

10 Million or 1 Million Jews: Why Should I Care? Intermarriage Endangers You and Israel! **Curb and Stop It! How?** **No Jewish Continuity י”ח, Without Mikva!**

Only 60 years after the end of World War II and the Holocaust, we, the Jewish people again face a great physical threat to our existence! How is it possible that the world has once again turned a deaf ear to state-sponsored threats of genocide and another attempt at the mass murder of civilian Jewish communities?

It is not a coincidence that the specter of another **physical Holocaust** has appeared at the same time that a silent, **spiritual Holocaust** in the form of an epidemic of intermarriage, has reached an all time high, beyond many others who are abandoning our tradition, and threatens the future of our Jewish community worldwide. According to the latest demographic estimates released by the United Jewish Communities, over 50% of American Jews today are marrying out of the faith. In some countries, the intermarriage rate is as high as 95%.

Furthermore, these same studies show that over 2/3 of the children of these intermarried couples are not raised as Jews (see article: “Would Your Grand Children be Jewish?” by A. Gordon and R.M. Horowitz from LA, CA, .com), and what kind of Jews would the other third be? If this trend were allowed to continue, we would expect it to result in the virtual disappearance of our people within a generation or two, ר”ל, G-d forbid.

We are sure this will not happen, only because G-d promised our Forefathers that the Jewish people will survive as long as the world exists. But if this intermarriage trend continues, how could the Jewish people survive?

The answer: 1. There will always be a segment of our people so strongly devoted to our heritage that its members will never intermarry. 2. G-d will create new circumstances that will prevent us from forgetting who we are, even if it is done against our will.

We need to look back only 80 years, when many German Jews sought to assimilate themselves into non-Jewish German society. Then, too, the rate of intermarriage soared. Not long thereafter, the Nazis י”כ”ש rose to power, and passed cruel anti-Semitic laws that made no distinction between practicing members of our Jewish community, and those who had married out of the faith. The fire that started in Germany quickly ravaged the entire Jewish community of Europe and threatened Jews all over the world. Like any fire, the Holocaust did not make any distinctions between the intermarried and the most pious

Jews. Even the children or grandchildren of intermarried Jews were forcefully reminded of their Jewish heritage, and cruelly murdered among the six million of our brothers and sisters, **one-third** of our Jewish people alive in the world at that time, ה”י”ד. May Hashem avenge their blood. Perhaps it was that high rate of intermarriage and Jews abandoning their heritage which kindled the wrath of Hashem that made the Holocaust possible.

The lesson is that we Jews have only two options: we can live as Jews voluntarily, by following a Jewish way of life, or we must do it the hard way, ר”ל, and be reminded of our Jewish identity by the anti-Semites who try to oppress us in every generation. But even if we were to try, there is no way that we can never escape our Jewish identity.

There are **10 Million Jews living around the world today who are in danger** of assimilation and intermarriage ר”ל. Yet, even if all 10 million disappear as Jews, G-d forbid, the Jewish people as a whole will persevere, as it survived the losses of the Holocaust, even as the smallest of all nations, as written: “For you are the least of all people!” (Dvarim 7:7). [Good things comes in small packages]. The problem is not one of numbers. We, the Jews have always been a relatively small people. Our forefather Ya’acov started the Jewish People with a mere 70 souls. A much greater problem is that for

a Jew to prefer to marry a gentile instead of another Jew is an insult to our Creator Blessed Be He and to our Jewish heritage, and could kindle G-d’s vengeful wrath endangering us all ר”ל.

The Bible and Jewish history teaches us that our covenant with G-d to protect us from our enemies is dependent on how well we as a whole live up to our side of the bargain to follow His commandments and to live as a Holy people.

An example of the potential danger from G-d’s reaction to widespread intermarriage is found in the Torah. While the Jewish people were wandering in the desert at “Shitim,” many succumbed to the temptation to intermarry with the daughters of “Moav.” This provoked the anger of G-d, who brought about the immediate death of 24,000 men, ר”ל. Within a year, a total of 150,000 of our people, which represented **one-quarter** of the 600,000 Jews who left Egypt, died as a punishment for their intermarriage, (Dvarim4:3-4). If the intermarriage had not been stopped by the bold act of protest by Pinchas, the grandson of Aaron the High Priest, G-d might have annihilated all of our people, ר”ל for the sin of just standing by and letting it happen. (Bamidbar 25, Ramban). G-d was ready to destroy our people even when only **one quarter** of us was involved in intermarriage, because nobody in the other three-quarters tried to stop it. Just imagine his anger today when **more than half** of Diaspora Jews are insulting Him in this way, above those Jews who lives as gentiles, and the others, once again, are doing little or nothing to stop them. Thus, our security problems in Israel and around the world

might be a direct result, in part, of the intermarriage in the Diaspora, ר”ל.

