

# THE SANCTITY OF THE SYNAGOGUE AND THE AMEN RESPONSE # 24

# אמן

DOES YOUR SYNAGOGUE HAVE  
A KOSHER MECHITZA?

## THE UNCOVERING OF THE WOMAN'S HAIR AND THE SYNAGOGUE FROM THE ZOHAR HA KADDOSH

TWO SUBJECTS APPEAR ONE AFTER THE OTHER IN THE ZOHAR (PARASHAT NASSO 125-126) ONE IS WOMEN UNCOVERING THEIR HEADS SO THAT THEIR HAIR CAN BE SEEN AND THE OTHER ONE IS THE JOY OF THE SHECHINA WHEN JEWS GO EARLY TO PRAY IN THE SYNAGOGUES. THE CONNECTION OF THESE TWO SUBJECTS IS A GREAT REMINDER TO LISTEN TO THE WORDS OF G-D WHEN COMBINING THESE TWO EVENTS, MAINLY THAT NO WOMEN SHOULD BE SEEN IN THE SYNAGOGUES LEST MEN LOOK AT THEM, FOR THEN THE DAMAGE IS DOUBLE BY BRINGING INDECENCY TO THE HOUSE OF HASHEM.

R. Hizkiah further said: 'Cursed be the man who allows his wife to let the hair of her head be seen. This is one of the rules of modesty in the house. A woman who exposes her hair for self-adornment brings poverty to her household, renders her children of no account in their generation, and causes an evil spirit to abide on her house. If this is so when the woman does this in the house, how much more is it when in the open road; and ever so much more so does all this result from another kind of shamelessness.' Said R. Judah: 'The hair of the head of a woman being exposed leads to Hair of another kind being exposed and impaired. Hence a woman should not let her hair be seen, even by the beams of her house, much less in the open. Observe that as the rule is most strict in the case of a man's hair, so is it with a woman's.

## **THE WOMAN CAN BRING CURSES ON HER HUSBAND, G-D FORBID**

Consider the harm a woman's hair brings about. It brings a curse on her husband, it causes poverty, it causes something besides to happen to her household, it causes the inferiority of her children. May the Merciful One deliver us from their impudence. A woman thus should cover her hair in the four corners of her house. When she does this, then "thy children like olive plants" (Ps. 128). As the olive does not shed its leaves either in winter or summer, but ever retains its superiority over other trees, so her children will excel all other children; her husband, moreover, will receive blessings from above and from below, will be blessed with riches, with children and children's children. So the Psalm continues: "Behold, surely, thus shall the man be blessed. . . . And see thy children's children. Peace be upon Israel" (Ibid. 4-6).'

**WHEN EITHER MAN OR WOMAN SHALL CLEARLY UTTER A VOW, ETC.** R. Eleazar began a discourse on the verse: "Wherefore, when I came, was there no man?" etc. (Isa. L, 2). 'How beloved', he said, 'are Israel before the Holy One, blessed be He, in that wherever they dwell He is found among them, for He never withdraws His love from them. We find it written: "And let them make me a sanctuary, that I may dwell among them" (Ex. 25, 8). That is, any sanctuary whatever, inasmuch as any Synagogue, wherever situated, is called sanctuary, and the Shechinah hastens to the Synagogue.

Happy is the man who is of the first ten to enter Synagogue, since they form something complete, and are the first to be sanctified by the Shechinah. But it is necessary that the ten should come together at the same time and not in sections, so as not to delay the completion of the body in its members.

## **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**