

MIKDASH ME'AT

SEFER MIKDASH ME'AT

On The Sanctity Of The Synagogue

Including everything pertaining to the laxity on responding 'Amen Yehei Shmei Raba' and a guide to parents and educators and other community leaders, using examples from the Talmud and from Medrashei Chazal to prove the importance of the involvement and influence of the community leaders, educators and parents in this issue.



**WORLD SOCIETY FOR THE SANCTITY OF THE SYNAGOGUE AND
ANSWERING "AMEN"**

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בס"ד

חסר הלוח תרגמתי והקדשתי לכבוד ולעיני אבי
חיקר תנאון

רבי יצחק ב"ר מנחם הופמאן זצ"ל.

אשר היה ממשיכי בית המדרש, והקדיש ימיו
לתורה ולתפלה, נמנה בין החבורה קדישא של
חמכוונים "בקרמא דשופריא"
ומעליותא יתרתא לזכותו ולזכרו הנכבד אשר בחיי
חיותו היה מוזהרי ומזהירי כבוד מקדש מעט
והיה מצטער על המתרשלים, ומעורר ומוכיח את
המקילים בכך.

והיה לדוגמא ולמופת — בכבוד בית המדרש
וקדושתו.

והנני מביאה קטע מתוך ספרו "חודת יצחק" שבו
שני מאמרים, האחד בנוגע לכבוד מקדש מעט והאחר בענין
עניית אמן והשיבוטה.

ח"ל בספרו:

"עם כי מעלת עניית האמן, גדולה היא עד למאד עם
כל זה הוזהרות צריכה שתהיה עד מאד ביותר שכן
בחסרון והירותה, שלא די שלא ענה אמן כתונג.
אלא עוד הוסיף רעה לנפשו שעונשה מי ישורנו".

אבי נלביע לאחר קבלת מני שבת מלכתא
ח' שבט שנת תשמ"ט
ונטמן במרומי הר הזיתים
ת.נ.צ.ב.ה.

שרה לדמיר
בתו, (לבית הופמאן).
בדקלן נוא יארק.

היו נעשר בכינו ודחתו עומדת לעד;
זה הכותב ספרים ומשאלין לאחרים. (מחובות נ.)

*This Sefer was translated
in loving memory of my
late beloved, revered father*

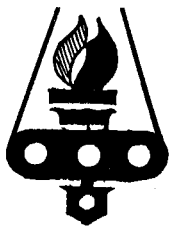
**HARAV HAGAON RAV
YITZCHOK HOFFMAN, ZTS"l**

*Who personified the
holiness of the
Bais Medrash every
day of his life*

*May the Zchus of all
his "AMENS" be a zchus
for his entire family
and for the entire
Klall Yisroel.*

SORA (HOFFMAN) LUDMIR
*Brooklyn, New York
Yerushalayim*

היו ועושר בביתו וצדקתו עומדת לעד;
זה הכותב ספרים ומשאילן לתחרים. (כתובות נ.)



בס"ד



זאת נדבת

יצחק אייזיק גראס נ"י

לעילוי נשמות אבותיו ומשפחתו ז"ל, ה"ה :
אביו הרבני החסיד הנעלה וכו'
מו"ה

ר' יוסף בן מו"ה ר' מנחם ברוך ז"ל

נפטר ה' אייר, תשי"ח

אמו החשובה הצדיקת מרת
שרה בת מו"ה ר' יוסף דוד הלוי

האראוויטץ ז"ל

כ"ה אייר, תש"ה, הי"ד

אחיו החשוב הנעלה מו"ה

ר' מנחם ברוך בן יוסף ז"ל

נהרג שנת תש"ג, הי"ד

זוגתו מרת

שרה גאלדא בת מו"ה ר' צבי ע"ה,

ור' ילדיהם.

נהרגו בשנת תש"ד הי"ד

אחותו החשובה מרת

קריינדל בת מו"ה ר' יוסף ע"ה,

כ"ז אייר, תש"ה, הי"ד

תנצב"ה



הון ועושר בביתו וצדקתו עומדת לעד;
זה הכותב ספרים ומשתילין לאחרים. (כתובות נ.)

Table of Contents

Chapter 1

**The Obligation to Admonish in Public Those
who Converse in the Synagogue
Especially During Prayers, Shemone Esrei
and Kaddish.**

1. Every synagogue should appoint people in charge of shaming those who do not comply.17
2. They may not be included in a Minyan.20

•

Chapter 2

**The Tremendous Reward to Those Who Do
Not Speak During Kaddish and the
Repetition and Responds
Amen Yehei Shmei Raba Properly**

1. What is the advice to save yourselves and young children from cancer and other tragic deaths like heart attacks, accidents, paralysis, blood clots, asthma, nervous breakdowns, lung disease, and other diseases. ..20
2. What can one who committed sins and fears that he

MIKDASH ME'AT

will be punished by the Almighty with a shortened life, serious illness, children dying, the death of a spouse, exile, poverty, or Gehenom, do?22

3. If one wants to obliterate a harsh decree against him.
.....24

4. What should a person do to prevent the Gezeiras Tach V'Tat (1648-49) and the Nazi rule from occurring again.
.....25

5. All his sins are forgiven.28

6. Every person has an obligation to recite Brochos aloud so that others should hear and respond Amen.
.....29



Chapter 3

The Reward in the World to Come for Those who do Not Converse During the Repetition of the Shemone Esrei and Kaddish and Answer Amen and Yehei Shmei Raba properly.

1. He is permitted to enter every temple in Gan Eden.
.....30

2. A man who has Yahrtzeit and leads the congregation in prayer will not merit the souls of his parents unless

MIKDASH ME'AT

others respond properly.32

3. He will be worthy of being in the temple of Moshiach and of benefitting from the light of the World to Come.33

4. The 'Sheine Yidden' cause the public to converse during the repetition of Shemone Esrei and Kaddish which in turn delays the final redemption.34

5. The tremendous reward to those who respond...37

6. An appropriate parable from the Rabbi of Apte on those fools who lose great riches when they neglect to respond Amen.39

7. One who responds Amen properly eliminates harsh decrees and receives great reward and in the future. The Holy One Blessed be He will be a crown on his head.42

8. A condensation of all the laws of responding Amen.43

•



Chapter 4

The Bitter Punishment in this World to Those who Converse During the Repetition of the Shemone Esrei and Kaddish and Neglect to Respond Amen

- 1. One who hears a Brocho and does not answer Amen is deserving of death. He and his children are in danger.48**
- 2. The definition of a Tzaddik.53**
- 3. All Jewry's troubles are eliminated by responding "Yehei Shmei Raba"55**
- 4. One who converses in the synagogue can cause his children to be orphans.55**
- 5. One who does not answer Amen properly acts brutally person to his entire family.55**
- 6. Why do we hear these days about so many tragedies and illnesses ?56**
- 7. If the father converses in the synagogue then his son also will continue in his ways.57**
- 8. He prevents his prayer from rising to Heaven. ...58**

MIKDASH ME'AT

9. A person who neglected to respond to even one Amen must repent.58
10. A terrifying story as witnessed by the Gaon, the Tzaddik, author of "Beer Moshe", Shlita.58
11. He has no share in the G-d of Yisroel- He prolongs the exile- He sins and causes others to sin.59
12. The proper procedure in the synagogue.63
13. The importance of standing while reciting "Tehilos L'Keil Elyon"64
14. A person's intentions before reciting the Shemone Esrei.64
15. A person's behavior during the recitation of Shemone Esrei.65
16. Two classifications of people who do not respond Amen.66
17. This sin is grave enough to prolong our exile because "Amen Yehei Shmei Raba" is the reason for our redemption.66
18. The obligation of the leaders to be strict in this matter.67
19. In the year 1648 (Tach), a half million Jews were killed due to Shul desecration.....68

20. Synagogues became houses of idol worship due to Shul desecration.69

21. One's livelihood becomes endangered and he descends to the lowest pit in Gehenom due to Shul desecration69



Chapter 5

The Harsh Punishment in the World to Come to Those who Converse During the Repetition of the Shemone Esrei and Kaddish and Do Not Respond "Amen Yehei Shmei Raba"

1. When a person neglects to answer Amen, he is judged two fold on all the rest of his sins as well.71

2. When his sons recite Kaddish after his demise, he will be judged very harshly in Heaven.73



Chapter 6

1. Is it improper to learn or glance through Seforim during Kaddish or the repetition of the Shemone Esrei.74



Chapter 7

The Obligations of the Rabbis and Leaders

- 1. How will the Rabbonim fulfill their obligation to make the public aware of the obligation to answer Amen and of the sin in conversing in the synagogue.77**
- 2. The obligation of the Rabbonim, preachers, teachers and Admorim.80**
- 3. The merit earned by Rabbonim who admonish the public.81**
- 4. A Rav may not benefit from honor, only for a higher purpose.83**
- 5. One who is capable of admonishing and does not, is responsible for the sins of those who converse in the synagogue.85**
- 6. One who was capable of admonishing and did not, is cursed and is called wicked.87**
- 7. The punishments and tragedies that occur to those who do not admonish.87**
- 8. In the future, he will have on his account countless sins that he had not committed.90**

MIKDASH ME'AT

- 9.** The tremendous reward to those who admonish the public.93
- 10.** It is not a good sign if a Rav is liked by his congregation.95
- 11.** The final redemption depends on speeches of admonition.95
- 12.** The Rav must suffer and rebuke96
- 13.** Words of rebuke come before Seuda Shlishis
.....96
- 14.** The major contents of the Rav's sermon should be admonition.97
- 15.** A letter from the Holy Gaon, Rabbi Yissachar Dov of Belz to awaken the Rabbis to take action.
.....97
- 16.** If a student rebukes and his Rabbi does not, in the future, the student will be higher than the Rabbi.... 102



Chapter 8

A Letter of Rebuke from Rav... to Rav... 103



Chapter 9

An Inspiration to the Teacher of Children. ..112



Chapter 10

**The Punishment to Those who Refrain from
Rebuking Others.**

**1. The gravity of the punishment in this world and the
next, to those who do not rebuke others. 116**

**2. He amasses more sins than an ordinary person
..... 117**



Chapter 11

**The Tremendous Reward to Those who
Rebuke. 119**



Chapter 12

Can One Say, It is Better That They Should Sin in Ignorance of Those who Converse During the Repetition of the Shemone Esrei and Kaddish and Not Rebuke Them. Or, Is It a Mitzva to Admonish Them..... 124



Chapter 13

A Clarification of the Principle, Better That They Should Sin in Ignorance..... 127



Chapter 14

Laws That Require Special Care..... 134



Chapter 15

The Intentions While Responding Amen. 139



Chapter 16

**In the Merit of the Holiness of the
Synagogues and Batei
Medrash We Will be Redeemed
Speedily in Our Days.**

1. One who wishes his prayers to be accepted must stand in the synagogue with awe and fear as a man before his king. 147



Chapter 17

1. A warning to every individual on the topic of the reading of the Torah..... 154

2. The heights that can be attained by one who prays with a Minyan. 161

3. The intentions while reciting “Amen Yehei Shmei Raba”. 164

4. The intentions of someone who has Yahrzeit... 165

5. The power of “Yehei Shmei Raba”. 166

6. The obligation to train the children and the terrible punishment of one who neglects this..... 169



Chapter 18

More Wonders on the Topic of Answering Amen.

- 1. He is saved from the evil eye. 171**
- 2. There is almost no person innocent in this. 171**
- 3. Making an announcement before the prayers. .. 172**



Chapter 19

- The Benefits of Answering Amen. 173**



Chapter 20

- 1. The punishment of one who neglects answering because he is involved in idle talk. 176**
- 2. The reward of those who answer "Amen Yehei Shmei Raba." 179**



Chapter 1

**The Obligation to Publicly Chastise
those who Converse in the Beis
Medrash especially During Prayers,
Shemone Esrei and Kaddish**

**Every Beis Medrash should appoint men in
charge of this task and publicly shame
offenders**

1. Refer to the Sefer, Vavei HaAmudim (Chapter 10, page 17, paragraph 4). The Rambam writes that one who enters a synagogue and thinks that the act of sitting there is considered a Mitzva (good deed) and converses unnecessarily as well as committing other transgressions, has eradicated his Mitzva

Every man and woman should know that when one sits in the synagogue, even not during prayers, it is forbidden to speak superfluous conversation. How much more so, must we be careful not to speak of

MIKDASH ME'AT

mundane matters during prayers and the reading of the Torah. How much longer will this be our undoing? Every city cannot control this problem and it has become almost permitted. Woe to them. Woe to their souls. How will their prayers rise to the Heavens when it is soiled with all sorts of sin? A prosecutor cannot act as a defendant!

Therefore, every congregation should appoint men to guard against the “speakers” and shame such offenders in public. This will glorify Hashem’s name in the land and the public will see this and fear committing this sin. It will muzzle their mouths and prevent them from speaking of mundane matters and superfluous conversation in the synagogue.

2. If one arises and states that it is better for them to sin unintentionally, this is the answer to him. 1. all the Holy Geonim who are referred to in this Sefer were true Ohavei Yisroel (loved their fellow Jew) and also knew this. But this is the way of our Holy Torah. In Parshas Netzavim it states: “See, today I have lain before you the life and good.” In Sefer Chassidim (Siman 262) it says,” Where it says about Yisroel (Israel) that it is better for them to sin unintentionally then intentionally applies only in the private domain but not in the synagogue.”

Also refer to the Sefer of Eleh HaMitzvos of the Maharam Chagiz (Siman 547) (Sefer HaPonim, page 5) They should not be included in a Minyan (quorum) even if there are not ten men excluding them.

MIKDASH ME'AT

3. In the Shulchan Orech, Orech Chaim (Siman 124, Seif 4) it is written that when the Shaliach Tzibur (leader of prayers) repeats the Tefila (prayer), the congregation must be quiet and concentrate on the Brochos (blessings) that he recites and answer **Amen**. If there are not at least nine men who are concentrating on his Brochos it is almost as if Brochos are being uttered in vain. The Turei Zahav (Seif Katan 2) :” We learn from this that one who does not listen, even if he is an intelligent person, is not considered as part of the Minyan.” There are two interpretations to his words: One, literally, that a person who does not hear because he is deaf cannot be included in a Minyan even if there are only nine men excluding him. The second interpretation is that he is not deaf but he closes his ears and does not hear and his mouth is speaking mundane matters. The Turei Zahav also writes that on his commentary on Orech Chaim (Siman 55, Seif Katan 4). We must stress this to prove the gravity of the sin of those fools who make an Issur against ceasing unnecessary conversation of mundane matters. Truly, I say, Heaven forbid the inclusion of these sinners when a Minyan is needed.” (Sefer HaPonim, page 9, Os 2)



Chapter 2

**The Tremendous Reward for Those
who do not Converse During Kaddish
and Chazoras HaShats and Answer
Amen and Yehei Shmei Rabba
Properly**

**What is the advice to save yourselves and
your young children from cancer, may G-d
have mercy, or other fatal diseases such as
heart attacks, blood clots,
kidney disease, accidents, paralysis, asthma,
nervous breakdowns, chronic illness,
and other terrible illnesses?**

**1. In the Sefer, HaGon V'Derech Moshe (Yom 15) it
is written, " My brothers and friends, if you want to save
yourselves and your children from dying in the plague,
G-d forbid, or from other horrible deaths like smallpox
or measles, refrain from conversing in the synagogue
about any unnecessary matters."**

MIKDASH ME'AT

The Shloh warns that one must run with his young children away from the place where there is smallpox and if one does not want to run, in the future, he will stand with his sons in judgment for causing his sons to die. This came about due to the fact that our forefathers spoke in the synagogue and today we too, even the Gedolei HaDor, are guilty of this and it has almost become permitted.

I have come to awaken your pure hearts and all the Rabbonim and righteous leaders in every congregation to instruct the Shamosh (sexton) to admonish the congregation not to talk during prayers. He should announce, "Shesika Yafa Bishaas HaTefila", silence is proper during prayer, the first letters of which spell out 'Seiva' to imply that they will have a 'Seiva Tova', a pleasant old age.

Every person should be zealous in performing this easy repentance. If until now he has been lax, he should correct his ways from now on and admonish his friend. He has an obligation to do so, as it states in the Shulchan Orech (Siman 124). It seems to me that the Shulchan Orech implies that he is likened to a killer who killed several children.

Here this Posuk applies, "In vain did I beat your sons, they did not accept rebuke". Meaning, they did not accept the rebuke and continued to speak in the synagogue. Therefore their sin is as great as the sin of Cain who killed his brother. So great was his sin that it was too grave to be forgiven. Yet the power of repentance is so

MIKDASH ME'AT

great that it justified him and others with him. Your sins will become merits and will create angels of mercy. It will bring life to you and your children after you.”

2. Every time the Accuser accuses the Jews of a sin, the Holy One, Blessed be He, silences him. For example, when the Accuser says that the Jews are thieves, Hashem answers, “Who says that if the other nations received the Torah, they would not be greater thieves and robbers than the Jews?” But if the Jews are accused of conversing in the synagogue, Hashem has no answer, for we now see that the other nations of the world stand in their houses of worship in awe and reverence. Immediately, Hashem grants the destroyer permission to destroy the world by bringing the plague (in Hebrew, *dever*). “*Dever*” could be read as “*Dibur*” (speech). When a person converses in the synagogue during prayers, he creates destructive angels who will kill him in times of plague, G-d forbid.” (ibid. eighth day)

3. When a man is angered, G-d forbid, a blemish is created in his lung by his anger and it can cause a perforation in his lung. The only thing he can do is to answer, “**Amen Yehei Shmei Raba**” that day and that way the flaw will disappear from his lung. Therefore, the Rabbis arranged the prayers that we should answer, “**Amen Yehei Shmei Raba**” several times a day and if a blemish should appear on his lung, it can easily be removed. (Sefer Bas Melech annexed to Sefer Zera Kodosh)

What should a person who has sinned and fears that Hashem will punish him, G-d forbid, with a shortened

MIKDASH ME'AT

life, serious illnesses, his children dying, his wife dying, exile, poverty, or Gehenom (hell), do?

4. At the end of "Chereidim" (Mitzvas HaTeshuva, chapter 7) it is written, "We must seek from a field that was blessed by Hashem. These are three types of Segulos (remedies) and simple treatments to heal those who are mentally ill and have no strength to undergo harsh treatment. We see that our Rabbis have said that everyone who answers '**Amen Yehei Shmei Raba**' with all his strength, even if he already has a bit of this illness (and the Zohar goes even further and says that one must move all his limbs and to answer in a powerful voice) and one who makes this his habit can be sure that all his sins will be forgiven."

5. My dear brothers, (from the Holy Zohar, Parshas Noach, Tosefta, page 62) the power of answering "**Amen Yehei Shmei Raba**" in a loud voice saves even Reshoim (wicked people) from Gehenom. The more power and concentration one puts into answering "**Amen Yehei Shmei Raba**", the greater number of Rashaim it will save. Similarly the souls of his forefathers and relatives and of course his own soul if it must descend to Gehenom. There is virtually no other deed that will save a person from Gehenom like this one. (Shomer Emunim, part 2, page 259)

6. The Holy Zohar states (Pinchas 220) that because he concentrates on answering "**Amen Yehei Shmei Raba**" and he involves his limbs and his voice by answering loudly, he includes in this act, both thinking and doing this deed and thereby elevates his soul and spirit without

necessitating the descent to Gehenom. If he has need to descend to Gehenom, he would not stay there but would immediately be permitted to leave. This is the reward of answering, 'Amen Yehei Shmei Raba'.(ibid.)

If One Wants to Obliterate a Harsh Decree That Heaven had Decreed on Him

7. One who answers Amen with all his strength, can obliterate a decree that has been decreed on him seventy years previously. (Tikunei Zohar 19:40. Cheilek 3:20, Shabbos 119 and Tosefos. Raaya Mehemna HaGirsa, "Amen Yehei Shmei Raba Mevorach and not only "Amen")

8. When Klal Yisroel suffers and prays to Hashem in a voice that resounds throughout the world, "open the gates", the gates of heaven will open to accept their prayers in the merit of when Yisroel answers "Amen".

9. When Yisroel are careful to answer "Amen" and concentrate properly, you cannot imagine how many gates of Brocho open for them in Heaven, and how much good and happiness is to be found in the Universe. (ibdi.)

