

בס"ד

# *Silence Gives Life!*

השתיקה מחייה

R. Aharon Tibi



Ohel Moshé Edition

Leiluy Nishmat Mazal Tov Ilana Bat Dina

ניתן להשיג בעברית  
Disponible en Français  
Disponible en Español

Anthology

# Silence gives life!

Essays, anecdotes, stories and sayings, about the severity of speaking in Synagogues and Battei Midrash, and in the middle of learning or prayer. Additional points about the problems of mobile phones in Shuls.

(Based on Seforim by Harav Meir David Shmueli, Shlita, and Harav Ben Tzion Mutzafi, Shlita)

**Rabbi Aharon Tibi**



**Machon Ohel Moshe**

לעילוי נשמת אילנה מזל טוב בת דינה ע"ה

# THE SANCTITY OF THE BET HAKNESSET AND THE BET MIDRASH

This booklet was produced in order to raise awareness and encourage connection to Hashem Yitbarach, through spreading knowledge about the sanctity of our Synagogues and study halls.

Please copy and distribute this booklet to whoever could gain from it!

To get free copies, and for more information, please contact:

**Rav Aharon Tibi**



+972 52-761-6969 (Israel)

Translation into English

+972 54 842 6246

ח' תמוז תשפ"א

This Anthology is L'Ilui Nishmat my dear Mother

Mazal Tov Ilana Bat Dina ז"ל

Who spared no effort for the Kedusha of The Beit Haknesset, and who was a wonderful example to me with regards to this Mitzvah.

My sensitivity for this I also learnt from Avi Mori, he should live and be well, who has been a tremendous example to me as regards silence during prayer. May Hashem bless him and the whole family with Ruchniut and Gashmiut, and Nachat from all his descendants until Mashiach comes!

Aharon Ben Harav Shimon Tibi



בס"ד, חודש שבט, תש"ס

שליט"א

לכבוד הרה"נ מנחה הרבנים ר'

מכתבו קבלתי בענין השימוש בטלפונים ובפלאפונים  
לפיניהם בתוך בתי כנסיות ובתי מדרשות, ובודאי הדבר  
חסור ביותר, והוא ולזול וקלות ראש נסורה בקדושת מקומות  
אלו, וגורם ביטול תורה סרובה, ה' ירחם, ומסיח הדעת  
מהלימוד, ובודאי שאין להשתמש בו בבתי כנסיות ובתי  
מדרשות שעי' הצלצול מבטל סמך תלמוד חורה דרבים, וכן  
בשעת התפילות גורם לבלבול והיסח הדעת למתפללים, וכל  
הנוכח לבתי כנסיות ובתי מדרשות חובה עליו לכבות  
מכשירים אלו ולא להשתמש בהם שם כלל. ואף בני תורה  
המדברים בו בראש חוצות אין כן דרכו של ת"ח לדבר בקול  
רם ובפרהסיא ברשות הרבים, וכמ"ס הרמב"ם בהלכות דעות כי  
החכם ניכר במעשיו ובדיבורו ובחילוכו בין הבריות, ובפרט  
מה שעורר על הפירצה החסורה שנושם חולכות ומדברות  
במכשירים אלו ברשות הרבים, והדבר פרוץ ביותר שמגביהות  
קולן כאילו נמצאות בביתן, ה' ירחם, והוא פריצות גדולה  
בעיני חניעות, ובודאי שכל מי שיש בידו להשפיע לבטל  
מנהגן יש לו לעשות כן, ועי' החזקת בענינים אלו נזכה  
כולנו לשפע ברכה וסייעתא דשמיא בכל הענינים.

המצפה לישועת ה' בקרוב

חיים פינחס שיינברג

Rabbi Chaim P. Scheinberg

Rosh Hayeshiva "Torah Ore"

And Morah Hora'ah of Kiryat Matersdorf

בס"ד חודש שבט תש"ס

For the attention of Harav Hagaon,

I received his honor's letter about the use of the various types of mobile phones in Synagogues and Battei Midrash. The matter is certainly very serious. It causes irreverence for holy places, and much bitul Torah. When these devices ring during davening, it can cause many people to lose their focus in prayer. Anyone who goes into these places has an obligation to turn their devices off, and not use them there at all. Bnei Torah speak loudly on these devices, but it is not the way of a Ben-Torah to make a big noise in the street or in public. The Rambam writes that the wisdom of a Talmid Chacham is evident by his actions, his speech and his ways. It is particularly unrefined for ladies to walk in the street talking on their telephones, especially as they raise their voices as if they are at home. May Hashem have Rachmonus on us, this is a big departure from the ways of modesty. Anyone who can exert influence to change this custom should definitely do so, and in the merit of their efforts in these areas may we all merit much brocha and heavenly assistance in all our endeavors.

Waiting for Hashem's salvation,

חיים פנחס שיינברג

Ohel Moché

Centre d'études talmudiques  
Bayit Vegan, Jérusalem  
Association 580668572



אוהל משה

מרכז בני תורה בית וגן ירושלים  
ע"ר 580668572

A Letter of Blessing

22nd Tamuz, 5781

I was overjoyed to see this wonderful anthology, "Silence gives life!" That **Harav Aharon Tibi** has collected. He is a true son to his father, **Harav Shimon Tibi**, Shlita, the President of the Ohel Moshe institutions. Rav Aharon has collected from many and various areas of Torah much material concerning the severity of speaking in the Synagogue, especially when prayers are taking place; these are the "words that are more important than anything in the world, yet people treat them cheaply."

To paraphrase the well-known words of the Kol Bo: Woe to those who speak in the Synagogue! Many Batei Knesset have been destroyed on their account! The Shulchan Aruch writes that one who speaks during the repetition is a sinner whose sin is too great to bear. The sepher "Vavei Ha'amudim" writes that it is fitting to appoint people who will severely punish the "chatterers". R' Eliezer Pappo writes that no one can rebuke, and no-one can accept rebuke nowadays. Bad habits become the new way of life, and no-one even regrets their behavior.

Therefore, the author has done a wonderful thing, to collect stories, medrashim and sayings of the great, to explain this matter well. Reading this sepher will help a person realise how worthwhile it is to be careful about this, both in this world and the next. Rav Chaim Palagi writes that Hashem will listen to his prayers, and he will live long and have righteous children. He will live in plenty and succeed in whatever he turns to.