Another lesson of Jewish history is that we Jews never suffer alone. When there is no peace for us Jews, the rest of the world knows no peace either. For example, Hitler י”כ”ש was not just a threat to us Jews. We have been only his first target, thereafter he sought to conquer and oppress the entire world. So, too, we Jews are only the first objective of the terrorists who are the greatest threat facing the civilized world today. Once again, we are not the only ones to suffer.

Jewish history also teaches us that we Jews cannot have peace on Earth without first making peace with Heaven, through a sincere attempt to observe all of G-d’s commandments.

Intermarriage is just the opposite. It is an insult to G-d, because it is a rejection of our unique Covenant with Him and a denial of everything that is holy and special about the Jewish people. It has also led to some of the greatest tragedies recorded to Jewish history.

The intermarriage with the daughters of Moav resulted in the death of **one quarter** of the Jewish people. It is also a historic fact that intermarriage among German Jews peaked during the years just before the rise of Hitler י”כ”ש to power, leading to the cruel murder of **one third** of our Jewish people in the world at that time, and the most destructive war in human history. That is why today, when the rate of intermarriage in the United States stands at over 50%, and even higher in many other Diaspora Jewish communities, we should not be surprised at the rise of new enemies with terrible weapons which could easily lead to a new disaster ר”ל, not just for us Jews and Israel, but for the entire world!

If we do not want history to repeat itself with a replay of these tragedies, G-d forbid, we must respond by attacking the root cause of this threat — the rising rate of intermarriage and the process driving it. Today, “Mikva Education Outreach.” is the most effective means we have to stop this **spiritual Holocaust** by attacking the ignorance about the “Purity and Sanctity” of the Jewish people, which make so many assimilated



Rabbi Ravad attending CAJE 32 Jewish Educators' convention 29 consecutive years, 21 Av 5767 (Aug. '07), lecturing and distributing Mikva Education materials, in St. Louis, MO.

Jews vulnerable to intermarriage.

Mikva drives home to both men and women their uniqueness as Jews. It gives us a way to achieve a spiritual as well as a physical state of **Purity** which **leads** to a better appreciation of the **Sanctity** which we can only achieve as a part of the holy Jewish nation.

Most methods of trying to dissuade assimilated Jews from intermarriage have become largely ineffective. Intermarriage has become so common and accepted in the Jewish community that social disapproval or the hurt feelings it might cause to family members are no longer serious considerations. Appeals to their already weakened sense of responsibility to the Jewish people also carry little weight. The sad fact is that assimilated Jews are willing to intermarry because they just don't see much difference between themselves and non-Jews, in terms of their day-to-day activities, their values and their goals in life. That is why they do not hesitate to get into social relationships with non-Jews which often ultimately lead them to intermarriage.

However, teaching assimilated Jews about Mikva creates within them a positive appreciation for the value of their Jewish identities. It defines a spiritual goal — **Purity leading to Sanctity** — which they can only achieve as Jews observing the commandments to raise themselves closer to the level of G-d. It thereby makes clear to them all that they and their children would have to lose by marrying out of the faith.

Statistically most intermarriage occurs between Jewish men and non-Jewish women. Why is that so? If Achashverosh, the ruler of the ancient Persian empire, after searching most of the known world, settled on Esther, a Jew, as the most beautiful, smart and capable woman to serve as his wife and Queen, why are so many Jewish boys today rejecting Jewish girls and opting, instead, to marry Gentiles?