10. Kaddish is a prayer of praise that elevates the Holy One, Blessed be He, more than all the other praises. Why? Because it forces the evil spiritual forces to elevate His glory above all creation. (Cheilek 2:129, Cheilek 3:129)

11. When an elderly man sits and preaches and they answer after him, "Yehi Shmo HaGadol Mevorach", even if he has decrees against him from a hundred years

previously, the Holy One, Blessed be He, forgives him. (Koheles Raba 9:20, Midrash Socher tov, Mishlei 10 HaGirsa, even if his decree is stamped, I forgive them)

12. “When I said, in public, I was released from the Din and when I say Kaddish, my decree was torn up.” (Zohar Chadash, VaYikra 49)

What Measures Should be Taken to Assure That the Gezeiros Tach V'Tat and the Decree of Nazi Germany Should not Occur Again?

13. Once, a pious man was fasting in pennance for the length of the Galus (exile). From Heaven it was revealed to him in a dream that the redemption cannot come as long as people do not take care to respond “Amen” to the blessings of the redemption, “HaMachazir Shechinaso L'Tzion”, who returns His Divine Presence to Zion, and “V'Al Yerushalayim”, and upon Jerusalem, that is recited on Friday nights before “V'Shomru”. (Sefer HaGon V'Derech Moshe, eleventh day)

14. The sainted Reb Yayve Z”tsl always preached in a loud voice with cries and supplications that talking during prayer is the main cause of the length of the exile. He revealed that because of this sin, all the decrees of the year 5408 (the Polish Cossack massacres that occurred during the Chmielnicki uprising), came to be (Shomer Emunim, page 256).

15. These days, whoever is careful with this Mitzva is rewarded greatly because this is a neglected Mitzva.

MIKDASH ME'AT

This is causing our exile and if only we were careful with this, we could obliterate all the negative decrees and stifle the mouths of our accusers. (ibid.)

16. The behavior of most people during “Chazaras Hashatz” is improper; the common people, instead of answering “Amen”, recite prayers. The learned people discuss the Torah. If G-d forbid, even one of those who hear the blessing does not answer “Amen”, his sin is unforgivable. Moreover, he leads the common people to sin since the common people emulate the scholars who discuss Torah during the Shemone Esrei and they themselves engage in mundane conversation. He thereby brings harm upon himself and others and is likened to Yeravam Ben Nevat who sinned and led Yisroel to sin. The Shulchan Aruch requires everyone to rebuke those who converse in the synagogue for they are sinner like murderers and their sin is too grave to forgive. (HaGan V'Derech Moshe, fifteenth day)

17. A terrifying story is written in the Sefer, “Mirkeves Shlomo” by Rebbi Yishmoel Kohen Gado (page 3, the end). “Sasgiel the minister of the heavenly interior said to me, ‘My friend, sit with me, and I will tell you what will be the fate of Yisrael.’ I sat with him and he cried and tears flowed from his eyes and rained on me. I said to him, ‘My exalted Majesty, why do you cry?’ He said, ‘My good friend, come and I will show you what the holy nation Yisroel has in store.’ I grasped his hand and he led me to the innermost courts, archives and treasurehouses and picked up the ledger. He showed me lists of tribulations, one harder than the other. I asked him, ‘For whom are these?’ He answered, ‘For Yisroel.’

MIKDASH ME'AT

I said to him, 'Could Yisroel withstand these?' He answered, 'Come here tomorrow and you will see different ones than these.' The next day, he led me to the innermost courts and showed me hardships harsher than the first ones. They went from one death to another, from one death by sword to another, from one hunger to another and from one form of captivity to another. I said to him, "My exalted Majesty, did Yisroel commit so many sins to deserve this?" He said to me, 'Every day, new decrees, harsher than these, are being developed but because they enter the synagogues and Batei Medrash, we do not let these decrees escape from the innermost courts.'

18. My dear brother, you should know, that if you stand before your Creator and answer "**Amen, Yehei Shmei Raba**" in a powerful voice and with concentration, this voice rises and breaks open Heavenly locks and splits open walls above according to the strength of your spirit and soul. With this strength, our Shechina adorns itself and it gives power to the angels of mercy of Yisroel like Malach Matat, Malach Michael, Malach Gavriel and their colleagues. They grab a few souls who have already been destined to death, capture and other terrible fates and were delivered into the hands of the accusing angel of death, capture, etc...

The Holy One, Blessed be He, with his infinite mercy, miraculously saves those souls which have some connection to you by reincarnation or a spiritual spark. There are souls that have a connection to tens of thousands of people in a generation (as it states in Sefer HaGilgulim).

MIKDASH ME'AT

This has no connection to the greatness of a person or his fame. It could even be that he was a simple laborer and the root of his soul is an elevated and great source. Since you can cause obliteration of evil decrees and save a person or even many people from death, then his blood and the blood of his children are dependant on you because you saved him and caused him to live. (Shomer Emunim, page 259-260)

19. The sainted Rabbi Aharon Roth Z"tl (author of Shomer Emunim, Shulchan HTahor and others) writes in his will, "it is astounding that everyone reads such frightful warnings and severe punishments (Zohar, VaYeLech 285, Brochos 47a) yet do not take them seriously. Is there any greater folly than this? These punishments are hardly mentioned even in reference to the gravest sins. Yet, rather than experience the slight inconvenience of controlling one's mouth, they put themselves and their souls into great danger. Because when one converses during Chazaras HaShatz (when the Shemone Esrei is repeated), during the Torah reading, or the recitation of Brochos, it is virtually impossible to avoid answering an "Amen Yosom" or "Amen" with a chataf instead of a komatz, one without the final nun or the like since he does not know for which Brocho he is responding. If one claims that he can concentrate, he is exhibiting pure arrogance.

Because of him, all our sins are forgiven

20. Answering "Amen Yehei Shmei Raba" is one of

the things that cause all our sins to be forgiven. (Chareidim, Mitzvas HaTshuva, Chapter 7, end of the book)

21. If a person had an iota of idolworship in him, he is forgiven if he answers **“Amen, Yehei Shmei Raba”** with all his strength. (Holy Zohar, Vayikra, Raaya Mehemna, page 20)

22. The common people who are ignorant and do not know how to read, learn or preach but enter the synagogue or Beis Medrash and respond **“Amen”**, are rewarded. (Agados Breishis 79)

The Obligation for Everyone to Recite “Brochos” Out Loud in Order for Others to Hear and Answer “Amen”

23. The **“Vavei HaAmudim”** states (end of para.10), **“Therefore, every Jewish person who hears a ‘Brocho’ from another Jew is required to respond ‘Amen’.** This is even if he hears the Brocho from a woman or child. If he hears and does not respond, he deserves death because **“Amen”** is the acronym for **“Ani Moser Nafshi”** (I give up my life) for every Jew is required to give up his life for responding to **“Amen”**. Every Jew is required to recite **“Brochos”** in a voice that the members of his house or others around him can hear and respond **“Amen”**. The word **“Amen”** bears witness to the fact that the **“Brocho”** is true.

□ **CHAPTER 3**

**THE REWARD IN THE WORLD TO
COME FOR THOSE WHO DO NOT
CONVERSE DURING CHAZARAS
HASHATZ, KADDISH AND ANSWER
AMEN AND YEHEI SHMEI RABA
PROPERLY**

**He May Enter Any Chamber
in the Garden of Eden**

1. Chazal say (Shabbos 119), "One who answers 'Amen' with all his strength has the gates to the Garden of Eden opened for him." The Maharshal comments, "The Garden of Eden has many gates, one inside the other as it says that every Tzaddik (righteous person) is 'burned' from his friend's canopy and in (Shabbos 152) it says that every Tzaddik has a dwelling place granted him according to the honor he deserves." (refer to Shomer Emunim, beg. part 2, where it explains why one who answers "Amen" is entitled to go farther into Paradise than the greatest Tzaddikim)

MIKDASH ME'AT

2. The Arizal (intro. to Emek Halacha, intro. 3, chapter2) told his disciples that during his sleep the angel Mattatron would come to him and lead his soul to any Yeshiva or palace in Heaven that he would desire and he would enter and learn there. So too will it be for those who are conscientious in answering “Amen” that all the palaces will be opened for them to allow them to learn Torah in the Heavenly academy and all gates are open to them and no one may protest. (Shomer Emunim, part 2, page 247)

One who has “Yahrzeit” and davens by the “Amud” will not accomplish anything for the souls of his parents if others do not respond properly.

3. A well-known story is told (Ohr Zoruah, Hilchos Shabbos, Siman 50) on the importance of saying Kaddish for a deceased parent. (refer to Darchei Moshe & Rma, Yoreh Deah, Siman 376)

Rabbi Akiva chanced upon an unclothed man as black as charcoal, carrying on his head a load of such weight usually carried by ten porters and he was running as fast as a horse. Rabbi Akiva called to him to stop and he did so. He asked him, “Why are you performing such hard labor? If you are a slave, working for a master who demands this, I will redeem you. If you are poor, I will make you wealthy.” He replied, “Please do not detain me. My overseers will become angry with me.” He asked him, “What is this and what is your occupation?” The man replied, “I am a deceased person. Every day they send me to chop wood and they burn me with it.” He asked him, “My son, what was your work in the world

MIKDASH ME'AT

whence you came?" He replied, "I was a tax collector of the prominent citizens. I would show favoritism to the rich and kill the poor." He asked him, "Have you not heard from your overseers whether there is a remedy for you?" He answered, "Please do not detain me because they will become angry at me. I have heard them say that there is no remedy. However, I heard from them one thing, "if this poor man had a son who would stand up in the congregation and say 'Borchu Es Hashem HaMevorach,' Bless the L-rd who is blessed', and they would respond after him, 'Boruch Hashem HaMevorach L'Olam Voed', Blessed be the L-rd who is blessed for ever and ever, or if he would say 'Yisgadal' and they would reply "Yehai Shmey Raba M'Vorach", he would immediately be released from his punishment. This person however, was not survived by a son. He left his wife pregnant but did not know whether she bore a son. If she bore a son, who will teach him? He didn't have a friend in the world. Rabbi Akiva resolved to go and investigate whether the man's wife had given birth to a son in order to teach him Torah and stand him up before the congregation. He asked him, "What is your name?" "Akiva", he answered. "What is your wife's name?" "Shushvina." "What is the name of your city?" "Ludkia." Rabbi Akiva felt great anguish and went to that city and made inquiries. He was told, "May that wicked man's bones be crushed!" He inquired after the man's wife. "May her memory be obliterated from the world!" they told him. He inquired about the son. "He is uncircumcised. We did not occupy ourselves even to perform the rite of circumcision upon him," they said. Rabbi Akiva took the child, circumcised him and sat the boy before him, yet he

would not absorb his Torah learning. Rabbi Akiva fasted forty fasts for his benefit. Finally, a heavenly voice came forth and said, "Rabbi Akiva, go and teach him". He went and taught him Torah, the recitation of Shma, Shemoneh Esrei and Birchas HaMazon. He then took him before the congregation and the child said, "Boruch Es Hashem Hamevorach." The congregation replied, "Borchu Hashem Hamevorah L'Olam Voed" and "Yisgadal V'Yiskadesh Shmei Raba". At that moment, the dead man was released from his torments and came to Rabbi Akiva in a dream. He said to him, "May it be G-d's will that you achieve contentment in Paradise for you saved me from the torments of Gehinom". Rabbi Akiva said, "O L-rd your name is forever; O L-rd your remembrance is for all generations." Similarly, my Rabbi, HaRav Elazar from Vormeisha said that in Tana Dvei Eliyahu Raba it says that a 'Kattan' (a minor) who says "Yisgadal" saves his father from suffering.

Be worthy of being in the abode of "Melech Ha-Moshiach" (the Messiah) Be worthy of the World-to-Come

4. Moshiach Tzidkeinu also receives elevation when we answer "**Amen, Yehei Shmei Raba**" and therefore, he anticipates this. Undoubtedly, this will also benefit us in the future when we will be able to sit in the abode of Moshiach and learn Torah from him - something which not everybody is worthy of doing. (Shomer Emunim, part 2, page 257)

5. The holy Tana, Rabbi Meir therefore said that a

MIKDASH ME'AT

child is worthy to enter the world-to-come from the time that he answered “Amen”. Why? because a baby enters this world like a ‘Golem’, without a spiritual form, and he cannot be worthy of the light of the world-to-come until he has a “Lvush” (garment) like it says in the holy Zohar (Breishis 7, Lech 91, Teruma 101) that without the “Lvush”, it is impossible to enter the Garden of Eden. If the child answers “Amen”, he acquires a form and a “Lvush”. The greatness of answering “Amen” is that without any knowledge or warning, this child acquires the “Lvush”. (ibid.)

The “Sheine Yidden” (fine Jews) are causing most of the public to converse during Chazoras Hashatz and Kaddish which causes suffering and delays the “Geula” (final redemption).

6. In the Sefer HaGon it states that it was revealed to him from Heaven, and so too it was revealed to Rabbi Yayve from Austria, that this is delaying the Geula (redemption). Therefore, my beloved brothers, have pity on your souls and be very conscientious with this. Then you will be greatly rewarded because this is considered a “Meis Mitzva”, a dead body that has no one to occupy himself with the burial. Whoever transgresses this cannot be considered one of my pupils because I always went to great pains in my Beis Medrash (where I was able to admonish), and in my neighbors’ Batei Medrashim (where I was able to take action) to uphold this Mitzva. In other synagogues I was helpless because they emulate these so-called, “Sheine Yidden” who converse during prayers. It is only the one who wants to guard his soul from falling

MIKDASH ME'AT

into Gehenom (Medorah Tata'a, in the words of the holy Zohar) who will not speak during Chazaras Hashatz, Kaddish, Krias HaTorah, etc...

If the evil inclination would try to persuade you that this will cause you to lose money, in reality, no one ever lost money for upholding "Kovod Shomayim" (the honor of Heaven) like it says, "Dorshei Hashem Lo Yachseru", those who seek Hashem lack nothing.

7. I have heard told by the Gaon HaKodosh, Baal Imrei Eish Z"tsl that he once had a disciple who conversed during Chazaras Hashatz. All that day he called him, "Godol" (the great one). His other students asked him the reason why this particular student was being honored with such a title. He answered, because when he spoke during Chazaras Hashatz he committed a great sin like it says in the Shulchan Aruch (Oruch Chaim 124-7) and therefore I called him, the great one. (Shomer Emunin, page 252)

8. Most of the time if one is approached by a prominent person who wishes to speak to him he is ashamed to say, "Now is Chazaras HaShatz or Kaddish so go away I cannot speak to you" because he will be called a "Batlan" and a "Frumer Shoteh" (an overreligious fool). Regarding this, it states, "Chizku V'Yaametz Levavchem", be strong and courageous, because there is no reason for you to be embarrassed and cowardly. Strengthen your heart that you should not fear any man and should not be ashamed but fulfill the directives of the Shulchan Oruch to rebuke him, no matter who he is, especially if he is who talks during prayers in public. If

MIKDASH ME'AT

one stops others from talking and thereby causes people to answer “Amen”, he obtains the merits of the public. Even if you see a holy man, a Tzadik, talking during Chazaras HaShatz, G-d forbid that you should follow his example. Even if Eliyahu the Prophet would come, he is not to be obeyed if he wishes to obliterate one point from the Gemara or Shulchan Oruch or these frightening warnings. If you are conscientious, you will receive the reward that would've been given to the whole world had they followed this prohibition and in addition, the merit that others are learning from your behavior. (bid.)

9. I regularly chastise people who pray while the Chazan is reviewing the Shemone Esrei because their prayers will surely not be granted them and whatever they already have will be taken from them. All the Rabbis say that when the Chazzan reviews Shemone Esre, the public must be quiet, answer “Amen” and concentrate on the Brochos. (Sefer Vavei HaAmudim, end of Chapter 10, Magen Avraham, Siman 124)

10. The hardest thing is that those so-called “Sheine Yidden” are not conscientious to answer “Amen Yehei Shmei Raba”. They are causing a “Chilul Hashem” (desecration of Hashem's name) for those who see that the “greater ones” are careless and for those simple people who have no one to teach them not to do this. This is a terrible Chilul Hashem besides the fact that it causes others to sin and prevents them from receiving their share in the World-to-Come.

11. A wise thing would be if the Batei Medrashim

would make a rule that whoever cannot (or will not) control his mouth from mundane conversation during prayers will not be permitted to pray there. They will see that they will not lose by this. On the contrary, they will gain because thank G-d, there are many young men who are looking for a synagogue where they pray properly.

The Tremendous Reward to those who Respond Amen

12. "Greater is the one who responds **Amen** than the one who recites the blessing" (Brochos 53).

13. "Whoever answers **Amen** with all his strength, the gates to Gan Eden are opened for him" (Shabbos 119).

14. "From when can a child be worthy of Olom Haba (the World-to-Come), from when he answers **Amen**" (Sanhedrin 110).

15. "There is nothing greater for the Holy One Blessed be He, than the **Amens** that Yisroel answer" (Devarim-Raba 7).

16. "Whoever answers **Amen** in this world will be worthy to answer **Amen** in the world-to-come" (ibid.).

17. "Because of one **Amen** that the Reshaim answer from within Gehenom, they are saved from it" (Yalkut Yeshaya 429) **18.** "Ignorant people who do not know how to read, learn, nor expound on the Torah, yet if they enter

MIKDASH ME'AT

the synagogues and Batei Medrashim and respond 'Amen', even if they have nothing but the reward of Amen, it is sufficient." (Agodos Breishis 79).

18. "Those who respond 'Amen Yehei Shmei Raba' with all their strength, will stand in second place in Paradise." (Zohar, part 1: 38).

19. "One who sanctifies the name of the Holy One, Blessed be He, by concentrating on 'Amen' properly, will be elevated from one level to the next even in this world" (ibid. part 3, 286).

20. "One who responds 'Amen' with all his strength has his negative decrees from seventy years previously obliterated. (Tikunei Zohar 19:40, part 3:20, Shabbos 119 and Tosfos, Raaya Mehemna has the version, 'Amen Yehei Shmei Raba Mevorach' not just 'Amen').

21. "When one responds 'Amen, Yehei Shmei Raba', one must agitate all his limbs with great power and thereby break the strength of the evil spiritual world" (Zohar part 3, 220).

22. "When Yisroel answer 'Amen, Yehei Shmei Raba' in a loud voice, the Holy One Blessed be He is filled with compassion and pity on all creatures, even on the wicked ones in Gehenom and grants them privileges for one and a half hours, three times a day" (ibid. part 1, 62).

23. "When Yisrael below, are responding 'Amen'

MIKDASH ME'AT

and concentrating properly, then several gates of blessings open for them above. Then, how much good and joy is there to be found in the world.” (ibid. part 3, 285).

24. “Whoever answers ‘Amen Yehei Shmei Raba’ in a dream can be sure that he will enter Paradise” (Brochos 57).

25. “On what is the world based? One the proper recitation of Kedusha de Sidra (in U’va LeZion Goel) and on the response of ‘Yehei Shmei Raba’” (Sota 49).

26. “Whoever answers ‘Amen’ in this world merits answering ‘Amen’ in the world-to-come” (Devarim Raba 7:1, Tanchuma 96,8).

27. “One who responds ‘Amen Yehei Shmei Raba’ with all his strength, even if he has a bit of idolworship within him, is forgiven” (Zohar, Vayikra, Raaya Mehemna, page 20).

28. “The Seforim say that one who is careful not to converse during prayers is bound to live a long life and have a pleasant old age. ‘Seiva’ (old age) stands for ‘Shesika Yafa BiShaas HaTefila’, silence is required during prayers.” (Sefer HaPnim, page 11, point 22).

29. There is an appropriate parable from the Rav of Apte (author of ‘Ohev Yisroel’ & ‘Divrei Emess’) on the foolishness of those who lose great treasures by neglecting to respond ‘Amen’.

