas of how to save the Jews. Each and every one is obligated to correct matters firstly in his town, and then in the entire world, since we are all guarantors for each other.

I am ready to cooperate and give advice to you, and together to take the necessary and forceful actions in order to save all the Jews here in Argentina.

* * * * *

-Question #6-

How and what does the Rabbi think about the peace process in Eretz Yisroel?

-Answer #6-

If we truly act to make every Jew repent, then it is certain that there will be peace, as it says in the Torah “The voice is the voice of Jacob and the hands are the hands of Esau”, and the holy books explain – when the voice is the voice of Jacob, then the hands will not be of Esau. It follows that if we bring back the Jews to Judaism and all the Jews will serve Hashem, then the voice will be the voice of Jacob and the hands will not be of Esau’s – the sons of Esau will not be able to reign over the Jews. Then we will immediately away merit the real and full *Geula* (Redemption).

We must act like Avraham Avinu, who used to search for people in order to bring them under the wings of the Hashem’s presence (the *Shechina*) as it says “and the souls which they made in Charan”. Our Sages (Chazal) explain that Avraham was converting the men and Sarah the women.

Rambam writes (Hilchos Avoda Zara chap. A, Hal. 3):

“Since he (Avraham Avinu) recognized (his Creator)... he started to cry in a great voice to the entire world, and to proclaim to them that there is one G-d to the entire world,

and it is worthy to worship Him alone. And he was walking and calling and gathering the people from town to town and from kingdom to kingdom, until he came to the land of Canaan, and was calling, as it says: “And he called there in the name of Hashem the Lord of the universe”. And since the people gathered to him and asked him about his words, he announced to each and every one according to his understanding, until he returned to the path of truth. Eventually thousands and tens of thousands came to him, and they are the people of the house of Abraham, and he planted in their hearts this great basic principle, and he wrote books about it, and taught it to Yitzchak his son, and Yitzchak taught it and warned about it, and he taught it to Yaakov, and appointed him to teach it, and Yaakov taught it to all who accompanied him, and all his sons, and appointed one who was in charge that this learning will not be forgotten. And this teaching was growing greater and expanding among the sons of Jacob and all who accompanied them, until a nation arose which knew Hashem.”

And it is brought in Midrash Vayikra Raba chap. 5 on the verse “a wandering lamb Israel” – “the same way that a lamb is hurt in one of his limbs and all feel it” i.e. through the lamb the entire flock joins together, and when one is hurt in his leg and stands – they all stand, “so is Israel, if one commits a sin – all are his guarantors”.

It is also brought in the Midrash Shemos Raba (chap. 2, 2): “Our Rabbis said, when Moshe Rabeinu was the shepherd of the flocks of Yisro in the desert, a lamb escaped from him and he ran after it until it arrived at a ? . **When he arrived at the ? it found** a pool of water and it

stood to drink. When Moshe came to it he said – I did not know that you were running because of thirst - you must be tired, and he took him on his shoulders. **Said Hakodesh Baruch Hu, if you have such mercy to care for the flock of flesh and blood, you shall lead my flock Israel.** And that is “and Moses was a shepherd”.

The Chofetz Chaim in his letter about *Kosher* food to soldiers, wrote lengthily about the principle of *Arevus* (liability). At the end of his words he brought the parable in the Midrash Vayikra about one who went by ship, and took a drill, and drilled a hole in the ship. The people on the ship asked him – what are you doing? He answered – I am drilling a hole under myself. They replied – but you are going to flood the waters of the sea on us! So is the matter in our case, **if one Jew sins – all are punished.**

The Chofetz Chaim also wrote there – “it is possible that in the days to come one may be admonished for eating *chelev* and meat of pig, and he will answer – I was careful about Kashrus my entire life and I did not eat from anything which had a doubt about it. He will be answered – but so and so ate, and the demand is on you too, since you were his guarantor at the reception of the Torah. Chazal said about a mourner, that if he is poor and has nothing to eat, he may do work in private after three days of his mourning, but Chachamim say – “a curse on his neighbors that brought him to this need” (i.e. they should have helped him in order that he shouldn’t need to work). This case is only a prohibition *Derabonon*, and here it is a prohibition of *Malkos* on every *Kezais* and an *Isur De’oraisa* is even on something”.

