

Rabbi Yitzchok Dovid Smith
Passaic Park, New Jersey
(973) 771-6503
PassaicClarity@gmail.com

By the Grace of G-d
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To the Righteous Women of the Jewish People, ה' עליהן תחיינה

As a result of my letter of 10 Elul, which has, with the help of G-d, reached Jews and non-Jews in every corner of the world, providing relief and clarity between light and darkness, I have received many letters and calls from Jewish women of all levels of observance, crying out in despair and pain over the use of COVID-19 to spread fear among the Jewish women and prevent their use of the mikva (ritual immersion bath). It became clear that the honor of the Jewish women must be restored.

As set forth in my letter, through tampering with the mikvas, in this way a war is waged on the mitzvah (Divine Commandment) of “be fruitful and multiply,” in the name of public health.¹

“Be fruitful and multiply” and the mitzvah of family purity is the holy responsibility of the Jewish women. The honor of the Jewish woman must be restored. I can write and I can speak but the ultimate responsibility lies with the Jewish women to set forth clearly and unequivocally that the mikva belongs to the Jewish woman and no one, no rabbi and no community leader, no doctor and no government officer, has the authority to shut a mikva or to prevent a woman from using the mikva.

While the Jewish women are modest, it is their dedication and determination that has been the foundation of the Jewish People in all generations and the principle driver in the Redemption of the Jewish People from each exile.

In order to provide the absolute clarity in this matter, I have drafted a letter for the Jewish women to use and sign, making clear their right to use the mikva without interference in any way. While each woman or group of women can modify it as they wish, I am writing in the strongest terms to give the women the confidence to know that their position can be expressed without any sugar coating. The letter is designed to be signed by one or more women in each community and delivered to the local rabbis and community leaders.

This is in keeping with G-d Almighty's words in the Torah, to listen to the Rabbis. On the verse לא תסור מן הדבר אשר יגידו לך ימין ושמאל (Do not depart from the words they shall tell you, neither

¹ Public health is not for the benefit of the individual nor is it ‘health’ of the Torah. Rather it is government control measures directed at the population as a whole, disregarding the best interests of the individual.

to the right nor the left. Devarim (Deuteronomy) 17:11), the starting point is that the G-d fearing sages are teaching according to the Torah. However, as set forth in my letter of 10 Elul, public health ideology is the driving force in the decrees against Jewish women and the mikva, not Torah.

The right and honor of the Jewish women in connection with the mikva is true and eternal and cannot be surrendered, even by those, who for whatever personal calculations, fail to sign this letter at this time. Do not be disheartened if they do not sign. Many will not sign because they are afraid of other calculations. However, even those that do not sign will come around if, G-d forbid, further decrees are issued.

It is my fervent prayer that all the “machshavas Haman²” will be nullified immediately.³ I suggest that the determination of the Jewish women will be instrumental in this.

With blessings for a ksiva v'chasima tova, tefillos for a year of nullification of harsh decrees, refuas hanefesh v'refuas haguf and beas goal tzedek, כימי צאתך מארץ מצרים אראנו נפלאות, and it should be with rachamim and b'simcha u'b'tuv levav.


Yitzchok Dovid Smith

² Literally meaning the “plans of Haman.” Book of Esther. Haman was a member of the nation of Amalek, who infiltrated the Persian government to manipulate the Persian government and its enforcement mechanisms into destroying the Jewish People. He instituted a reign of terror and sought to quash all opponents, forcing everyone to bow to him as the new ruling ideology. One determined man, Mordechai, the Jew, refused to bow. While Haman’s wrath at Mordechai’s refusal instigated even more harsh decrees, it was Mordechai’s stubbornness to serve only G-d Almighty that provided the rock upon which Haman and his supporters were destroyed. Queen Esther put aside her personal calculations to plead for the saving of the Jewish People and together, she and Mordechai, brought relief from tyranny for the Jews and the Persians as a whole. Torah teaches us to see that the plans of Haman continue from generation to generation, because it is about an ideology not personalities, and that the story of the Book of Esther is playing out now in real time.

³ It has also become distressingly clear that there is a reduced number of Rabbis who are able to answer questions in the laws of family purity without being tainted by the ideology of public health. I encourage all Rabbis who are untainted by the public health ideology and to whom G-d’s vision for His Creation is dear, to make his knowledge available to Jewish women and make themselves known so that they can be a resource to those with questions and ensure that “be fruitful and multiply” increases with ever increasing strength.