MIKDASH ME'AT

It says in the Medrash of Parshas Eykev, "V'Haya Eykev Tishmiun" and then, "Holoch Yelech U'Bocho" and this is a wonderous thing. The Rav says that there is a parable told about a poor man who was forced to beg for charity but was embarrassed to do so in his hometown so he left his home and went to a strange city to beg. He wandered from city to city for several years until he reached a mountainous region where there was gold, minerals and precious stones to be found. In this place, the precious stones were strewn freely in the streets as we would find common pebbles and stones in our streets. Every stone there, even the smallest ones, was so valuable that its worth could not be measured in our land. This man did not pay attention to these stones and did not estimate their value because they looked more or less like ordinary stones to him. A few stones caught his eye with their shine and beauty so he filled a small pouch with them. In this land, the people would make buttons from these stones so after a while, this man did the same. The man started to return home and he wandered from place to place, getting lost on the way for a few days and not having what to eat. He met a man who owned a large sack of bread. Actually, the sack was filled with old, moldy bread with a few nice loaves on top. He asked this man for some bread because he was very hungry. The man said, "What will you give me in exchange for my sack of bread?" The poor man answered, "I have nothing but these few stones in my pouch." So they made an exchange, the pouch with precious stones for the sack of moldy bread. When the poor man returned to his home, his wife and children greeted him with great joy. When

MIKDASH ME'AT

they saw what he had bought them, a sack of moldy bread, they broke out in bitter, loud cries, "You were away for so many years and this is all you brought back, a sack of worthless, moldy bread!" After a few days, they searched his pouch and they found one small precious stone and the stones that were sewn onto his coat. They sold the stones for ten thousand coins and the whole family was very happy. But this man began crying loud, bitter cries and began tearing at his hair. "Woe is me, I was in the place where they had many, many more of these stones and I could've taken as much as I wanted but I did not know their value. To make matters worse, I exchanged the few stones that I did take for a sack of moldy bread!" he wailed.

The moral of this parable is obvious. Before the soul descends to this world he has spiritual sustenance and then he descends to this world to learn Torah, do Mitzvos and good deeds. There is no way to estimate the rewards for these deeds like it says in Mishlei, "It is more precious than pearls; all your goods cannot be compared to her" and our Chazal say, "The reward of a Mitzva is not in this world". Meaning, one cannot find in all the good in this world the reward for one Mitzva. The wise one does not waste his time and he learns Torah, does Mitzvos and good deeds and even in his business deals he fulfills the Torah commandments. The fool walks in darkness, wastes his days and discusses stupidity all day. Not only all day but also during prayers and Chazaras HaShatz where the reward for every 'Amen' is invaluable and the one who discusses mundane matters during prayers will be harshly punished.

MIKDASH ME'AT

This is the interpretation of the Midrash on "V'Haya Eykev Tishmeun". Rashi says that this refers to the easy Mitzvos that people often step on. Of all the Mitzvos that a person can do, not to speak during prayers and to hear every Brocho and answer 'Amen' is so easy to fulfill every day. They are compared to the precious stones that are strewn on the streets and are ignored. To make matters worse, he then converses mundane matters which are compared to the sack of moldy bread. But there is no Jew who would not accomplish at least one Mitzva as the Chazal say, "his deeds are as numerous as the pits in a pomegranate" and these are compared to the few small stones in the poor man's pouch. When the person goes to the next world he will cry very much because then it will be too late to rectify his mistake. This is also referred to in the 'Posuk', "Nosei Meshech HaZorah", that if a person listens to all the Brochos and answers 'Amen', something that in this world seems to be a small thing like the seeds that one plants in the ground. Afterwards, in the World-to-Come, "Bo YaVo B'Rina", he will come in gladness and joy, "Nosei Alumosov", carrying his bundles of good deeds. (Sefer HaPnim, page 15:31).

One who answers 'Amen' properly obliterates negative decrees, receives great reward and in the future, the Holy One Blessed be He will be a crown of glory on his head.

The Baal HaTurim states in Parshas KiSavo on the phrase, 'U'LeSitcha Elyon Al Kol HaGoyim Asher Asa LisHila U'LeShem U'LiSiferes', "In the future, Hashem will be a crown of glory on the head of each and every

MIKDASH ME'AT

Tzadik. This crown is the one with which they crown Hashem when they pray and it is being returned to them. But the person who talks idle talk in the synagogue will be surrounded by thorns...”

31. A synopsis of all the laws of responding ‘Amen’

The Zohar (Parshas VaYelech) and Gemara Shabbos say that ‘Amen’ is an acronym for ‘Eil Melech Neeman’. Rashi comments that this bears witness that Hashem is the Creator.

The Kabbalists and their Sefer HaZohar delved into the secrets of the word ‘Amen’ and its letters and they wrote that the upper world and the lower world in general, depend on the word ‘Amen’. “It is the essence and the root of all the worlds. Whoever concentrates on every Brocho which his mouth utters and answers ‘Amen’ with concentration according to its laws, causes great holiness and an abundance of good to all the worlds like if one opens a fountain to water all the parched ground. A voice from heaven announces that all this good and happiness was brought about by so and so, servant of the Holy King. When Yisroel are suffering and praying for help, a voice resounds in all the worlds, “Open the gates!” and a righteous nation, ‘Shomer Emunim’, a loyal one, will come and the same way that they open the heavenly gates of Brocho and plenty, their prayers will be accepted.” Our Rabbis have said in the Talmud that this is their reward in this world. What is their reward in the World-to-Come? The one who was conscientious in answering ‘Amen’, his soul will go before him in heaven and announce as stated above, “Open the gates” etc...

MIKDASH ME'AT

This implies that he was the one who opened the gates of Brocho and plenty and his soul was made more holy from day to day. On him it states, "Ki MeChabdai, Achabed", the ones who honor me, I shall honor. But the ones who heard Kaddish and did not concentrate and respond properly, on them it states, "U'Bozei YeKalu", those who shame me, I shall belittle.

When this person will need Heavenly aid, the same way that he did not open the gates of Brocho, the gates will not open for him. When he will die, they will announce in heaven, "Gates of Eden, close and do not accept this soul!" He will be thrown into Gehenom until he descends to the lowest point, which is called 'Abdon' or 'Tachtis' from which no one can escape." Until here are the words of the Zohar. Rabbeinu Bachai writes this in Parshas Beshalach even though he never saw the lights of the Zohar in his life.

All the glory is only for one who intends and concentrates on responding Amen properly but for one who does not, the glory is transformed into degradation and the pleasure becomes a plague. Therefore I will enumerate the laws for answering 'Amen'.



One must hear the Brocho from the beginning until the end however, if there is no choice, if he is in a very largesynagogue and was not able to hear the Chazan, but he knew what Brocho the Chazan was saying, he may

MIKDASH ME'AT

perform Mitzvos. This is the purpose of our existence and it purifies our bodies and souls. One who responds 'Amen' to such a Brocho is saying, 'this Brocho is true and I believe in it'.

There are Brochos of praise, song and thanks to Hashem for example, "Elokei Neshama". The person answering 'Amen' to such a Brocho should concentrate that this Brocho ,its praise and its thanks to Hashem for His goodness is true and I believe in it. Similarly, when one responds 'Amen' to the other Brochos and the Brochos on food, one should have the intentions outlined above that the contents of the Brocho are true and I believe that the praises are befitting, etc...

The Brochos of requests for example, Kaddish and Birchas Kohanim, are a different category and the response of 'Amen' should be with the intention that, "May this request be fulfilled".

The Brochos in middle of Shemone Esrei are all questions and requests during which we request all our needs. Our Rabbis compare these to a slave who receives a reward from his master. When responding 'Amen' to these, one should have the intention that it is true that Hashem grants these gifts and that he should fulfill our request to continue to do so. The Hedy'a Orech Chaim (Siman 124) concurs and states that ones intentions throughout the whole Shemone Esre should be that the Brocho is true and that the request of the petitioner will be fulfilled.

MIKDASH ME'AT

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MIKDASH ME'AT

One should listen carefully to the Chazan to understand on what topic the Brocho is being said in order to have the correct intentions.

33. Other Poskim in the name of the Yerushalmi say, "Alengthened 'Amen' will cause one to have a good, long life. What is the proper length? The amount of time it takes to say, "Keil Melech Neeman" and not longer because then the word is unrecognizable and it would be as if he did not say 'Amen'. One should rebuke those who lengthen more than this." (Sefer HaPnim, page 22, 44).



CHAPTER 4

**THE SPEEDY, BITTER
PUNISHMENT TO HE WHO
CONVERSES DURING
CHAZARAS HASHATZ AND
KADDISH AND NEGLECTS TO
RESPOND AMEN**

A person who hears a Brocho and neglects to respond 'Amen' is deserving of death and he and his children are in danger.

1. The Sefer, HaGon V'Derech Moshe (eleventh day) tells an awe inspiring story that occurred to Reb Mordechai Jaffe Zts"l. This was told to me by my father-in-law, HaRav Avraham Varter Z"l from Lisa whose wife was a granddaughter of HaGaon Reb Mordechai Jaffe.

2. Reb Jaffe was Head of the Beis Din (rabbinical court) and a Yeshiva in a small town. His fame spread until a

MIKDASH ME'AT

delegation from the City of Posen came to him to offer him the position of Head of the Beis Din in their City. He accepted but he said that first he must travel to Venice, Italy to learn from the Sephardim the Halachas pertaining to the fixation of the Jewish calendar because he was not well versed in this. He then studied under the Chacham Abuhav for three months.

One day, at the end of this period, it happened that one of the sons of the Chacham Abuhav who was about five years old, entered the study room with a fruit and proceeded to recite the Brocho in a loud voice. All the members of household responded 'Amen' except for Rav Mordechai who was immersed in his learning. The Chacham noticed this and became enraged and placed a "Nidui" (ban) on him.

In accordance with the rules of Nidui, after thirty days, Rav Jaffe returned to his Rebbi to ask forgiveness. Rav Abuhav refused to forgive him. Rav Jaffe asked him, "Why is my sin so great that you refuse to remove the ban on me?"

Rav Abuhav answered, "Believe me, I love you more dearly than I love my son but when you neglected to respond 'Amen' after the child's Brocho, you were liable to death by Heaven. I can only forgive you on the condition that in every place and congregation that you enter, you will preach in public the gravity of the sin of neglecting to answer 'Amen' to a Brocho. You will also command your children and their children after them to

MIKDASH ME'AT

recite this story which I will now tell you.

In Spain, before the Crusades, there were many large Jewish communities. One of these large cities was governed by an anti-Semitic king who wanted to expel the Jews from his kingdom. There was the Head of the Beis Din, a rich man who was exceedingly humble who found favor in the eyes of the king and every time the king wanted to expell the Jews, he would make him change his mind. It came to be that the king issued an expulsion decree so the heads of the Jewish community approached this Rabbi and asked him to intercede on their behalf. They came at Mincha time so the Rabbi answered that he would go after he would say his Mincha prayers. They replied that it is also a great Mitzva to save the Jews and now is an opportune time to approach the king and he can pray Mincha afterwards. The Rabbi agreed and went with them to the Royal Court.

When the king saw him, he found favor in his eyes and he greeted him affectionately. The Rabbi thought that surely the decree will be repealed so he conversed about other matters with the king. While they were talking, a bishop from a distant land arrived, fell at the king's feet and proceeded to bestow on him a lengthy blessing in Latin. The Rabbi did not understand even one word so he retreated to a corner to pray the Mincha service. Meanwhile, the bishop ended his blessing and ordered all those present to answer Amen in order that the blessing should be fulfilled. Everybody answered Amen. The Rabbi did not want to interrupt his prayers so he did not respond. The bishop asked, 'Did everybody answer?' They said, 'Yes.' He asked, 'Did that Jew also

MIKDASH ME'AT

respond?' They said, 'No. He has been praying.'

When the bishop heard this, he tore at his hair and screamed a loud and bitter cry. 'Woe is us. Because of this Jew, the blessing will not be fulfilled!'

The king became infuriated and turned on the Jew with cruelty and ordered his servants to kill the Rabbi and then cut him into pieces. They tortured him greatly, killed him and sent the pieces of his body in a cloth to his home and then the king expelled the Jews.

The Rabbi had a friend, also a righteous individual, who knew the righteousness of his friend and could only reason that he was killed in such a cruel way because he committed some sort of transgression.

This man fasted, cried and prayed that Hashem should reveal to him the Rabbi's sin. One day, his friend came to him in a vision and greatly frightened him. 'Do not be afraid, my friend.' 'I know that you were a pious Jew, so why did you deserve such a horrible death?' he asked.

'Truly, I never sinned in my lifetime but Hashem is meticulous with the righteous and punishes them for any slight infraction. He therefore, punished me for neglecting a Mitzva that most people neglect. One time, my son recited the Brocho on a slice of bread and I heard him but did not answer 'Amen'. Hashem did not vent his anger on me until the incident that happened when I stood in front of a human king and did not respond 'Amen'. At

MIKDASH ME'AT

that moment, I was judged in Heaven for my sin of not responding 'Amen' to my son's Brocho. Therefore, tell this to your sons, and their children and warn them to be meticulous about answering 'Amen'. The vision disappeared.

Afterwards, the Sephardic Chacham told this to Reb Jaffe he asked him not to be angry at him for placing the ban on him but he was only doing this to atone for his transgression. "Therefore," he said, "I am only removing this ban if you promise to preach in public about the importance of answering 'Amen'".

After I had decided to preach in different countries, my father-in-law told me that since I am a descendent of HaRav Jaffe, I am obliged to preach in every community about responding 'Amen' and to tell this tale.

One who is truly a G-d fearing Jew should read this every month and to tell their households of the tremendous punishment of those who neglect to answer 'Amen', even to the blessing of a young child. (How much more so when the Chazzan repeats the Shemone Esrei.)

3. There are two 'Amen's that the public is very neglectful of, the one after "HaMachzir Shechinaso L'Tzion" (before "Modim") and during "Maariv" of Shabbos when the Chazan finishes, "V'Al Yerushalayim" (before "V'Shomru"). One Tzaddik fasted as penance for the length of the Galus and it was revealed to him in a dream that the reason why the Moshiach has not yet arrived is because the Jews are not careful to

MIKDASH ME'AT

answer 'Amen' on the Brocho of the Geula. Meaning, "HaMachzir Shechinaso" and "V'Al Yerushalayim".

Therefore, wherever I travel, I try to correct the public and tell the Chazan to wait a second before "Modim" and "V'Shomru" and he should bang the lectern to remind the assembly to answer "Amen". This way a child will get used to it and it will be his habit when he is older. If the Chazan will not do this, he will be punished because he is causing death to those who hear the Brocho and do not respond. Hashem does not immediately strike him down dead but he has mercy and makes him poor and a poor man is considered dead. How can a man earn the description of Tzadik (a righteous man)?

4. My brothers, "Yehei Shmei Raba" should not appear insignificant in your eyes. A man is not called a Tzadik unless every day he says 90 'Amen's, 4 'Kedushos', 10 'Kaddish's, 100 Brochos. This is an acronym for the word, Tzadik. A man can only accomplish this if he lives in a place where there is a Minyan and if he will go to the synagogue on time and hear all the Chazan's Brochos and respond 'Amen' to all of them. But what about those who come late or who live in an area where there is no Minyan? If a man comes late to the synagogue and misses some or all of the Brochos, he should tell his friend or son not to start praying yet but he should recite the Brochos out loud and should respond 'Amen'. Similarly, a man should do this if he is traveling or in a place where there is no Minyan.

Instead of all the 'Amen's that he was not able to

MIKDASH ME'AT

respond to the Shaliach Tzibur, he should respond to the blessings that his friend or son recite on food and in the Grace after meals.

One who converses during prayers causes his children to become orphans.

5. One who converses during 'Chazaras HaShatz' and during Kaddish is unable to answer 'Amen' properly because it is impossible for him to concentrate while talking and he will surrely respond an 'Amen Yesoma' which is an 'Amen' answered to an unknown Brocho. How much more so is it impossible for him to have the proper intentions (even on the simplest level) while answering 'Amen'. Similarly, he will answer 'Amen Ketufa' and 'Amen Chetufa'. This is all plain to see and whoever denies this fact is either a fool and/or a Rasha and one who refuses to admit the truth. (Shomer Emunim, page 252).

6. "Those who neglect to respond 'Amen' will descend to Gehenom to a place called Avadon and will never ascend from there" (Zohar, part 3, 285)

7. "One who does not concentrate while answering 'Amen' is as if he despises the Holy One Blessed be He" (ibid. 285)

8. There is an angel who forms crowns from 'Kodosh', 'Boruch Hu' and 'Amen Yehei Shmei Raba' that Yisroel respond. From here our Rabbi learn that whoever neglects 'Amen Yehei Shmei Raba' causes the

MIKDASH ME'AT

Heavenly crown to be minimized and deserves 'Nidui'.
(Midash Konen)

One who does not respond 'Amen' accordingly is made a brutal person to his whole family.

9. According to Chazal, answering 'Amen' and 'Yehei Shmei Raba' rescues a person from all the harsh and brutal decrees in the world and from the decree of Gehenom and brings him to the World-to-Come. Any person with average intelligence will understand that one who converses in the synagogue and neglects 'Amen' is showing brutality to himself and his family and to all Klal Yisroel because all the harsh decrees are due to him. Chazal say (Tosefos Shabbos 119), "When Yisroel answer 'Amen Yehei Shmei Raba' in a loud voice, all the harsh decrees are negated" and the Zohar says (page 285), "When there is a harsh decree on the world, Hashem looks down at those who are careful to answer 'Amen' and saves them."

Why do we hear of so many cases of illness and accidents today?

10. How terrifying are the words of Chazal (Brochos, page 47) who wrote that one who answers an 'Amen Chatufa' or an 'Amen Ketufa' or an 'Amen Yesoma', his children will become orphans. Is there any greater reason than this to convince a man not to speak during prayers, that his wife will be a widow and his children orphans?

MIKDASH ME'AT

These days we see all sorts of accidents and illnesses like, car accidents, heart attacks, cancer cases, hold-ups, robberies, murders, fires, bankruptcy, serious illnesses, numerous young people dying. How can we accuse Hashem of wrongdoing? Our Rabbis warned us that this will occur if we are not careful to answer 'Amen'.

11. We hear one tragic incident after another. Who knows what causes this. We cannot G-d forbid accuse the Holy One Blessed be He of injustice. Who knows if it is not due to the sin of degrading G-d's name for the sake of little pleasure, an unnecessary conversation in the synagogue and for a bit of enjoyment, hearing an insignificant story there. Maybe G-d forbid, our prayers on behalf of all the sick people are not being heard because these fools degrade the holiness of the synagogue and converse there.

I am not the one who calls these "speaker" fools. The Turei Zahav (Orech Chaim, Siman 55, Seif 4) calls them fools and rules that they may not be included in a Minyan. The author of "Vavei HaAmudim" (Amud Avoda, chapter 10) says, "Because of our numerous sins, how long will this be our undoing, that in every city they cannot control the public and they consider it permissible. Woe is to them and their souls. How will their prayers ascend when they are soiled with numerous sins. An accuser cannot act as a defendant. In every congregation they should appoint one to guard against those who talk and to embarrass them in public and that way the glory of Hashem will be on the earth and the assembly will hear and be afraid to sin again. It will stifle their mouths in the synagogue and

they will not discuss mundane matters there.”

12. From here we understand the following Gemara. In Baba Kama 60 it says, “When there is a plague in the city, a person should not enter the synagogue alone because the Angel of Death deposits his tools there.” This is a puzzling Gemara. Doesn't the Angel of Death have somewhere else, not a synagogue, a holy place, to deposit his tools? Also, when it says that he should not go alone, it means that many people can go together. Why does it bother the Angel of Death if many or few go? We can explain this to mean that we have said that when a person converses in the synagogue, an evil angel is created. These are the tools of the Angel of Death and because of this sin he would kill the person measure for measure. If he would enter the same place where he spoke to his friend, with his friend but would not open his mouth, he has shown that he has completely repented. If he goes alone, his repentance is not complete and the Angel of Death would say, ‘This man is not talking, simply because he lacks one to speak to.’

If a father converses with his children, they continue his ways.

13. One more important point, it is well known that the only way to raise children properly is to set a good example. So a father who wants his children to pray and answer ‘Amen’ properly, will not succeed unless he himself is conscientious. It has been found that after a father chastised his son, his son would say, correct yourself first.

It prevents the prayers from ascending.

14. The “Yaaros Devash”, part 1:4, says that a person must have fear during his prayers because that is the only thing that we have left in our Golus. A person must stand in utter submission and in a bent position as he slowly recites his prayers in deep concentration. How lucky is the one who prays with tears and a broken heart for his prayers will be answered. What else do we have left in the Golus to protect us except our heartfelt prayers? Woe is the one whose prayers are blocked by clouds from reaching the Heavens. These clouds are formed by the mouths of people speaking of mundane matters in the synagogue and during prayers. (Sefer HaPnim, page 34)

A person who neglected even one Amen is required to repent.