May it be Hashem's will that R' Aharon will continue to help the Jewish people improve themselves, and indeed merit righteous children, in good health for many years,

With Torah blessings,

**Yaacov Suissa**

# Table des matières

Chapter 1.....	12
Someone who talks during davening - What's he like?.....	12
To embarrass someone in Public?.....	13
What kind of "Gadol" goes to Gehinnom?.....	14
Someone who talks in Shul- in Olam Haboh he will be coated in thorns.....	15
Stay at home on Yom Kippur!.....	15
Would you demolish a Synagogue?.....	16
A Drasha and a Dream!.....	16
What's the problem with this generation?.....	17
Chapter 2.....	18
The gains of silence.....	18
Who's in charge here?.....	19
Dont Answer!.....	19
Every word makes... ..	20
Davening together.....	20
Wait a couple of minutes... ..	21
The main cause of suffering.....	22
Closing one's mouth closes other mouths!.....	22
Guard your Synagogue!.....	22
How to behave!.....	23
Don't make clouds!.....	24
Chapter 3.....	25
Talking inhibits concentration.....	25
Harsh words!.....	26
How can we get our prayers accepted?.....	26
Special Guests!.....	27
Boundaries!.....	27
Do you have space for Hashem?.....	27
Maximise your chances for a calm davening!.....	28
The Jewel in the Crown.....	29
Silence saves from the enemy!.....	29
The Unforgettable Kiddush.....	30
R' Avraham Galanti זצוק"ל.....	31
The Kabbalists of Tsefat.....	31
R' Elimelech's Yirat Shamayim!.....	31
The problems of mobile phones.....	32

Chapter 4.....	34
Histories .....	34
Rav Sa'adia Gaon.....	34
Rabbeinu Bachya .....	37
The Baal Haturim .....	37
The Kav Hayashar .....	38
Rav Yonatan Eibeshitz .....	39
The Chida.....	40
The Power of Silence.....	42
Why were the Sefardim saved from the Holocaust? .....	44
Rabbi Ben-Zion Mutzafi.....	44
In Conclusion.....	45
מי שבירך למי ששותק בבית הכנסת .....	46







## Chapter 1

### Someone who talks during davening - What's he like?

**T**he Shulchan Aruch writes (באר"ח סימן קכ"ד סעיף ז', בשם רבינו יונה) "One shouldn't speak while the chazzan is repeating the Amidah. If he talks, it is a sin, and *the sin is too great to bear*. He should be rebuked!"

This phrase: "his sin is too great to bear" is not mentioned anywhere else, apart from in Parshas Bereshis, in connection with Cain, who murdered his brother. Cain turned to Hashem, and asked: "Is my sin *too great to bear*?"

It's incredible that someone who talks during the repetition has such a severe sin. He's like a murderer! How can we understand this?

One way to understand this is that someone who talks in Bet Haknesset is unlikely to do Teshuva. In this aspect, he's worse than a murderer- a murderer at least knows he's done something terrible! (This idea is built on the words of Rabbenu Yonah, who explains that the reason that someone who embarrasses his friend loses his portion in the world to come is because he doesn't realize the severity of his action). (כל זה מספר נוטרי אמן דף פ"ד)

Another explanation is brought by the Sepher "Shai Lemoreh" (ד' י"ט בשם) (הרה"צ רבי מרדכי צבי סאסנע שליט"א). We have learnt that the world stands on 3 pillars: Torah, Avoda and Kindness. The second pillar, Avoda, refers to prayer. Someone who talks in the Beit Haknesset is talking to someone else – thus, not only is he sinning, but he is causing others to sin also. Through his actions he is destroying one of the pillars of the world! This may have wide ranging effects, indeed *placing the whole world in danger!* This is very similar to Cain, whose murder of Hevel was a destruction of half the world. How careful we must be not to talk during prayer!

In Masechet Megilla, the Gemara discusses a Synagogue where people make calculations (instead of davening and treating the Synagogue with respect). In the end, the Gemara says that chas veshalom, people in that town will die, and there will be no-one to bury them. The Eliah Rabbah adds that speaking in Batei Knessiot and Battei Medrashot causes them to be destroyed.

It's clear from all this that talking in Synagogue shows lack of respect and can chas veshalom place the community in jeopardy.

The Arizal writes<sup>1</sup> that when people speak in Shul, destructive angels are created who can actually kill people at a time of sickness.

All these ideas can help to explain why if one talks in Shul, his sin is too great to bear.



## To embarrass someone in Public?

As we have seen, the Shulchan Aruch writes that someone who talks in Shul should be rebuked. The sepher "Shai Lemoreh" (p. 17) writes that he should be rebuked privately. However, Poskim (אלי' רבה בשם ווי העמודים) write that it is correct for each community to appoint people who will make sure that

---

<sup>1</sup> מובא שם בשם ספר דרך משה.

there is no talking. If people do speak, they should punish them and embarrass them *in public*, and everyone will see, and this behavior will stop.

This is very surprising! We have learnt that one shouldn't embarrass someone when giving rebuke, and the Gemara teaches that it is better to throw oneself into a fiery furnace, than embarrass someone. Why is this prohibition suspended in this case?

The answer is that since the speaker is endangering the whole congregation, embarrassing him is permitted in order to save the public. Additionally, his actions constitute a Chillul Hashem, since non-Jews don't speak in their places of worship. Therefore, for his own good, to help atone for his sin, a decree was made to embarrass him. We see how serious this issue is- so much so that there are those who say that he should be embarrassed in public!



## What kind of "Gadol" goes to Gehinnom?

One of the students of the Imrei Aish zt"l spoke during the Chazzan's repetition. The rest of that day, The Rav called him "Gadol"- "great one"! the talmidim asked, " Why is he called Gadol?" The Rav answered: " The Shulchan Aruch writes about him that his sin is too "great" to bear. That's why I called him "Gadol". Obviously, no-one wants to be a Gadol like that! (שומר אמונים)



## **Someone who talks in Shul- in Olam Haboh he will be coated in thorns.**

The Ba'al Haturim (דברים כ"ו י"ט) writes that when Chazal said that Hashem will be a crown on the head of each and every Tsaddik, this refers to the prayers of the righteous, that form a crown for Hashem. In the future, Hashem will return the crown to each tsaddik; however, someone who spoke in Shul will his whole body coated with thorns. Let's think for a moment- if a person underwent such an embarrassment in this world- to be stripped and coated with thorns- even if they didn't pierce his flesh- but he was on show for all, he would almost die of shame! If he was actually bleeding from the thorns, it would be even worse! We see how a person will feel if he talks in the Synagogue: he will receive punishment before the heavenly host, family and friends who have already passed on. What pain and shame he will suffer! He can save himself all this suffering if he just manages to keep silent in shul, and especially during davening!



## **Stay at home on Yom Kippur!**

The Kaf Hachaim (סי' קנ"א אות ח') writes that if someone talks during prayers, it's better for him not to come to the Beit Hakneset, because he sins and causes others to sin. The Satan says about him: "He doesn't have time to chat until he comes to Shul!"

