



Beis Hamikdosh Evening 5775

4 dynamic speakers, 4 unique insights into the Beis Hamikdosh.

All men and women are invited to join us for our annual Beis Hamikdosh evening, featuring: Rabbi Yonason Johnson, Rabbi Avrohom Jacks, Rabbi Michael Stern and Rabbi Ari Rubin.

Motzai Shabbos Parshas Matos-Masei. July 18th at 8:30pm
In the Goldhirsch Hall.
A Melave Malka will be served.

Beis Habechira

Kollel will be hosting 2 multimedia shiurim for men on various aspects of the Beis Hamikdosh. The shiurim will take place in the Kollel Beis Medrash.

[Tuesday Tammuz 27 \(July 14\)](#)

Behind the Beis Hemikdosh

Who, What, Where, When, How and Why?

With **Rabbi Pinchas Ash**

[Tuesday Av 5 \(July 21\)](#)

Continuous Commencement

An in-depth look at the daily morning Avodah

With **Rabbi Shmuel Lesches**

Siyumim

The daily siyumim will commence on Rosh Chodesh Menachem Av, Thursday July 16. The siyumim will take place in the Shule after 8:30pm Maariv. To sponsor a siyum contact Rabbi Barber.



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The Dual Role of a Jewish Leader

The first transfer of Jewish leadership is discussed in our Parsha.

Moshe is told that he is going to pass away. Instead of using the opportunity to take care of his personal affairs, Moshe's first thought is for Bnei Yisroel. Who will lead and guide them after he departs? Moshe asks Hashem to appoint a capable leader who will replace him, one who, like Moshe, has the spirit of wisdom to be able to lead and relate to each member of the Jewish people.

Moshe had hoped that one of his own sons would take over from him, but Hashem chose Yehoshua. This was on account of Yehoshua's *bittul* and tremendous devotion to his own Rebbe, Moshe; never leaving Moshe's tent **לא ימיש מתוך האוהל**.

When asking Hashem to appoint a replacement, Moshe describes that such a person will be someone who will "go out before them (the people) and will come in before them. And will take them out and bring them in". **אשר יצא לפניהם ואשר יבאם לפניהם ואשר יוציאם ואשר יביאם**. What leadership qualities is Moshe describing and why is it phrased in such a wordy manner?

Hashem tells Moshe to take Yehoshua and to rest his hand upon him. When the Torah describes how Moshe does this, it says and he rested his hands on Yehoshua's head. Hashem told Moshe to rest one hand and Moshe placed both. How could Moshe deviate from what Hashem had instructed him?

In his answer to these questions, the Kli Yakar addresses the dual role and responsibility of a Jewish leader. Yehoshua, like Moshe before him and all Jewish leaders who would come after him, would be responsible for two distinct areas of authority;

1. Spiritual leadership, **הנהגה בתורה ומצוות**. This is the responsibility to uphold the observance and preservation of Torah and Mitzvos, and;
2. Political leadership, **הנהגה מדינית**. This refers to civil or governmental responsibility for affairs of state and functional society.

The approach and system of leadership which the leader must take in each of these two spheres of responsibility is very different. This is what Moshe alludes to when he says that a leader must be one who will "go out before them (the people) and will come in before them" and will also "take them out and bring them in".

When it comes to political leadership, the leader must "go out before them and enter before them"; Not to lead by force, but to lead according to the will and counsel of the people themselves, so that when the leader leads, the people will wilfully follow along. This leadership is a bottom-up approach, being less authoritative and more collaborative. This is alluded to by the use of only a single hand.

But when it comes to spiritual leadership and upholding Torah and Mitzvos Moshe says "He will take them and out and he will bring them in". This suggests a top-down approach. When it comes to Torah matters there is one benchmark which must be preserved without compromise. Two hands represents strength and taking a stand to uphold the spiritual standard even when it runs against popular opinion.

The two modes of leadership required is also reflected at the end of Sefer Devarim, when the baton of leadership is actually transferred. Moshe tells Yehoshua that "you will bring (תבוא) this nation to the Land". The word **תבוא** literally means *come*, suggesting that Yehoshua would come into Eretz Yisroel together with and alongside, on par with the people. A few verses later Moshe tells Yehoshua that "you will bring (תביא) Bnei Yisroel". **תביא**, which literally means to *bring*, suggests that Yehoshua will more forcefully bring them along.

We each possess a spark of Moshe within us and are leaders in our own areas of influence. When it comes to worldly and mundane matters we can be flexible and open to influence. But when it comes to upholding our Torah standards and values, our approach must be two-handed and without compromise. ■

A Mechitzah at a Shiur and Other Gatherings

Rabbi Yonason Johnson



I was recently asked the following question; When the Kollel hosts shiurim for men and women, I notice that you always have a Mechitzah. What is the basis for this in Halacha?