He also writes there: “We say in *Avinu Malkeinu* – “wipe and discard our rebellious sins and our unintended sins from before you”, and we then say “*Avinu Malkeinu*, erase, in you bountiful mercy, all our promissory notes” and it is not new promissory notes, but the intention is to the notes of guarantors, see there in length. And so wrote the Tzadik Hakadosh Rabbi Hillel from Kalamie in his book *Maskil el Dal*.

In the Parsha of *Krias Shema* (Va’eschanan 6, 5) it says “and you shall love the Lord your G-d etc.” and Chazal explain (Yoma 86a) that **the name of heaven should become beloved through you** (to your friend, Rashi). And he is like the faithful lover of the king, who desires to make his king beloved to all the citizens of the country, that they should all be faithful in their work to the king with love and their whole heart.

See also in Sefer Chareidim, Tashbatz and Rambam, which is brought there in the explanation on the verse “and you shall love the Lord your G-d”, that one should speak powerful words to others until he makes Him, blessed be He, beloved to His creatures, and he enters His love in their hearts. And one should be like a faithful man who loves his king, who tries with all his might to subject the other nations and bring them under the reign of his king.

In the holy book Chovos Halevavos, “Gate of the love of G-d” chap. 6 he wrote: “and so whoever repairs his own soul alone, his merit will be small. And whoever repairs his own soul and many other souls, his merit is multiplied according to the merits of all those who repair for the sake

of Heaven, as Chazal said “whoever credits the public, will not cause a sin to be done”, and they said “Moses merited and credited the public, and the credit of the public is due him as it says (Devorim 33)

and it says (Mishlei 24)

The Chofetz Chaim concludes:

And thus, if we do not pay attention to bring our brethren Israel closer, in laying Tefillin, observing Shabbos, Taharas Hamishpocha etc., it is certain that from the point of liability to them when the time arrives, we shall be punished severely • "• as if we ourselves did not lay Tefillin and desecrated Shabbos • "• . It follows that even a person who is complete with observing Mitzvos, could be judged in the days to come for the fact that he did not lay Tefillin etc. And when he will ask in amazement – where are all these prohibitions which I have done, I am innocent of all these offences! They will answer him: did you not know that all of Israel are fellows and liable for each other, and you stood from afar and did not think of saving them by laying Tefillin, Shemiras Shabbos Taharas Hamishpocha etc., and therefore come and receive your sentence as due to you”.

What happened in Israel 40 years ago now happens here in Argentina and throughout the world.

There is no wise like the experienced. When I was a small child, in 1954-55, when ships loaded with truly G-d fearing Jews arrived at our Holy Land, children with Peos

etc, hundreds of families together on the ships “Zion” and “Shalom” arrived at the shores of Israel. The organizations of “Aliat Ha’noar”, “Mizrachi”, the Kibbutzim and different missionary organizations – whose practice is to capture Jewish children and bring them into their houses of folly – snatched these children from their fathers and gave their fathers beautiful gifts etc. My father of blessed memory also got hold of many children, and so managed to save thousands of children from conversion. He could have saved hundreds of thousands of children, but he did not have enough budget to supply them with beds, furniture etc. He went to all the Rabbonim and the Beis Din and asked them to proclaim that every Chareidi family will take in 2 or 3 children from the newcomers. The Rabbonim replied that since the Jews in Eretz Yisroel at that time did not have enough to eat, as it was a time of hunger, and even their own children did not have enough food, it is therefore impossible to give such an instruction. My father claimed that they should detract a little from their children’s food, since it was a time of *Shmad* (forced conversion) etc.

The end was that more than a million Jewish children left their Yiddishkeit • "• and if they would have saved them then, we would have had many more millions of Jews keeping Torah and Mitzvos, without exaggeration.

I once spoke to my friend –• • †• – Hagaon Hatzadik from Wadislaw of blessed memory, after he had given a sharp lecture against the Zionists who forced a million Jewish children to leave their Yiddishkeit. I told him then that it is not precise. They indeed made them abandon religion, but we, the Chareidi Jews are guilty

thereof, and we carry the entire responsibility for it. No one cared enough to bring these children closer at the time. No one wanted to bring them in to his house. I had seen all that with my own eyes, and many in Eretz Yisroel can be witnesses. About this we must say “but we are guilty” – about our brethren, these children, whose parents’ anguish we saw when they pleaded and cried that no one is helping them to save their own and their children’s souls. They claimed that if they would have known what was the situation in Eretz Yisroel, they would not have come at all! They asked me: is this our Holy Land for which we yearned for so long?