Some of the answers are:

1. Boys who did not graduate from a Jewish High School, chance are that they do not know nor understand the difference between a Jew and a Gentile.
2. Statistically we are less than 2% of the population, therefore there are about 50 Gentile girls for every Jewish girl who are luring the same Jewish boy.
3. Gentile girls generally consider Jewish boys to be a "good catch."
4. Beyond that, they are encouraged by their parents to make themselves **easily available** to Jewish boys, since the time of the Bible, when Kozby, the daughter of King Tzur. She took the lead in the effort by the daughters of Moav to seduce Jewish men, at the command of her father. (Bamidbar 25:15).
5. Today, the highest incidence of intermarriage is on college campuses, where male Jewish students who do not yet have the obligations of a job or profession, nor the resources to build a family, are free to mingle with non-Jews. Away from home, in an environment where the unencumbered pursuit of physical pleasures is "accepted behavior," it is very easy for a Jewish student to get caught up in a "casual" relationship with a non-Jew which ultimately leads to intermarriage.
6. To begin with, the boys are looking only for an easy, temporary affair, without creating any responsibilities toward his partner or her family, because they are unknown to them, and therefore they feel little or no moral obligation to her or her family and friends. They most probably also do not know that an intimate relation with any woman out of wedlock is considered to be harlotry, for both partners; that an intimate relation with a Gentile woman is considered the greatest shame and insult to our people; that our Forefather Avraham sits at the entrance of Gay-he'nom (Hell) and prevent and protect anyone who is circumcised from entering there, except those who had intimate relation with a gentile woman. (Breshit 18:1, Ba'al Haturim); that relations with a woman who did not purify herself, carries a punishment of "Karet" – Heavenly excision for both partners. Now as then, like water flowing downhill, it is only natural that Jewish men respond to Gentile women, who have gone out of their way to put themselves within **easy reach**, as desirable potential mates. However, the women use the natural wisdom and power which the Creator provides to them to catch men and to prevent themselves from being taking advantage of.
7. (See M'harsha, Horayot 13. "Hakol Ratzim"). "Men prefer a righteous convert wife over a Jewish born wife." Since, the Gemara counsels for the sake of sound marriage (Yevamot 63a): "Go down a step [from your own stature] and marry a wife!" Women too, are looking to marry a man who is stronger and higher than they are. A man that they will be able to look up to him and that will be able carry them on his shoulders and solve much of their problems. A righteous convert always feels lower because she was not born a Jewess. Therefore, without being equipped with the drive, knowledge and understanding why he should opt for a Jewish girl, the greater chances are that he will end up with a non-Jewish girl.

Jewish women are generally more reluctant than Jewish men to marry out of the faith. However, because the intermarriage rate among Jewish men is so high, more Jewish women are having difficulty finding Jewish men they consider to be suitable, so they,

too, are more willing to consider a non-Jewish man. This is especially true of a non-Jew who believes that Jewish girls are more affluent, smarter, and likely to make better mothers and spouses, and who is therefore willing to make an extra effort to court them. An example of this attitude in the Bible is the story of Sh'chem, son of Chamor, who offered an enormous dowry in order to marry the daughter of our Patriarch, Ya'akov. (Bereshit 34:12)

Another factor which misleads non-religious Jewish youth into considering intermarriage is a misunderstanding of the democratic concept that, "all men are created **equal**." Certainly, in a democratic country like America, we are all equal, in the eyes of the law, with respect to our rights to "Life, Liberty and the pursuit of Happiness." But in the spiritual sphere, Jews definitely enjoy a **higher** status, as the Torah states explicitly (Dvarim 14:2): "For you are a **holy people** to Hashem! Who has chosen you to become His dearest nation from among all the people of the earth." "Your sanctity stems from your Jewish parents!" (Onkulus, Rashi).

In this country, any person, Jew or Gentile has a right to an equal opportunity to achieve power, knowledge, riches and fame. However, the spiritual gift of **Jewish Sanctity** is something a person can only receive from Jewish parents. That is why even the most righteous convert may not marry a Kohen, who is born onto a higher plane of sanctity, whereas she is missing that element of **Jewish sanctity** which one can attain only at conception from one's Jewish father and mother.

But it is not enough simply to have received that gift from our Jewish Parents. To achieve the full spiritual potential in our lives which that gift from our parents makes possible, each one of us must show Hashem that he also merit, by virtue of his own efforts and actions to follow G-d's commandments, to have been chosen by Hashem to become His **dearest nation** from all the peoples of the Earth.

