

Book 39

Chapter 30

CALLING WOMEN FOR AN ALIYA TOGETHER WITH MEN IS A BIBLICAL CARDINAL VIOLATION OF HALACHA

Not only does the entire congregation lose the Mitzvah associated with reading the Torah, but there is no Mitzvah for the woman and she is prohibited from reciting the blessings on the Torah. She and the congregation that permits this breach of Halacha have not fulfilled their obligation of reading the Torah. They violate the cardinal prohibition of “lo salchu bechukot hoakum”. Jews are prohibited from following any custom that is followed by non Jews or sanctioned by Reform or Conservative theology. Since the earliest period of

Jewish congregational experience -temple times- there always was segregation of the sexes in religious services. Uprooting this tradition falls under those laws that Jewish men and women must be willing to sacrifice their lives rather than breach this law. This has been the Halachic decision of all Authorities for the past 200 years since the Reform introduced this innovation. Even those individuals who practice these innovations call themselves Reform and Conservatives or Reconstructional Judaism. They never defend their actions as being within the parameters of Halacha and show the sources of Rabbinical authorities who support them. The thousands of variant rulings within Halacha for every question do not label themselves as anything other than Halacha. At this junction in Jewish history that Israel and the Jewish people are under siege ,antisemitism has reached the venom of the 1930s this is the last thing that Jews need. We need to be united , not bring up matters that will divide us. Any individual who feels disfranchised following Halacha has the option of joining any of the non Orthodox movements who honestly admit that they are not following

Halacha. The fact that a graduate of Yeshiva university adopts the arguments of the Reform regarding giving women Aliyot does not change the reality that such action is considered by all Halachic authorities as being a serious infraction of Halachic practice.

It is very praiseworthy that Jewish women want to expand their religious experience. It is mandatory that every Jew and Jewess master and practice the summary of the four parts of the Shulchan Aruch as summarized in the Code of Jewish Law- English translation ,as well as my Books Responsa on the Four Parts of the Shulchan Aruch in English that have the approbation of Rav Piekarski and two books of the set have the approbation of Rav Moshe Feinstein . Many of my responsa regarding freeing agunot have the approbation of Rav Steinberg from Rehovot Israel.

CHAPTER 31

CALLING WOMEN FOR AN ALIYA TOGETHER WITH MEN IS A BIBLICAL CARDINAL VIOLATION OF HALACHA. Having a Bat Mitzvah in a Social Hall or in the Home is mandatory . Having a celebration in a social hall or at home for the naming of an infant girl in the Synagogue is mandatory

I am the author of Responsa on Four parts of the Shulchan Aruch -Jewish Codes of Law in English that I have the approbation from Rav Piekarski. Rav Moshe Feinstein gave his approbation on 2 books of the set and Rav Steinberg from Rehovot Israel on many responsa before they passed away. Our Rabbinical Court has freed hundreds of Agunot from the chains of husbands who refused them a Jewish Divorce a Get. I am therefore in the forefront of the fight for Jewish women rights in accordance with Halacha-Jewish law.

I herewith state with one million percent certainty that if women are called for an Aliya together with men

then the entire congregation loses the Mitzvah associated with reading the Torah. There is no Mitzvah for the woman and she is prohibited from reciting the blessings on the Torah. She and the congregation that permits this breach of Halacha have not fulfilled their obligation of reading the Torah.

It is prohibited to recite Krias Shma-or any blessing or read the Torah or recite any word of the Torah in the presence of a woman who has any part of her body uncovered that Jewish daughters cover including her hair if she be married See Shulchan Aruch Orech Chaim Meginai Oretz 75:3. Even if the men not be sexually aroused it is prohibited. In our culture that continuously stimulate men and women - by television, magazines, movies and advertisement and is very lax on sexual mores , it is even more reason to have this standard of purity at the very least during prayer in the synagogue when sexual arousal would render the prayer or the reading of the Torah null and void. See Orech Hashulchon Orech Chaim 74:3 75:1,2,3,6. Rambam Laws of Krias Shma 3:16; Orech Chaim Meginai Oretz 75:1,2, 3;Mogen Avrohom 75:2.

Unfortunately many Jewish women imitate other women and dress in style. If the style calls for revealing dresses , blouses and skirts Jewish women follow suit. The more sexy and arousing the outfit the better. Who will stand guard at the synagogue to turn away such women? How many married Jewish women cover their hair? Who is going to turn them away? When women sit in their own section of the synagogue even if their dress is not modest , it does not effect the prayer of men providing the height of the Mechitza the separation between the sexes is at least the height of the shoulder's of the average adult woman approximately 54 inches. Otherwise the women must sit in the balcony. In addition , even without women wearing revealing clothes, one is not permitted to pray in that synagogue because it lacks a Mechitza- a separation . Rav Feinstein Igros Moshe Vol 1 # 39, 40 . The synagogue inherited the sanctity of the Temple in Jeusalem 2000 years ago. A Mechitza was erected on those occasions that a multitude of men and women gathered in order to prevent socialization during the prayers, recitation of G-d's name and reading of the Torah. Rav Feinstein rules that this Mechitza is Biblically required. The sanctity of synagogues likewise requires a Mechitza Biblically. Igros Moshe Vol 1 # 39.