Background

The source of having a Mechitzah to separate between men and women is found in a *Baraisa* in Meseches Sukkah (51b), which describes the Simchas Beis Hashoeva in the Beis Hamikdosh. "Originally they would have the women standing on the inside (the Ezras Noshim) and the men on the outside (on the Temple Mount), but this led to *Kalus Rosh* (inappropriate frivolous behaviour)... So they enacted that the women should sit above and the men down below". The Tosefta elaborates; they would make elevated galleries for the women to stand on.

The Gemora questions how these galleries could be added, since every aspect of the Temple's design had to be according to the instruction of Hashem through the Neviim? The Gemora answers that the sages found a Posuk which teaches that a separation between men and women is required. Zechariah (12:12) prophesies about the future *Hesped* for Moshiach ben Yosef, that the "The land will eulogise in families. The house of Dovid on their own and their wives on their own..."

The Maharsha adds that it would also be permissible to add these structures simply in order to prevent people coming to an *issur*.

A Mechitzah for Davening

This Gemora is the basis for having a Mechitzah in Shule. The need to have a Mechitzah in a holy place at the time of davening is held unanimously. Igros Moshe (O.C. 1:39) even rules that this requirement in Mideoraisa, hence it could be added to the

design of the Beis Hamikdosh. Other Poskim view the Mechitzah as a Rabbinic requirement.

At Other Gatherings

What about having a Mechitzah at other gatherings such as a shiur or a Simcha, speech or concert?

Concerning shiurim, the Mordechai (Shabbos 3:311) refers to "the Mechitzah at the time of the Droscha". Halachic authorities including; the Maharil, the

Taz (O.C. 315:1), the Alter Rebbe (315:3), Mishna Berurah (315:5) and Aruch Hashulchan all refer to this Mechitzah in the Laws of Shabbos. This type of temporary wall may be erected on Shabbos because it is put up purely for reasons of Tznius.

The source of this idea of having a Mechitzah at a Droscha is based on the Gemora (Kiddushin 81a) which describes how Abaye would set up ceramic barrels between the men and the women. Rashi says that this was at the time that they came to hear the Droscha.

Concerning a Mechitzah at other gatherings, in one Teshuvah, Igros Moshe writes that it may be required (O.C. 1:41). A proof that a Mechitzah is needed at such gatherings is brought from the very Posuk used by the Gemora to derive the requirement of a Mechitzah which is referring to a *Hesped*.

However in a subsequent Teshuvah (O.C. 1:41) Igros Moshe writes that it appears that a Mechitzah is not necessarily required. He brings a proof from the fact that men and women would eat the Korban Pesach together and a Mechitzah was not required. On the contrary, a Mechitzah would be problematic because the Korban Pesach must be eaten as one group.

Rav Moshe's position is clear in later Teshuvos (Y.D. 4:24 and O.C. 5:11). All events which are open to the public require a Mechitzah. A wedding however is a private (invitation only) affair and therefore a Mechitzah is not required. Since a shiur is open to the public, a Mechitzah is required *min hadin*. For Kiruv activities where there is no other option and people will not come if there was a Mechitzah he is more lenient.

The Seridei Eish (1:77) rules that due to present day circumstances, at gatherings such as weddings, speeches and Drashos, a Mechitzah is not required. It is sufficient that the men and women sit separately. The Mordechai is describing an

extra practise of *Midas Chassidus* (going beyond the letter of the law).

Other Poskim who require a Mechitzah at all gatherings where men and women are attending include; the Shevet Halevi (1:29), Divrei Yoel (Vol. 1 O.C. 10) and Be'er Moshe (4:417).

Interestingly, the Be'er Moshe writes that in Europe a Mechitzah was not always used, but this was because the women kept to a very high level of Tznius in dress. Nowadays however a Mechitzah is required.

Divrei Shalom (O.C. 8) distinguishes between Simchas and similar gatherings where there is a concern of *Kalus Rosh* and a Mechitzah is required *min hadin*, and a shiur where a Mechitzah would only be a *Midas Chassidus* since it's an atmosphere of *Yiras Shamayim*.

There is a famous letter of the Rebbe on this topic (Shaar halocha uminhog 3:243). The letter referred to a shiur be given in Russia before the fall of Communism. Due to the unique needs of that time and place, the Rebbe gave an allowance and permitted the shiur to take place without a Mechitzah. Even still, the Rebbe stresses that the men and women should still sit separately.

Dvar Melech (1999 p127) records the response of the Rebbe to a Shaliach who wished to host a mixed dinner so as not to turn away potential donors. The Rebbe replied "Why should you push away certain *Yiras shamayim* (affecting all of the participants) on account of a Safek in extra money (from only a few people)".

Conclusion

Whilst there are halachic authorities who permit *separate* seating at shiurim without requiring a Mechitzah, there is certainly a *Midas Chassidus* and according to many authorities a halachic obligation to have a Mechitzah. At Simchas there may even be stronger case for requiring a Mechitzah due to the stronger possibility of *Kalus Rosh*.

For Chassidim and Chabad communities, especially in light of the view of the Rebbe's letter quoted above, it is certainly appropriate to have a Mechitzah at all gatherings where both men and women are present, including shiurim, Simchas, Kiddushim, events and concerts. ■