15. In the Sefer, Ohr Tzaddikim by the Maharam Papirosch Zts”l, student of the Arizal (Tikun HaTefila, 52), it says that a person must greatly repent if he neglected to answer ‘Amen’ even one time. How much more so after the Chazaras HaShatz and even more if he neglected an ‘Amen Yehei Shmei Raba’.

A frightening story from the Tzadik, the author of the ‘Beer Moshe’ Shlita.

16. One Shabbos, My sainted Father Z”tsl, murdered by the accursed Germans, 26 Sivan 5704, was preaching a sermon about responding ‘Amen’ and

MIKDASH ME'AT

'Amen Yehei Shmei Raba' and at the end, he told of the acronym from the Ramak on the words, 'Shesika Yafa B'Shaas HaTefila' which is 'Seiva'. So whoever is conscientious on answering 'Amen' will live to a pleasant old age and this can be the reverse. The next morning, there was a great tumult in the synagogue because one man had dreamed that he was standing before the Heavenly Court and he was judged to be punished. He began to plead and cry that he did not yet reach his old age and why did he deserve such a harsh judgment? They answered him, "Because you spoke of mundane matters during prayers and neglected to answer 'Amen' and 'Amen Yehei Shmei Raba'." He said that he was not aware of the gravity of this sin. One of the Heavenly judges became furious and shouted at him, "But didn't your Rabbi preach about it this very week?!" They said that if he informs the whole community about what happened to him and from now on they will be conscientious about this matter, he will be forgiven.

**He has no share in the G-d of Yisroel,
lengthens the exile,
sins and causes others to sin.**

One who wishes to fulfill the Mitzva of "Onochi Hashem Elokecha", accepting the burden of the rulership of Heaven, he will not speak in the synagogue as it says in the Zohar (Parshas Teruma, 131). Also, the Zohar on Parshas Teruma, page 75, says that neglecting to answer 'Amen' is lengthening the exile.

17. The Maharam Shiff (Parshas V'Eschanan) says, "Newcomers recently started discussing mundane matters in the synagogue. Every Jew knows how great this sin is. This shows three things. One, that his soul is separated from the G-d of Yisroel. Two, 'DeGora M'Heimmusa'. Meaning, perhaps he spoke during prayers so he did not answer 'Amen' because he was not concentrating and even if he heard the end of the Brocho, what is he answering to? If during Chazaras HaShatz there aren't at least ten people listening and answering 'Amen' it is as if the Chazan said a Brocho in vain.

The reward of answering 'Amen' properly is invaluable. "Open the gates and righteous, loyal nation shall enter". Three, he has no connection to Hashem because what person would stand in front of the King of Kings in His holy palace and would not be ashamed to speak of mundane matters. If we say, let us appoint men on this to penalize people, this is foreign to our culture lest somebody should fear a penalty more than he fears Heaven. This also pertains to permissible speech. How much more so to forbidden speech like gossip, levity, etc...

18. In Sefer Ohr Tzaddikim (Amud HaAvoda, chapter 12) it states that it is forbidden to discuss mundane matters in the synagogue even after prayers because the holiness is still there. If one does converse in matters not pertaining to prayers and praising Hashem, it is as if he degraded His holiness and expelled His Holy Shechina (Divine Presence) from that place. She is then compared to a dove that cannot find a resting place. She has no abode

during her exile except for the synagogue and if there are unnecessary conversations there, she is forced to flee and wander. The punishment of this person is that he too will be delivered into the hands of savages who will not permit him to find peace for his soul. (Moreh Mikdash, page 10).

19. The Siddur Nehora states that the general public must be warned not to say Tehillim and Maamodos or other prayers during Chazaras HaShatz because then it will be impossible to concentrate on 'Amen'. We find this at the Western Wall when people wander in all directions while others are praying. This applies to them, "Who asked you to trespass my courts? "Why is Hashem angry at you? Because you are sinning and causing others to sin like Yerovom. This sin alone is enough to lengthen the exile. Unfortunately this has become permitted in our eyes and one who could prevent this must do so and will be greatly rewarded. (Sefer HaPnim, page 16).

20. The Siddur of the Arizal by Rav Yaakov Koppel, author of 'Shaarei Gan Eden' on the laws pertaining to the synagogue says, "The Zohar stresses the punishment for people who converse during prayers even on Torah or Mussar and to those who converse on mundane matters even after prayers. During Chazaras HaShatz he must have an open Siddur (prayerbook) and he should listen and concentrate on every word from the Siddur. During the reading of the Torah, he should listen and concentrate on every word from the Chumash. G-d forbid that he should interrupt the prayers from 'Boruch SheOmar' until after

MIKDASH ME'AT

Chazaras HaShatz with any speech. (ibid. page 19).

21. Do not speak of mundane matters in the synagogue, even in time of great need because the sin is very grave. Make yourselves like mute people once you enter the synagogue. This is the language used by the 'Rokeach'. "One who speaks in the synagogue while his neighbors are giving praise and song (to Hashem), I call upon him, 'Woe is to the evil neighbors' because the ways of Hashem are just, the righteous ones will walk by them and the sinners will stumble on them."

22. His son, the Maharizal says, "Many have stepped on, transgressed, repeated and trebled this sin and it has become in their eyes as permitted." Therefore, I will bring the words of the Zohar. "When a person would see how our Holy Tanaim stressed the gravity of this sin, maybe he will stifle his mouth from fear of punishment in honor of His Holy Name, Blessed Be. One who does this is guarding his soul from suffering."

23. By heaven, I have seen no other sin as bad. Unlike other sins, what bodily pleasure does the sinner receive from committing this transgression? When a man commits a sin, it is because his evil inclination overpowered him and he will receive great bodily pleasure but in this situation, this is not the case and the man willingly lets the evil inclination persuade him to sin. This sin surely causes others to sin and it degrades the glory of Hashem during those specific times which are especially for praising and singing to Him, elevating His

MIKDASH ME'AT

glory and for holiness and purity. One who commits this sin and in that place of righteousness, the synagogue, is truly wicked because this is the gate from where Hashem comes to hear the praise and prayers of His people.

The Proper Conduct in the Synagogue

24. This should be the way we conduct ourselves in the synagogue. When we arrive and gather in this miniature Beis HaMikdash (holy temple) to glorify Hashem, we should sit with humility and great awe. We should be frightened because Hashem's Holy Shechina (spirit) is present but unfortunately, we never noticed that. We should say, 'How awe inspiring is this place. This is the house of Hashem and the gate to Heaven through which the utterances of our lips shall enter.' We should absorb these words into our very beings until we physically feel that we are standing in the courts of our King and discussing the affairs of His Kingdom and are serving Him through our praises and songs. All the prayers, from the beginning until the end, have been composed by our Holy Rabbis to be accepted and pleasing to the Heavenly worlds.

To stand during "Tehilos L'Keil Elyon"

25. It seems to us that to stand during "Tehilos L'Keil Elyon" before Shemone Esrei, is a small and insignificant matter but the Holy Gurei HaArizatsal wrote that this conduct has major Kabbalistic significance. From

this, a person should learn that every small action has major significance in the upper world. A man would be astounded if he would see the holiness of his acts and that things are not exactly how they seem. If he would remember this, he would be able to worship his Creator with much joy. Even a person who does not know the deep reasons for his actions should at least not be responsible for heavenly destruction by having other intentions during prayer or by mundane conversation in the synagogue.

Every Person's Intentions Before Praying Shemone Esrei

26. A person should concentrate and think that now he is coming to request all his bodily and spiritual needs (like forgiveness for his sins). If a person were to approach a human king who is nothing but earth and worms and whose life and kingdom are worthless, how much fear and humility would enter his heart. We would rid our hearts and minds of external thoughts and concentrate on the matter at hand and it would not enter our minds to discuss anything that would not be either the desire or the glory of the king.

How much more so should we be when approaching the King of All Kings who knows our every thought and desire. It is proper for a person to set aside an hour to prepare himself to meet Hashem and to purify himself that he may worship Him with joy and fear with songs and praises with all our concentration. Then our prayers

will be a crown for our King and then our requests will be justified.

A person's conduct during Shemone Esrei.

27. We should pray with all our hearts and make our requests with great humility as a beggar in a doorway. We should pour our hearts before him and tell him our troubles so that He should take pity and say 'May your troubles cease'. It should not be as if when we pray we are trying to release ourselves from our duties so we pray speedily and with great hurry. We should warn the young and old to be careful to honor the glory of Hashem and not to speak during prayers. Our eyes and ears should be open to hearing the praises and prayers that the Chazan recites and we should concentrate while responding 'Amen' and to 'Kaddish'.

28. Unfortunately, some people do the opposite of the above and have turned this holy place of prayer into a place of levity, frivolity and conversation. People learn from each other and one sin leads to another especially when the conversation turns to gossip and frivolity. Therefore, those who preach must discuss this topic.

Two groups among those who do not respond Amen

29. These people can be divided into two groups and both are abominations to Hashem. One, people who are not conscientious to respond 'Amen'. Two, people who interrupt their conversation to 'Amen Ketufa', 'Chetufa', etc...and say 'Amen' quickly that they can return to their conversation as soon as possible. What a shame and a disgrace! Why can we not awaken from this apathy and when a person turns to his friend to speak, he should turn his back towards him, not his face.

The Zohar and the Kabbalists wrote about the importance of responding 'Amen' because it is the source of the world and brings great holiness, goodness and happiness in all the worlds. Let us take this to heart and correct our behavior.

This sin is enough to lengthen our exile because 'Amen Yehei Shmei Raba' is the reason that we deserve our redemption

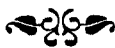
30. Those who do not respond 'Amen' should weigh the advantages and disadvantages of this sin, whether it is worth it for them to rebel against their Creator for the pleasure of their conversation. They are not showing compassion on the glory of Hashem, nor on the eternal punishment that they and their families will receive. During that holy time when they were able to increase Hashem's glory and to acquire worlds of rewards, they

did the opposite and caused breaches in the worlds and created much evil.

When will they awaken and realize its gravity and realize that they are capable of correcting this. Even if we were not guilty of any other sin, it would be reason enough to lengthen the travails of our exile because Kaddish and Kedusha are the cause of Redemption and when Yisroel responds '**Amen Yehei Shmei Raba**', Hashem says, "When can I gather my children Yisroel from between the nations?"

31. The Obligation of Leaders to Fight this Problem
Because this topic is so great and its effects are wonderful on the world, a person who is in a leadership position and does not fight this, the public's sin will be counted as their personal sin.

How can we dare malign our Creator when we know that when we see with our very eyes that when a noble and important personage is insulted, even by another important person, his rage burns and he takes revenge with vengeance. How much more so, how careful we must be with the honor of the Holy One, Blessed be He, whose glory is forever and ever.



A Half Million Jews Were Killed in the Cossack Pogroms in 1648 (Tach) Because of This Sin

32. The Tosfos Yom Tov states that a 'Mi Shebeirach' should be said each Shabbos in honor of all those who refrain from speaking in the synagogue because tens of thousands of Jews were killed in the 1648 Pogroms because they spoke in the synagogues and Batei Medrashim. (Moreh Mikdash, page 6:10)

This Sin Caused Synagogues to be Changed to Houses of Idol Worship

33. In the Shulchan Oruch, Orach Chaim (Siman 151, para 1) it states that one should not behave with levity in the synagogue and Beis Medrash. The Magen Avraham states in the name of the Samak, "Because of this sin synagogues were converted to houses of idol worship." The Ari was very careful not to speak in the synagogue even words of repentance and rebuke. (Sefer HaKavanos 11)

This Sin Causes One to Descend to the Lowest Level of Gehenom and Financial Losses

34. This is the approval written by our Rabbi and master, the pride of the generation, HaRav HaGaon, Sholom Mordechai HaCohen Shlita, Av Beis Din of Brezhan.

HaRav Reb Ze'ev Wolf, Sofer Stam (a Torah scribe) of

MIKDASH ME'AT

the holy congregation of Lvov, son of HaRav HaChasid, Reb Nesanel Menachem, Sofer Stam, of the holy congregation Rotin, has come before me and showed me a manuscript of a compilation of holy sayings from various Sofrim and Sforim. He has gathered these precious pearls of wisdom, these works of Mussar on our sins and breaches on the Torah and conversing during the repetition of Shemone Esrei. Besides the gravity of the sin as outlined by the Shulchan Orach, they add to it by neglecting to respond 'Amen'. The punishment for this sin is a descent to 'Modor HaTachton', the lowest level in Gehenom like the Zohar states in Parshas VaYelech.

It is well known what the Tosfos Yom Tov writes in the fourth chapter of Kiddushin that although children, life and livelihood are not accorded by merit, rather by Mazal (fortune), nevertheless, through prayer one can change the Mazal. This is also in the Holy Zohar, Parshas Vayeshev on the Posuk, 'Eyleh Toldos Yaakov Yosef'....refer to the Maharsha in Chidushei Agados Baba Basra 74.

Therefore, it is because of this sin that people lose their livelihood. This man did well to compile the sayings to inspire people and to warn them not to continue in their ways. They will acquire the way to a good life and they will be blessed with all the blessings.

Signed: Tuesday Parshas Bahaloscha, 1909 Brezhan
Sholom Mordechai HaCohen Av Beis Din (Sefer Moreh
Mikdash, Haskomas Admor M'Brezhan Z'tsl)

MIKDASH ME'AT

35. From the holy sefer, Ohr HaYoshor from Gaon HaKodosh, HaMekubal, Rebbe Meyer Paperish Z"tsl (Amud HaTorah, Chapter 14) "A person should be careful not to let his mouth utter empty words that have no connection to Torah, Yir'a, Chochma or Mussar Derech Eretz. If his words have no connection to one of these, it is considered nonsense. How much more so, one should not utter words that would anger the Holy One, Blessed be He especially if he is a Baal Torah and his mouth usually speaks pearls of Torah and now he speaks such nonsense. Then the tremendous impurity will rest on him and he will suffer greatly until he will be purified. Refer to the Zohar (Amud 475) and Sefer HaPnim, page 18:36.



□ CHAPTER 5

**THE TREMENDOUS PUNISHMENT
IN THE WORLD TO COME TO
THOSE WHO CONVERSE DURING
CHAZARAS HASHATZ AND
KADDISH AND NEGLECT TO
RESPOND 'AMEN' AND 'YEHEI
SHMEI RABA'**

**By Neglecting to Respond 'Amen' a Person
Will be Judged More Harshly on his Other
Sins as Well**

1. I saw a wonderful excerpt in the sefer Dvar Yisrael on responding 'Amen' by the Shlah who wrote on the sentence "Ki Ekach Moed Ani Meisharim Eshpot". If a person thinks that various Mitzvos are hard for him because of the bother or other hardships and wants to exempt himself from the Heavenly judgment or at least to lighten his punishment, he can do so only if he observes Mitzvos that do not involve these difficulties.

MIKDASH ME'AT

However, if one is not conscientious in the observance of easy Mitzvos, the excuse becomes null and void and he is punished for all the Mitzvos he neglected, even the difficult ones. Consequently, if one does not learn Torah on weekdays but does study on Shabbos and Holidays when one does not work, he may be saved from punishment with the excuse that on weekdays he must earn his livelihood. However, if one does not utilize his free time to learn, he is punished also for his neglect to study on weekdays.

By the same reasoning, if one is being judged by the Heavenly Tribunal for neglecting certain Mitzvos and he attempts to excuse himself by arguing that these Mitzvos are difficult, they will ask him whether he observed the easy Mitzvos such as responding 'Amen' and 'Yehei Shmei Raba' and observed the prohibition of not conversing in the synagogue. If he is not conscientious in these effortless Mitzvos, his excuse is worthless.

Moreover, when one is too tired to learn or to engage in Mitzvos, yet is perfectly capable of conducting a conversation on politics in a loud voice with no signs of fatigue, won't he be embarrassed to defend himself before the Heavenly Court by pleading fatigue and that his voice was too weak to respond 'Amen'. This is one of the Mitzvos that people tread with their heels, i.e. they are as easy to perform as one steps with his heel. If you observe these or if you observe the Mitzvos accomplished by treading with the heels, such as walking to the synagogue, Hashem, your G-d will love you and bless

you and bless your children. (Dvarim 7:12,13)

When Kaddish is Recited for Him by His Children He will be Judged Above with Bitter Punishments

1. See in the Sefer Magen Avraham regarding the Posuk, "Yizachar Avon Avosav ", and the sins of his fathers will be remembered. The sons went to say Kaddish and on the way committed many transgressions. They even fought with other mourners over the Kaddish, desecrating the very holiness of the hour. It seems that it would be better if he did not attend the synagogue to say Kaddish because due to his transgressions, all the sins of his father are mentioned above as if they too committed the same transgression. (His mother is not referred to in this example)

2. Some people when they say Kaddish, they are committing an evil deed because all the sins of a father are remembered when his orphans say Kaddish because the father had sinned in his lifetime.



□ CHAPTER 6

IS IT PROPER TO LEARN FROM SEFORIM DURING CHAZARAS HASHATZ OR DURING KADDISH?

According to the Poskim in the Shulchan Oruch, those who learn at this time are not behaving properly certainly when they cannot be sure that they will be able to answer 'Amen' at the end of a Brocho with the proper intentions which is a grave sin. They will be answering an 'Amen Yesoma' which will cause his children to be orphans. (Rma 124:8) Even if they concentrate at the end of a Brocho, they are not behaving properly, are causing others to sin and they should be chastised.

1. In the Shulchan Oruch HaGraz (Siman 124:6) it states, "One should chastise those who learn during Chazaras HaShatz or recite other prayers even if they concentrate at the end of a Brocho to say 'Amen' so that they should

MIKDASH ME'AT

not recite an 'Amen Yesoma'. If the learned people turn to their studies then the ignorant ones will learn from them not to pay attention to the Chazaras HaShatz and will involve themselves in mundane conversation."

This law is based on the Magen Avraham (Seif Katan 8) in the name of the Vavei HaAmudim of our Rabbi HaRav Shabsai son of the Shlah Z"tsl and also from the Mishne Brurah (Seif Katan 17) and all the Achronim (latter Rabbis).

2. In Aruch HaShulchan (9) it states, "One should not learn nor recite Psalms during Chazaras HaShatz even if he responds 'Amen' at the end of a Brocho and if one does this, he should be chastised".

3. In the Reishis Chochma (Shaar HaKedusha, Chapter 14) it states, "One should not converse during Chazaras HaShatz, even Divrei Torah, but he should concentrate to respond 'Amen' to every Brocho and he should listen to every word. "How lucky is the one whose labor is the Torah and who gives pleasure to his Creator" meaning, that his labor in Torah should give pleasure to his Creator, the opposite of which is the one who learns Torah at a time that is not pleasing to his Creator and then it would be better had he not learned Torah at all."

4. In the Siddur, Nehora HaShalem, (Sefer HaPnim 33) it states, "The public must take care not to recite Psalms or other prayers during the repetition of Shemone Esrei because it is impossible to completely concentrate on

MIKDASH ME'AT

answering 'Amen' and it will be an 'Amen Ketufa', 'Chatufa', etc.. This sin alone is enough to lengthen our exile and unfortunately this sin has become so commonplace, it is considered permissible."



□ CHAPTER 7

**THE OBLIGATION OF THE RABBIS
AND TEACHERS OF THE PUBLIC**

**How will the Rabbis perform their
obligation to make the public aware of the
sin of conversing in the synagogue and the
obligation to answer 'Amen'**

1. The truth of the matter is that when Jewish communities maintained their proper status and every Rabbi was responsible for his synagogue, his congregation and his city and when a misfortune occurred several times, a meeting was called and the Rabbis would preach to them the cause of these punishments. They also had the power to enact certain changes in the synagogue as needed.

2. This is not the case in our days for we have no power to strictly enforce Torah observance. Everyone is jealous of his neighbor. Every Rabbi fears that if he enacts innovations concerning the response of 'Amen' and 'Amen Yehei Shmei Raba' and similar matters, those

who refuse to conform will boycott his synagogue and go to pray elsewhere where they are not so strict. Moreover, the Rabbis do not feel the responsibility that lies upon them since they know that the worshippers are not obligated to follow their views and instructions. They are like customers who go to one store to purchase cosmetics and to another to purchase meat. So too, they go to another store for public prayer. Therefore, although the Rabbis may remain silent in this important matter, it should not be taken as an indication that they condone this practice.