Because assimilated Jewish youth have no appreciation for the uniqueness of **Jewish sanctity**, they see no need to seek out only a mate who shares that heritage, as our forefather Avraham had done, when he sent an envoy to the distant land of his birth to find a suitable wife for his son Yitzchak.

In choosing a spouse, these assimilated Jews tend to consider only their own desires. No appeal to their sense of duty to family or the Jewish people will persuade them not to marry a Gentile whom they now believe to be their heart's desire. The only way to stop them from even considering intermarriage is to make them appreciate that as Jews, we have a special mission: to serve as the carriers of G-d's torch bringing a spiritual light to the rest of mankind, and that to carry out this mission they, as Jews, must aspire to the **sanctity** which is unique to our people and to pass it to their children, which is possible only through a Jewish mother. Only then will they realize what they and their children stand to lose by marrying out of their faith.

However, what is sanctity, and how can we feel it?

"**You shall be holy!**" The concept of **Sanctity** is connected in the Bible and Jewish tradition to **the holiness of the Jewish people, the land of Yisrael, and the ancient city of Yerushalayim**. For example:

"They shall make a Sanctuary (a holy place) for Me, so that I may dwell among them!" "We must sanctify ourselves for G-d to be willing to dwell "within us!" "For you are a holy people to Hashem!" - "Your sanctity stems from your parents!" (Rashi).

The land of Yisrael is called in the Bible and even by the people of the world, "The Holy Land" and Yerushalayim – "The Holy City." Even non-Jews regard it as unique in its holy character. But, **how do we feel and recognize holiness?** And most importantly, **how can we personally reach the highest state of holiness, beyond the inherent level of Sanctity of everyone who is born a Jew?**

Today we commonly rely on instruments which allow us to discern the very existence of creatures, as well as natural forces and objects that we cannot detect with our unaided senses. We would be unaware of the existence of microorganisms without the help of a microscope, or of nuclear radiation without the help of a Geiger counter. We can see light, but we would be totally unaware of longer wavelength electromagnetic radiation without a radio or television receiver to detect it, and bring its message to our eyes and ears. Without such instruments, we would have an incomplete and distorted understanding of the world we live in.

The same is true of the spiritual world. We need instruments to extend the reach of our mind, body and senses to grasp the true meaning and personal reality of **holiness**. It is only possible for us to recognize and climb the steps of **Sanctity**, with the special spiritual instrument called **Purity**. Since the creation of the universe, that **Purity** has been realized only through Mikva immersion, which leads us to "**Sanctity**." (Sota, last Mishna). As the Talmudic sage, Rabi Pinchas Ben Ya'yir says: "**Purity leads to Sanctity**." "**Therefore, one cannot become a Jew without a Mikva and it is es-**

essential to Jewish continuity!”

Learning and observing the practices of Mikva, especially for men and also for women, leads to the sublime perception of Sanctity, and to a new appreciation of the importance, holiness and blessings of being a Jew, and marrying only a Jewish mate. It creates a desire to live as a holy nation and to remain within the Jewish fold forever. Once Jewish youth gain an understanding of Jewish Sanctity by teaching them the significance of the Mikva, intermarriage becomes unthinkable for them, despite the easy available temptations and immoral climate of our times. Conversely, without Mikva education, there is no hope, no Tikva, to stop the spiritual Holocaust of intermarriage, that endangers the entire Jewish people, with a G-d forbid a physical Holocaust. (Paragraph 99).

Saturday night, during the “Havdala” service that concludes the Shabbat, we solemnly declare that: “G-d separates between: “Sanctity and the Profane,” “Light and Darkness,” the Jewish people and the nations of the world,” and “The Shabbat and the Six Days of the Week!” What is the connection between these pairs of opposites and why are they mentioned together? Our five physical senses are not equipped to distinguish between three of those opposites: “Sanctity & Profane,” “Jews and the Nations of the World,” “The Seventh Day (Shabbat) and the Six Days of the Week.” However, our sense of sight does allow us to experience and differentiate between “Light and Darkness,” by simply opening and closing our eyes. Hence, at the conclusion of every Shabbat, we must proclaim our belief, in the name of G-d, that just as we can discern the difference between light and darkness, so too, we recognize the important differences which G-d has created between Sanctity and the Profane, between the Holy Jewish People and the nations of the world, and between the Holy Shabbat and the Six Days of the Week, even though we cannot discern them with our senses. (Paragraph 62).

