

WITH THE HELP OF THE HOLY ONE BLESSED BE HE

ה' ילחם לכם ואתם תחרשו

*HASHEM WILL FIGHT FOR YOU, AND YOU BE
SILENT (SHEMOT 14, 14)*

OUR SAGES TEACH US: EACH DAY HASHEM WAGES WAR WITH THE SATAN, WHO INSTIGATES AGAINST THE PEOPLE OF ISRAEL. HASHEM STATES UNEQUIVOCALLY THAT THE SONS OF ISRAEL ARE BETTER THAN ALL THE NATIONS. HOWEVER, WHEN SATAN INDICATES THAT THE ISRAELITES CONVERSE FRIVOLOUSLY IN THE SYNAGOGUES, THEN THE HOLY ONE BLESSED BE HE HAS, AS IT WERE, G-D FORBID, NO REPLY TO THE SATAN BECAUSE THE OTHER NATIONS STAND WITH AWE AND REVERENCE IN THEIR HOUSES OF WORSHIP. THUS, WHEN IT IS WRITTEN: *"HASHEM WILL FIGHT (THE SATAN) FOR YOU, AND YOU BE SILENT"* IT MEANS: YOU MUST NOT SPEAK NOR DISCUSS ANY MUNDANE MATTERS IN YOUR SYNAGOGUES, SINCE IT MAKES IT IMPOSSIBLE TO FIGHT FOR YOU AGAINST THE SATAN. IF YOU WILL BE SILENT IN SHUL, HASHEM WILL FIGHT FOR YOU AND YOU WILL EMERGE VICTORIOUS (*YALKUT HA URIM*)

HE WHO CONVERSES ON MUNDANE MATTERS IN THE SYNAGOGUE, WOE TO HIM BECAUSE HE SHOWS SEPARATION (FROM HASHEM), WOE TO HIM BECAUSE HE DAMAGES AND DIMINISHES THE FAITH, WOE TO HIM BECAUSE HE HAS NO PORTION IN THE G-D OF ISRAEL, BECAUSE WHEN HE TALKS HE SHOWS THAT HE HAS NO G-D, THAT G-D IS NOT PRESENT IN THE SYNAGOGUE, THAT HE DOESN'T FEAR G-D... (*ZOHAR TERUMA 131*)

THEREFORE EVERY PERSON WHO IS FEARFUL OF AND LISTENS TO THE WORD OF HASHEM, WILL PUT IN FRONT OF HIS EYES AND HIS HEART THIS, MAINLY, NOT TO TALK ANY WORLDLY THINGS IN THE SYNAGOGUE NOR IN THE BEIT MIDRASH, AND THESE PLACES WILL BE FOR HIM ONLY FOR TORAH AND TEFILLAH (*MISHNA BERURAH SIMAN 151*)

THE CHATAM SOFER Z'L WRITES: THE HOLY ONE BLESSED BE HE IN HIS GREAT COMPASSION LEFT US A MIKDASH MEAT (SMALL MIKDASH): SYNAGOGUES AND BATE

MIDRASHIM. AND IF WE BEHAVE IN THEM WITH SANCTITY AND RESPECT, THEN IN THE FUTURE, THEY WILL BE FIXED IN THE LAND OF ISRAEL (MEGUILA 29). AND THEY NOW POSSESS THE SANCTITY OF THE LAND OF ISRAEL, AND THE PRAYERS ARE TAKEN TO THE GATES OF HEAVEN. BUT IF G-D FORBID, WE BEHAVE IN THEM WITH DESRESPECT AND WE TALK THINGS THAT ARE NOT RELATED TO TORAH, THEN THE BREATH OF THOSE EMPTY WORDS IS IMPURE, AND DRESSES ITSELF UP IN THE MINISTER (ANGEL) THAT CONTROLS OUTSIDE THE LAND OF ISRAEL, AND HE BECOMES THE OWNER OF THE SYNAGOGUE, G-D FORBID, AND HE RECEIVES THE PRAYERS AND INSERTS THEM IN THE FORCES OF EVIL (CHITZONIM), AND THIS IS LIKE AVODA ZARA (IDOLATRY) AND ALSO IT'S ON THE LEVEL OF: "*THE ONE WHO LIVES OUTSIDE THE LAND OF ISRAEL RESEMBLES AS IF HE HAS NO G-D*" (KETUBOT 110 B) (CHATAM SOFER, DERASHOT B, 309, 4)