3. This aforementioned rationale is responsible for the Rabbi's neglect to enforce the proper response of 'Amen' and 'Yehei Shmei Raba' as well as other important observances that need strengthening such as prayer. Prayer needs strengthening because as its power has weakened, so has Hashem's response to our prayer. Since His response has weakened, our troubles have increased. May the L-rd deliver us from them!

But it is not possible to remove the responsibility from the Rabbis heads for several reasons:

4. Firstly, there is no person who does not have his hour. There is therefore, an appropriate time for the Rabbi to preach to his congregants before the Torah reading, during Sholosh Seudos or on festive occasions. Then he should take advantage of the opportunity to arouse his congregation concerning the neglect of this Mitzva and to explain to them the gravity of the matter as explained by Chazal. He should lead them to under-

MIKDASH ME'AT

stand that this causes the misfortunes that befall everyone, illness, problems in the home, etc... He should also stress that when one answers 'Amen' and 'Yehei Shmei Raba' properly, one has the ability to abolish a heavenly ordained harsh decree lasting seventy years as taught by our Rabbis. If an angel came to you and said, "The end of your troubles depends on you answering 'Amen' and 'Yehei Shmei Raba' with all your strength and concentration," you surely would not wait even one minute to fulfill this task. Since every religious Jew believes in G-d, his Torah and the words of Chazal, he will surely believe the words of the Tanna Reb Yishmael Kohen Godol which are as follows.

"When they showed Reb Yishmael Kohen Godol all the harsh decrees that would befall the Jews until the final redemption, with each decree different from the next and the troubles would be steadily increasing, he asked, 'Would the Jews have the strength to bear all this?' The holy angel, Matatron replied, 'If the Jews would answer Amen and Yehei Shmei Raba all these decrees would be obliterated and holiness and joy would reign.'"

5. How foolish are those who worry about their troubles and run from one physician to another and from one advisor to another, ignorant of the fact that the remedy is right before their eyes. Every day, three times a day, with ease and no expenditure of time or money they can bring this remedy into their home with the assurance that they will be relieved of their troubles. Instead of dedicating their time for responding 'Amen' and 'Yehei Shmei Raba', they sit and converse, joke

and waste time with idle chatter or lehavdil, look into Sforim at a time when even the recitation of Tehillim is forbidden.

This is analagous to one whose close relative is critically ill and instead of summoning a physician to the house , he sits and engages in idle chatter or even lofty conversation. It is quit clear that the this person's foolishness has gone beyond all limits even though it has not been established that the physician's cure will succeed.

6. How much more so is this true regarding 'Amen' and 'Yehei Shmei Raba' which the Rabbis assure us, frees people from all punishments, grants long life, saves one from Gehenom and brings one to the World to Come. Is there anything more pleasant than that? Yet, one destroys all this with his own hands without deriving any physical pleasure. One's evil inclination, the Yeitzer HoRah, persuades a person to neglect this matter in order to envelop him in troubles, takes years from his life and eventually throws him into Gehenom, G-d forbid.

The Obligation of the Rabbonim, Preachers, Teachers and Admorim (Chassidic Rabbis)

7. There is not a shadow of a doubt that the Rabbis, preachers, teachers, counselors, Grand Rabbis and other influential people would achieve wonders were they to explain these points logically to their followers and congregants. Hence, there is no argument by which they

can free themselves from this obligation.

8. There is another solution to this problem for which there is no excuse for neglect. It is possible to appoint a man who will walk through the synagogue during Chazaras HaShatz and Kaddish to keep the congregation quiet and attentive. If it is impossible to find a volunteer, one should be compensated for this service the same way that the Rabbi and Cantor are compensated by the congregation. This position should be an established in every synagogue.

9. The third reason is that unfortunately, even the prominent members of the congregation, the so called, "Sheine Yidden", are not careful to answer 'Amen' and 'Yehei Shmei Raba' at all times and are sometimes drawn into conversation at that time. This is indeed a great Chilul Hashem both because the worshippers see that the learned Jews are not conscientious in their observance and because the ordinary Jews will have no one to learn from. They are causing the public to sin and in this capacity have no share in the World to Come.

The Merit of the Rabbis Who Inspire their Congregants

10. The Rabbi of the synagogue should pay attention to the great merit he has that G-d granted him the leadership of a place of Torah and prayer where he has the opportunity to guide his flock and arouse them to fulfill the Mitzvos pertaining to the synagogue such as

MIKDASH ME'AT

answering 'Amen' and 'Yehei Shmei Raba' at the proper time and abolishing idle chatter during prayer. This merit will stand him in good stead until eternity because the fathers will instruct their children who in turn, will instruct their children, all because of this Rabbi's admonition. He will therefore, be rewarded for all generations as explained in Chovos HaLevovos.

11. Besides all this as explained by Chazal and in Sefer HaChassidim, Ramak and other Seforim, those who undertake to uphold this sadly neglected Mitzva will be immensely rewarded equivalent to the reward that the whole world would earn had they observed this Mitzva. For this reason Noach and Avraham received the reward due to the ten generations preceding them. Also, Yehoshua and Caleb received the share in Eretz Yisroel originally due the ten spies who slandered the Holy Land. (See Baba Basra 118b) Also, the Talmud (Chagigah) tells us that if one merits, he receives his own share of Gan Eden as well as his friend's. Accordingly, since the Mitzva of answering 'Amen' and 'Yehei Shmei Raba' is very much neglected so the person who undertakes its observance is immensely rewarded.

12. Chazal teach us that us that this Mitzva saves us from all harsh decrees, brings the ultimate redemption nearer and brings prosperity upon the world. All these favors and good fortune will come about through the initiative of the one who admonishes the general populace concerning this Mitzva. All the subsequent good deeds will accrue his credit. It is difficult to fathom the magnitude of the merit of one who aroused the populace

to this Mitzva. When a poor man comes to someone to ask for charity, the Zohar considers this a gift from G-d since he has now been given the opportunity to fulfill a great Mitzva by aiding this poor man. How much more so can we consider this great Mitzva of encouraging the proper 'Amen' response as a gift from Hashem.

A Rabbi May Not Profit from his Honor Unless it is for a Purpose

13. The Sefer Yisroel Kedoshim explains that a wealthy man's riches are not really his own. They are merely deposited in his care by G-d to distribute to the poor. Thus, he too benefits from those funds remaining after distribution to the poor. The same is true concerning the great scholars of Israel, the Geonim and Tzadikim, Rabbis and Grand Rabbis upon whom great honor is lavished by their followers and the general population. Why do they deserve their honor? It cannot be because of their Torah and Mitzvos because there is no reward for Mitzvos in this world. Moreover, there are other great Geonim, more learned and scholarly who are not honored as much as they. Why? It can only be that certain leaders deserve their honor in order that people will heed their words of admonition. Were their Rabbis not afforded such honor, people would disregard their words.

14. We find that those who are honored by the congregation such as being given front seats or being appointed as president and gabbai, are only being honored to enable them to influence the congregation. If

they do not fulfill their mission, they are misusing this gift entrusted to them. It says regarding Mitzvos, "Today to do them" (Deut. 7:11). It implies that tomorrow (in the next world) we receive the honor for performance yet these individuals who are honored are benefitting from their Torah and Mitzvos in this world for no reason. If they would use the honor in G-d's name or they mean to enjoy it in addition to utilizing it for the fulfillment of Mitzvos, we could find a justification therefore. If, however, they use it purely for their own enjoyment, they are indeed using the 'scepter of the King' to which they have no right. Communal leaders will understand that they do not occupy positions of rulership but of servitude.

15. In subsequent chapters we will cite from the Gemara, Zohar and Midrashim emphasizing the incumbent obligation upon individuals to admonish and protest against improper practices. From these sayings, one can fathom the severity of the punishment due to one who neglects and shirks his obligations to inspire the public in this great Mitzva, either out of laziness or fear that he will lose the respect of the congregation or for fear of losing money which in any case, one cannot take along to his grave. On the other hand, we see the great merit of those who bring the public to fulfill Mitzvos and the great reward for answering 'Amen' and 'Yehei Shmei Raba' according to the Halacha and the penalty to those who do not answer properly.

The aforementioned applies to anyone who has influence over others, e.g. Rabbis of congregations, Grand

Rabbis of Chassidim, Roshei Yeshivos over their students, teachers over pupils and even the ordinary people over their children.

One Who has the Ability to Protest and Does Not, Is Held Responsible for Other's Sins !

16. "Whoever has the ability to chastise the members of his household and does not, the sins of his household are counted as his and the sins of his city are counted as his." (Shabbos 54).

17. "Because Pinchas should have chastised Chufni and did not, (the above applies to him and) it is as if he himself sinned." (Shabbos 55).

18. "Whoever has the opportunity to rebuke and does not, the curse will hang on him." (Yerushalmi, Shabbos, Chapter 5).

19. "Avner was punished (killed) because he should have rebuked King Shaul and did not." (Sanhedrin 20).

20. "On Tzidkiyahu it states, 'he did the evil in the eyes of the L-rd' because he was able to rebuke and did not." (Sanhedrin 103).

Whoever Was Able to Admonish and Did Not, He is Cursed and Called a Rasha (wicked person).

MIKDASH ME'AT

21. “A person who studied (the Torah), taught, adhered to (the commandments) performed them, and was able to admonish but did not, is cursed. If he did not learn, perform, adhere to the commandments nor taught others and did not have the capacity to admonish but did so in any case, is blessed.” (VaYikra Raba 25).

22. “The Holy One Blessed be He said to her (the divine attribute of justice). ‘These are complete Tzaddikim and these are complete Reshaim.’ She answered, ‘They had the ability to admonish yet did not.’ He said, ‘I know well that had they admonished they would not be obeyed.’ She replied, ‘You know this well but who advised them of this fact? Therefore, they should have admonished and been degraded for the sake of your holy name and to suffer blows from the Jews.’” (Tanchuma Tazria 9).

23. “Gather the heads of the nation and hang them”. The sins were attributed only to the heads of the nation because they did not admonish the people.” (Tanchuma Balak 19).

24. “Who killed those who were killed in the Civil War against Binyamin? Pinchas who was capable of admonishing and did not admonish and whoever is able to admonish yet does not try to correct the Jews’ faults, all the blood that is spilled in Yisroel is considered as if done by him.” (Yalkut Shoftim 68).

25. “Jerusalem was destroyed because they did not rebuke one another.” (Shabbos 119).

26. “One who is aware that his friend is wicked and he flatters him, is full of sin but he says, ‘You are a Tzaddik,’ he deserves all the curses in the Torah. One who chastises his friend, all the blessings rest on him and if his friend repents, he too, is worthy of the blessings.” (Yalkut Devarim).

27. “The divine attribute of justice stood before G-d and said, ‘Even upon the righteous You should write on their foreheads a Tav of blood, Tav standing for Tamus, you shall die. G-d asked, ‘Why?’ She answered, ‘Because they did not reproach your children with words of admonition and they did not instruct them not to sin.’ G-d said, ‘It is revealed to me that if they had admonished them they would not have repented.’ Justice replied, ‘Nevertheless, they should have rebuked them.’ The Holy One Blessed be He accepted and proceeded to reckon the righteous ones of that generation in Jerusalem as sinners. Six angels of destruction were sent to Jerusalem and they devastated it.” (The Letters of Rabbi Akiva A.).

The Harsh and Bitter Punishments and Plagues to Those Who do Not Admonish

28. “One who is capable of admonishing and does not, will be struck with Tzoraas.(leprosy)” (Zohar, part 3, page 46).

29. “Even the perfect Tzaddikim are held responsible for the sins of their generation...for not rebuking the wicked.” (Medrash Tanchuma Mishpatim).

MIKDASH ME'AT

30. “Some sins are so grave that those who commit them are not afforded Divine assistance to repent. Included among them is one who was able to protest against others, (be it a group or individuals) and did not do so but left them in their backsliding.” (Rambam Hilchos Teshuva 4:1).

31. “It is a person’s duty to protest against sinners. Anyone who has the ability to protest and does not do so is held responsible for that sin.” (Rema Yoreh Deah 334:48).

32. “Evil decrees fall only upon those who could have protested and did not.” (Yalkut Ruth on the verse, “And Elimelech died...”).

33. “The people involved in the sin of the concubine at Giv’a were punished because G-d said, ‘for My glory you did not protest but for the honor of a human being you did protest!’ (Sanhedrin 103).

34. “The verse, ‘and I shall destroy from amongst you the righteous and the wicked’ refers to the righteous who are imperfect. Since they were able to protest and did not, they are considered imperfect. “ (Avoda Zara 4a).

35. “ Aharon did not rebuke Moshe at ‘Mei Meriva’ (the place of bitter waters) because he felt it was improper for a student to rebuke his teacher. However, one need not honor a teacher when there is a desecration of the Divine Name. Because he did not protest he was punished in the same way as Moshe. (Midrash Tanchuma Chukas).

MIKDASH ME'AT

36. “It is written in Midrash Tanchuma Re’ei that many upright people lived in Noah’s generation but nevertheless, perished with the others because they did not protest their wrongdoings unlike Noah who did protest.” (Chida, Chomas Anach, Parshas Noach).

37. “One who does not oppose those who persist in their wicked ways is punished for all their sins. Furthermore, he transgresses the negative command, ‘You shall not bear his sin’. It is obligatory upon every G-d fearing person and those with pure heart to arouse zeal..” (Shaarei Tshuva 3:59).

38. “Whoever is able to admonish and does not, is responsible for the sin. This is clear from the words of our Rabbis and also from the written words. Whoever transgresses this has transgressed a positive commandment.” (Chinuch Mitzva 239 and refer to the beginning of the Shlah’s sefer).

39. “The faults of Yisrael are hung upon the heads of their judges.” (Yalkut Yechezkel 341 and Yalkut Devarim 442).

40. “I appoint you to be an overseer on Bnei Yisrael and you did not speak to admonish the wicked and warn them to repent from their wicked ways and to bring him life. The wicked will die because of their sins and their blood will be on your hands.” (Yechezkel 3).

41. “It is possible that Moshe was confident as to the righteousness of his brother (Aharon at the sin of the golden calf)

and his intentions were not bad but he is held responsible for the sin of the nation because he was capable of admonishing them and they stumbled because of him.”

(Ramban on 'what did this nation do to you).

42. “Why do Torah scholars die before their time? Because they allow themselves to be disgraced and they do not avenge like a snake for the words of the Torah and for the fear of Heaven.” (Avos D'Rabbi Nossan 29).

In the Future He Will be Held Responsible for Sins That He Did Not Commit

43. ”In summary, I would like to quote Rabbi Chaim Sofer from his illustrious work, Shaarie Chaim (6): “Woe to us from the day of Judgment. Woe to us from the day of rebuke, when the time comes for Hashem to search through the actions of every living being and it will be found written, ‘This righteous man desecrated the Sabbath, this pious man transgressed the prohibition of Nidah, this G-d fearing man ate non-Kosher food and wore shaatnez, this holy man had relations with a married woman, etc... All believers will be astonished and wonder at the sins attributed to these pious men for these men were part of a generation of the righteous. But Hashem will reply in wrath, ‘Behold, it was in your power to rebuke . Why did you not remind him of his sin?’”

It is quite evident that those who have the capability to rebuke and admonish their fellow man are required to

MIKDASH ME'AT

do so. Hesitation or neglect of this requirement is devastating. Perserverance and meticulous fulfillment of this responsibility will earn an abundance of blessings.

44. “Why was Yerovom worthy of rulership? Because he admonished Shlomo (King Solomon).” (Sanhedrin 101).

45. “You should love words of admonition for whenever rebuke is to be found on this world, there is serenity and goodness, blessings are present and the bad disappears from this world.” (Tamid 28).

46. “Whoever chastises his friend for the sake of Heaven is worthy of the portion of the Holy One Blessed be He and moreover, merits a mantle of grace to be over him.” (ibid.).

47. “Anyone who knows how to admonish and admonishes the public brings contentment to his Creator.” (Tana Dvei Eliyahu Raba 3).

48. “From this (from Pinchas) we learn that a person should zealously avenge the honor of Hashem when he sees a Chilul Hashem or Chilul HaTorah. Behold how the Holy One Blessed be He repaid him with goodness and gratitude and priestly covenant of peace.” (Shlah HaKodesh, Asara Hilulim).

49. The Rma writes in Yoreh Deah (334) and in Choshen Mishpat (12) from the Tshuvos Mahariwail (157)

MIKDASH ME'AT

that in our times we do not protest against wrongdoers because of the danger involved. Many people, justifying their actions by basing it on this principle, flatter influential people even though there is no certain danger. This rationalization which has weakened the Torah is a mistake because the Mahariwail's opinion is stated only when there is certain danger. Were this not so then "You shall not fear a man" would become null and void. Certainly the intent of this was directed to a situation when there is reason for fear and yet we are instructed, you shall not fear! A judge who is appointed to punish sinners and fulfills this rule will merit the reward of Pinchas and no evil will befall him. (Pischei Teshuva, citing Bchor Shor).

50. "The Angel of Death does not rule on those who are zealous for the sake of Heaven as he rules on other people." (zohar, part 3, page 29).

51. "Whoever is capable of admonishing and chastises others and seeks revenge from wicked people in this world, the Holy One Blessed be He will form a covenant with him and his children just like He did with Pinchas." (Reishis Chochma, Shaar Kedusha, chapter 12 from HaRi Abuhav Z"tsl).

52. "A person who is in a position of leadership should not spare himself but all his actions and thoughts should be for the honor of Hashem." (Ksav Sofer, Even HaEzer 47).

53. "A Dayan who is a leader should not say, 'better

they should sin unknowingly than with knowledge' because even if he knows that only the minority will accept his rebuke, it is worth admonishing them." (Maharaf in Avraham Ezkori, page 29:40).

54. In Sefer HaPnim (page 24:45) it states," the sin is on the head of the Rabbis who are neglecting to correct a wrongdoing by constantly admonishing the sinners."

55. "The leaders of the generation are obliged to rebuke wrongdoers even from another city as it says in the Responsa of Maharam Mintz (98), Rashba (part 3, 411), Responsa of the Maharam (part 1, 45 citing Responsa in Sefer Kolbo 142). Responsa Besomim Rosh (81),(Tochachas Chaim, BeChukosai).

56. "We learn from the above, that the Rav and Dayan who rules over his congregation must be aware of the ways of his people, single or in groups, men or women, and make sure that they do not stray from the way of the Torah and Mitzvos." (ibid.).

57. "Those who rebuke the people sweeten the Heavenly decrees and increase peace on the world. But when the wickedness of the people overrules and spoils the rebuke and admonition, the peace on this world is ruined and this causes an expulsion and strife." (Lekutei Eitsos, Erech Tochacha).

58. "In Noach's generation there were other righteous people but they were punished with the rest of the

MIKDASH ME'AT

people because they did not rebuke the wrongdoers. Noach rebuked and was saved." (Chida, Chomas Anach Parshas Noach).

59. "One who observes another committing a sin and does not admonish him transgresses three negative commandments." (Zohar, part 1, page 239).

60. "By withholding rebuke, the righteous ones learn from the wicked ones and it becomes almost a custom of Yisrael. We find that the punishment of the sinners is put on the account of the Rabbis who withheld admonition." (Rashi Sota 41).

61. "The Tzaddik does not sleep by day or night until he has admonished the wicked people and brought them to repentance." (Zohar, part 1, 20).

62. "A person who withholds rebuke from the public is committing a grave sin and is not given an opportunity by heaven to repent as a punishment for his great sin." (Rambam Hilchos Teshuva, chapter 4:1).

"The reason why Tzaddikim are held responsible for the sins of their generation is because they did not rebuke the sinners." (Medrash Tanchuma Mishpatim).

63. "One who does not rebuke for the honor of Heaven but does admonish if the matter pertains to his honor or the honor of his relative or friend is punished doubly." (Sanhedrin 103).

“One who refrains from admonishing his Rabbi because he fears that he will be dishonoring him, is punished.” (Medrash Tanchuma Chukas).

“It reached the point until Shmuel, who was the greatest in his generation, is forced to sit in degradation in the Other World before his student Rabbi Yehuda, like a student before his master, because of one incident when Rabbi Yehuda had admonished him, Shmuel.”

64. “One must preach on matters that the public is lax on their observance rather than on the meaning of texts.” (Pri Chodosh, Yoreh Deah, 82).

