



The Obligation to Put a Stop to Such Parties:

With regard to the obligation to put a stop to such parties that are done without any separation, or when done in a way that leads to the transgression of halacha, we will quote the words of the *Rambam*, which are cited as practical *halachah* by the *Shulchan Aruch* at the end of Hilchos Yom Tov (529:4): “*Bais din* is required to appoint officers during the days of Yom Tov who should make their rounds at the parks and by the rivers to ensure that men and women are not gathering there to eat and drink, which is something that could lead to sin. Furthermore, they should tell the people that men and women should not intermingle at joyful gatherings in homes, and they should not get caught up in drinking wine as this could lead to sin. Instead, everyone should act in a holy manner.”

The *Mishnah Berurah* (*ibid.* :22) points out: “In truth, there always is an obligation for those who have the ability to tell people about these things and to protest against such gatherings. However, the problem is found

more frequently during the days of Yom Tov.”

In *Shaar Hatziyun* (*ibid.* :21) he adds: “Unfortunately, this problem has become rampant in certain places even during weekdays (not only on Yom Tov), and this a terrible transgression! Anyone who has the ability to protest is certainly **obligated** to do so.”

After seeing these clear rulings of the Poskim, it goes without saying that if someone works in a place where the owners and managers are from Yidden, and they organize parties where the proper standards of *tznius* and *kedushah* are not upheld, one is obligated to bring this to their attention. Often, the problem is simply based on a lack of knowledge of the severity of the matter.

One need not make a big deal and cause a scene by staging a loud, public protest. Instead, one should abide by the rule that “Words of the wise are heard when they are said with pleasantness” (*Koheles* 9:17). One should speak to the boss gently and with respect and tell him that after asking a *shailah* (or after seeing this Doeihu email), you would like to inform him that you cannot attend such a gathering because it is not permitted according to *halachah* (yes, say the reason!). This itself can often be the strongest and most useful protest and can be done gently and respectfully!

The above is a general rule. In a case of a specific *shailah*, where more guidance is required, one should consult with a *Rav*.