Why is this declaration made at the end of the Shabbat? The observance of Shabbat constantly reminds us of our duties as Jews to Hashem as the Creator and Master of the universe, and highlights the many differences between Jews and other nations of the world. By reminding us of these differences, it also helps us to protect us from intermarriage. The departure of the Shabbat reduces our awareness of these differences, which is why the rabbis introduced that distinction into the “Havdallah,” to remind us of the danger of intermarriage.

It is significant that the “Havdala” is not a silent prayer. It was designed to be pronounced out loud, for the sake of the entire family, and in synagogues, for the entire congregation. In it, we publicly declare that it is the Creator who “distinguishes” “between the Holy and the profane,” just as we are able to distinguish between light and darkness, and we are also declaring that the same difference exists “between Yisrael and the nations of the world.”

A most effective way in which we can actually realize this distinction between ourselves and non-Jews is by immersion in a Mikva, in order to gain the purity that leads to the sanctity which sets us apart. Sanctity is also an essential element in the uniqueness and spiritual significance of Shabbat. That is why, beyond the custom of daily immersion before the morning prayers, many men immerse again in the afternoon, as part of their preparations for the Shabbat, to raise themselves to its higher level of holiness. This, in turns, helps us to better perceive the holiness of the Jewish people, and the difference between the Jewish people and the rest of the world.

Mikva Education Outreach, especially to young Jewish men, can stop intermarriage from wiping out the Jewish future of 10 million of our brethren!

The spiritual holocaust of assimilation and intermarriage is not just a threat to their future, but also to the well-being of the rest of the Jewish People and the entire world. Each intermarriage is an insult to G-d, a rejection of His decision to make us Jews His Chosen People and a Holy Nation. If we stand idly by and let Him be insulted, לֹא נִשְׁמָר, without defending His honor, then we are guilty as well!

Issuing pious sounding statements decrying the problem and then throwing up our hands is not enough, especially when we have the means to reach the hearts and minds of assimilated Jews through Mikva Education. Its message will open their eyes to the spiritual and physical disaster that their intermarriage would be bringing down upon themselves, their descendants and the entire Jewish people.

What is required is to mass produce the most effective available Mikva Education materials, and distribute them free of charge to every Jew around the world, at an estimated low cost per person, less than one meal in a restaurant. Surely, preventing a Jewish soul from being destroyed by intermarriage is worth that much!

Each local Jewish community needs to support the effort by sponsoring Mikva Education lectures and public events to reinforce and drive home the message in these

materials. Our techniques and educational materials have been tested and proven effective in communities across the country and around the world. A much larger investment is now needed to match the scale of the challenge, to reach out to the 10,000,000 Jews at risk of assimilation and intermarriage today.

Once, especially the young men, they will absorb the message of Mikva Education, of Purity leading to Sanctity, the holiness that is the unique gift of G-d to the Jewish people, and which only Jewish parents can give to their children, they will be inoculated against intermarriage. They will be immune to the easy temptations of the immoral culture, and understand the true importance of being a Jew.

Mikva Education is also the best way to build more Mikvas!

The reason why there aren't more Mikvas in our Jewish communities today has nothing to do with the cost of constructing one. If there were enough Jews in any of these communities who wanted to use them, they could easily raise the money to build them. Today's Jewish communities support elaborate educational and recreational facilities. They build Olympic-size swimming pools and send their young people to tour Israel, free of charge. If a Jewish community today does not possess a Mikva, it is only because it does not feel a demand from Jews in the community who want to use a Mikva on a regular basis. That demand can only be created by effective local Mikva outreach educational programs. On a per capita basis, such programs cost far less than a plane ticket to Israel. Furthermore, all that is needed is an initial investment. Once people get involved in this program, they will gladly cover its cost. Also, beyond the program's spiritual benefits it will increase the sense of responsibility of its participants to the Jewish community, and motivate them to contribute to its support and to other Jewish causes.

The first step in building a community Mikva is to conduct an effective Mikva outreach educational program. Its goal is to sensitize members of the community to the importance of the Mikva and to inspire them with the spiritual concepts it represents. That will motivate them to raise the funds needed to build a Mikva to meet their community's needs, and it will be even dearer to them, because they will have built it for and by themselves.