It is Not a Good Sign if a Rabbi is Liked by His Congregation

65. “If a Rabbi of a congregation is liked by his congregants (it is not because they are so good but rather) it is a sign that he does not admonish them on matters pertaining to Heaven.” (Kesuvos 105).

The Final Redemption is Dependent on Speeches of Admonition

66. I saw a Sefer written by the holy Rabbi Chaim Vital where it states that the Arizal would always warn him and tell him in his dreams that he must increase admonition in his speeches and make the people repent. It is on this that the final redemption is dependent and there is no end to his final reward.” (Machazik Brocho of the

Chida, Orech Chaim 290).

A Rabbi Must Suffer and Admonish

67. “It is possible to think that what Avraham our forefather did (received beatings and degradations because of his rebuke) was Midas HaChasidus (going beyond the letter of the law) because a righteous and holy man is permitted to give up his life for the sake of Mitzvos even in a situation where according to the law he is not required to do so. That is why he made a point of saying that what he did was purely the law because the law requires us to do this for the honor of heaven and therefore every man is required to do so for the sake of the honor of heaven and his Torah without paying heed to what other people might say.” (V’Yoel Moshe, intro., page 12).

Words of Admonition Have Priority Over Seuda Shlishis

68. “A Rabbi who preaches about the laws of G-d and wants to instill in his congregants a fear of heaven and is late coming to the synagogue, should not push off the speech because of Seuda Shlishis because fear of heaven and public Torah learning have priority over all the Mitzvos in the Torah.” (Shulchan Oruch HaGraz, Orach Chaim 290:4).

The Content of the Rabbi’s Sermon Should be Words of Admonition

69. “The main thrust of the sermon should be to teach the laws of Hashem and His Torah and also to win the hearts of the listeners with legends and stories that inspire them to fear Hashem and prevent them from sinning and cause them to repent. His intentions should not be to show how wise and knowledgeable he is in translating a phrase or saying in many different ways.”
(Bach 290, Shirei Knesses HaGdola).

70. “The contents of the sermon should be to warn the Jewish community about the importance of every detail of the sins that people have a tendency to commit and its punishments and several laws that people neglect.”
(Chida in Machazik Brocho 290).

71. “The Eliyahu Raba advised the preachers that the laymen already have Seforim from which they will learn laws and ethics so this they do not have to be told. He should preach on what the people transgress and on what they did not learn from the seforim and what they do not observe.” (ibid.).

A Holy Letter from the Gaon Rabbi Yissachar Dov of Belz to the Rabbis

72. I will heed the words of the king, namely, the Admor Gaon HaKodosh, Prince of the Torah, Moreinu, HaRav Rabbi Yissachar Dov Shlita, Av Beis Din of Belz. I was in the shadow of his holiness on Parshas Emor 5669 after I had completed the first introduction and the Sefer through the 57 sayings. He told me that he would

MIKDASH ME'AT

give me two more sayings to write in the compilation of Torah saying from the holy Rabbi Motteleh Chernobler. I said that I already had these two sayings written and when I returned to my home I saw that I only had the first of these two, not the second so I wrote these two additional ones and others to fulfill the Mitzva of hearing the words of wise men.

It is found in the holy Seforim and most of them I had written in this Sefer, the fact that the exile is lengthened due to the fact that people speak during prayers. This is the intention of the Posuk, (Tehillim 107) "TaU BaMidbar B'Yishimon Derech", meaning, they stray from the right way and go on a crooked way, they speak during prayers and because of this, they cannot find an inhabited city. But when they leave this way and repent, and are led on a straight way to find an inhabited city, then they will merit the final redemption and it will speedily arrive and we will go to the Holy Land.

73. It is the obligation of every intelligent person and every person who fears G-d to learn and understand these words with all their details especially those who teach others. These are the words (in the Daily Prayers) on Tisha B'Av at Mincha that the Golus (exile) is so lengthy and numerous new misfortunes are occurring and no man cries out to Hashem gathers all the people and announces the words of Hashem in every city and says, "How long will this sin be our undoing?"

We have eyes, yet we do not see the tremendous tragedies that befall us and the name of Hashem is

MIKDASH ME'AT

profaned because His character is to be full of mercy and slow to anger. He does good deeds with his creations especially with His chosen nation, the children of his servants, Avraham, Yitzchok and Yaakov and when we suffer, He suffers so how could it be that He desires such bad incidents to occur?

It cannot be, because He truly feels our troubles and it is as if He is mourning and wailing at our state and watches and waits for our salvation when He can rescue us from the darkness of our exile to the light of the redemption as it states, "Lochain Hashem Yechake LeChonenaichem". Who is the one who prevents this? It is the one who plans the ways of Heaven and does as he wishes in the Heavens and on the Earth. There is no one to command him because all the creatures in the Heavens and on the Earth fear his wrath and want to perform his bidding as it states, "Giborei Koach Oseh Ritzono", meaning, even though they are mighty, He still has a rulership over the ones below, on earth and each one rules over his dominion and those who do his bidding are enslaved to him.

If these are high, but He is higher, as it states, "Ki Gavoha M'Al Gavoha," He is higher than the high ones. He is the one who plans the ways of justice as it states, "HaTzur Tamim Pa'alo", the ways of our Rock are pure. He had written in His Torah, "Im BeChukosai Telechu", if you will follow the ways of My laws, and "V'Im Lo Sishmauh", and if you will not obey... If He has brought upon us all this bad misfortune, then it was done with righteousness because we had left Him and His laws and

MIKDASH ME'AT

He had banished us from His presence. Even if we would be full of remorse and wish to come closer to Him, the divine quality of justice could protest that we and our children are still coated with the filth of our sins and that we have not truly returned to Hashem, our Creator. He wants our love and we remain distant. He has mercy as a father to his son and we are the rebellious son. He provides for all our needs and listens whenever we call Him. How can a man's heart not be aroused to admit, we are at fault. We will seek and examine our ways and correct them and each man will help his friend return to the ways of Hashem. Each person will throw away the idols of his evil inclination and he will choose the right way which Hashem had commanded us to follow.

Not only one or two men should do this because what does a nation gain if individuals repent? Only they will profit. Every person who fears Hashem should gather those empty people who are not aware of the commandments of Hashem and he should preach to them the way they should follow and the acts to do and to bring them close to their father in Heaven. This will be the remedy for all our afflictions and troubles. All the people will see and follow them and those who uphold the faith. These people are called the pillars of Heaven because they are supporting the entire world and they have merits like Moshe Rabbeinu in his generation.

They are removing the precious jewels from the waste and are considered partners with Hashem in his creation and upkeep of the world.

MIKDASH ME' AT

A person should not shut himself in his house to learn or to involve himself in Mitzvos but he should gather lost souls under the wings of the Shechina. Who knows if one day he will have to account for those souls whom he was capable of saving from sin and death. He is responsible for all the bad that came because he did not admonish them. Yechezkel the Prophet said, "You did not speak to admonish the wicked person to return from his wicked way and be worthy of life. He will die because of his wicked deeds and you will be held responsible.'

This way was the method employed by the first Chassidim who gathered congregants and preached to them the way of Hashem and His laws and taught them the way to live. The merits of all these people and students are dependent on this particular Rav and his reward is very great indeed.

The great length of this bitter exile is because of our numerous sins that we speak during prayers as it was said by numerous great Rabbis that we have quoted in this book. It is a very grave sin and its punishment is very harsh, more so than other punishments, as it stated in the Holy Zohar, Parshas Va Yelech, "VeAnsa Shira". This sin is very prevalent, unfortunately, and it is a great obligation on every person to study and teach from this book to others, also the two introductions, a few times. It has great teachings and the reward from Heaven will be very great and every person in Yisroel will be blessed with healthy children, plentiful food and the final redemption will arrive speedily in our days. Amen. (Sefer HaPnim, page 5, second introduction).

If a Disciple Admonishes and his Teacher Does Not, in the Future, the Disciple Will be Greater Than His Teacher

74. These are the wonderful words of the Tosfos (Baba Basra, page 10) .”Rabbi Yosef son of Rabbi Yehoshua Ben Levi saw a world upside down. Rabbi Chananel interprets this to mean that he saw Reb Shmuel sitting in front of his student Reb Yehuda. Why? Because Reb Yehuda had chastised him for a wrongdoing and therefore in the afterworld, he was made greater than his teacher.”



□ **Chapter 8**

**A Letter of Rebuke
From Rav..... to Rav....**

To my dear friend,
HaRav HaGaon HaTzadik
MoreinuHaRav.....Shlita:

After transversing a lifetime, it is with great love that I write this letter of admonition to you. Do not dare to suspect that I bear anger in my heart against you for my love for you intensifies with each passing day. I had been thinking about the man's obligation to rebuke his neighbor and its fearful punishment. I literally shook from fright. The greater one is, the greater is his obligation to rebuke others. I know well that your holiness has great influence on the masses and I also know that you do not take advantage of this to admonish the public. Though all your ways are for the sake of heaven, I will restrain myself from telling you what is on my heart and free myself from the great responsibility of one who does not admonish when it is proper to do so.

MIKDASH ME'AT

It says (Magen Avraham 156) that a even a student must admonish his Rebbe. Shlomo HaMelech said, "rebuke a wise man and he will love you." It is known that Rabbi Akiva said that he increased his love for those who rebuked him. This is the way of wise men who understand that this is the way to enter the World-to-Come. Even Rav Shlomo Luria Z"tsl, the greatest of his generation, had a person chastise him, according to the Chida, because a person cannot see his own faults.

I hope that you agree to these words that were written with the pure intention to fulfill the Creator's commandment. Also, if you, with your great influence, do not admonish the public because I never admonished you, all their sins will be accounted to me. Therefore, I saw the urgency in writing to you.

Your excellency is in the position of a Rav over a large congregation. If you consider your position carefully, you will realize that "Rabbanus" is not rulership but rather servitude and it is not as the world sees it that a Rav sits on his chair and waits for people to honor him. Not at all! The Chofetz Chaim wrote that honor is bestowed on a day that is all honor. Actually, whoever excels from the rest of the nation by virtue of his piety and knowledge has to carry the heavy burden of leading Hashem's holy flock because with his insight and understanding he will know how to lead them on the proper way. The honor they bestow on him is that they should fear him and obey him so that he can accomplish his goals.

MIKDASH ME'AT

You should know that it is not for naught that Chazal said, "Woe is to the Rabbanus that it buries her owner" and it is not in vain that the Gaon HaYaavetz Z"tsl made a Brocho, "That I was not appointed Av Beis Din" every day. Rabbi Akiva Eiger wanted to leave his Rabbinical position several times (see Igros Sofrim) and all the Gedolei Yisroel ran away from this task as if from a burning fire (The Machazis HaShekel too). They did not fear that they would stumble as a result of receiving so much honor nor that they would become haughty (because they were exceedingly humble men) but rather they ran from the tremendous responsibility which rests on all the leaders of Israel because all the faults of the nation are put on their accounts. (refer to Rashi Devarim on VaAsimem and Yalkut Devarim 820). This means that the layman is not like the Rav and teacher. The plain person is responsible for his deeds, the deeds of his wife and household as it states in Shabbos (page 4). But a Rav and leader is responsible for the whole community.

Every Jewish man has taken upon himself 48 covenants to be responsible for his Jewish brother's observance of the Mitzvos and for his refraining to commit sins. Why? In Sota it explains that this refers to the rebuke and admonition that one must give when he sees his friend committing a sin or neglecting a Mitzva no matter how big or small it is. Not only that but he accepted upon himself to be responsible if he knows of a friend who can rebuke another friend who committed a sin even if he himself cannot admonish him.

MIKDASH ME'AT

By this light, the plain men are responsible for themselves, their households, their relatives, and their close friends whom they must reprimand if they see them committing a wrong doing as it says in Magen Avraham 155 and other Achronim. If they did not do this, they are punished for their friend's sins, and a Rav with major influence on them also is held responsible.

This means that instead of being happy that you have many followers, you really should be very sad because the more people who gather about you, the more sins gather about you. How can this be? A Rav who has a Beis Medrash must organize lectures on Hilchos Shabbos and Hilchos Nida and other laws that are frequently forgotten and he must regularly lecture to inspire them to Mitzva observance and to distance themselves from the numerous breaches in our time, and the obligation of the Rav is doubled and even tripled.

1. He must tell them what is forbidden and what is permitted. Not only the laws that are in the Shulchan Orech but even more importantly, those laws that are commonly forgotten and are not in the Shulchan Orech. He must discuss modesty in dress, the ways of the household, Kashrus, Shaatnez, thievery, falsehood, withholding payment, treason (informing), conducting business honestly, setting aside time for Torah study, prayers and blessings with concentration, insect infestation in fruits and vegetables, gossip, levity, Tefillin, Mezuzos, tithes, Torah education, fear of Heaven and good character, being satisfied, pure language, books and television, Yichud, not to converse during prayers or

MIKDASH ME'AT

in the synagogue, the obligation for a person to rebuke his friend if he speaks during Kaddish or Shemone Esrei, etc...

2. He must describe the severity of a punishment in Gehenom and the punishing angels and reincarnation etc... On the other hand, he must describe the reward of the Tzadikim in Paradise like all the preachers of old have done like HaGaon Rabbi Yonasan Eibshutz, the Dubna Maggid and the Chofetz Chaim whose Seforim are full of this. This has returned thousands and hundreds of thousands to the right way of life. HaGaon Rabbi Hillel M'Kalamai and Rabbeinu Chaim Sofer Z"tsl and others have done this as well. It states in Sanhedrin, that reprimanding another entails warning him about a future sin that will come from his present action.

3. After all this, the Rav must chastise when he actually sees the sin taking place because people have a tendency to forget. For example, if he sees 2 or more people having a discussion during Chazaras HaShatz or Kaddish or Kriyas HaTorah, he must immediately silence them and if this does not help, he must remind them about the grave punishment that awaits such sinners. If this is hard for him, he must appoint others to do this and also to inspire those who are meticulous about this on their private obligation to rebuke their neighbors who are negligent in this area.

You must do all this and to supervise this every day. If you do, how lucky are you in this world and how good

MIKDASH ME'AT

it will be for you in the World-to-Come and even if you were not obeyed, you performed your obligation and you will receive their reward too as it states in Yalkut Devarim. And if they do obey, certainly, their merit will count towards yours.

If a Rabbi or teacher will not do the above, when he is brought to Heavenly Judgment he will be judged for all the sins of the people who prayed in his Beis Medrash. If one congregant transgressed one detail of the laws of Shabbos, even though the Rav was meticulous in his Shabbos observance, it will be on his account.

Let us compute how many sins the Rabbi is held accountable for in reference to neglecting to answer 'Amen' properly because of conversation during the repetition of the Shemone Esrei. The amount of 'Amen' there are in one day are a hundred and then some. In a small Beis Medrash of 30 people, and the minority, 14, are negligent with responding 'Amen'. In one day 1,400 'Amens', one week 9,800 'Amens', one month 39,200 'Amens', one year 470,400 'Amens', five years, 2,352,000. This is the amount of neglected 'Amens' that the Rav will be held accountable for. If there are 28 people who do not respond 'Amen' properly, it will be 47,040,000. After 10 years it will be nine million, four hundred eight thousand 'Amens'.

Even for one 'Amen' a person deserves descending to the lowest pit in Gehenom.

On the other hand, think of the reward of the person who enters Gan Eden with 47,040,000 like it says in Yalkut Devarim.

The Number of Sins For Which the Rabbi is Held Accountable For - One Sinner During One Year

1. Transgression in Shabbos Observance 260.
2. Transgressions in Withholding Payments (3 per day) 1095.
3. Transgression in Forbidden Interest (1 per week) 52.
4. Transgressions in Modesty (2 per day) 730.
5. Gossip, Levity, Talebearing, Cursing (2 per day) 730.
6. Brochos said without Concentration (50 per day) 18,250.
7. Setting aside Sessions for Torah Study (1 per week) 52.
8. Other sins (3 per day) 1095 TOTAL 22,264 Per Ten People 222,640

If you add to this 14 people's neglect of 'Amen', you will have (six million eight hundred seventy thousand and forty transgressions.)

Now you can clearly understand both sides of the scale that stand in front of a Rav or leader.

Part 2

One time HaRav Yeiva of Ostra and Rabbi Pinchas of Koritz were discussing which transgressions are the most prevalent in this generation. HaRav Yeiva said, the biggest transgression commonly committed today is the one of speaking mundane matters in the synagogue during prayers. Rabbi Pinchas claimed that it was the fact that poor Jewish girls would go to the houses of the Poritzim (rich Polish lords) to sell them different foodstuff and thereby there is need to worry that they not find themselves in a position of Yichud. Each of the Tzadikim was inflexible in his claim and brought proofs to substantiate his position and to convince his opponent. Finally they decided to open one of the five Chumshei Torah and the first phrase that they see will prove who is correct. They glanced upon a Chumash Breishis (Genesis) and when they opened it, their glance fell upon the sentence, "Will our sister be made a harlot?" and it seemed that Rabbi Pinchas was correct. Rav Yeiva said, "Let us see how Rabbi Yonasan Ben Uziel translates

MIKDASH ME'AT

this.” They looked up that commentary and it said, “What is so grave about this incident is that they should not come to discussing it in the synagogues and Beis Medrash of Yisrael.” It was found that both of them were correct.



□ CHAPTER 9

INSPIRATION TO TEACHERS AND PRINCIPALS

I will first discuss the obligation of the leaders to awaken an awareness of the neglect of responding 'Amen' and 'Yehei Shmei Raba' and I will direct this towards the teachers and principals.

1. Rashi states in Baba Basra 8 on the passage, "and those that turn many to righteousness will be as the stars forever and ever", that this refers to the teachers of young children. They turn many to righteousness by teaching and training them to follow the right path. This is reason for the reward in the World-to-Come.

In Rashi's time, the parents still toiled and worked to train their offspring to follow the right path but even so, they found it necessary for a Melamed, a teacher, to do his job.

How much more so is it in our time when the fathers are involved in earning a livelihood and it is unusual to

find a father who devotes a substantial amount of time to learn with his children. The parents send their child to Yeshiva with the intention that the teacher should mold them into complete forms of Torah, Chochma and fear of Heaven. Due to this situation, the teacher's responsibility is immense and he should consider the children as being at the cross roads of their lives depending only on him to lead them to a life of Torah and purity.

2. Likewise, the pupil's prayers, particularly, answering 'Amen' and 'Yehei Shmei Raba' are dependent on the intensity of the teacher's guidance. If the Melamed is zealous to tell his students the tremendous reward given to those who answer 'Amen' and is careful to reinforce this during prayers, this will become the child's second nature and he will see the fruits of his labor and this merit will stand in his favor forever.

If the teacher will neglect this, he should remember that if there are no chickens, there are no eggs. This matter will not only affect his students but will affect their children and their students.

3. Think a moment of the greatness of 'Amen Yehei Shmei Raba' said by young children who have not tasted the taste of sin. Chazal tell us (Shabbos 119), "The world exists only in the merit of the breath emanating from the mouths of school children." Since they did not explain what breath they were referring to we can assume that they meant the speech of children in their learning and prayer. Now imagine the power of these children answering 'Amen'.

MIKDASH ME'AT

From this we can easily imagine a fraction of the spiritual status attained by the teacher who invests considerable time and effort in training his pupils to fulfill this Mitzva properly.

4. Unfortunately, few teachers are concerned with this. Even those few who do, they do not devote regularly scheduled time for this. Also, even when children respond when their teacher is present because they fear him, they do not do so once they leave the Yeshiva and are no longer under his control. How pleasant it would be if the teachers would explain the reward for the observance of this Mitzva, in this world and the next, until these words would be rooted into their very souls and it would bear beautiful flowers of fear of Heaven in their hearts and then when they grow up there is no reason to fear because this will become their nature.

I will list a few sayings of Chazal which show the importance and greatness of the schoolchildren.

1. "Every day, an angel is sent down from Heaven to destroy the world but when the Holy One Blessed be He sees the schoolchildren his anger turns to compassion." (Maseches Kallah Rabosi 2)

2. "At the time when the schoolchildren leave their teacher's house, a heavenly voice calls out and says, 'Go, eat your bread with joy.'" (Koheles Raba 9-1)

3. "Sofrim and those who teach young children with sincerity will in the future stand at the right of the Holy

MIKDASH ME'AT

One Blessed be He.” (VaYikra Raba 40-2).