I also told the Gaon Hatzadik from Wadislaw, that the from Satmer ע"י came to our house a few times, when he came to visit Eretz Yisroel, and my father ל"צ told him, that is it possible to save thousands of Jewish children, and all we are in need of are buildings to settle them and give them food and clothing, since they are truly Chareidi children with *pe’os* etc. The Admor from Satmer then assembled some of his administrators, and told them what my late father told him, and they decided to buy three big buildings (which were then in the middle of construction), which then cost, in 1955, \$170,000. The ל"צ ר"מדה promised that as soon as he returns to USA he will send the money, and so it will be possible to save a few thousand Jews. But when he returned to the States, the administration decided that they did not have enough money for their own organizations in the States, and they couldn’t send money to set up new organizations in Israel.

My father’s work was that he used to go himself to every place where Jews arrived from Romania and Hungary (in

a place next to Haifa), and he gave exciting speeches, and brought them close to Yiddishkeit. He suggested to parents where to send their children, strengthened them in keeping Shabbos, and acquired for them head covers, Tzitzis, Tefillin and Mezuzos and organized Taharas Hamishpocha etc.

I remember well, how my father of blessed memory, sent me during Bein Hazmanim, when I was only 13, to go from house to house and awaken Jews to the observing of Mitzvos, and to see what they were doing. These newcomers actually cried before me, that their children were stolen from them and handed over to secular Kibbutzim, and they have no Talmud Torah, synagogues, Mikveh etc.

Such is the case here in Argentina, where no-one pays attention to the fact that 200,000 Jews are assimilating and converting ל"ר.

I will give an example. Twenty years ago, a few Russian Jews came to me in the USA and claimed that they have nowhere to send their children, since our Yeshivos ask \$400 from them per child. I told them to send their children to the Institutes of Leubavitch. I then spoke to a few wealthy people and asked them why are Yeshivos and organizations not being built for the Russian children, from which thousands and tens of thousands go to the bad ה"ו, and we will have to give account for all that. They promised me to do something about it, but so far I have not seen that they have done what should have been done according to Torah, and in the end we shall have to give account.

* * * * *

-Question #7-

Just as we make Kiddush and Havdolo and put on Tefillin, so too we would like the young couples to send their children to Talmud Torah!

-Answer #7-

It says in the Torah in Parshas Miketz (42,6) "and Joseph is the ruler on the land, he is the supplier to all the people of the land". Every Jew who keeps the holy covenant is similar to Joseph, and has to make sure that with his money he will "rule the land" that they should repent and bring their children under the wings of the *Shechina*.

Agrees to cooperate

I, on my part, live in the USA, and I think there is no other Rav or person in the world who is so busy as I am with the needs of the public in thought, speech and deed, and I am also blessed with a big family, and despite that I am prepared to delay here in Argentina even for a few months without pay just in order to help you (ourselves) to save all the Jews of Argentina from going down the drain ה"ו .

The advice

One. To call a gathering of Rabbis and wealthy and the leaders of the communities to consult how to cooperate quickly in this holy salvation.

Two. Even if the wealthy will not have enough money to support this salvation, will we also succeed with the help of G-d, since when it comes to saving souls one doesn't look at the wealthy alone. Moreover, there are ה"ב earnest Jews, א'ה ךרב שדוק ערו, who will help, as Dovid Hamelech says in Tehillim “do not trust in the wealthy, in man *who has no salvation*”, i.e. that even a man “*that has no*” – a salvation can come from him.

The advice is such: each Kehilla should arrange that everyone who belongs to the Kehilla will give \$18 or \$36 per month for soul saving. To my opinion, every Jew who will know what we want to do will give much more, so that we could straight away take the necessary actions until, with the help of G-d, we will bring back all the Jews of Argentina to Yiddishkeit.

Ofcourse, in the same way that the Yetzer Hora has seven names in every matter, so too in this case the Yetzer Hora will have seven names. That is one of the principles which we have to know – that the Yetzer Hora has 7 names, as is brought in Maseches Suca, and every time one wants to do a Mitzvah, he takes on a new name. And I will preface some of its names which will appear in this matter of soul saving, so that everyone will understand exactly that this excuse comes only from the Yetzer Hora.