I once saw a notice from the Klausenberger Rebbe, zt"l, where he went to great lengths to explain the severity of this issue. He wrote that someone who

generally talks in shul, and he knows that if he comes to Synagogue on Yom Kippur he will end up talking- it's better for him to stay home and daven by himself! Anything he would gain on this most holy day would not be worth the loss!



## **Would you demolish a Synagogue?**

Would you demolish your shul? Surely not! What if you were offered a nice wage for doing it? Or if goyim were forcing you to do it? No one would dare do such a thing- Chas Veshalom! This is Beist Hashem- A Mikdash Me'at. Just as we wouldn't destroy a mortal King's palace, we would surely never destroy the House of Hashem. The Eliah Rabba writes (סי' קכ"ד ס"ק י"ב) that talking in Shuls causes their destruction. Awareness of this can help us to steer clear of this sin.



## **A Drasha and a Dream!**

The "Melitsei Aish" was the Rov in Niehiezal. In one of his sermons, he was speaking about the severity of talking in Shul. He explained that the word "שיבה" (old age) is an abbreviation for "שתיקה יפה בשעת התפילה" - "Silence is beautiful at the time of prayer." So silence during prayer brings one to longevity.

The next day, the whole town was in uproar. One of the congregants reported dreaming that he was about to die, and he was brought before the heavenly court. He saw that they were close to deciding that his time was up, and he begged for his life. They answered him: "You heard the Rav's drasha! Why didn't you take his words to heart? You carry on talking in Shul, and you know that someone who is silent in shul merits old age! He fell on his face, and promised he would change his ways, and would stop talking during davening. Indeed, he was careful from then onwards not to converse in Batei Medrash and Batei Knesses. (מובא בספר שי למורה)



## What's the problem with this generation?

Once, two great Tsadikim, R' Pinchas Koritzer זצ"ל and R' Yaakov Yosef of Ostra זצ"ל were discussing which sin was the major problem of the generation. R' Pinchas Koritzer maintained that the main problem was the prohibition of "Yichud", whereas R' Yaakov's view was that people don't respect shuls enough. They decided to open a chumash, and the first verse that they would see would indicate who was correct. The verse they found was "Shall they behave to our sister with disrespect!?". This seemed to indicate that R' Pinchas Koritzer was correct. However, R' Yaakov immediately pointed to the Targum, which had a double meaning: the words "לא יאה למהוי מתאמר בכנישתהון דישראל וכו'" could also be understood to mean- "it is not fitting to speak in Synagogues." Thus, R' Yaakov's view was also vindicated.



## Chapter 2

### The gains of silence

**T**he Chatam Sofer teaches (בדרשות, דרשה ד') that Hashem in his great kindness left us with a “mini sanctuary”- the Synagogues and batei Medrash. If we are careful to treat them with respect, in the future they will be moved to Eretz Yisrael, and *even now the tefillot go straight up to Shamayim because the Shul is considered to have the Kedusha of Eretz Yisrael!* However, if Chas Veshalom we behave disrespectfully, and speak carelessly, the air of the trivial words causes the words of prayer to fall under the power of the “Chutz La’aretz angel”, who takes the prayers and moves them over to the “other side”. Thus, someone who prays in such a Synagogue is similar to idol worship. Being careful about mobile phones in Shul has therefore great dividends!





## Who's in charge here?

A sage once went to a Synagogue and was shocked by how many of the mitpallelim were talking during davening. The sage approached the local Rabbi and asked: "Who is in charge over here?" The Rav replied that he himself was in charge of the Shul.

The sage said: "Please forgive me, but it seems to me that someone else is in charge!" He showed the Rav a notice that had been stuck on the wall: "Both the Shelah Hakadosh and the Chatam Sofer ז"ע write that a Synagogue where people speak during davening- the Satan himself becomes the one in charge!"

The Rav was shocked, and accepted on himself from then on to ensure proper decorum in shul. He did so, and succeeded!



## Dont Answer!

The Pele Yo'etz writes (ערך ביהכ"ן) that there are people who are careful not to speak in Shul, but if someone comes over to speak to them, they are too embarrassed not to answer. By answering, they get into bad habits, until they become one of the shul's shmoozers! What a pity!

He compares this to a person who is attacked by robbers, and he has the ability to stop them. Will he sit by idly and allow them to take his possessions? He will certainly fight with all his might to prevent them taking anything!

Silence gives life!

This is how we act in respect to our belongings in this temporary world – surely we can't let embarrassment stand in the way of protecting ourselves spiritually! If one is spoken too, one may motion to him or hint that he will be available later.



## **Every word makes...**

The “Derech Moshe” writes: every word that is spoken in the Shul from “Baruch She’amar” until after the Amidah creates a destructive angel that grabs the prayer.

Instead of creating destroyers, we can create angels of mercy! May Hashem indeed help us to do positive things with our words!



## **Davening together**

The Sepher “Mikdash Me’at” has a recommendation worth considering: the leaders of a Shul can make a rule that the only people who are permitted to pray here are people who can manage to get through davening without speaking. Many people would appreciate such a rule.



## **Wait a couple of minutes...**

The Shulchan Aruch prohibits talking when the congregation says “Veyechulu” and when the chazzan says “Magen Avos”. The Kaf Hachaim writes that the source for this law is a story quoted in the Tur: A pious man once dreamt about a Chassid who had already passed on. He saw that his face was green. When he asked him the reason, he was told: “This is because I used to speak during Veyechulu, Magen Avos and Kaddish. The “Kolbo” says about this: “If this is the punishment for speaking during “Magen Avos”, how much more careful we have to be during the fixed Tefillos! This was the punishment for a pious person, who no doubt suffered greatly from his green face. It’s so worthwhile to learn the trait of silence- it saves so much suffering later!

The Reishit Chochma (שער האהבה פרק שישי) writes: R’ Lapidot testified that he saw R’ Yehuda bar Sasson, ע”ה, after his petira. He saw that his face shone like the sun, and each hair of his beard radiated like a flaming torch. When he asked how he merited this, he was told that this was due to the silence that he had acquired. Through silence, not only is one saved from having a green face, but one’s face shines and glows. He will feel tremendous spiritual delight, beyond the ability of mortal man to even imagine! Maybe this is the reward to which the Vilna Gaon referred to when he said that for every moment that a man keeps his mouth closed in this world he will merit light that even angels can’t perceive. May Hashem help us to reach it!



## **The main cause of suffering**

The sepher “Mikdash Me’at” tells that R’ Yabee ל”ז would Darshen, beg plead and scream to his listeners that talking in Shul is the main cause of exile! This also caused the Chmelnieki massacres!



