



## חברה מזכי הרבים העולמי

בנשיאות הרה"ג מוה"ר  
 רבי שלום יהודה גראס שליט"א  
 רב דקהל "מגן שאול" ד"האלמין"  
 ור"מ בשיבה וכולל "בית ישעי"  
 "מכון להוראה בשחיטות ובדיקות"

"קובץ כל ספרי ניקור המובהקים" י' חלקים (קי"ח חיבורים).  
 "ספרי שמירת המצות והכשרות" ד' חלקים (כ"ח חיבורים).  
 "מדריך לכשרות ולחיזוק הדת" (מ"ב חלקים).

בעל "קובץ ספרים בעניני כשרות" ו' חלקים (מ"ב חיבורים).  
 שו"ת "מנחת ש"י" על או"ח ויו"ד (ג' חלקים ועוד).  
 "נפש ישעי" על מאכלות אסורות (י"א חלקים).

ב"ה

To my honored friend, the philanthropist world-renowned for his Torah, Yiras Shomayim and charitable deeds,

Reb Yitzchok Isaac Reichman, shlita:

On the Torah verse "They shall stumble each upon his brother," the Gemoro explains that Jews are responsible for each other and for our entire people in general - responsible to do whatever they can to help other Jews spiritually and also materially.

The Gemoro continues that primary responsibility is the obligation of Tochochoh ("rebuke"): Every Jew, if it is within his power to protest and he does not do so, bears responsibility. This is even towards an individual Jew; how much more so concerning a protest or accomplishment for the entire Jewish people. One who does not do this bears full responsibility and blame for the faults of all those who he could have prevented from sinning or ensured that their conduct be according to the Torah.\*

I approach you, Reb Yitzchok Isaac, with a heartfelt plea on behalf of the Jewish people. You are world-renowned for your outstanding and infinite accomplishments for the Jewish people, for your support of Torah and charitable institutions and of individuals in need. You are wealthy in Mitzvos and have been Divinely privileged to help Klal Yisroel. The Almighty has endowed you with a "trust," and your wonderful deeds show how well you know how to use it.

\* Shabbos 54a, 119b; Chinuch, Mitzva 239; Yoreh Deia 334:48; Yalkut, Shoftim 68; Tanchuma, Mishpotim; Tanchuma, 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; Vayikra Rabba 25; Yalkut Ruth on the verse "And Avimelech died"; Ovos D'Rabbi Nosson, ch. 29; Chomas Anoch, Noah; Sanhedrin 101b; etc. etc.

Therefore I submit to you a vital project for saving Jewish souls, that only you have the power to materialize. Ideally I should meet with you to discuss this urgent project in all its ramifications. But since it is difficult to reach you directly, I send this letter in the hope that once you realize the project's tremendous potential, you will agree to pursue it further:

1. Our organization has over 100 volunteers Lesheim Shomayim working for several years to save the millions of Jews in North America, Eretz Yisroel and other lands. Their indefatigable work over the course of several years has already been crowned with tremendous success.

2. Their potential, however, is limited, for past debts owed for these activities till now are mounting up, and we don't know how we can continue our operation in this manner. We have tried raising money from the general Jewish public. But this kind of help is too limited to be of much use in comparison to the size of our operation, and particularly compared to what we would like to do if only we had the financial resources we need.

3. It is important to point out that we do not, G-d forbid, ask any payment for ourselves to continue with this work. Under no circumstances will we accept any money payed directly to us.

On the contrary, we ask that all our financial accounts for spreading Torah and Yiddishkeit should be sent directly to you. You would pay only all technical costs (typesetting, printing, binding, computerized labeling, mailing etc.) for these Torah-inspired works that aim to arouse Klal Yisroel to Teshuva.

4. We are convinced we can arouse a large percentage of the world's million of Jews to Teshuva. We have enough strong reasons for being so convinced, and we are anyway obligated to do so according to the Torah as the Chofetz Chaim writes in "Nidchei Yisroel," and likewise many other Gedolei Yisroel.

As one not new to this field, I speak with the authority of experience. I have already published (with the help of Heaven) a million and a half volumes and distributed all of them all over the world at no charge (as attested by many thousands of letters we have received - all available for inspection).

