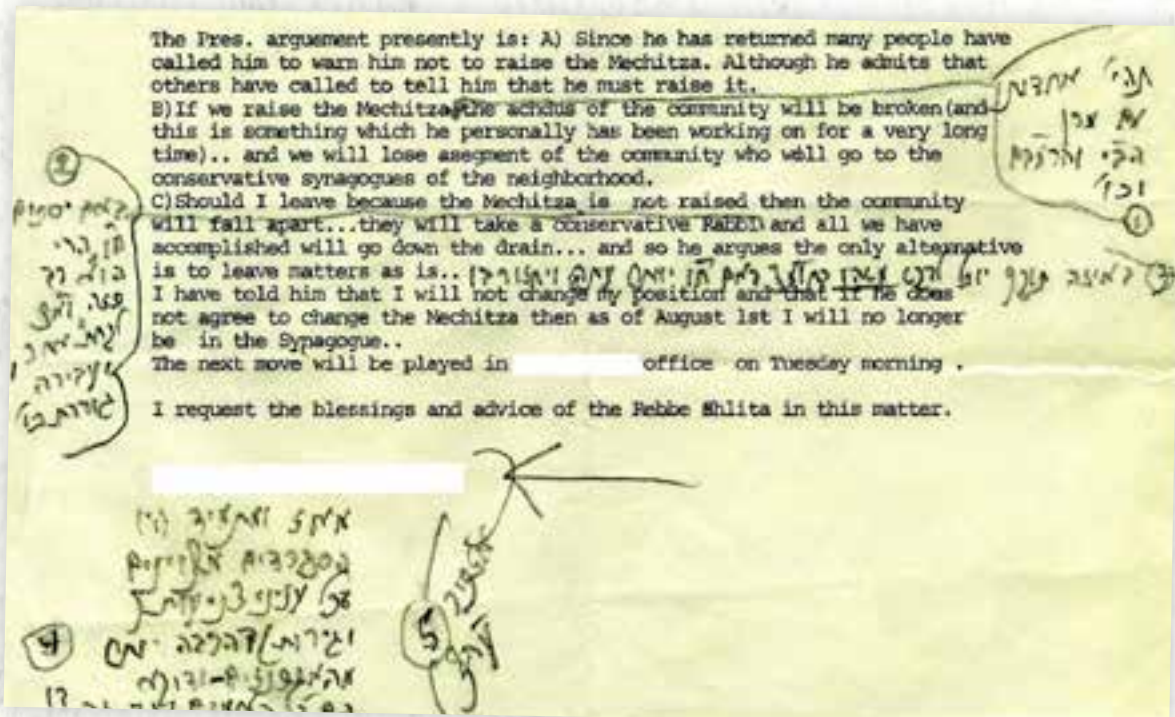




כתב יד קודש

Achdus with Whom?

The following response in the Rebbe's *ksav yad kodesh* was written in the summer of 5735 to the rav of a Sephardic shul who faced opposition to the idea of raising the *mechitza* in his shul.



לזכות
הת' אייזיק גרשון שיחי'
לרגל הכנסו לעול המצוות
י"ד טבת, ה'תשע"ז
נדפס ע"י
הוריו הרה"ת ר' אברהם
וזוגתו מרת הינדא שי'
מינץ



In his letter, the rav enumerates three reasons against the idea as presented by the president:

1. Many people in the community called the president warning him not to do it.
2. By raising the *mehitza*, the *achdus* of the community will be broken.
3. If he [the rabbi] leaves because of this issue, the congregation will take a Conservative rabbi in his place and all that has been accomplished in strengthening Torah observance in the community will go down the drain.

About the second reason, the Rebbe wrote:

(1) תהי' אחדות עם מרן הב"י והרמב"ם וכו'.

[Raising the *mehitza* will] bring *achdus* with the Beis Yosef, the Rambam, etc. [i.e. the *achdus* of the community must be in line with the rulings of our *poskim*; according to *halacha* (interestingly, the Rebbe specifically singles out Sephardic *poskim*)].

About the third reason, that they may take a Conservative rabbi in his stead, the Rebbe wrote:

(2) באם יסכים ח"ו, הרי הוא רב כזה, וא"צ לקחת אחר, ועבירה גוררת כו'.

If you agree [to not raise the *mehitza*] *chas v'shalom*, then you too are such a rabbi [i.e. you are just like a Conservative rabbi] and there is no need to take another. [Bear in mind that] *aveira goreres* [*aveira*; i.e. this will cause a chain reaction and the *frumkeit* in your shul will continue spiralling downward].

About the fact that what has already been accomplished in the past will be lost, the Rebbe wrote:

(3) באיזה תוקף יוכל לבקש משהו בתומ"צ באם ח"ו יוותר עתה ויחזור בו

On what grounds will you be able to request something [else] in Torah and mitzvos [from your congregants], if you will *chas v'shalom* concede now [on the issue of *mehitza*] and back down.

At the end of the letter, he requests the Rebbe's brocha in this matter. The Rebbe wrote:

(4) מאז ומתמיד היו הספרדים מצוינים בכל עניני צניעות (וגירות) ובהרבה יותר מהאשכנזים - ודוקא הם

צ"ל נלחמים נגד זה!?

(5) אזכיר עה"צ

In the past, the Sephardim were always outstanding in all areas of *tznius* (and conversion), much more than the Ashkenazim—and now they fight against this?!

I will mention this at the Ohel [for a *bracha*].

(LaHaK Parshas Mishpatim 5773)