



ומקדשי תיראו

דינים והנהגות לבית הכנסת

You shall revere My Sanctuary

A Guide to Proper Conduct in Shul

Laws of a Shul

Mikdash Me'at – A Small Sanctuary

“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 said: These refer to the houses of prayer and houses of study in Bavel. (Megilah, 29a)

Behavior in a Shul

It is forbidden to conduct oneself in a frivolous manner while in Shul. This includes joking and idle conversations. (Shulchan Aruch, O.C. 151:1)

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. (Shulchan Aruch Alter Rebbe, O.C. 98:1)



Laws of Davening

During Kaddish

The Mitzvah of Kaddish is to hear the Shliach Tzibur recite Yisgadal ... and to answer ... One must listen in order to focus on [the phrase to which] he is responding ... Therefore, people who converse while the Shliach Tzibur is reciting Kaddish

should be rebuked, even if there is a Minyan of congregants besides them who are listening attentively to the Shliach Tzibur. (Shulchan Aruch Alter Rebbe, O.C. 56:4)

During Chazoras Hasha”tz

While the Shliach Tzibur repeats Shemoneh Esreh, all the congregants should remain silent, concentrate on the blessings that he is reciting, and respond Amen ... People who study or recite supplications while the Shliach Tzibur is repeating Shemoneh Esreh should be rebuked ... (Shulchan Aruch Alter Rebbe, O.C. 124:6)

One should not engage in mundane conversation while the Shliach Tzibur is repeating Shemoneh Esreh. If one does so, he is a sinner and his transgression is too great to bear ... For anyone that engages in ordinary conversation in a Shul while the congregation is involved in the praise of Hashem, shows that he has no share in the G-d of Israel. (Shulchan Aruch Alter Rebbe, O.C. 124:10)

The Entire Time of Davening

No idle talk is to be spoken from the moment the Shliach Tzibur begins until the end of the last Kaddish, during Shachris, Mincha and Maariv. (Tanya, Iggeres Hakodesh, ch. 24)

Children in Shul

Young children must be trained to stand with reverence and awe. As to those children who run to and fro in the Shul for sport, it is preferable that they not be brought there at all. (Shulchan Aruch Alter Rebbe, O.C. 124:10)



Warnings of Old

A Share in the G-d of Israel

Whoever speaks in Shul, woe is to him, for he separates all worlds ... he has no share in the G-d of Israel ... even though he claims to believe in Hashem, he does not believe that He (Hashem) is in Shul, and he interrupts the praises of Hashem to carry on with his own conversations. (Zohar Terumah, 131:B)

Kal V'chomer from the Idol Worshipers

We must deduce a kal v'chomer from the idolaters' behavior in their places of worship, who stand in silence throughout their prayers. How much more so, we, who stand in the presence of HaKadosh Baruch Hu. (Smak, Mitzvah 11)

Better to Remain at Home

One who talks of worldly matters in the synagogue, it would be better for him that he not come at all, because he is a sinner and makes others sin. (Kaf Hachayim, 151:8)



Words of Our Rebbeim

Alter Rebbe: Such Conduct Chases Away the Shechinah and Delays the Redemption!

Therefore, the conduct that takes place is evil in my eyes, especially when it occurs among my brethren and friends who draw near to Hashem, (meaning, involved in davening), when after davening or before it, [the gathering] becomes a "company of scoffers," chas v'shalom ...

And if our Sages, of blessed memory, said of one who commits a transgression secretly that "he pushes away the feet of the Shechinah," chas v'shalom, then he who commits a transgression in public, pushes away the Creator himself, as it were. As our Sages, of blessed memory, 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," and so on, as stated in the sacred Zohar. (Tanya, Iggeres Hakodesh, ch. 23)

Alter Rebbe: At Least Appear as You Would Before a King!

Now, whoever will stand before him (a human king), not caring to see him, and busies himself with his personal needs, how

inferior, foolish and simple is 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. (Tanya, Iggeres Hakodesh, ch. 24)

Mitteler Rebbe: Appoint a Supervisor to Embarrass Talkers

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

Therefore, in my name, let it be known in every city and Minyan, both near and far, that they ought to make a firm decision, with a vow, not to speak during prayer from the time the Shliach Tzibur stands before the Amud.

They 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, they should do this sincerely and bring it to fruition. They 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 thing [talking during davening] 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. (Igros Kodesh Admo"r HoEmtzo'i Vol. 1, p. 271)



לזירוז הגאולה השלימה בקרוב ממש

For more information, email: ShulRespect@gmail.com