The excuse of the wealthy: a. I have no money, the situation is hard. b. I have no time, I am busy throughout the day. c. In any case, I already give too much. d. We have so many *Meshulachim* from Israel, and we do not have enough money for them e. I have to upkeep our institutions, and I don't have enough money to give to others. F. The *Melamdin* have not received their salary for so long, so how can I be busy with new matters. G. I am already busy with all the councils of the Kehillas, and have no spare time. These are the seven excuses of the Yetzer Hora for the rich. The same way, the Yetzer Hora has enough special excuses for public workers, for Avreichim, Melamdin, workers and simple people.

But one has to know that there is a clear Halocho in Choshen Mishpat in the last Siman (426), which says that everyone must save his fellow even physically, and moreover spiritually, as the Chida, Ben Ish Chai, Rabeinu Chaim Falagi and the Chofetz Chaim wrote lengthily in their books. The Mechaber Beit Yosef ends this Siman: “and one who is cautious thereof, will be blessed with goodness”.

Whoever is interested to see all the sources from the Shas and Poskim, I can write an entire article on this matter of Hatzalas Nefashos.

We have to know that there is an account in Heaven for everything, and nothing goes unpaid, as we see in Parshas Hashavua (Shmini) that the Yalkut Me'am Loez writes in the name of the Midrash: At the time

that Hashem sent Moses to Pharaoh to bring the Jews out of Egypt, Moses refused and did not want to go. Hashem pleaded with him for seven days at the Sneh, and at the end of the seven days, Moses said: “send in the hand of whoever You will send” Then Hashem became angry with Moses and said to him: one day I will punish you for this.

Now came the time to punish him, during the seven days of the *Milu'im*. We already saw in the last Parsha that Moses served as a *Kohen Gadol* and offered sacrifices which Hashem commanded to bring during the seven days of *Milu'im*. Moses thought that he would stay as a *Kohen Gadol*, but when the eighth day arrived, which fell on *Rosh Chodesh*, and they had to inaugurate the Mishkan, then Hashem said to him: know that Aaron and his sons are destined to serve in the *Kehuna*, and Aaron will be the *Kohen Gadol*, and you will stay outside and have no share in the *Kehuna*. In the same way that Hashem pleaded with Moses for seven days and only on the 8th day he went forth, so too Hashem waited seven days and on the 8th He announced that Moses will not stay as *Kohen Gadol*.

Let us learn the lesson from this, that Hashem pays “*Mida keneged mida*” (in direct correlation to our deeds) and if each one of us will not take upon himself to take strong actions straight away, who knows what we shall have to pay.

“and many he has saved from sin” – Who has the greatest status in Heaven? The one who brings merits to the public has the greatest level .

In the book *Yismach Moshe* on the Tanach, in the preface (Kontras Tehilla Le'moshe pg. 11b) it says: It is explained in the Zohar, Parshas Truma pg. 128b ?

And see there on pg 129a how they describe in length **how great is the merit of the Tzaddikim who make the wicked repent.**

I have also heard from my father-in-law ר"ל who heard from his ?, how once Rashi and the Rav Hakadosh R' Itzikl from Drahabitsch met in the upper world. Rashi asked R' Itzikl, which merit and Mitzvah does his son, R' Michl the “Magid Meisharim” from Zlatshov, that he hears a noise from all the worlds for this son. The Rav. R' Itzikl answered that he learns Torah “*lishma*” (for its own sake). Rashi was not content with this answer. He told him furthermore, that his son used to torture himself with fasts and different pains, and this also did not satisfy Rashi. He added, that he did much *Chessed* and *Tzedaka* (charity) to the poor etc. and he was still not content. He told him that he has saved many from sin and has made many repent in the world, and then Rashi was finally at peace with this answer, that explained why the entire host of angels made such a noise about this Rav.

It is obvious that such a tale cannot be told by someone with fleshy eyes, and only one whose eyes wander in the upper worlds and can hear and see what others do not hear, can tell of such a story.

