

Proclamation calling for the preservation and salvation of the entire Jewish People

Pikuach Nefesh – Saving Lives

We appeal to you hear great and bitter cry that deserves to be shouted
from one the end of the world to the other

The entire world is shocked!!!

An outcry over idol worship and promiscuity in our camp, known as “peah nochrif” – the wig

First we will clarify, beyond any doubt, that the vast majority of the hair in wigs and hair extensions originates from the temples in India, from the hair offered to an idol, which is “tikrovat avoda zara” – something used for worship. And it is forbidden to gain any pleasure from it, and it must be burned, with no room for any lenience (Yoreh Deah 83, 114, 118, 119, and more). And thus the great rabbis have ruled, and numerous letters and proclamations have already been publicized by leading Torah scholars. For example, “Kriya el Banos Yisrael” - “Call to the Daughters of Israel” from the year 5735, and “Kriya Ne’amana” - “True Call” from the years 5747, 5761, 5777, 5778, 5779, and 5780 . And 264 great scholars and leaders of all the different groups of Jews in Israel have raised an outcry, screaming the prohibition on wearing a wig, both because of the gross lack of modesty it gives rise to, and because of the prohibition against “tikrovat avoda zara”

And so we rabbis, on behalf of all the great rabbis of Israel, protest and shout the ruling of our holy Torah: It is totally forbidden, according to the laws of the Torah, for a woman to wear a wig of any kind and length. Because by committing the transgressions of immodesty and idolatry, the Angel of Destruction is given permission and power to harm the multitude with troubles and disasters and serious illnesses such as cancer. And epidemics, accidents, terror attacks, fires, children and young people dying of strange deaths, loss of livelihood, wars, missiles, recruitment decrees, etc.

And how can our hearts not break when we read the fiery words of the Rambam, (The laws of fasts, chapter 1, law 3): But if they do not cry out and do not reproach, but rather say something it is the way of the world, then something awful has happened to us. This is a cruel path to take, and causes them to perpetuate their evil ways. And troubles will follow troubles. It is written in the Torah: “In my fury I will turn upon you, chastising you seven-fold for your sins: That is, when I bring you trouble, if you respond with indifference, so I will respond with indifferent anger. And it is clear that if a person has the opportunity to protest and he does not protest then he is guilty of the same offense....

In the words of the holy Ohr Hachaim, may his memory protect us: Anyone who does not protest idolatry, it is as if he alone practices idolatry. And it is a sacred duty of every individual, as well as all the community leaders, to appeal to others. And the holy Ohr Hachaim wrote about protesting (Shemot, 32:11) “Why, Oh Lord, should Your anger be kindled against Your people?” According to the words of our sages (Shemot Raba, chapter 42), the Erev Rav alone made the golden calf, and it says (verse 7) “your People are corrupted”, and in their words, it was necessary to treat all of Israel harshly, for they did not protest.

It is also written in Shemot (Chapter 23, verse 24): “You shall not prostrate yourself before their gods, and you shall not worship them, and you shall not follow their practices, but you shall tear them down and you shall utterly shatter their idols.” And we will learn in a nutshell about our topic: Hashem wanted them to break and destroy, but first He said “you shall not prostrate, etc.”. We learn from this that if one does not break and destroy the idols, it is as if he worshipped them. Because Hashem judges even thoughts of idolatry, and they must give a sign that they have banished that thought from their hearts – and there is no way to give such a sign other than by destroying the idols. If they fail to do so, they are considered to be idol worshipers. So that is the sign. That is why it is written, “You shall not prostrate yourself before their gods, and you shall not worship them, etc.”. For failure to destroy the idols causes one to transgress, “and you shall not worship them”. Hashem was harsh with the nation of Israel, who did not do this when they entered the Land of Israel (Shoftim 2).

The prohibition against idol worship, and the prohibition against experiencing pleasure from it in the Land of Israel are d’oraisa. Every moment that one ignores this prohibition, he is transgressing “be killed but don’t sin” (Gra, in Da’at Harama, Yoreh Deah 157, and Baran D’Pesachim, chapter 2, and see Shut Min Hashamaim, clause 28, and more).

And this prevents a person from worshiping Hashem, but Hashem desires him. As the Ramban writes (Bereishit 35, verse 4): “And Yaakov will bury them.” Idols and their paraphernalia cannot be simply buried, but must be pulverized and thrown to the wind, or spilled into the sea. (Tractate Avoda Zara, 43) It seems to me that the sons of Yaakov didn’t take the idols and paraphernalia from Nablus until it was destroyed, and until the idol worshipers were forced to discontinue their idolatry (ibid 43). And it was permitted to them, but Yaakov commanded the removal of the idolatry, to make way for holiness, so they could be worthy of serving Hashem and sacrificing before Him. A sacrifice that was possible when He commanded them to submerge themselves and change their clothing. And it was enough to bury the idols, and therefore he buried them beneath the Ella tree, where the land would never be worked, and nothing would be planted.

He explained that even if the idolatry is nullified to the point where gaining pleasure from it is permitted, if it is any way connected to a Jew, it is an obstacle for him – preventing him from serving Hashem according to His will. And Hashem does not want his sacrifice until he completely purifies himself.

Thus, in our case, the judgement against “tikrovat” can never be nullified.

And now this severe epidemic is upon us, may Hashem have mercy, and thousands of Jews have been infected and died - what has caused Hashem to become so angry with us?
The sages have written: Due to the din of promiscuity, and the subsequent moral chaos, the epidemic came to the world and killed the good and the bad.

Our teacher, the Sade Chemed, may his memory protect us, wrote: The Hebrew letters that spell mageifa – epidemic, stand for “mipnei gilui pe’at hanashim”, because of women wearing wigs!

Therefore, with the power of the Holy Torah, we have come to call upon every rabbi and community leader, every Torah scholar and working man, and anyone who has the opportunity to protest – must do so with all his might. They must inspire the public to banish the foreign gods, as it is written (Devarim 13, verse 18): “And nothing that is doomed to destruction shall cling to your hand so that the Lord may return from His fierce wrath...” And thus the rest of the verse will be fulfilled for our sake: “And He will grant you compassion, and be compassionate with you, and multiply you, as He swore to your forefathers.” And may it come to pass that in the merit of the modesty of the daughters of Israel, Hashem sweetens all the judgements, and saves in any way we need, and redeems us in the full, worldwide Redemption. And may the Shechina be present among us, and may our righteous Mashiach reveal himself and build our holy Temple n all its glory. Amen.

In the name of all the great rabbis and scholars of Israel
Shalom Yehuda Gross
Av Beit Din of the holy congregation of Helmin, Beit Sheme