An effective global Mikva education outreach campaign will inspire Jews in many communities to learn and observe Mikva, and automatically lead to the construction of dozens of new Mikvas just to meet their own needs. Once Jews understand and are committed to the observance of Mikva, they will go to any lengths necessary to fulfill their obligations, despite the inconvenience, whether that means driving long distances to the nearest Mikva, or roughing it by using natural Mikvas. But Jews who never were taught to appreciate the importance of Mikva will never observe the Mitzva no matter how convenient we make it for them, or how beautiful the Mikva may be!

Therefore, communities that are interested in building a Mikva should first invest at least 20% of the projected construction budget in Mikva education outreach to their entire community, in order to create a sufficiently strong local demand. Then the fundraising to actually build the Mikva will become much easier. Ideally, the community should dedicate another 10% of its budget to the support of global Mikva outreach to bring the message of Mikva to other Jewish communities around the world. (Para. 19).

Fortunately, the hard part is already done. After 30 years of effort, we have succeeded in creating educational programs and materials that will convince people to use and support the Mikva, as you can see from testimonial letters addressed to us. Now we need a sufficient investment in the mass production and distribution of these Mikva education tools to the millions of Jews at risk of intermarriage, free of charge. Every day that investment is delayed means that more Jews will reject our heritage and insult Hashem through assimilation and intermarriage, and the future generations of Jews will never be born. Above and beyond that, it endangers Israel and each one of us around the world. How long do we dare to wait, to allow Hashem's wrath to continue to be provoked by our inaction לֹא נִשְׁמָר? The time to start a worldwide campaign of Mikva educational outreach is today!

Don't Write Off 10 Million Jews: Make Mikva Education a Priority Now!

For Information, educational materials and tax deductible contributions (IRS#11-3380463) Please mail to:

**Mikva-Tikva, USA: 1360-44 Street, Brooklyn, NY 11219/
Israel: Rehov Rambam 5/12, Elad 48900**

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Mikva - Starting With Men First! בס"ד

To Stand Alone With G-d! by Imanuel Ravad – עמנואל ראב"ד

During my 30 years of Mikva outreach activity, most women have asked me the same two word question: "Why Me?" or "Why Us?" The one answer which has most satisfied them all, is: "Madame! - I have already immersed myself this morning in the Mikva!" to which they usually respond with a big smile, and say: "then, you are right!"

That is why, in our "Women's Lib" generation, we must start with Mikva education for men. When and where men do learn and observe Mikva, it is unconceivable that women will not follow their example and observe. Therefore, if we start our Mikva education campaign directing it at men, it will affect the women even more strongly.

Therefore, even for those who feel that during the absence of Beit Hamikdash – the Holy Temple of Yerushalayim, there is no obligation for men to immerse, nevertheless, in our generation, since men's immersion inevitably leads to more women immersion, all men should immerse, starting with the rabbis and other leaders of the community, at least on the eve of the Shabbat and festivals.

There should also be lectures to men and boys about the non-sensitive aspects of Mikva, like immersion of new food utensils and repentance requiring immersion.

The greatest threat of intermarriage is on the college campus. Therefore, a special effort should be made to direct Mikva education outreach especially to male Jewish students through Hillel clubs and other Jewish groups on the campus. Mikva education to young Jewish men and boys is not a sensitive issue. It is generally well-received and, as mentioned in our writings, "Intermarriage Endangers You and Israel!" it is a most effective deterrent to intermarriage.

Some of the many reasons for immersing in a Mikva is that it is a most effective way to lead to the recognition of the Creator and connect with Him, even in times of prosperity, good health and contentment. Mikva also leads to acceptance of Torah observance and effect a transformation from a life of disinterest to a life of dedication and devotion to G-d. Therefore, repentance requires immersion.

The choice that G-d gives man, to believe or deny G-d's existence, is only during man's lifetime. Man can live as an atheist but cannot die as such. G-d has created man in a manner, that at the moment he senses his death, he must recognize his Creator.

"There are no atheists in foxholes!" When in danger - every human being, even one who all his life denied G-d's existence, in all languages screams the same out-cry: "O' G-d! Please help me!"