“You are not obliged to complete the work” אל
רומגל הכאלמה דילע

Indeed, we are only obliged to act, have a good will and cooperate, and Hashem will help that we should succeed. If there is a good will and love of Israel, to save each and every Jew, then with G-d’s help we will succeed. The main point is that everyone must consider the fact that a Jew who does not observe Shabbos or put on Tefillin, or does not keep Taharas Hamishpocha – it is all on his own account, as brought above by the Chofetz Chaim. Of this one must think every day when one makes his soul-searching at the end of each day, and for that he will have to pay. But if he is involved in the process of salvation, then this great responsibility is off his shoulders, and on the contrary – he will receive reward as if he had saved the entire world, since Hakodesh Baruch Hu joins a good thought to a deed.

In the merit of our joining forces for bringing Jews to repentance, we shall be *zoche* to the true *Geula*, הרהמב, ונימיב.

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-Question #8-

Who is to blame for the fact that the very wealthy have become bankrupt?

-Answer #8-

The blame is on the charity gabbai’im whom the rich appoint. The gabbai’im make it into an income, and “slaughter” the wealthy (as was the case with the rich man to whom I sent letters) some of whom did not receive nor read the letters I sent, since the gabbai threw away the letters. I will tell a story: I spoke with one wealthy man (not a Talmid Chochom) who hands out a large amount of charity, about 50 million a year, and has also bought many Tefillin and Mezuzos for people in Latin America, and hands out charity to every one. This rich man had a few problems, and I told him that I want to see the Mezuzos if they are Kosher. They took down a few Mezuzos, and I told him that these Mezuzos I would not even give to the newcomers from Russia, who do not observe anything. I then told him stories and Halachos about Mezuzos for about an hour and a half. I told him that 22 years ago I bought good Mezuzos and I then paid \$ 90 for each, and today such a Mezuza costs about \$150-\$180, and when I bought these Mezuzos, I took the sum away from my food budget. He straight away asked me for an address of a Sofer who is G-d fearing, and said that he is going to purchase new Mezuzos and Tefillin (he also wanted to give me a large sum for the projects of printing books and saving Jews, but his advisor told him “A thousand Dollars are enough for him”).

What happened then? This wealthy man spoke to his charity gabbai, who is a Rav and a grandson of one Admor, and told him what I had said about the Mezuzos and Tefillin, and he told him “These Mezuzos are good, and you need not make new ones”. He convinced him that nothing has to be done, and that was the end. My entire work with him was in vain, just because of one Rav, light of the lightest, who convinced him that he does not need Kosher Tefillin and Mezuzos, and all is well.

A second time when I went there, I wanted to speak to this wealthy man, but he would not see me, and gave \$200. I have a feeling that this Rav told him not to speak to me, since he feared that I would give him Mussar.

I have told you all this, but in truth it does not make a difference to me if he gives or not since all is from Heaven. Hashem has, thank G-d, already given me millions of Dollars to print books, and He can help me from a different source, as it is written in the Megilla. But what hurts me, is the lightness of this advisor, who did not let this wealthy man, who buys thousands of Mezuzos for other people, that he should buy for himself Kosher Tefillin and Mezuzos.

For me this isn't new, since it says in the holy Zohar and in Or Hachama, that before the coming of Mashiach most of the Rabbis and leaders of Israel will be from the *Erev Rav* ל"ח"ר. (And according to this Zohar we see clearly to which type this light Rav belongs).

In Parshas Beshalach I wrote an explanation on the verse “a war to Hashem with Amalek for generation upon generation”, that it appears in the holy Zohar on this verse (pg. 67) “a war to Hashem with Amalek for generation upon generation”, said R' Yehuda, in every generation that came to the world there was no generation that did not have in it from that bad seed and Hakodesh Baruch Hu ? R' Yitzchak said, and about him it says “Let the wicked disappear from the land” .ibid.

It furthermore says in the holy Zohar, (part 2, pg. 120b) ? And in the book Or Hachama (Parshas Naso, in the name of the RM"K) it says “The *Erev Rav* are the nations of the world, the souls of the *Chizonim* (exteriors)” and there (on the Zohar Mishpatim pg 120b): “a war to Hashem with Amalek” they are a bad mixture, that they all intermingled those with those, and the seed of Amalek intermingled in them, and there are some wicked in Israel who are leaders and who are the destructors of

Israel – “Your destructors and ruiners will come forth from within you” etc.