## **Closing one’s mouth closes other mouths!**

Someone who is careful not to engage in forbidden speech, gets a huge reward. For one thing, this is a meit mitzva, and causes the exile, as we have learnt. Additionally, his closing his mouth closes the mouths of the accusers.



## **Guard your Synagogue!**

The Sepher “Mikdash Me’at” (דף כ) quotes the Rambam (הלכות תפילה ובית הכנסת) “One who needs to go in to a Synagogue to call his friend or a child, should go in, read a little, or say some Torah, and after that, call whoever he came for. Thus he won’t come in solely for his own needs. If he doesn’t know how to read or learn, he should ask a child what he is learning, or even just sit for a moment in the shul, since even sitting there is a mitzva, as the verse says: "Happy are those who sit in your house." It seems clear that someone who sits in the house of Hashem and talks of trivialities has extinguished his mitzvah with an aveira.

We can see therefore, that anyone who sits in a Synagogue, *even if it is not time for prayer* should be careful not to speak about mundane things.

Unfortunately, this problem is very widespread, and it is increasingly hard to make any protest! This kind of behavior prevents prayers from being accepted, and we turn our defenders into prosecutors!

It would be very worthwhile for every Shul to appoint people who will be empowered to warn and shame people who speak in Shul, and through this they will defend Hashem's honor in the world, and help people to silence themselves while in the Beit Haknesset, and not to indulge in worthless or frivolous words. (ד"ז ע"וי העמודים דף י).

Rabbenu Yonah writes in the “Iggeret Hateshuvah”: One should be careful not to talk business or trivialities in the Synagogue, because this sin is too great to bear. When the Chazzan is praying, we have to be even more careful! Every member of the congregation has an obligation to rebuke such a person, and prevent him from sinning, because the whole reason for the creation of each and every creature is for the honor of Hashem. If someone turns his heart away when Hashem's praises are being sung- he shows no respect and no fear!



## How to behave!

The Rokeach writes: “And I will be a small sanctuary” -this refers to Synagogues, where one should not behave frivolously, as we learn in Gemara Meggilla- Hashem stands in the congregation... Someone who talks acts like he is turning his back on Hashem. Hashem says: “why did I come- no-one is

here! I stretch out my hand and no-one pays attention.” Why should you put yourself in a position where Hashem will be angry at your behavior? Hashem will say:” Who asked you to trample my courtyards!”

Instead, bow to Him, sit in awe, with a bent head, in humility. Then Hashem will be close and available for you. (מקדש מעט דף נט אות ז).



## **Don't make clouds!**

R' Yonatan Eibeshitz writes (יערות דבש חלק א דף ד) We need to tremble when we pray, because this is all we have left in our exile. We must behave with extra humility, and speak with respect and connection. If a person can move himself to tears when he prays, that is a great gift. Hashem won't turn away a broken heart. What can we rely on in our exile? What will protect us? Only prayer and beseeching from the depths of our hearts. But the verse says that there is a cloud between us that prevents the prayers from rising. What makes this cloud? The vapor and the hot air from speech that has sin in it. Especially idle speech in Synagogues, all the more so if it is during davening. All this rises and makes a thick cloud and prevents the prayers from rising. (מקדש מעט דף י נט אות י).



## Chapter 3

### Talking inhibits concentration

**T**he Orchot Tzadikim (שער השתיקה) writes: A person should get used to being silent in Shul. Every word we say, even Divrei Torah, takes our mind off our prayers. Silence helps us to have a clear head for davening.

Take great care to keep your mouth closed! Guard your words as you would guard gold, silver and jewels- in a safe, inside a room, with security measures. That's the way to act with regards to your mouth! This is a great way to promote concentration during davening. Most times we lose concentration in davening because of negative thoughts that are fixed in our hearts.

Silence is also a great help in attaining *Yirat Shamayim*, because fear of Heaven can't exist in a heart full of unnecessary thoughts.





## Harsh words!

The Tikkunei Zohar writes: Wicked people get pushed out of the King's palace, and their requests are not granted. Hashem says: "Who asked you to come and trample my courtyards!" These are people who insult the King with their prayers, because they stop in the middle of praying to chat.

In the Sepher "Vechai Bahem", (p. 149) he writes: See how much a person loses when he talks in Shul. He's called "wicked", he insults Hashem, *chas veshalom*, and will suffer great punishments for this. Additionally, Hashem doesn't accept his prayers. If someone would insult him and call him "Rasha!" he would be very upset and argue with all his strength that he is not wicked. But here, his very own actions cause him to be called a Rasha! If he was talking to someone important, he for sure wouldn't break off in the middle to talk about trivialities with someone else! This person is unfortunately unaware of Hashem's Presence!

His actions also remove fear of heaven from those around him, and he is acting without love of Hashem and fear of Hashem! We all need to be very careful about this.



## How can we get our prayers accepted?

Even talking in a place where the talking isn't a "hefsek", it's still an aveira, and it prevents his prayers from being accepted. However, someone who focuses correctly during davening, and is careful not to talk, his Tefilla will not be sent back empty.



## **Special Guests!**

The story is told of the Arizal, that one Shabbat he told his talmidim: “If everyone commits to no talking until, they leave Synagogue, then I will be your Chazan, and I will call the seven shepherds to the Torah!” The talmidim eagerly complied, and indeed merited to have the seven shepherds visit them.



## **Boundaries!**

The Sepher Charedim (Ch. 4) writes that speaking during prayer is similar to the prohibition of encroaching on someone else's property. Someone who builds illegally on his neighbor's land is not respecting the boundary between them. Woe to someone who shows disrespect to the boundaries set by the King of Kings, and speaks about his own business in the house of G-d!



## **Do you have space for Hashem?**

The “*Avodat Yisroel*” (Avos 5:5) writes that every Shul and Beit Midrash on earth has a Shul and Beit Midrash matching it in Shamayim. Anything we say down here gets echoed up there, so someone who talks during davening is effectively turning his face from Hashem and saying: “Your Majesty, I can’t

talk to you right now, I have to chat about something.” He is showing that he doesn’t have time or space for Hashem in his life.



## **Maximise your chances for a calm davening!**

When the Sfas Emmes was the Rebbe in Gur, there were many visitors to his court. During *Aseret Yemei Teshuva*, it was necessary to make many extra minyanim for Shacharit. Many people davened and studied in the local Shul (not in the Rebbe's *Beit Midrash*), and the Rebbe heard that there were many minyanim davening immediately one after the other, and there was talking during davening. The Rebbe called a meeting with the local Rav, and they made a plan to boost decorum and respect: They decreed that there must be a short gap between the end of one minyan and the beginning of the next. Thus, no mitpallelim from the previous minyan would remain when the new minyan starts. This indeed reduced the talking in Shul.

