

The Kitrug and Chillul Hashem is enormous!

It is written in the *Tzava* of the *Shomer Emunim*, that those that guard themselves from speaking at the time of *tefillah** receive reward equal to the entire world. Unfortunately, they are few. In accordance to the *bizayon* (disgrace) in this matter, how much larger is the *kitrug* (heavenly prosecution). Therefore, he that guards himself from this sin and rebelliousness diminishes the *kitrug* or the *satan* (heavenly prosecutor), that constantly searches to prosecute each moment those that disgrace the holiness of the synagogue by speaking at the time of *tefillah**. Thus says the *satan*:

Go and see the conduct of the nations of the world and goyim serving their g-ds in fear and dread, that in truth we all know they are fashioned by man, thus is so great the *chillul Hashem* (when we talk in shul*).

***Note according to many poskim, this sin of talking in shul is constant, whether before davening, after davening or whether talking during another minyan present. A person is still obligated to respect the other members' prayers and concentration. He must also answer all of the amens in accordance with the Shulachan Aruch (see Sefer K'vod Beis Hashem Pages 54, 74 et al.)**

The kedusha of the synagogue is like the kedusha of the Holy Temple!

Certainly Israel is holy people, and their whole desire and will is to do the will of their Father in heaven. However, it is only due to lack of knowledge and lack of focus to the severity of this sin do they stumble unknowingly. It is thus proper to quote passages that light our way, which are found in the holy *seforim* in which are found the greatness of the sanctity of the synagogue.

We are well aware that our *chochomim* were wont to praise the synagogues sanctity and likened it to the Holy Temple (may it be rebuilt speedily in our days!). The following are few quotes:

“Thus says Hashem... And I will be to them a *mikdash me-at*” (Ezekiel 11:15), and the Targum Yonason Ben Uziel says: I will make to them the synagogues secondary to my holy temple.

“I will lay desolate my sanctuaries (Vayikra 26, 31)” – “*Mikdash, Mikdashi, Mikdasheichem*, to include the *batei knesious* (synagogues)”.

“I am sleeping, yet my heart is awake (*Shir Hashirim* 5,2)”. “I am sleeping – from the *Beis Hamikdash*. “My heart is awake” – to the *Batei Knesious* (*Shir Hashirim* 5). There for they say “You shall love the *Beis Haknesses*” (*Derech Eretz Zuta* 9).

Rav expounded: What does it mean when it says “Hashem, you are my abode in every generation?” (*Tehillim* 90,1), these are the synagogues and study halls (*Megillah* 29a)

“Seek out Hashem when he is found, call out to him where he is close (*Issiah* 55,6),” Rav Yermiah said in the name of Rav Avua, where is he found? In the synagogues and study halls, where is he close? In the synagogues and study halls. (see *Yalkut Yeshiah Remez* 481, and *Yerushalmi Berachos* 5:1).

From where do we know that *Hakadosh Baruch Hu* is found in the *Beis Haknesses*? Said Ravin Bar Rav Ada in the name of R’Yitzchok, as it says (*Tehillim* 82, 1) “*Elokim nitzam b’adas El*” (God dwells in his place).

“Fortunate is the man that hearkens to be diligent on my doors daily, to guard the lintels (*mezuzas*) of my entrances (*Mislei* 8, 34), R’Yehuda said in the name of Rebbe Simon, just as the *mezuzah* does not move from the entrance, so to you should not budge from my synagogues and study halls, and if you do thus, you will receive the face of the *shechina*! What is written afterwards (*ibid*, 35) “For they have found life”, Says *Hakadosh Baruch Hu*, who does not come to the *beis haknesses* and does not found my glory there?! (*Yalkut Mishlei, Dvarim Rabbah*).

“All that enter the *beis haknesses* and exit there are blessed and cause blessing.” For thus said R’ Ayvo: “And not only that you stand in the *Beis Haknesses* and *Hakadosh Baruch Hu* stands upon you...Says *Hakadosh Baruch Hu*, It is not enough that you receive the face of the *shechina*, yet you leave laden with blessings, as it says “For he has found life and is filled with *ratzon* from

Hashem (*ibid*). For *Hakadosh Baruch Hu* jumps from *shul* to *shul* to bless the *Yiddin* (*Bamidbar Rabbah*). Therefore, “you shall love the *shul* to receive your reward daily.” (*Mesechos Derech Eretz Zuta*).

From the aforementioned sayings we see the great *kedusha* of the *shul* that exists even not at the time of prayer; how much more so at the time of prayer. It says in the *gemarrah* (*Berachos 6a*): And from where do we know that the *Shechina* dwells among ten learners of Torah? As it says (*Tehillim 82, 1*) “*Elokim nitzav b’adas El*, and since the *shul* is the chosen place from the dwelling of the *Shechina*, it is understood that he that visits the *shul* receives the face of the *shechina*”

Conclusion: It is very important not disturb others that are praying, to take your prayers seriously so Hashem will take your prayers seriously, and we must be aware of all the halachos facing prayer and the respect of the *shul*-turn off your cell phone, go outside to receive your call and of course not at the time of prayer whereby we must remember the *Tanya* that exhorts to not speak from the beginning of *Hodu* until the last *Kaddish*, and he who speaks, his sin is too great to bear and on him is *R”L* invoked the *cherem* of the *chochamim* as prescribed by *Rabbi Shneur Zalman of Liadi*.

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