4. “Come and see how beloved the children are by the Holy One Blessed be He. The Sanhedrin was exiled but the Shechina did not go to exile with them but when the children were exiled the Shechina went into exile with them.” (Eicha Rabasi 1-33).

5. “Every city that does not have schoolchildren should be destroyed.” (Shabbos 119).

6. “The world exists only because of the breath emanating from the mouths of the young children.” (ibid.).

7. “One does not distract the schoolchildren from their studies even for the construction of the Holy Temple.” (ibid.).



□ CHAPTER 10

THE PUNISHMENT TO THOSE WHO REFRAIN FROM ADMONISHING OTHERS

1. “According to the ability that a man has to influence others with his rebuke and he does not admonish them, every sin, great and small, that they commit will be considered as if he had committed them.” (Shabbos 54, Chinuch Mitzva 239, Yoreh Deah 334-48).

According to this, the greater the Rav and the more he is honored and the more he is able to influence. Therefore, the more numerous are the sins on his account when he does not rebuke his followers.

2. “Sometimes he is to be killed,” (Sanhedrin 20) “He is considered cursed.” (VaYikra Raba 25).

3. “All the killings and Jewish blood that was spilled are as if it was done by him.” (Yalkut Shoftim 68) “He prevents the rebuilding of Jerusalem,” (Shabbos 119).

MIKDASH ME'AT

4. "If in addition, he flatters a Rosho, he deserves all the curses in the Torah." (Yalkut Devarim).
5. "At the time of the fulfillment of a decree he is punished with the rest of the community even if he a perfect Tzadik." (Shabbos 54, Midrash Tanchuma Mishpatim, Midrash Tanchuma Chukas, Osiyos D'Rabbi Akiva 1) "He is struck with Tzoraas," (Zohar, part 2, page 46).
6. "The Holy One Blessed be He does not give him the opportunity to repent." (Rambam Hilchos Tshuva, Chapter 4).
7. "Every time he has the ability to admonish, for example, when he sees people conversing during Kadish and Shemone Esrei, and he does not, he has transgressed three negative commandments." (Zohar, part 1, page 239).
8. "Due to the fact that he does not admonish, the ignorance of the gravity of the sin and its punishment increases as does the amount of sinners and it is all on his account." (Rashi Sota 41) "If the Rosho is killed because of his sin, in heaven it is as if he killed this Rosho." (Yechezkel 3).
9. "The days of his life are shortened and he dies before his time." (Avos D'Rabbi Nosson, chapter 29).
10. "One who does not rebuke a sinner, even though at the end the Rosho repents, is punished for not admini-

MIKDASH ME'AT

stering rebuke at the appropriate time. This is only true when the Rosho repented out of fear (which is common in our days) but when he repents out of love, the person who did not admonish, is not punished.” (Maarchei Lev, Drush 70, part 178, Yad Yemin, part 2, page 13) Refer to Yaaros Dvash, page 52) Others wrote, without qualification, that he is not forgiven.

11. “Whoever is capable of admonishing his household and does not, is held responsible for their acts...” his fellow citizens... is responsible for the acts of his fellow citizens; the whole world... is held responsible for the whole world. (Shabbos 54).

Refer to the responsa of Maharam Shick (Orach Chaim 303).



□ CHAPTER 11

THE TREMENDOUS REWARD TO THOSE WHO ADMONISH OTHERS

1. “The angel of death does not have control over those who admonish for the sake of heaven.” (Zohar, part 1, 29) “The Holy One Blessed be He forms a covenant with him and his children like he did with Pinchas.” (Reishis Chochma, Chapter 12). “He is worthy of the portion of the Holy One Blessed be He.” (Tamid 28) “And he causes goodness and blessings to come to the world.” (ibid.) “He leaves the category of cursed and enters those blessed.” (VaYikra Raba 25) “He is rescued from all harsh decrees.” (Yalkut Ruth on VaYomos Elimelech).

“He is worthy of living out his days with pleasantness.” (Avos D’Rabbi Nosson chapter 29) “When there is a harsh decree on the nation, he is saved.” (Chomas Anach, Parshas Noach) “He merits royalty.” (Sanhedrin 101).

The necessity of admonition. The one who rebukes receives a reward as if he has performed the good deed, If he is not obeyed he will gain all their virtues.

MIKDASH ME' AT

2. "We are obligated to chastise and shame the sinners until the point that they will beat and curse us." (Sefer Chassidim 5) Which one is it? Is it until they beat us or curse us? The Rambam maintains that one has not fulfilled his obligation until he is literally beaten by the sinner. (Hilchos Deios 6:8) and the more he is capable of administering rebuke yet refrains from doing so, the more he is held liable for these sins." (Rambam ibid.) In the HaGahos Maimoni 13 in the name of the Rav of Mitz it states, "He is exempt from punishment but not from the obligation of 'Hocheach Tocheach', you shall admonish. Only if he is certain that he will not be obeyed is he then exempt from rebuking them. According to Rabbeinu Yona, it is impossible to foresee whether he will be obeyed or not unless he tried first. Therefore, he is not exempt from this Mitzva by deciding beforehand that he will not be obeyed. (Shaarei Tshuva 3:196) Only if many others have admonished the sinners and were not successful is the person exempt from rebuking them. Not only that, but it is forbidden to rebuke them as it states "Al Tocheach Letz", do not rebuke the jester. (Mishlei 9) Just as it is a Mitzva to speak when you will be heard, so too it is a Mitzva not to speak what will not be obeyed." (Rabeinu Yona ibid.) In the Sefer HaChinuch 239 it explains that it does not mean to be literally beaten. (refer to Shaar Zion 13)

We find a great encouragement to people to strengthen themselves and conquer their bashfulness to chastise others in the Gra on Mishlei, 12:14. It states, "She-LiOlam Yireh Adam LiHocheach Es Chaveiro Al Davar SheOse Lo Tov", a person should always see to it to

MIKDASH ME'AT

rebuke his friend for performing an act which is not good. This means, not only on an actual sin but also on an improper act as it is written in Tosfos page 5 on Brochos) if they will obey him and correct his ways so all the Mitzvos he will perform (the one who causes another to perform the deed is greater than the one who actually does the deed) and he receives the reward as if he performed the deed himself. If they will not obey him then he will receive all their merits. How much more so when we multiply the many acts of correction that will be performed as a result of this rebuke. The Arizal wrote that one who rebukes merits his share and his friend's share in the Garden of Eden and the wicked person will receive his share in Gehenom.

Thankfully, with heavenly assistance I found three other places which relate other Mitzvos which save a person from Gehenom and cause him to merit his friend's portion in the Garden of Eden.

1. In Chovos HaLevovos, Shaar HaChnia at the end of Chapter 7 it states that a person who gossips (Lashon HoRah) exchanges his merits and punishments with the one he speaks about. There is a story related about a Chasid who sent a present to a man who had spoken about him because he was so happy about this. The Maggid Meishorim by Rabbi Yosef Kairo relates a wonderous thing. An angel related that the heavenly court agrees with this as written by the Chovovs HaLevovos.

2. In Dvash LePi by the Chida, Chapter 8:9, it states that one who shames his friend and his friend is silent,

MIKDASH ME'AT

all his Mitzvos are taken away and given to the silent one. After his death, he is shown all the Mitzvos he has lost.

3. In the Sefer HaChasidim 275 it states as follows, "One who places a tax on the Jewish community with truth and righteousness receives the share in the Garden of Eden of those who place the tax without righteousness. These people receive their friend's share in Gehe-nom."

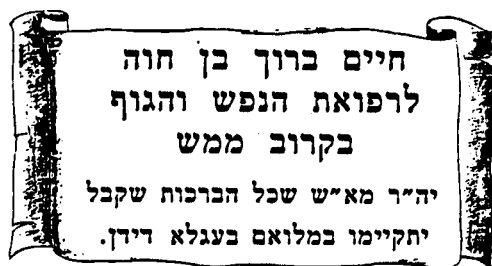
These ways are based on a phrase in Chagiga 15, "A Tzadik with merits obtains his and his friend's share in Gan Eden. A wicked person receives his and his friend's share in Gehenom." How lucky are the Tzaddikim that they have so much good stored away for them.

The Ramak wrote on a similar vein as it is stated in Chochma U'Mussar by HaRav HaGaon Simcha Zissel Z"tsl, page 65: "Everyone should exert themselves to pray all their prayers with concentration and one who merits not missing concentration on even one word, how lucky is he because he is rewarded greatly. If everyone concentrates then every person is rewarded greatly as stated by the Tomer Devora."

In the Nitsotsei Oros on the Zohar by the Chida, part 1, page 68, I found a reason in praise of the obligation to admonish others because it states, "Ki Assur LeHistakel BiPesha Adam VeHi Sakana Gam Kein", it is forbidden to gaze at the sin of a person because it will harm the observer. Meaning, every observation of a sin causes a person's Yiras HaChait (fear of sin) to be weakened be-

MIKDASH ME'AT

cause he has seen that they were not immediately punished. But by rebuking the sinner, he strengthened himself. The Be'er Maharal states on the phrase, "Yad Eidim Tihey Bo BaRishona", the witnesses hand should be on him first, because they must strengthen themselves after having observed the sin. Chazal in Tosefta Shvi'is 3:3 concur, "HaRoeh Over Aveira MisChayev LirOs (Chov Hu Lo) U'BiOse Mitzva, Zchus Hu Lo", one who observes a sin being committed should know that he has some fault in him and one who observes a Mitzva can know that he possesses some merit within him. Reb Isaac MiKamarna states that a person is only shown his faults probably in the same issue that he saw the sin committed.



□ CHAPTER 12

**IS IT PROPER TO SAY, “BETTER
THAT THEY REMAIN
UNINTENTIONAL SINNERS,”
WHEN THEY CONVERSE DURING
THE REPETITION OF SHEMONE
ESREI OR SHOULD THEY BE
ADMONISHED**

There is no doubt that it is the obligation of whoever sees or hears them speaking during the repetition of Shemone Esrei to chastise them according to the law stated in the Shulchan Oruch and Rishonim and Achronim.

1. In the Shulchan Oruch, Orach Chaim (Siman 124:8) it states,” One should not discuss mundane matters during the repetition of the Shemone Esrei. If he does, he is committing a grave sin, too great to bear, and they

shout at him." This law is recorded in all the Poskim such as the Derech Chaim, Chayei Adam, Shulchan Oruch HaGraz, Oruch HaShulchan and the Achronim.

2. HaGaon Rabbeinu Shneur Zalmen Z"tsl in the Shulchan Oruch HaRav (124, Seif 6) was even more stringent and said that one must shout (rebuke) those who learn or say Tachanunim during the Chazan's repetition of Shemone Esrei. He also states, "One should not discuss mundane matters when the Chazan repeats the Shemone Esrei and if he does speak, he is committing a grave sin that is too great to bear, even if there are nine men besides him and whoever speaks during prayers shows that he has no share in the G-d of Israel."

3. The Pri Megadim states (Aishel Avraham, Seif Koton 8), "refer to Eliyahu Raba in the name of Kolbo, Woe is to those who converse during prayers because we have seen many synagogues destroyed because of this sin." The Vavei HaAmudim says that people who are well known offenders should be punished and embarrassed publicly.

4. The Oruch HaShulchan states (12), "It is forbidden to converse when the Shaliach Tzibur repeats the Shemone Esrei....even Divrei Torah because there is a time for Torah and there is a time for prayer."

5. He continues (9), "One should not learn or recite Psalms during the repetition of Shemone Esrei even if he responds 'Amen' to the Brocho, and whoever does, should be rebuked."

6. In the Sefer Derech Moshe (day 9), “I come to arouse your pure hearts and all the Rabbonim in the land and all the righteous leaders in all the communities and settlement to order the sexton to warn the congregation during the prayers not to speak... every person should be careful with this and even if he already had spoken, he should make a resolution to correct himself by rebuking his neighbor. He has an obligation to do so according to the Shulchan Oruch... whoever spoke in Shul is a sinner and his sin is too great to bear and he is to rebuked.”

7. He continues, “It seems to me that the intention of the Shulchan Orech is that he is like a murderer who had killed several children...the power of his repentance is so strong that it will provide him with merit and others with him and their sins will be changed into merits and angels of mercy will be created and they will bring life to them and to their children...”

8. Rabeinu Yona in Igeres HaTshuva writes, “One should be careful not to discuss his business or other mundane matters in the synagogue because it is a grave sin. How much more so, he should be careful not to speak during the Chazan’s repetition of Shemone Esrei. The entire congregation is obligated to rebuke him and shout at him and save him from sin.”



□ CHAPTER 13

**AN EXPLANATION OF THE
PRINCIPLE, "BETTER THAT THEY
SHOULD SIN UNINTENTIONALLY
THAN BE INTENTIONAL SINNERS"**

1. In Sefer Chassidim (262) it states, "When it states that it is better for the Jews to be unintentional sinners than intentional sinners it applies only on private property, not in the synagogue."

2. According to many Poskim (Rabbeinu Asher Beitza chapter 4, Tshuva HaKlal 6:3, Tosfos at the end of Chezkas HaBotim, Turei Zahav 608, Magen Avraham 608, Minchas Chinuch 239, Chasam Sofer in Beitza 30) this rule applies only when they are sure that he will not accept the rebuke and obey them but when there is doubt, even on an Issur D'Rabbanan, they must admonish him. (Levushei Srad, Shulchan Oruch HaGraz 4, Birchei Yosef of the Maharit, Shulchan Oruch 6).

3. Even if this is an intentional sinner and he will not obey, they must rebuke him until the sinner will reprimand him in return and if he does not do this, he is

MIKDASH ME'AT

transgressing the positive commandment of "Hocheach Tocheach" (you shall rebuke). (Divrei Menachem 608, Magen Avraham 608 Seif Koton 3, Match Efraim 8, Oruch HaShulchan 7, Mishneh Brura Seif Koton 5, GU'R Orach Chaim Klal 3, Seif 15).

4. "When he is committing sins that are visible, he should be reprimanded immediately that there should not be Chilul Hashem". (ibid.).

5. The Shita Mekubetzes on Beitza states, "The R"itba testified in the name of a great Rabbi in Germany who stated in the name of the great Rabbis of France like the R"i and the Maharam of Rottenberg, that this principle was not stated for us to differentiate between an Issur of the Torah and an Issur of the Rabbis but rather for their generation. But for our generation, when there are many things that we are lax with, we should build a gate around the Torah that the laws of the Rabbis shall not be transgressed, not unintentionally and not intentionally." The Midrash Yerushalmi concurs with this explanation. (Machatzis HaShekel 608 3, Responsa of Ksav Sofer 56).

6. "Even though we can justify those who do not chastise wrongdoers because they fear for their lives and possessions, when there is no danger, we should be more stringent in our generation." Machatzis HaShekel in the name of the R"itba).

7. "Better that they should sin unintentionally applies if done in private. If it is in public and others might learn from him, he must be admonished even if he is

MIKDASH ME'AT

who are in the synagogue and the congregation is praying and they are not praying with this Minyan or they have already prayed and they permit themselves to speak and converse even during the Chazan's repetition of Shemone Esrei. They say, "Why not? This is not my Minyan." One who wishes to guard his soul will put great distance between himself and this "Heter".

11. The Shulchan Oruch, Yoreh Deah (246:17) states, "One does not discuss anything but Divrei Torah in the synagogue. Even if someone sneezed you do not bless him. The holiness of a Beis Medrash is greater than that of a synagogue." Refer to Turei Zahav (Seif Kotton 6), but we find in Orach Chaim (80) this thought on the topic of a Chassan (groom) who is saying 'Kriyas Shma' because no one else is concentrating either. A positive situation will arise from this, that he will say "Shma" but from giving a blessing to someone who sneezed, a negative situation will arise because everyone will begin conversing with one another.

Our Rabbis, of blessed memory, would restrain themselves from levity and mundane conversation. In the Siddur of the Arizal I found the following. Before one enters the synagogue a person should say the phrase, "BiVeis Elokim NiHalech B'Rogesh", we will enter our G-d's home with emotion, and he should concentrate that these words contain the name of G-d. Also, "B'Rogesh" is numerically equal one of the names of "Chesed" (kind acts). It is only because of the kindness of the Holy One Blessed be He that we are able to enter his home and pray there, no that we deserve this privi-

MIKDASH ME'AT

lege. The meaning of “B’Rogesh” is that a person should sensitize himself to feel whose house he is entering and he should enter with awe.”



MIKDASH ME'AT

accepted. Woe is to him and woe is to his soul." It elaborates more on his punishment and one who is wise foretells the future and he will evaluate whether learning Torah during prayer or answering Amen is more important and will utilize the time of prayer properly.

8. In the Sefer Ohr Ha Yashar by the Maharam Paprish Z"tsl (Amud HaAvodah 8) I read the following, "Chazal say, why are the synagogues and Batei Midrashim compared to streams, for example, in the phrase, 'K'Necholim LiTayu', like streams I have planted you? The answer is, just like people enter the stream impure and leave it pure, so too are the synagogues and Batei Midrashim which people enter with stains of sins and there they confess all their sins and beg for mercy from our father in Heaven and that he should forgive them and leave with purity. A synagogue is called a "Mikdash Me'at", a miniature temple and the Shechina (holy spirit) resides in it because G-d loves his people and does not want to abandon it even when they are in exile.

Therefore, before one enters a synagogue, he should remove from his mind any bad thoughts that will distract him while he is praying. He should not hurry in as if he is entering his or his friend's house but he should pause at the doorway to let some fear of heaven enter his heart, like Yaakov Avinu said, "Ma Nora HaMakom HaZeh", how frightful is this place. He should first remind Hashem of the merits of our forefathers in order that his prayers should be accepted in their merit. He should enter with humility, with fear and awe and he should bow towards

the ark and he should pray with all his concentration that he will merit to be a part of the crown that Moshe Rabbeinu formed from the prayers of Yisrael on the head of the King of all Kings, the Holy One Blessed be He. He should not behave with levity in the synagogue out of fear of the Holy Shechina dwelling there. The Holy Arizal did not even raise his voice, even in his prayers, from his great humility and fear of Hashem, except on Shabboss, when he would raise his voice somewhat in honor of the Shabboss.

9. How much more so, one should not discuss anything not pertaining to prayer in the synagogue because the holiness rests in that place, even after prayers. One who does do so is degrading the holiness and he chases out the Shechina. The Shechina shouts at him and exclaims, "Hashem has put me into the hands from which I cannot rise". "Lo Matz'a HaYona MaNoach L'Kaf Ragleha", the dove could not find a place to rest her feet, refers to the Shechina because during her exile there is nowhere for her to rest except in the synagogues. When the synagogues become a place to discuss mundane matters, she is banished from there and is forced to wander. Woe is to him! Woe is to his soul! About this person it is written, "U'Ben K'sil Tugas Imo" and his punishment is that he too, will be delivered into the hands of brutal people and will be unable to find peace of mind. What a pity for one who undergoes such a punishment. Therefore, one who has a soul should care for it and he will be worthy of a spiritual light."

10. This should be taken seriously by those people

MIKDASH ME'AT

it be your will that this Brocho should be fulfilled’.

The Shulchan Oruch, Orach Chaim (124:6) says that this should be a person’s intention while reciting all the Brochos in Shemone Esrei but while responding ‘Amen’ he should in addition, concentrate ‘May it be your will that our requests and the requests of the Shaliach Tzibur be fulfilled and we pray that it should be so.’

Maseches Shabbos (119, Tosfos) explains that ‘Amen’ is an acronym for ‘Keil Melech Neeman’ and one must have this in mind while responding ‘Amen’.

5. The Pri Megadim (Orach Chaim 124) states, ” When HaRav (the Shulchan Oruch) wrote that the congregation should stand during the Repetition of the Shemone Esrei; it was the old custom. Unfortunately, these days, everybody does as they desire and most sit and converse. You should know that according to the law, it is forbidden to sit within four cubits (Amos) of the Shaliach Tzibur as it states in Siman 102. (The Turei Zahav states (102:3) that this applies especially in a holy place.) According to the explanation of the Mechaber, this is because a person sitting (and how much more so, talking) in the vicinity of a person praying, seems to be a non-believer who does not believe that the Holy Shechina is present. To lean on an object is also forbidden and I am careful not to do this.”

Nowadays, unfortunately, we sit and stand next to the Shaliach Tzibur and speak of mundane matters.