(Sepher Halichot Tefilla, p. 37)



## The Jewel in the Crown.

In the Gerrer *Beit Midrash* in Poland, a little four-year-old boy stood intently davening Mussaf. His name was Pinchas Menachem Alter, and he would later become the Pnei Menachem, נ"י the Rebbe of Gur. In the middle of Kedushat Keter, the boy saw two children arguing. He lifted his eyes from the siddur and watched what was happening. In the meantime, the boy didn't notice that the Chazzan continued the davening. After davening, the Rebbe, the Imrei Emes called his youngest child and told him: "The crown in Shamayim is missing one gem!" "Why?" asked the boy. His father explained, "Since when they said "Keter" today, Pinchas Menachem was thinking about something else!" These words entered the boy's heart, and from then onwards, he guarded the jewels in the crown with great care.

[Someone who talks during davening actually damages the crown jewels!  
May Hashem help us to complete his crown always!] (Sepher Halichot  
Tefilla, p. 38)



## Silence saves from the enemy!

The chassidim still remember, the very difficult period before the six-day war. Everyone's hearts were filled with fear, anticipating what was going to be. The Beis Yisroel נ"י called R' Yosef Kunsess z"l, one of the elders of the Chassidim, and told him: "When the Egyptians were chasing the Children of Israel, Moshe Rabbenu told them," Hashem will fight for you, and you can be silent." If we are silent during davening, Hashem will do battle for us. We all want to stay calm and trust that Hashem will fight for us. So, we have to do our bit, and be careful not to talk during davening. (Sepher Halichot Tefilla, p. 39)



## The Unforgettable Kiddush

Many Chassidim came to Jerusalem one Shabbat, to bask in the radiance of the Rebbe, the Beis Yisrael, ז"ל. They knew that only a few of them would receive a personal invitation from the Rebbe to enter the Holy of Holies, for Kiddush after prayer. One of the grandchildren of the Imrei Emes, ז"ל, who came to the Rebbe that Shabbat, seemed especially happy.

The Rebbe had invited him to Kiddush and also instructed him to inform his good friend that he would also join the Rebbe for Kiddush. During the break he searched for his friend and did not find him. Later, between the Aliyot, when the Gabai was saying the "Mi Sheberach", the grandson noticed his friend. He looked at his friend and whispered to him that he should come for Kiddush with the Rebbe. As providence would have it, at that moment the Rebbe was called up for *Shishi*, and out of the corner of his eye he noticed his grandson whispering! From a distance the Rebbe expressed his astonishment. After davening, the grandson expressed remorse to his friend for talking between the aliyot. At the end of the prayer, the Rebbe called his grandson and told him, "People who speak in the middle of Kriat ha'Torah have no place in my house!" The grandson told the Rebbe that they had taken it upon themselves not to speak between Aliyot, nor in the middle of the prayer. On hearing this, the Rebbe said, "If so, you are both welcome!"

And when the Rebbe distributed "Shiraim", he sent to them saying: "This is for the Ba'alei Teshuvah."

Both men testified that this Kiddush will never be forgotten for the rest of their lives. Since then about thirty years have passed and they are still very careful about it (Sepher Halichot Tefilah)



## **ר' Avraham Galanti זצוק"ל**

R' Avraham Galanti זצוק"ל wrote: One should not speak at all during davening, and when the Sepher Torah is open, not even in Divrei Torah.



## **The Kabbalists of Tsefat**

The Kabbalists of Tsefat are quoted as saying: One should not speak in the Synagogue from the beginning of prayers until the last Kaddish *Titkabel*. When the Torah is read each word should be read clearly, with fear and awe, as if it were now being received from Har Sinai.



## **R' Elimelech's Yirat Shamayim!**

The holy Rabbi of Lublin once recounted the magnitude of the fear of sin that Rabbi Elimelech of Lizensk z"l had. Here is what happened: Once the Rabbi of Lublin came to his Rebbe, R' Elimelech, and saw him crying and wailing, in terrible distress. The talmid asked his Rabbi to explain the reason for his distress. Rabbi Elimelech answered, "I am crying because I have sinned, and I must repent." Trembling, the Chozeh asked his Rebbe what sin

it was that caused the Rebbe such pain. R'Elimelch explained: "I talked in the middle of davening!" The Chozeh inquired more about the specific circumstances. His Rabbi explained that a woman had come in and told him about someone who was having difficulty giving birth, and he had had to ask her what the woman's name was in order to bless her. This had happened when he was in the middle of "Hodou", before saying "Baruch She'amar". Countered the talmid: "But it was a matter of life and death!" The Rabbi told him, "True, but I could have hinted and not spoken!" The Chozeh continued to defend the actions of R' Elimelch: "Since this was before "Baruch She'amar", it was not considered an interruption!" His Rabbi replied to him: "But there are people who say Baruch She'amar before Hodu, and according to them it is considered an interruption!" This was the cause of the terrible sorrow of R' Elimelech; all this was told by the Chozeh of Lublin, to teach us the fear of sin which his Rabbi had. [And from this we will learn how to be careful not to speak of things that are forbidden to be spoken in the Beit Hamidrash or where it is forbidden to stop in the middle of prayer, this is not piety, but basic Halacha.] (Sepher Halichot Tefilla p. 40)



## **The problems of mobile phones.**

Rabbi Meir David Shmueli wrote: "Unfortunately, I became aware more than once, that people make personal arrangements on the cell phone in the Synagogue and the *Beit Midrash*, and in the middle of learning. Sometimes people talk for *half an hour at a time!* And there are some people who I saw with my own eyes, who were listening to the news through headphones inside the *Beit Midrash*. Others look at the cell phone screen for the headlines of the news that are sent from time to time.

Unfortunately, there are people who even plan their renovations, and report what they bought and what they did, all inside the *Beit Midrash!* They even plan

what they will do on vacation, and which guest house they will go to and how many days they will rent a car, and so on! The list goes on and on!

And these are good people! How can one see such things happening and be silent? These are not innocent words! They cause a lot of damage to the Jewish people!