Outside of the synagogue such a code of dress may precipitate an attack upon the woman of men who want to rape her that can G-d forbid prove fatal. Or she may have an affair and contract aids or another venereal -

sexually transmitted- disease or else find that she is pregnant. Marriage minded men will respect a woman who respects herself . Her style of clothes are the first impression . She signals if a man can have her sexually without marriage or must make a commitment. True she must wear attractive clothes , but they must meet the requirements of Tzniot - the style of Jewish daughters. Skirts and dresses must be below the knee, blouses must be below the arm pit, blouses sweaters and dresses can not be tight fitting . The contours of her bust can not be shown. See through dresses where part of her body is revealed are not the dress of a Jewish daughter. Dresses where part of the back is open do not meet the standard. Split skirts are sexy, but because of that are not the attire of a Jewish daughter. Even women employees of New York City post office must wear a uniform a blouse that hide the contours of their breast. Hostesses on British airlines wear a uniform- dresses or blouses that meet all the requirements of Tzniot. So we see that decent minded individuals of all faiths realize that the code of a woman's dress is critical to send the right message to men and to keep a respectable decorum and environment of sexual mores. On the other hand , women who ignore Tzniot- if they be married- may place their marriage into jeopardy. The attention of other men can lead to intimacies. Unfortunately in the majority of cases of divorce, adultery during the marriage precipitated the over 50% divorce rate that exists today, even within the religious population. It all starts with the abandon of Tzniot - a modest code of dress for Jewish daughters. Jewish daughters cover their hair if they are married.

In addition one would violate the cardinal prohibition of "lo salchu bechukot hoakum." Jews are prohibited from following any custom that is followed by non Jews or sanctioned by Reform or Conservative theology. Yoreh Dayoh 178:1;Bais Yosef and Ramo;Gro 178;1,8; Shach Ibid 178:1,2,3,4;Taz Ibid 178:1,2,3,4;Respona Mahrik # 88;Respona Srhredai Esh vol 2 # 80; Hapardes July 1966;page 36;-Rav Feinstein Orech Chaim vol 1 #104.

On the other hand, having a Bat Mitzvah celebration in a social hall or home is a Mitzvah and mandatory to give the girl a feeling of importance and recognition. This is not following in the ways of non Jews or the non Orthodox since such celebrations always existed among Jews to commemorate the passage from infancy to maturity and responsibility .The same applies of making a celebration at the name giving of an infant girl in the synagogue when the infant is born.

Since the earliest period of Jewish congregational experience -temple times- there always was segregation of the sexes in religious services. See Igros Moshe Orech Chaim vol 1 #99; vol 2 #40; Igros Moshe Orech Chaim vol 3 #25;vol 4 #91; vol 1 #46;vol 1 #39 ; #40;#41#42 vol 3 # 23 ;#24vol 2 #43;vol 4 #32;vol 1 #39,#42,#vol 4 # 29; vol 3 # 23 ;vol 4 # 30 ;# 31;#29; Tzitz Eliezer vol 5 psicha # 1-8 .Uprooting this tradition falls under the category of laws that Jewish men and women must be willing to sacrifice their lives rather than breach .See Yoreh Dayoh 157:1 Taz 157:2,3; Shach 157:5. This has been the Halachic decision of all Authorities for the past 200 years since the Reform introduced the concept of desegregation of the sexes in prayer services. See Chsam Soffer and Sdei Chemed re reform; Lev Hoivri from Rav Akiva Yehosif ben Rav Yechiel.

We are living in an era that ignorance of Torah and Mitzvos is the norm. We have non Orthodox ignoramuses and Orthodox ignoramuses. All the maladies and violation of Halacha-Jewish Law in a symptom of this chronic illness of ignorance of the Torah. In addition we are presently fighting for the very survival of Jews everyplace in the world. The flash point are the Jews in Israel. We are presently at war for our very survival. Inter marriage and divorce are over 50% . At this time we must abandon all our personal preferences and focus on priorities. Any individual Jew or Jewess who is not happy with the restrictions of Halacha can join the non Orthodox . No one is forcing them to observe Jewish Law. On the other hand, every Jew who observes additional Mitzvos and refrains from violating Jewish laws is fulfilling his duty to G-d and to the Jewish people. Just because you do not observe one set of laws does not mean that you are free to violate all the laws. Even a non observant Kohen can still participate in Birkot Kohanim -bless other Jews. We do not tell a non observant Jew transgress more since you are not religious. Rambam Tefila- Nesiat Kapayim 15:6.,7; Igros Moshe Orech Chaim. A congregation that has no Mechitza -no separation between the men and women but the men and women sit separately should not have mixed sitting. Sitting separately -without a Mechitza- a physical barrier dividing the sexes- is still better than mixed sitting and is a lesser transgression. Likewise , having an Orthodox Rabbi in a Congregation that has mixed sitting is a lesser transgression than having a rabbi who will preach heresy and deny the foundations of Jewish belief and practice. The Orthodox rabbi will influence the congregation to observe other Jewish Laws and eventually put up a Mechitza. If the Rabbi is very idealistic and

has the personality to influence people, he should accept the pulpit. See Orech Chaim 306:14; Mogen Avrohom 28,29; Aruch Hashulchon Ibid 306:28 for support. One is permitted to violate certain Jewish laws if in doing so one will save another Jew from heresy and conversion to another faith.

The rabbi before or after he is ordained should also attend college or a trade school. He should acquire another profession - become an accountant , lawyer , dentist, physician , podiatrist, computer programer, stock broker or become a plumber, electrician , carpenter, tailor or shoe maker or any other profession or trade or enter business. He will be able to rely on his independent way of making a living if the congregation refuses to put up a Mechitza and observe Jewish Law and he will quit being the rabbi. Likewise, if the congregation does not renew his contract he will have another source to make a living. This is extremely important. This consideration must override all other considerations. Otherwise the young man is irresponsible. He can wreck his life. Everyone must be independent financially and not be at the mercy of anyone