

he; he is like an animal in the eyes of all creatures.

Moreover, it is a dishonor and demonstration to the king, that in his eyes, the pleasure and delight from looking at his glory is of no more esteem than busying himself with his personal needs. Also, by insulting the king, he is forfeiting his life

Therefore, our Sages have ordained that one *daven* as if “standing before the king.” Although as a fool, he does not feel this way, he should at least make himself appear as if he does. One, however, who does not behave accordingly makes himself guilty at the risk of his life.

MITTELER REBBE: APPOINT A SUPERVISOR TO EMBARRASS TALKERS

Igros Kodesh, Mitteler Rebbe, Vol. 1, p. 271

I am very bitter about the idle talk found in the cities and *minyanim* during *davening*. You even received several warnings during the lifetime of my father (the Alter Rebbe), of blessed memory, but it was not effective in getting you to follow his request and warning.

Therefore, in my name, let it be known in every city and *minyan*, both near and far, that you ought to make a firm decision, with a vow, not to speak during prayer beginning from the time the *chazan* stands before the *amud*.

You should also appoint a trustworthy supervisor who will not show favor to anyone and will be willing to disgrace any person who violates the vow. Let him do it in my name and with my power, and I will endow him with strength and might to the extent that I am able. However, you should do this sincerely and bring it to fruition. You will then literally resurrect me and revitalize my soul.

For who does not know of the harsh heavenly accusations (*kitrugim*) that are upon us? No one notices on whose account this disaster has befallen us. In my view, this evil activity increases Hashem’s fierce wrath.

It is impossible to write down the tremendous grief I suffer when I see the breach that the people have perpetrated. Each person lets his tongue loose with words of jest, trivialities and worldly affairs. They converse deliberately, with a sense of casting off the yoke [of Heaven]. Will Hashem heed the words of the remainder [who do not talk during *davening*]?!

Please have pity on your souls ... I, however, have saved my soul, that the sin not be considered upon me.

We can't let our shuls turn into social clubs.

Don't be a silent accomplice.
Stand up and speak up for Hashem's honor.

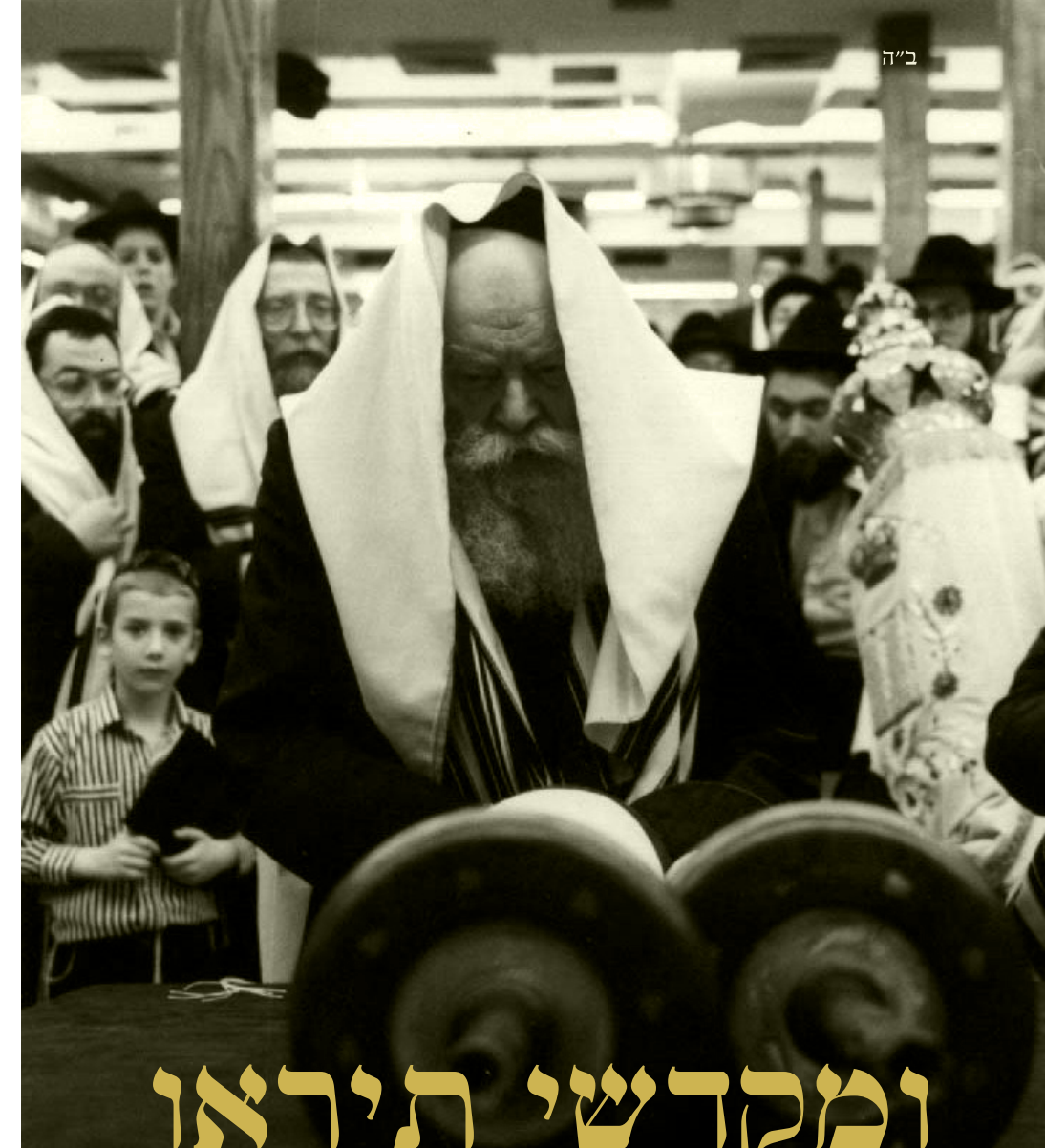
Together we will reinstate awe and dignity into our shuls.