In “Bnei Yisachar” (articles of Chodesh Adar) he wrote, “the groups of the *Erev Rav* who sit among us, are heretics, informers, Apikorsim, they are from the root of Amalek, the ? of the Sitra Achra, *Erev Rav* in *Gematria* = *Sitra Achra* as you may see in these generations, that on account of our myriad sins, the heresy has increased. And there are those who carry weapons on them to wound Israel with bad advice and faulty laws ל"ח"ר.” Also see in the book Toldos Yaakov Yosef, Parshas Naso.

And in the Zohar Chai Parshas Bereishis (pg. 113) it says: “and now most of the generation with their leaders are from the *Erev Rav*”.

In the book of Divrei Chaim in the omissions of Parshas Vayakhel on “before the coming of the Mashiach most of the Rabbanim will be from the *Erev Rav* etc.” he wrote: “Because Israel in themselves are holy, but the *Erev Rav* ? as we can clearly see that the Rabbanim and the Chassidim and the Ba'alei Batim of the generation are ר"הו"עב mostly from the *Erev Rav* and want to rule over the public, and all their actions are only for their own sake, to acquire honour and money, and one should therefore only join with those who truly serve, who sacrifice themselves to Hashem not in order to receive any benefit” see there further 

From all that, we learn ightful things, that most of the Rabbanim and Ba'alei Batim are from the *Erev Rav*, and one has to fight against them with a strong war. And in our many sins, not only that we do not fight against them but many people have a good connection with them, and build buildings and palaces for them and give them large sums of money, and they have an honourable and famous name, and the real Tzaddikim, who are connected to Hashem, sit

in poverty ע"ל and cannot act for the sake of Heaven properly, to increase actions for Torah and *Yiras Shamaim*.

And according to this we can understand what was brought in the holy book "Heichal Habracha" (Parshas Va'eschanan on the verse "Heitivu etc.", as he writes: "And I wondered about the earnest Ba'alei Batim why they would sleep all night and waste their days in vain, why should they not awaken at night, to say Tehillim and Tikun Chazos according to their strength, and then to pray word by word with intention of the heart, each one according to his ability And if he able to learn at least Mishnayos, why should he prevent himself from doing so, and to say some pages from the holy Zohar, since all these talks are adornments for the soul, life to his soul. Why should he not fight with the bad part in his soul, which deters him with foreign teachings, and if the start will be hard for him, and will give him a bitter taste – the end will be light, life and sweetness to his soul in this world and in the world to come. And if an earnest Ba'al Bait will rely on the fact that he supports Torah, **surely there is nothing greater in the world than one who supports Torah, but they are few. Moreover there are many who are mistaken and mistake others, and if he does not merit, he will not be Zoche to this, he will attach himself to a Jewish "Shed" who is a Talmid Chochom, and one needs many plees and mercy in crying that he should merit to attach to a true Talmid Chochom and a Tzaddik.** One can only merit this with many credits, prayers and pleading, for one does not get from Heaven anything of *Kedusha* and Mitzvah without merit and effort, and plees and prayer".

The meaning of the above which says that "if he does not merit he will not be *Zoche* to this, but he will attach himself to a Jewish "*Shed*" who is a *Talmid Chochom*", is that it could be that one is a Talmid Chochom, but he can still belong ו"ה to the sect of the *Erev Rav* and the *Sitra Achra*, ל"ה and therefore one needs many credits, prayers and plees to be *Zoche* to attach himself to a true *Talmid Chochom* and *Tzaddik*.

How frightful are the words which are brought in the holy book Toldos Yaakov Yosef (Parshas Naso, "Haola"): "What derives from this is that the wealthy should go to the wise to acquire wisdom from him, just as the wise goes to the wealthy to acquire Chessed from his wealth. As that is the purpose of creation, as it says in the Midrash (Shocheh Tov) (Tanchuma Mishpatim 9) on the verse "מִיִּקְלָא יִנְפַל מְלוּעַ בְּשִׁי" i.e. he asked that everyone should be equal in wealth and wisdom, so that they should not need to receive the one from the other, and *Ruach Hakodesh* answered, if so, "וְהוֹרְצֵנִי וְגַם תִּמְאֹר דְּסַח", otherwise with what will the one merit the other. Whereas now the wise receives Chessed from the wealthy, and the wealthy receives from the wise Torah and wisdom which is called truth. And in the merit that they influence one another in wisdom an wealth, so the abundance comes down from above, and as it says in the Gemora "and to those who give reproach, it will be pleasant and they will receive the blessing of good". As long as there is reproach in the world, there is blessing in the world etc. (Tamid 26a). The meaning thereof is that reproach causes abundance, and as brought in the Tikunim (Tikun 44) see there".