During 18 years of hard work, we have issued almost 350 publications, embracing the foundations of Yiddishkeit, to benefit the Jewish public.

The difference is that what has taken me 18 years of hard labor can be accomplished by you at a daily production rate of at least ten times our own, for the Almighty has given you the capability, and, as our Chachomim tell us, "Some can acquire their 'World to Come' in one hour."

Frankly, I don't relish the responsibility I will bear after my 120 years when the Heavenly Court (Beis Din Shel Maaloh) will ask me why, when I had an opportunity to save millions of Jews in America and around the world, did I neglect to do so.

My excuses that I didn't even have enough to make a living for myself, and that I spent my life working to help the public, will not be accepted. They will tell me I should have knocked on doors of the wealthy who had money bestowed upon them from Above "in trust" to use it for strengthening Torah and Yiddishkeit.

When I argue that the wealthy unfortunately don't see it that way, and considered the money their own, I will be asked whether I approached philanthropists whose great deeds show they do have a deep feeling for charity... like Reb Yitzchok Isaac Reichman, shlita.

When I answer that I did, they will ask whether I tried enough, since wealthy people are busy, and don't always remember from just one or two reminders.

Accordingly, I feel I have no choice but to send you a number of letters (even "up to 101 times"! ). After 120, I can sincerely say I tried whatever I could to draw your attention to this vital project that can save millions of Jews, and I will produce the letters to prove it.

Allow me to remind you of the shocking experience of Rabbi Michael Ber Weissmandel who describes in his "Min Hameitzar" how he sought to save 40,000 Slovakian Jews from being transported to the gas-chambers (after 40,000 were already tragically deported).

\$50,000 was required for this noble purpose. He managed, after considerable hard work, to raise \$25,000 on his own, which he paid to the Nazi commandant to delay the transport, promising to bring the rest of the money soon. He kept delaying the Nazis with various excuses, working meanwhile day and night to raise the money, but it was not forthcoming.

The Nazis warned him he must hand over the money by Yom Kippur, or they would send the 40,000 Jews to their fate. Erev Yom Kippur, they sent the first transport of 3000 Jews.

At Kol Nidrei time, Rabbi Weissmandel in despair cabled three prominent Rabbonim (including the Satmar Rebbe, who may not have been fully informed previously concerning the exact nature of the request), telling them that the \$50,000 was urgently required for saving tens of thousands of Jewish lives from the worst fate.

The telegram began: "Al daas HaMokoim v'al daas hakohol, beBeis Din Shel Maaloh ubeBeis Din Shel Mattoh, ." and called them to a

Din Torah before the Heavenly Court on the holy day of Yom Kippur to demand that they fulfill their Torah obligation to save the 40,000 Jews of Slovakia from the gas-chambers. Only these few dollars were preventing them from being saved, and so their lives were upon the responsibility of these Rabbonim.

The Satmar Rebbe sent the money that same day of Yom Kippur, but it arrived the day after, too late to save the 3000 who were already on their way to the gas-chambers! All pleas to the Nazi chief fell on deaf ears.

Reb Yitzchok Isaac, we must realize that from Heaven they are demanding from the two of us to save these millions of Jews in North America and around the world, 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, the complaint will only be to us two 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 ready to work Lesheim Shomayim without any pay, and you with the money the Almighty has given you on trust.

With perhaps one half-hour of your time, Reb Yitzchok Isaac, you can take care of this whole project and save millions of Jews. The rest I take upon my own shoulders. You will receive everything readymade and will only have to reap the fruits.

Imagine, Reb Yitzchok Isaac, 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 should surely 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 Judgement when the Almighty 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 millions of Jews!

For sources in Halochah about our obligation to do this, I can send you a list of quotations from Rishonim and Acharonim etc. However, I understand that you yourself are 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 warning of our holy Chazal.

We can show you exactly what we have accomplished in the past and our plans for the future, and how this can be increased many times over, and performed faster and more efficiently with your help - as emissary of the Almighty.

Unfortunately, every day's delay is an irreparable loss, and our entire project, even what we are managing to accomplish with our sorely limited resources, is in peril of collapsing.

Looking forward to hearing from you in the near future.

Sholom Yehuda Gross  
Av Beis Din, Holmin  
Brooklyn, N.Y.