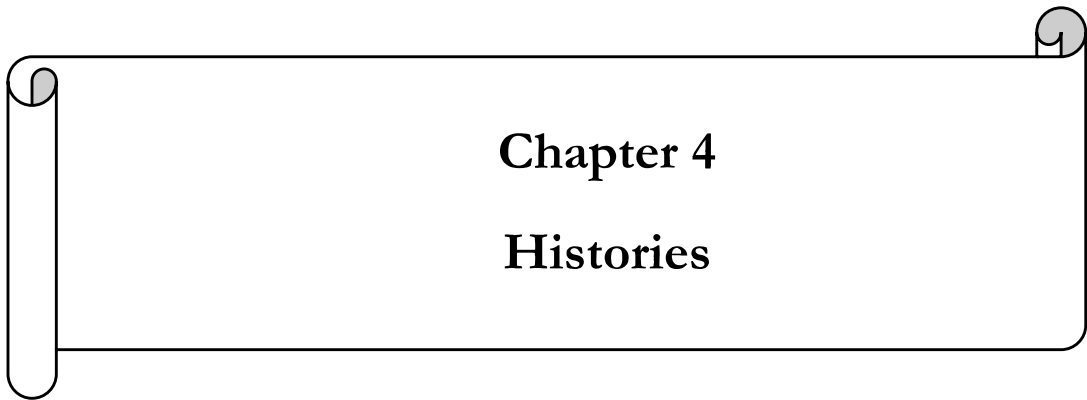
I was once at a *Levaya* of a righteous person. In the middle of the eulogies, while his widow and children were crying, people were receiving calls. Each phone had its own ring, and the tunes all joined together in a macabre little song. It was very inappropriate and upsetting.

This whole subject is very upsetting. It's clear to me that there are people who are careful, and they don't take calls inside the Beit Midrash, or there are extenuating circumstances. I assume that people who do make disturbances in Shuls and Batei Midrashot do so because they are simply unaware of what they are doing. They presumably have not seen what Chazal say about stopping in the middle of learning, and how terrible it is to speak in Shul.

If for some reason, a person really needs to have such a device on inside the House of Hashem, he should set it to vibrate, or to have a very gentle ring that won't disturb those around him.







## Chapter 4

### Histories

#### Rav Sa'adia Gaon

**R**av Sa'adia Gaon lists seven instances when a person should be careful not to speak. Before we enumerate them, an important clarification needs to be made:

It is forbidden to speak in Shul, even if prayers are not taking place at that time. Also, it is forbidden to speak when prayers are going on, even if one is not present in the Synagogue. To clarify the first situation: "It is forbidden to speak in Shul, even if prayers are not taking place at that time." This means that any time during the day when a person is in the *Beit HaKnesset*, it is forbidden to speak, even if there is no prayer service at that time. The second situation: "It is forbidden to speak when prayers are going on, even if one is not present in the Synagogue" This is referring to a time when a person is praying in the Shul courtyard, or in his house, and at the same time there are services being held in Synagogues in the town.

Rav Sa'adia Gaon brings an acrostic from the Verse "Be quiet and listen" – "הַסִּכֵּת וּשְׁמַע". (Devarim ch.27 v.9)

Each letter denotes a time when we should be quiet.

### **“ה” is for Hallel**

When we are saying Hallel, it is forbidden to speak, even in words of Torah, until Hallel is finished.

### **“ט” is for Sepher Torah**

During the reading of the Torah portion, it is forbidden to speak! The Zohar Hakadosh writes that as soon as the ark is opened to take out the Torah scroll, the whole congregation must stand in complete silence! Woe to one who speaks at that time and even one word! It can also be inferred from the Zohar there that even between the Aliyot it is forbidden to speak. However, if it is necessary to make a *Mi Sheberach* or some other interruption, it should be done as briefly as possible. In fact, the Poskim say that it is not right to do a *Mi Sheberach* between the aliyot, but since the custom has become widespread, it should be shortened as much as possible. It is better to do all the Aliyot at once, and give the *Mi Sheberach* afterwards, to reduce the interruption as much as possible.

### **“כ” is for “Kohanim”**

Even if you have already davened, and you find yourself in a Synagogue where *Bircat Kohanim* is taking place, it is not permitted to speak. The verse says “I will bless them,” meaning that Hashem Himself comes to bless the Kohanim and the Jewish people. How can a person talk when Hashem is blessing him and his people?!

### **“ת” is for Tefillin**

When one is wearing Tefillin, he may not speak until he removes them.

### **“ש” is for *Tefillat Shmona Esrei***

From the beginning of the Amida until the end, it is forbidden to speak. The main difficulty is refraining from conversation during the Chazzan's repetition. The Shulchan Aruch writes that a person who converses has “a sin that is too great to bear, and should be rebuked!” It is noteworthy that this harshness of speech is very out of character for the Shulchan Aruch. Usually he writes in a gentle, calm, measured way. This particular Aveira “merited” special attention, and a change of style.

The Mishna Berura writes in the name of the Shlah: “I have seen pious people who hold their Siddur during the repetition, and they keep their eyes inside the Siddur, and thus they guard “their minds and hearts from wandering, and they pay attention to every word. He continues in the next paragraph to write in the name of the Kolbo: “Woe to those who talk during the repetition! Several Synagogues were destroyed because of this sin.”

### **“מ” is for Megillah**

When reading the Megillah, it is prohibited to speak from the beginning until the end!



## Rabbeinu Bachya

Rabbeinu Bachya says: “You should be aware that for someone to build a Synagogue- *or even one wall of a Synagogue* this is a great merit, and in the past, such a great Mitzvah would be sold to the highest bidder! They would sell the rights to repainting the shul, and for providing chairs, and providing lamps and lighting. It is known that doing something for the improvement or maintenance of the Synagogue is a great merit; many people wanted to have a share, and so the Mitzvot were auctioned, which showed great respect to the Shul.



## The Baal Haturim

The Baal Haturim writes, “if you want Hashem to accept your prayers, keep quiet! Where do we see this? It says in Tehillim: “Listen to my prayer, without deceitful lips”. (17,1) The verse means to say: If you want Hashem to listen to your prayers, guard your lips from deceit. This implies, talking in Shul. This is deceitful because you claim to be standing in the house of G-d, but your speech demonstrates the opposite!

The "Melitsei Aish" explained that the word "שיבה" (old age) is an abbreviation for "שתיקה יפה בשעת התפילה"- "Silence is beautiful at the time of prayer." So, silence in prayer brings one to longevity.

The Zohar Hakadosh has an awe-inspiring question: “Why are the Jewish people still in exile? The Zohar answers that there are 3 reasons:

1. They make a mockery of the Shechina; that they come to Shul and talk about mundane matters.
2. When the Torah portion is being read, some people don't pay attention; they get involved in other things. (For example, reading Parsha sheets! Unfortunately, there are some Parsha sheets that contain advertisements. Reading these ads on Shabbat is a serious halachic issue.)
3. They contaminate themselves with all sorts of transgressions.

The final redemption is being delayed for these three reasons, and the main delay is the first reason- mundane words spoken in Synagogues!

