

# THE SANCTITY OF THE SYNAGOGUE AND THE AMEN RESPONSE # 16



**DOES YOUR SYNAGOGUE HAVE A KOSHER MECHITZA?**

**IN THOSE SYNAGOGUES WHERE YOU CAN SEE WOMEN  
THE YETZER HARA RULES IN THE SYNAGOGUE**

**WOE TO HE WHO LEADS OTHERS TO SIN**

He who leads others to sin and particularly on this sin of mingling men and women or in leading men to look at women, this person is not given the chance to do Teshuvah and he is worse than the one who kills his fellow for he takes the life of those he leads to sin not only the life of this world but also the life of the world to Come. And this person that brings many to sin has no share in the world to Come (See Rambam Hil. Teshuva, Chap. 3) And if he is the cause of mixing men and women in one place he transgresses also the prohibition of Not to walk in the ways of the gentiles.

(Sefer Tikkun ha Brit)

**IT IS MORE PLEASURABLE LOOKING  
AT WOMEN THAN THE ACT ITSELF**

“Better is the sight of the eyes than the wandering of the soul” (Kohelet 6:9) Resh Lakish said it is more pleasant the sight of the eyes than the actual act of sexual transgression (Talmud Yoma 74b) The Maharam Ben Chaviv wrote that the intention of Resh Lakish said was to warn men, that since there is more pleasure in looking at a woman than in the act itself, therefore a man must separate in order to be holy and modest and not look at women.

(Tov Ayn)

**Rabbenu Yonah writes in Iggeret ha Teshuvah**

11) And it is forbidden for a man to look at a married woman from the Torah as it is written: (Bamidbar 15:39) “And you shall not go astray after your hearts and after your eyes...”. And our Sages have said (Tanchuma Shelach 15) The heart and the eyes

are the two agents of sin. And it is forbidden even to look at a single woman: “I have made a covenant with my eyes, and how should I think about a virgin?” (Iyov 31:1)

The majority thinks that the prohibition to look at women is only for pious or saintly people. It is forbidden to listen to their words (Derech Pikudecha, 35 Lo Taase)

And even if everybody ridicules him and shame him and say things to cause him anguish and remind him of his evil deeds, he should not abandon his piety because of the jesters, and he should think that this will constitute a great merit for him and it will be considered for him as Tzeddaka from being ashamed, and through this the Fear of G-d which is pure enters his heart and purifies his heart and body of all evil things, and he is helped from heaven to strengthen his fear of G-d and arrange things for him to do a complete Teshuvah. (Sefer Chassidim, Siman 7)

**NOW THERE ARE FOOLS WHO ALLOW THEIR SYNAGOGUES TO HAVE A MECHITZA WHERE YOU CAN SEE WOMEN! NOT ONLY ARE THEY NOT DOING A MITZVAH BUT ON THE CONTRARY THEY CAUSE MANY PEOPLE TO STUMBLE IN SIN**

MAYBE YOU NEVER HEARD YOUR RABBI TALKING ABOUT THESE THINGS FOR IT MAY NOT BE IN HIS BEST INTEREST TO TELL YOU. SO EVEN IF YOUR RABBI RIDICULES YOU FOR KEEPING THE SHULCHAN ARUCH YOU SHOULD BE STRONG AND GO AHEAD FOR IT MAY BE THAT YOUR RABBI BELONGS TO THE EREV RAV AND HE JUST DOES NOT WANT YOU TO KEEP THE TORAH AS IT SHOULD BE FOR MAYBE HE WOULD BE EXPOSED AS A FAKE IN THE EYES OF THE OTHER CONGREGANTS WHEN THEY SEE THAT A COMMON PERSON KEEPS THE SHULCHAN ARUCH TO A GREATER EXTENT THAN THE RABBI. AND WE ARE NOT TALKING ABOUT PIOUS PRACTICES BUT WE ARE TALKING HERE ABOUT KEEPING THE SHULCHAN ARUCH, SPECIFICALLY CONCERNING THOSE AREAS WHERE THE RELIGIOUS LEADERS OF OUR TIME ARE LAX ABOUT. FOR EXAMPLE, TALKING IN THE SYNAGOGUE IN THE MIDDLE OF PRAYERS, DURING THE KADDISH, GIVING TORAH LESSONS TO MEN AND WOMEN WITHOUT A MECHITZA, HAVING A DEFICIENT MECHITZA IN SHUL, LOOKING AT WOMEN WHICH IS SOMETHING FORBIDDEN, ETC