IT IS WRITTEN IN ELIYAHU RABA IN THE NAME OF THE KOL BO: WOE TO THE ONE WHO CONVERSES ON MUNDANE MATTERS IN THE SYNAGOGUE, BECAUSE WE HAVE SEEN MANY SYNAGOGUES DESTROYED BECAUSE OF THIS TRANSGRESSION (*MISHNA BERURAH, SIMAN 151*)

HE WHO TALKS WORLDLY THINGS IN THE SYNAGOGUE, IT WOULD BE BETTER FOR HIM NOT TO COME AT ALL BECAUSE HE IS A SINNER AND MAKES OTHER PEOPLE SIN (*KAF HA CHAYIM, 151*)

HE WHO RESPONDS AMEN AND WITH THAT CAUSES THE GATES OF HEAVEN TO BE OPENED, HASHEM IN TURN WILL OPEN FOR HIM THE GATES OF HEAVEN IN HIS TIME OF NEED AND DISTRESS (*ZOHAR 3, 285*)

THOSE WHO ARE NOT CAREFUL TO RESPOND AMEN WILL GO DOWN TO GEHINOM, TO THE PLACE CALLED AVADON (DESTRUCTION) AND FROM THERE THEY WILL NEVER BE ABLE TO ASCEND (*ZOHAR 3,285*)

HE WHO ANSWERS AMEN WITH ALL HIS STRENGTH HAS ALL EVIL DECREES AGAINST HIM ANNULLED. (*TIKUNE ZOHAR 19a, 40a*)

HE WHO SPEAKS DURING THE REPETITION OF THE AMIDAH, DURING KADDISH OR DURING THE READING OF THE TORAH, WE ARE OBLIGED TO SHOUT AT HIM "MURDERER" BECAUSE HE IS CAUSING HIS CHILDREN TO BECOME ORPHANS (*HAGAN VE DERECH MOSHE, 9TH DAY*)

IT IS A MITZVAH TO EMBARRASS SOMEONE WHO CONVERSES IN THE SYNAGOGUE, IF AFTER HE'S BEEN WARNED THREE TIMES, DOESN'T STOP TALKING (*VAVE HA AMUDIM, AMUD HA AVODA, 10*)

וצא הלחם בעמלק

AND GO OUT, FIGHT AGAINST AMALEK (SHEMOT 17:9)

THE WORD **צא** IN GEMATRIA EQUALS 91, WHICH IN TURN EQUALS TO THE WORD AMEN **אמן**, WHICH IN TURN EQUALS TO THE SUM OF THE TWO NAMES OF HASHEM: **א-ד-נ-י** , **י-ק-ו-ק**. LET THE PERSON ANSWER AMEN AFTER HIS TEFILLOT AND LET HIM CONCENTRATE IN THE NAME **א-ד-נ-י** , **י-ק-ו-ק**. THIS IS WHAT THE TORAH SAYS AFTERWARDS: **ויהי ידיו אמונה** “*AND HIS HANDS WERE EMUNA*” (*SHEMOT 17:12*). THAT WITH THE STRENGTH OF THE AMEN WHICH IS **א-ד-נ-י** , **י-ק-ו-ק** IN WHICH MOSHE AND YEHOSHUA UNITED THEMSELVES, WITH THAT THEY WERE VICTORIOUS IN THE WAR AGAINST AMALEK. (*SEFER DOVEV SIFTE YESHENIM, RABBI YOSEF BENBENISTE*)