We can see from here that someone who refrains from speaking mundane matters in Shul is bringing the Mashiach! Happy is he, and deserving of praise!



## **The Kav Hayashar**

The Kav Hayashar, (written by one of the martyrs of Poland) writes that if our eyes could see, we would see how the Shechina is resting on the walls of the Shuls, inside and out. It is fitting to kiss the very walls of the Synagogues! He also writes that if people are not careful in shul and spoke Lashon Hara and derogatory remarks, this causes the divine presence to leave the Jewish people! The verse says: “the dove did not find anywhere to rest.” (The dove refers to the Shechina.) The sepher “Me’orei Aish” writes that the Shechina cries and complains about such a person, who exiled her from her house with his careless words!

He also writes: This transgression has caused the destruction of many Synagogues, because people bring impure forces into the *Beit Haknesset* and mix them in with the forces of holiness. This is very damaging, and we should all be careful not to bring impurity into pure places.



## **Rav Yonatan Eibeshitz**

Rabbeinu Yonatan Eibeshitz writes that the holiness of the Shul is comparable to the holiness of the Inner Sanctum of the Holy Temple. How so? It is clear that Shlomo Hamelech built the Temple for people to pray there. So where then did they pray? In the courtyard! Therefore, the prayers there gave that place special holiness. So too, the prayers in our Synagogues give them special holiness!

It's a great Mitzvah to adorn the Synagogue and make it beautiful. Really, your Shul should be more beautiful than your house. If you have a fancy chair in your house, in your Shul you should have a nicer one! If you have a luxurious rug in your house, your Synagogue should have an even better one! Our aim should be that the Shul is the most magnificent place!

Rav Yonatan Eibeshitz writes that the Synagogue is the corridor to heaven. This means that the way to merit Gan Eden is through the Synagogue. How so? Through treating the Shul with tremendous respect! But if, Heaven forbid, we don't beautify the Beit Haknesset, this is treating the honor of Hashem lightly. This causes disgrace to Gan Eden and the world to come! Therefore, we need to make sure that the Shul is the most beautiful of all houses.

Apart from the external beauty, we have to behave respectfully! The Rambam writes that one may not shout in a Beit Haknesset, meaning that if you have to call your friend, you can't call out to him across the shul. You must hint to him to come out. This is how one behaves in front of royalty! Someone who acts against the King's will in the Kings house will receive a more severe

punishment than if he would have done this elsewhere! We must become more aware that going into a Synagogue is like going into Hashem's Palace! The Arizal says that *every* time a person goes into a Beit Knesset he should pause at the entrance, put his hand on the mezuzah, and say with fear and trembling: "וְאֵנִי בְּרֹב חֶסֶד אָבוֹא בֵּיתָךְ אֲשֶׁתְּחֹה אֶל הִכָּל קֹדֶשׁ בִּירְאָתְךָ" (תהילים ה, ח)

We see that the main emphasis has to be that when we go into a Shul, we have fear of Heaven.

We also see that the Rambam in Sepher Hamitzvot points out that “Morah Mikdash”- treating the Temple with respect- is mentioned twice in the Torah. The Rambam writes that this is to teach us that respect for the Sanctuary is not limited to when the holy Temple is standing; it also applies to our Synagogues and study halls. Since these are places that are dedicated to Torah and Tefilla, we need to be careful to treat them with the appropriate respect. The Rambam continues: “We must bear in mind fear and awe, not of the Synagogue but of He whose name dwells in this house.



## The Chida

The Gaon, the Chida writes: from here righteous women and simple people have become accustomed that when they pass a Synagogue in the street, they stretch their hands out of the carriage and kiss. This is a beautiful and correct thing to do.

We learn from here that when the Sepher Torah is brought out of the Aron Hakodesh, the best thing to do is to go to the Sepher and kiss it. It is a Mitzvah for fathers to bring their children to the Shul and teach them to do this. This is a great *Segula* for *Yirat Shamayim*. However, if the children disturb- either their father or other mitpallelim- they should not be brought to the

Synagogue. The “Kaf Hachaim” writes that one should train his children to stand with fear and awe in a Synagogue. Those children who run around in shul- it would have been better not to have brought them. The Shlah writes that children’s talking in the Synagogue is a big transgression.

The Chida writes (In the Sepher “Birkei Yosef”) A person who knows that when he comes to Shul to pray, people will speak mundane matters with him, it is better for him to pray at home *his whole life!!* It’s better to stay at home than to chat in Shul. He explicitly adds that this applies even on Rosh Hashanah, Yom Kippur, Sukkot and Simchat Torah!

If someone would ask: “Is it really that bad?” The answer is unequivocally YES!! The unfortunate lack of awareness of the severity of this sin causes distress to the Shechina, and Hashem himself says: “Who asked you to trample My courtyards?”

The Sepher “Hakaneh” asks: “What should one do when he sees that people want to talk with him in the Shul? How can he save himself?” He answers that he should pretend he’s praying *even if he is not*. This type of “dishonesty” is preferable to speaking in Shul.

R’ Chaim Palagi, who was one of the leaders of Jewry in Turkey, writes that the Gabbaim of the Beit Haknesset should appoint a respected elder of the community, who will have responsibility to make the rounds of the Shul, to gently and respectfully hint to the congregants not to talk.





## The Power of Silence

Rabbi Avraham Raful z"l told over a story related to this: At the time of Rabbi Shlomo Laniado z"l (The Rav in Aram Tsova, Syria) there was a plague in the city, that claimed daily many deaths.

Now, the Rabbi's Shamash was known to be righteous, honest, humble, and acted simply for the sake of Heaven. He did not speak even a word of mundane speech in the Synagogue, and he would also make sure that others would not speak. His custom was that anyone who would come to pray or study, as he was entering, he would say to him: "Sit down and learn or pray, and do not speak even one word of mundane matters. If you need anything, give me a hint and I will bring it to you.

One day, the Rabbi turned to this righteous Shamash, and said to him, "I command you to stay overnight in the Synagogue, and hide in the cupboard under the Holy Ark. I will give you a letter from the Beit Din. In the middle of the night you will see that all kinds of demons and evil spirits come to the Synagogue, and at their head will be the great and terrible Samech-Mem. Then, as they stand by the ark, you will come out and tell them that you are my messenger, and that they must leave the city immediately!

When the Shamash heard his Rabbi's request, he was terrified! He begged and pleaded that the Rabbi send someone else. However, the Rabbi said to him: "I command you, and do not be afraid. No harm will come to you." [it seems clear that his vigilance not to speak in Shul is what gave him this protection.] Then the Rabbi sat down and wrote the letter, this is what he wrote: We the Bet Din here in Aram-Tzova decree that the Satan and all his entourage, must all leave, and go to all the cities whose inhabitants hate Jews, and leave us for a life of peace and happiness! After this, the Rabbi wrote several verses and Kabbalistic formulas. Then, he signed his name and the names of the Dayanim on the Bet Din, folded and the letter and gave it to the Shamash.