SHUL RESPECT

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ומקדשי תיראו

“You Shall Revere My Sanctuary”

A GUIDE TO PROPER CONDUCT IN SHUL



In His Home

MINIATURE BEIS HAMIKDASH

Megillah, 29a

“Although I have removed them from their land, placing them far off among the nations, and although I have scattered them in the lands, I have become for them a minor sanctuary in the lands where they have come.” (Yechezkel 11:16)

Rabbi Yitzchok taught: This refer to the houses of prayer and houses of study in Bavel.

APT CONDUCT

Shulchan Aruch, O.C. 151:1

It is forbidden to conduct oneself in a frivolous manner while in *shul*. This includes joking and idle conversations.

Shulchan Aruch AR, O.C. 98:1

One should not kiss his young children in *shul*, in order to implant in his heart that there is no love comparable to the love of Hashem.



While Talking to Him

KADDISH

Shulchan Aruch AR, O.C. 56:4

The *mitzva* of *kaddish* is to hear the *chazan* recite “*Yisgadal...*” and to answer. One must listen to focus on the phrase to which he is responding. Therefore, those who converse while the *chazan* recites *kaddish* should be rebuked, even if there is a *minyán* of congregants besides him who are listening attentively.

CHAZORAS HASHATZ

Shulchan Aruch AR, O.C. 124:6

While the *chazan* repeats *Shemoneh Esrei*, all the congregants should remain silent, concentrate on the blessings that he is reciting, and respond “*Amen...*” Those who study or recite supplications while the *chazan* repeats *Shemoneh Esrei* should be rebuked.

Shulchan Aruch AR, O.C. 124:10

One should not engage in mundane conversation while the *chazan* repeats the *Shemoneh Esrei*. One who does so is a sinner, and his transgression is too great to bear... For whoever engages in idle conversation in *shul* while the congregation is involved in praising Hashem shows that he has no share in the G-d of Israel.

THE ENTIRE DAVENING

Tanya, Iggeres Hakodesh, ch. 24

No idle talk may be spoken from the moment the *chazan* begins until the end of the final *kaddish* – during *shacharis*, *mincha* and *maariv*.

CHILDREN IN SHUL

Shulchan Aruch AR, O.C. 124:10

Young children must be trained to stand with reverence and awe. Children who run about in *shul* should not be brought at all.



Classic Counsel

A SHARE IN THE G-D OF ISRAEL

Zohar Terumah, 131:B

Whoever speaks in *shul*, woe is to him, for he separates all worlds... he has no share in the G-d of Israel...

Although he claims to believe in Hashem, he doesn’t truly believe that Hashem is in *shul*, since he interrupts the praises of Hashem to carry on with his own conversations.

TAKE A LESSON FROM IDOL WORSHIPERS

Smak, Mitzvah 11

We must learn from the idolaters’ behavior in their places of worship, who stand in silence throughout their prayers. How much more must we stand in reverence, who stand in the presence of Hashem.

IF IT’S TOO DIFFICULT...

Kaf Hachayim, 151:8

It would be better for one who talks of mundane matters in *shul* not to come at all, for he is a sinner and makes others sin.



From Our Rebbeim

ALTER REBBE: STOP DELAYING THE REDEMPTION

Tanya, Iggeres Hakodesh, ch. 23

This conduct that takes place is evil in my eyes, especially when it occurs among my brethren and friends who become close to Hashem [in *davening*], that after *davening* or beforehand [the gathering] becomes a “company of scoffers,” *ch”v* ...

And if our Sages, of blessed memory, said of one who commits a transgression secretly that “he pushes away the feet of the *Shechinah*,” *ch”v*, then he who commits a transgression in public pushes away the Creator himself. As our Sages said, “It is impossible for Me and him [to live together in the world]” ...

“On account of three things the Jewish people are detained in exile: because they drive away the *Shechinah*, and because they shame the *Shechinah*, etc.,” as stated in the Zohar.

ALTER REBBE: AT LEAST APPEAR AS YOU WOULD BEFORE A KING

Tanya, Iggeres Hakodesh, ch. 24

Now, if someone would stand before a human king, not caring to see him, and would busy himself with his personal needs, how inferior, foolish and simple is