The mechanism of immersion in a Mikva, beyond disconnecting, separating and total isolating us from the world around us, releases us from the sensory-overload of our five senses, which sidetracks the mind of man, making him feel high even when he is at the brink of an abyss.

During the immersion in the waters of the Mikva, as the supply of oxygen in our lungs comes to an end, and we feel ourselves approaching the gateway between life and death, we instinctively recognize our Creator, pray and cling to Him, offering us an opportunity to return to Him in wholehearted repentance. - Thus making PEACE with HEAVEN for PEACE on EARTH!

Additional reasons for women's immersion include: An exercise in self-control to correct Adam's and Eve's sin, repentance for partaking of our own personal "Forbidden Fruit," and, most important of all, that our children be conceived with G-d's permission and blessings, and not simply as a biological function, in order to spiritually uplift our children and the Jewish People. The natural difference between men and women is much more than just physical. It has a profound effect on their psychology, motivations and behavior. Therefore, there is a significant difference between a man's Mikva observance and that of a woman. Single women do not have to immerse at all. A married woman, when her husband is away, does not immerse, while men immerse independent of their marital status.

Also from the following it is well-understood that Mikva is one of the

most important commandments:

1. The first thing that Adam, the first man on Earth, did on the first day of his life, outside of the Garden of Eden, was "**to stand alone with G-d**" immerse for the purpose of repentance of his sin of eating from the forbidden "Tree of Knowledge." He immersed in the Shiloach spring Mikva, which still exist today in Yerushalayim, near the Kotel – The Western Wall.
2. One of the requirements to receive the Torah during the revelation at Mount Sinai, was for all men and women, young and old alike, to immerse, in order to force their recognition of G-d and acceptance of His commandments. They immersed in water bodies that were miraculously created in the desert, by the "Well of Miriam."
3. Conversion to Judaism requires a Mikva immersion.
4. One of the 10 conditions necessary to live in any community is the presence, within a safe walking distance, of a Mikva, which is essential to the required conduct of Jewish family life.
5. No one is permitted to enter the Holy Temple in Yerushalayim, even in a state of purity, without immersing in one of the Mikvas at the gate just before entering, in order to prepare his heart and mind to its sanctity.
6. Repentance requires immersion, therefore, at the very least, men immerse on the eve of Yom Kippur – Day of Atonement, since repentance is the order of the day. Because we do not have to wait a whole year in order to repent our sins, many men follow the custom of immersing daily, to uplift themselves spiritually and prepare their hearts and minds for the morning prayers. Other men immerse themselves at least every Friday, to prepare themselves spiritually for the Shabbat.
7. On Yom Kippur, while we do not drink or use water, the High Priest has to immerse five times in a Mikva, before each of the five services of the day.
8. Non-observance of Family Purity through immersion in a Mikva, G-d forbid, is a more severe transgression than the desecration of the Shabbat or the consumption of non-kosher food. In order to save a life, in situations of Piku'ach Nefesh, the Torah actually requires us to desecrate the Shabbat or eat non-kosher food, but in a situation of Piku'ach Nefesh, when a woman cannot safely immerse in a Mikva, she is still forbidden to have intimate relations with her husband.

The question we must ask is: If Mikva is so important, why has it become, in our generation, the least observed Mitzva?

For more detailed answers, please refer to my book "To Stand Alone With G-d!" but the essence of the problem is that today Mikva is widely considered to be primarily a women's issue, and, for them, it is a very private and sensitive topic. That explains the reluctance to talk about the subject of Mikva observance in public and it is also the reason why even the most beautiful community Mikvas are discreetly camouflaged. Unfortunately, with regard to Mikva, the common phrase, "out of sight, out of mind," rings true. Because it has been hidden from view, it has become neglected and forgotten by too many.

The best way to overcome this problem, in our "Women's Lib" generation, is to introduce the concept of Mikva by teaching its non-sensitive aspects to men and boys first, and to encourage them to immerse. This will then make it much easier for women, psychologically, to undertake their responsibility for family purity and Mikva observance. That is why our Sages found it necessary to have the opening sentence of the Talmud mention men's immersion, while they held the main discussion of women's immersion until the very last volume.

For Information, educational materials and tax deductible contributions (IRS#11-3380463) Please mail to:

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