And the Shamash took it with great apprehension to deliver it to the Samech Mem.

That evening after Maariv, after the congregation had left the Synagogue, the Shamash closed the doors of the Synagogue and hid himself in cupboard under the Holy Ark, with the letter in his hand. He prayed to Hashem to save him from the demons. Around midnight, he heard them saying to each other: "Yesterday I was at a certain person's house, and I did so and so to him", said one. Then another of the demons told: "I also visited a certain person and did him great harm!" The conversation continued in this way, with each demon updating his colleagues with his progress. Then, the head demon came to the Bima, and asked - "Who died today?" Each demon reported on what he had done, then the head demon announced that he would reveal the plan for tomorrow.

The Shamash remembered the Rabbi's warning that he must hand over the letter before they called out the names that were destined to die tomorrow. He was terribly afraid of the demons and especially of the head demon, but remembered the Rabbi's promise that no harm would come to him. He started to pray: "Answer me, Eloka D'Meir, answer me! Answer me, in the merit of Rav Shlomo Laniado, answer me! Beshem Hashem Naaseh Venatsliach!" Then, he burst out of his hiding place, and stood before the Aron Kodesh!

When the demons saw a human being amongst them, they were stunned! "What is a mortal man doing here?" they exclaimed. However, the Shamash kept his cool, and said: "I do not know anything, I am just the Shamash of the Synagogue. Rabbi Shlomo Laniado and his Rabbinical court appointed me a messenger! (When the demons heard the Rabbi's name they were frightened and shaken!) And so the Rabbi told me to tell you, Get out of here, and go to the cities of those who hate Israel!" The Samech Mem turned to him and said: "Talk is cheap. Do you have a decree in writing?" Immediately the Shamash took out the letter, and placed it on the Bima. When he saw the contents of the letter and the signature of the members of the court, headed by Rabbi Shlomo Laniado, the head demon immediately turned to the others and told them that everyone should leave the city immediately, lest the Rabbi decree a ban against them, and then they would lose all their

power. And so it was that they all disappeared from the city. All this was told by Rabbi Ben Zion Mutzafi shlita.



## **Why were the Sefardim saved from the Holocaust?**

Rav Zilberstein reports a conversation between the Imrei Emmes of Gur and the Rav of Bnei Brak, Rav Landau. The Imrei Emes asked: Why were the sefardic kehillot not harmed in the Holocaust, while millions of Ashkenazim were slaughtered? He answered: their great Zchut was that they were extremely careful about talking in their Synagogues, which unfortunately was not so true about the Ashkenazim. Rav Zilberstein commented: “We have no need of further references or proofs for the words of the Imrei Emes!”

Not idolatry, not murder- just because of a lack of respect for the Synagogue! This is terrifying!



## **Rabbi Ben-Zion Mutzafi**

Rabbi Mutzafi shlita has said very serious things about cell phones, which unfortunately causes a huge amount of disturbance in the Synagogue. People come to pray or study, and forget to turn off their cell phone. Then in the middle of the Shiur, or prayers, or during the reading of the Torah, the phone starts raging music or unusual and disturbing noises. This causes the entire

congregation to lose concentration from their learning or davening! May Hashem save us from such things! There are even some people who answer the phones! I'm not talking here about something life threatening- or even something very urgent! This is really a very serious matter! Just imagine, if you had an audience with a mortal king, and your phone rang, would you dare to answer? I guarantee that you would make sure it was switched off before you entered the Royal chamber! We have to bear this in mind when entering a Synagogue, Hashem's Royal chamber!



## In Conclusion

We will end with the words of Maimonides (Hilchot Tefila 11: 9): It is written in Psalms: "Blessed are those who dwell in your house, they will continually praise You" The Rambam adds that even sitting in the Beit Knesset is an exceedingly precious Mitzvah, even if he does nothing there. For example - a person who has to wait for his friend at the entrance of a building, and near by is a Synagogue, it is better for him to go and sit there, and recite something or even sit there in silence, and he has performed a mitzvah. All the more so when the person comes to the Synagogue to pray or study Torah, his reward is doubled and multiplied.



## מי שבירך למי ששותק בבית הכנסת

מבעל התוספות יו"ט

**מ**י שבירך אבותינו אברהם יצחק ויעקב משה ואהרן דוד ושלמה, הוא יברך את כל מי ששומר פיו ולשונו שלא ידבר בעת התפילה וקריאת התורה. הקב"ה ישמרהו מכל רע וצוקה ומכל נגע ומחלה, ויחולו עליו כל הברכות הכתובות בספר תורת משה רבינו וכל ספרי הנביאים והכתובים, ויזכה לראות בנים חיים וקיימים, ויגדלם לתורה לחופה ולמעשים טובים, ויעבוד את ה' אלוקינו תמיד באמת ותמים, ונאמר אמן.

### Prayer for all those who are careful to be Silent in the Synagogue

He who blessed our fathers, Abraham Isaac and Jacob, Moshe Aharon David and Shlomo, may He bless all those who guard their mouths and tongues from speaking during prayer and the reading of the Torah. May Hashem guard them from all evil and trouble, and from every type of sickness. May they be blessed with all the blessings of the Torah, Nevi'im and Ketuvim, and merit to see healthy offspring, and to bring them up to Torah, Chuppah and good deeds. May they merit to serve Hashem wholeheartedly and in truth always.

ויהי רצון מלפני אלקי השמים שיעזרנו  
על דבר כבוד שמו שנזכה לשמור על  
קדושת בתי כנסיות ובתי מדרשות,  
ונזכה בקרוב השנה לבנין בית המקדש  
במהרה בימינו אמן, כן יהי רצון.

*And may it be Hashem's will that He will  
help us to honor His name, and that we will  
merit to guard the sanctity of the Synagogues  
and Study Halls, and merit the rebuilding  
of the Holy Temple speedily in our days,  
Amen.*



*...In the merit of keeping silent at  
the time of prayer, a person will  
merit ripe old age...*




This booklet was published in order to encourage and  
strengthen connection with the Creator, may His name be  
blessed.

And to return the glory to Prayer and the Synagogue-  
which are amongst the most important things in the worl.

This booklet is available for free distribution. For this and  
all other matters concerning the booklet, please contact

Rav Aharon Tibi

Israel: +972 52-761-6969 

France: +33 659653164

Disponible en Français  
Disponible en Español  
אפשרות לגרסה בעברית