“And this explains “ושגפנ תמאו דסה” i.e. when people want to affect each other, the wise receive Chessed from the wealthy, and the wealthy hear wisdom and reproach which is called truth, from the wise, which is the main goal as it says “והורצני נמ תמאו דסה”. They then cause the two *Midos*, which are responsible for abundance and blessing in the world, to be joined. And that is "פולשו קדצ" – “justice and peace kiss” etc.

“With that we can understand the words of the Singer of Israel at the start of his words, “Why did peoples excite, and nations think in vain, the kings of the land present themselves” i.e. he did not say so spitingly or indignantly, “why did peoples excite”etc, but he said so as reproach to his own nation Israel, in wise words to explain to them why the nations think in vain to find empty and false libels about the chosen nation Israel. As we ourselves have heard that our enemies plot endless libels, and they are the many nations which are called the “peoples excite”, and the ministers of the lands are called “nations think in vain”. How is it possible to believe these words of vanity from the nations, but that is caused by “the kings of the land present themselves” – “who are kings? The Rabbonim” (Gittin 62a), as the land is judged according to its minister, and the one ? who is called king according to the kings of the land, since the land and the city are his after the destruction of the Temple [the word “kings of” has a double meaning]. The kings and princes of the land are the leaders of this Rav, take actions “against Hashem and his Messiah”, about forbidden food, to dismiss good Shochtim and appoint bad ones instead etc. as I have seen. “And his Messiah” – those are the ones who learn Torah and serve Hashem, against whom they plot to chase them

out of the town, and close down their learning places, as was with King Achaz who closed down synagogues and *Batei Midrash*, as he said – if there is no wisdom, *Hakodesh Boruch Hu* does not dwell in Israel as it says in Isaiah : “Sign my Torah with my learners”. “Let us cut our reins, and throw off our yokes” (Tehillim) i.e. their thought is to how to break the bonds of love between them to Hashem Yisbarach, by means of the fact that they have a special place to learn, and to cut off their reins, through Torah and Mussar everyone surrenders before them. And to throw our yokes off , that is their advice.

“There are two sects as mentioned above. There are true G-d fearing Jews, for the sake of Heaven, as it says “the One who sits above will laugh”, i.e. the One who sits in the highest place of all, who is already bonded with love, will now too rejoice, and not pay attention to their plans at all. On the other hand, “Hashem will ridicule them”, since this second sect, which was on a low degree, ?

And that is the security from above, so that noone who is not worthy should enter, as it says “then He shall speak to them with His anger, and with his anger He will frighten them”, so that they should abandon the Torah and Avodah. But David Hamelech says – I, who have stood against all the insults... I have appointed my King, who is the Lord of the world, on Zion i.e. the excellent learners of the Halacha. My main kingdom is on those who engage in Hashem’s Torah and His service,as it says “I am a friend of all those who fear You” (Tehillim 119)...

Moreover, “on my holy Mountain”, those are the heads and leaders of Israel, who are called “mountain” and they bring to the Kedusha, as it says (Devarim 2): “and when they ended, Hashem spoke to me”, i.e. His name’s Kedusha does not rest on the prophets, only in the merit of Israel who are called – (holy are Israel to Hashem, the start of His crops). (Jeremiah 2). Hashem spares their honour, that they should have a faithful leader, who will not disrespect them, as they said (Yoma 22b) “One does not appoint a leader on the public unless he has a ‘box of *shratzim*’ (i.e. family flaws - Rashi)”. Until here are the words of the book which pertain to our issue.

We see from the words of the Toldos Yaakov Yosef that the *Tzaddikim* and servers of Hashem sit in poverty and oppression, unlike those who only seek their own honor, who sit in peace and comfort, and lack nothing.

One therefore truly needs great *Siata Dishmaya* for this purpose, that the *Tzedoko* which he gives properly will go to a worthy poor *Talmid Chochom*, and a *Yere Shomayim* who does not belong to the sect of the *Erev Rav* • ”• • .