6. The Sefer Hanhogas Odom by HaGaon HaKodosh Rabbi Dovid Oppenheim Z"tsl states, "It is forbidden to speak in the synagogue during Shachris and Mincha until after "Aleinu" even for Divrei Torah."

7. The Reishis Chochma (Shaar HaKedusha, chapter 14) says, "One must be careful not to speak while the Shaliach Tzibbur repeats the Shemone Esrei, even Divrei Torah. He should concentrate on responding 'Amen' to every single Brocho and he should pay attention to what the Shaliach Tzibur is saying. His eyes should face downward and his heart should face upward exactly as he does during his own prayers. It is proven here that during the Chazan's repetition of the Shemone Esrei one should not recite part of a Brocho out loud in order to say Kedusha. A prayer like this, half recited out loud and half recited quietly has no place; such a thing is not referred to in the Gemara nor in the Zohar. In Parshas VaYelech (page 285) the Zohar states that the ear must be tuned to respond 'Amen' to the entire Brocho. It also states on the sentence from Yeshaya (25:2) on the words, "Shomer Emunim" means that a person who hears a blessing and watches that his response of 'Amen' is with the proper intentions, when his soul will go to heaven, they will announce before him, "Open the gates". Whoever hears a blessing and does not have the proper intentions when responding 'Amen', he is referred to by the words (Shmuel 1, Chapter 2) "U'Bozei Yeikolu", ones who degrade me are cursed as it states in Malachi, "Lochem HaKohanim Bozei Shmi". What is his punishment? When his soul goes to heaven they do not announce, "Open the gates" but rather "Close the gates!" and his soul will not be

□ CHAPTER 15

A PERSON'S INTENTIONS AND THOUGHTS WHILE ANSWERING 'AMEN'

The essence of answering 'Amen' is the thought and concentration that a person should have while reciting or hearing each Brocho according to the Poskim and the Zohar in Parshas VaYelech (point 27 in this book) and each of the different categories of Brochos requires different intentions.

The categories are: 1. Birchas HaMitzvos, 2. Birchas HaShir, 3. Birchas HaNehenin and 4. Bircas HaSheelah.

1. Bircas HaMitzvos like on Netilas Yodoyim and Tzitzis and Tefillin require one to think, "This blessing and Hashem are true and I believe in them."

HaRav HaTzadik HaGaon Moreinu HaRav Moshe Eichenstein, Av Beis Din Ziditchov Shlita, grandson of Rabbeinu Yitzchok Isaac of Ziditchov, told me the reason behind the Brocho of Tefillin according to the Gaon Moreinu Rabbi Yitzchok HaLevi, brother of the

MIKDASH ME'AT

Turei Zahav. The Turei Zahav writes his brother's answer in the Shulchan Orech, Orach Chaim (Siman 25, Seif Koton 6). The reason why there are two blessings on the Tefillin, one on the donning of Tefillin and one on the Mitzva itself, is because every Mitzva contains two issues. One is the actual Mitzva which is a reminder to have faith, G-d's omnipresence, the redemption from Egypt and the fact that there is a system of reward and punishment. If a person would hold the Tefillin in his hand he would already fulfill this Mitzva. That is why there is a second Brocho, on donning Tefillin. Meaning, on tying it correctly and wearing it properly. Therefore, one who recites these Brochos or answers 'Amen' must concentrate on these two topics. How beautiful are the words of our Sages.

2. Bircas HaShir V'HaShevach are praising and thanking Hashem. Examples of these are "Elokei Neshama", "HaTov V'HaMeitiv" and others. One who responds 'Amen' should have the intention that the Brocho and its praise are true and I believe in them and that He is deserving of them.

3. Bircas HaNehenin are Brochos recited on food and other pleasures and a person should concentrate on the fact that the Brocho is true and the praise is well deserved and it is true that Hashem created this object.

4. Bircas HaSheilos V'HaBakashos are questions and requests like Kaddish, "Rachem" and "HoRachamon" in Bircas HaMazone, "Zachreinu" in Yaale V'Yavo etc... The person responding 'Amen' should think, 'May

MIKDASH ME'AT

adds that the Brocho must be recited in a loud voice. Even according to the Mechaber who forbids this because it is an interruption (Hefsek) but notes that in the synagogue there are always people who are not praying or who already prayed and they are permitted to respond 'Amen' and if the Shaliach Tzibur does not end this Brocho in a loud voice, this privilege cannot be granted.

12. The Shaliach Tzibur should recite the entire "Modim" in a loud voice, not just "V'Hamerechem Ki Lo Samu.." because our Rabbis enacted the Chazan's repetition of Shemone Esrei in order to exempt those who do not know how to pray, and why is this Brocho less than the others, also because afterwards we say, "V'Al Kulom".

13. When reciting Kedusha, the congregation should not say, "Kodosh, Kodosh, Kodosh" until the Chazan has finished saying, "V'Koro Ze El Ze V'Omar". The same is with "Boruch Kovod" and "Yimloch"... Refer to Shulchan Oruch, Orach Chaim, Siman 125 Seif 1; Magen Avraham Seif Koton 1; Sefer Chassidim Siman 806.

14. On Rosh Hashana during the "sitting" Shofar blasts (D'MiYushav), the "Yehi Ratzon" should not be said until after the sound of the last Shofar blast and "HaYom Haras Olam" should not be said until the last Shofar blast of the "standing" blasts (D'MiUmad). (Shulchan Oruch, Orach Chaim, Siman 587:3, Magen Avraham Seif Koton 5).

15. After Birchas Kohanim (the blessings of the priests) on

MIKDASH ME'AT

Rosh Hashana and Yom Kippur, the congregation should not thank the Kohanim until after Kaddish especially on Rosh Hashana when it would be considered an interruption of the Shofar blowing. (Sefer HaPnim).



MIKDASH ME'AT

already prayed. This can be compared to a person who must appear before the magistrate for a judgment. When he arrives, he sees that there are others there as well, waiting for their turn to appear before the magistrate. Sometimes the wait is one hour, sometimes, two or even more. While they wait, they stand in fright and anxiety as to the outcome of their judgment. Would anybody have the nerve to start a silly discussion in a loud voice and annoy and confuse the magistrate and the other people waiting and say, "It is not yet my turn so I am permitted to this?" When we come to the synagogue and confuse the congregation and Shaliach Tzibur with our prattle and conversation and they cannot concentrate and answer 'Amen' properly, not only they get confused but they confuse others so we must be very careful with this.

5. One should not recite Tehillim, Maamodos or learn during the Chazan's repetition of Shemone Esrei. Refer to the appropriate points in this book.

6. One should not speak while Kaddish is recited, whether it is said by the Shaliach Tzibur or by an individual. Care must be taken in this area because one who hears Kaddish and does not respond is in Nidui (excommunication) for forty days. It is a greater Mitzva to respond to Kaddish than Kedusha. (Tanya, Orach Chaim 56:1).

7. When one prays in a private home for a groom or a Bris Mila (circumcision), prayers should be conducted exactly as in a synagogue and it is forbidden to speak during prayers there also. The only difference is that in

MIKDASH ME'AT

a synagogue it is forbidden to speak of mundane matters even after prayers and that is not true of a home where prayers are conducted.

8. In Shemone Esrei the word "Baal" in "Mi Chomocha Baal Gevuros" should be pronounced clearly, especially not to sound like "Bal".

9. The people who read from the Torah and respond 'Amen' after the man who recites the first blessing, should respond immediately after the Brocho is recited. I have seen many times the person reading the Torah, looking first for the place to start reading and then responding 'Amen' as he began the reading. It seems that the 'Amen' is connected to the actual reading, which is wrong. The 'Amen' is connected to the Brocho and if it is said too long after the Brocho was recited it is an 'Amen Yesoma'.

10. Those who respond 'Amen' to a Brocho recited by the Shaliach Tzibur should take care to respond after he has finished reciting the Brocho. This happens many times on Yom Tov when the Shaliach Tzibur is ending the Brocho, "HaMevorech Es Amo Yisroel BaShalom" with the traditional Yom Tov melody so it gets lengthened a bit and the people respond 'Amen' before he is finished.

11. The Shaliach Tzibur should recite "Go'al Yisroel" in a loud voice. Some, like the Magen Avraham (Seif Kotton 2) say that it is permitted to respond 'Amen' to "Go'al Yisroel" and the Lvush (from Kabbala) concurs and

MIKDASH ME'AT

who is in a position of leadership. He must reprimand.
(Avraham Ezkor by the Maharaf page 29:3 in the name of the Maarchei
Lev part 2, Drush 51).



□ CHAPTER 14

LAWS THAT MUST BE GIVEN SPECIAL CARE

1. The Shaliach Tzibur (leader of prayers in the synagogue or Chazan) must take care not to say "HaMachazir Shechinaso L'Tzion" and "Modim" in one breath but rather should wait so the congregation will have a chance to respond 'Amen'. This applies to all Brochos which are one after the other.
2. The congregation should take care to respond 'Amen' to the Brocho of "Mechaye HaMeisim", "HaMachazir Shechinaso L'Tzion", "U'Phros Aleinu", and "V'Al Yerushalayim" on Friday nights and Yom Tov.
3. By Kaddish, they should respond "Yehei Shmei Raba Mevorach" properly, not pronouncing it "Mevor-eich".
4. Whoever enters the synagogue during the Chazan's repetition of Shemone Esrei should take care not to speak, even if he did not yet begin his prayers or if he

or to most of its members or even to a large number of them, and it is impossible to know whether among them will be people who will accept rebuke, on these people the heavenly quality of justice said to Hashem, 'Who revealed this to them?' Meaning, it is not revealed to them which people will be affected by rebuke and which not." (V'Yoel Moshe, intro., page 13).

18. In Siman 608 of the Rma, Seif 2, it states that this principle applies not only to a law clearly stated in the Torah but also to an interpretation of the Rabbis of that law. (it similarly states in the R"an Shabbos 72 headlines "Hamotzi", and the Maharshak in Kinas Sofrim page 6, Mahari in Gilyonei HaShas Shabbos 148, Responsa of the G"ur Klal 3:15, Kovetz Al Yad Hilchos Yom Tov 1:6, Bnei Yehuda page 67, Chavos Yair 164, Responsa Binat Olam 32).

19. "If one sees his friend committing a (Issur D'Rabbanan) transgression due to ignorance, he must enlighten him and explain to him the transgression. This applies to any Issur D'Rabbanan whether it is a Gezeira (a Rabbinical edict) or a true Issur. (Chida Sh"yub 448, Chaim Sha'al part 2:31, Shaarei Teshuva 448:15, Pischei Teshuva Yoreh Deah 210:119 and 303, Shivas Tzion 67, Bais Yehuda Yoreh Deah 17).

20. The permission to utilize this principle only applies to absolve from the death penalty, but the obligation remains to admonish them. (Birchei Yosef 608:4, Yair Ozen Maareches 5:50, Shach smag) Refer to Derech Melech Hilchos Deios, chapter 6, which explains this.

21. This principle does not apply to a Dayan (judge)

MIKDASH ME'AT

transgressing a D'Rabbanan." (Chochmas Shlomo by Rabbi Shlomo Kluger Orach Chaim 608, Sefer Chassidim 1).

8. The R"itba states (Makos 20) that this principle (of "better" ..unintentional...) only applies to a positive commandment, not to negative commandments. (also in the Sefer Milei D'Chasidusa by the author of the Daas Kedoshim, Siman 1).

9. "Whoever has the ability to strongly rebuke, meaning, that they will be forced to obey him, he is not under the category of 'Better that they should sin unintentionally'" (Mateh Efraim 608:4).

10. In the Responsa of the Tashbeitz (Beitza 30), it states that this principle applies in particular when the whole community is committing a wrongdoing. If only a few individuals are involved but if they are not silenced then others will learn from them, they must be admonished because it is better that these few will be sinning intentionally than the public will stumble.

12. In the Chiddushei Chasam Sofer (Beitza 30) it refers to the words in the Responsa of the Tashbeitz and says, "These words are true and correct."

13. In the Sefer Nechmad L'Mareh (part 1, page 12, column 4) it states that if a person sees another person committing a wrongdoing, he is obligated to chastise him even if there is a doubt whether he will obey him. The only time there is permission to restrain from reprimanding another person is when there is an issue

of "Kovod HaBrios" (the dignity of the human race). If this is an act which he commits every day and will continue to do so, "Kovod HaBrios" does not take precedence over administering rebuke. (Responsa Noda B'Yehuda, Mahadura Kama 35)

14. In the Sefer Akeidas Yitzchok (Parsha VaYeira, Shaar 20) it states, "Any grave sin committed in private by a Jew is considered a 'Chatas Yochid', a private sin, by the courts. But when a minor infraction committed in public which the court decides not to admonish him for, this is considered licentiousness and a public sin which will not be forgiven...It is better for them to be stoned or burned than for one letter to be erased from the Torah by public consensus."

15. The Rambam writes (Moreh Nevuchim, part 3, chapter 29) on the rebuke that Avraham Avinu gave to the people in his generation, "I have no doubt that Avraham Avinu, when he disagreed with the public opinion, was cursed and degraded by these sinners."

16. "Whoever does not stir up disagreement with those who are committing wrongdoings will be punished for their sins and he is transgressing a negative commandment, 'Lo Sisa Alav Cheit'." (Shaarei Tshuva of Rabbeinu Yona, Shaar 3:59, Charedim Mitzvos Lo Saase 4:42)

17. "Only when dealing with an individual or a group where he knows each individual and knows that he will not accept rebuke is it then forbidden to reprimand him. But when an issue applies to Klal Yisrael in general

□ CHAPTER 16

In the Merit of the Holiness of the Synagogues and Batei Medrash We Will be Redeemed Speedily in our Days

**One who wishes his prayers to be accepted
must stand in the synagogue in awe and fear,
shivering and shaking like a man
standing before a king.**

1. In the Sefer Maalos HaMitzvos (and the Reishis Chochma) it states, "My sons, go out and see the greatness of one who prays in the synagogue. Chazal say that whoever prays in the synagogue is as if he is building an iron wall. His prayers are accepted favorably as if he sacrificed a pure 'Mincha' (type of sacrifice) as it is written, 'KaAsher Yaviu Beni Yisrael es HaMincha...' Whoever goes to the synagogue in the morning and evening is as if he is greeting the Shechina (Divine Presence) as it is written, 'Ach Tzaddikim Yodu LiShmecha, Yeishvu

MIKDASH ME'AT

Yesharim Es Ponecha...' The world exists only in the merit of the synagogues and Batei Medrash.

The Tana Dvei Eliyahu states, "Every day, the angels of destruction descend to destroy the entire world. If not for the synagogues and Batei Medrash where people sit and involve themselves in Torah and Mitzvos, they would destroy us immediately as it is written, "Madua Bosi V'Ein Ish', 'why have I come and there is no one?'. Thus we can see that the synagogues find so much favor in Hashem's eyes that He rests His Shechina in them and calls them, "Mikdash Me'at", His miniature temple.

Therefore, every person must stand in the synagogue in awe and fear, shaking and trembling as a man standing before the king hoping his prayers will be accepted. He should not enter with levity nor with haughtiness; or to socialize. If he did so, it would be have been preferable for him to have stayed at home. Moreso, he causes the Shechina to leave and the Batei Medrash to be destroyed as it states, 'Lchu El Mekomi Asher B'Shilo U'Reu Asher Asisi Lo Mipnei Raos Ami Yisrael', 'go see what I have done to my home in Shilo because of the wicked deeds of the people of Israel'. If this is what He does to Shilo, how much more will he do to the synagogues ?

2. Hashem wants our prayers especially when they are recited with a quorum in the synagogue. When you awaken in the morning, take care and be meticulous to cleanse yourself from all impurity. You shall enter the synagogue and empty your hearts of all other thoughts and business to prevent interference with your concen-

MIKDASH ME'AT

tration. You should try to recite your prayers at the proper time and in their proper order. You should recite the Shma of Shachris and Maariv at their proper time in order for Hashem to accept your prayers favorably. May you be worthy of seeing the Redemption speedily in our days as it is written, 'VaHaviosem El Har Kodshi',-'I will bring you to my Holy Mount'. The All-Merciful One please hear our voices and accept our prayers. **Amen**.

3. The Sefer Yesod V'Shores Haavoda states as follows: "After the prayer said silently, a person should prepare himself to hear the prayer repeated by the Shaliach Tzibur and take care to guard his mind from any external thoughts. He must listen and concentrate on the meaning of the prayer as if he himself were praying a second time. When responding '**Amen**' to the blessings said by the Shaliach Tzibur he should also consider this a prayer.

The Abudraham wrote that one who prays in a quorum is rewarded for three prayers. 1. The silent prayer; 2. for listening to the prayer repeated by the Shaliach Tzibur; 3. for responding '**Amen**'. One who responds '**Amen**' receives greater reward than the one who recited the blessing."

4. A person should be very careful in responding '**Amen**' because according to how great its reward is, so too, is the severity of its punishment to one who does not respond or who responds without the proper thoughts and only out of habit. Each of the four categories of

MIKDASH ME'AT

Brochos requires a different intention while responding 'Amen'.

5. A person should remember that while responding 'Amen' to a Brocho he should have in mind the same intentions as the one reciting the Brocho.

6. My beloved brothers, you should know that one who recites a Brocho must recite it with deep concentration. So too, must the one who responds 'Amen' concentrate deeply. Just as the one who responds 'Amen' is rewarded more than the one who recites the Brocho, so too, must his concentration be greater.

7. The Abudraham states, "The one who recites the brocho is compared to an agreement that was not yet signed in the Beis Din and still could be changed or denied. After it is signed and put into action, it cannot be added to or subtracted from. So too, 'Amen' "signs" the Brocho."

8. The Tur states in Siman 124 , "Our Sages, may their memories be blessed, said that where it states, 'Shomer Emunim Notser Hashem', it is referring to those who respond 'Amen' with loyalty. The Shaliach Tzibur recites 'Mechaye Meisim' and they respond 'Amen' and even though they did not yet see the resurrection of the dead they still believe that the Holy One Blessed be He is the one who resurrects the dead. The Shaliach Tzibur recites 'Boruch Goel Yisroel' and they respond 'Amen'. Even though they were not yet redeemed, they still believe that Hashem is the redeemer.

MIKDASH ME'AT

The Shaliach Tzibur says 'Boneh Yerushalayim' and Yerushalayim is still in ruins but they believe that she will be rebuilt and they respond 'Amen'.

Rabbi Shimon states, 'Whoever answers 'Amen' with all his strength, meaning, with all his concentration, the gates of Gan Eden are opened for him as it is written, 'Pischu Shearim ViYovo Goy Tzadik Shomer Emunim', 'open the gates and a righteous nation, the loyal ones will come.' Do not read this 'Emunim', loyal ones, but 'Amenim', the ones who respond 'Amen'.

9. It states in the words of Chazal that the Tur says, the main point in answering 'Amen' is the thought and intention behind it and not just saying the word.

10. The Tur states in the above Siman, "And they should answer 'Amen' to every Brocho... and his intention should be that the Brocho is true and I believe in it because 'Amen' is an expression of proving truth.

11. Refer to the Zohar, Parshas VaYelech, page 285 (the Zohar is explained in point 27 in this Sefer). My friends and brothers, put your heart and mind into the above essay. Why should a man at the end of his days cry rivers of tears because he neglected to respond 'Amen' properly? Days and nights he will not sleep for fear of descending to "Sheol Tachtis" from which he will never ascend.

12. The main point of answering 'Amen' is the intention behind it, not just saying the word. The main point of the intention is the joy and happiness that one

MIKDASH ME'AT

experiences when he thinks about the greatness of his Creator who had just heard praises and true thanks. As the person gives thanks and praises he has in mind how true they are. From the above passage, a person should be inspired to try and hear a Brocho in order to answer 'Amen' and give pleasure to his Blessed Creator. He should be careful to answer correctly. (Shulchan Oruch, Siman 124)

13. It is written in the Zohar and other Seforim that a person should give Tzedaka for the sake of his soul. The Tikuna Tishsarei 41 states, "Tzedaka actually means Tefila (prayer) because every day it includes 90 'Amen's, 4 Kedushos, 100 Brochos, 5 Chumshei Torah. This is what is referred to when it is written about Abraham, 'VaYachshiveha Lo Tzeddaka'."

14. A person should be careful to respond "Boruch Hu U'Boruch Shmo" with great concentration as it is written in the Tur (Siman 124). Sometimes, though, one should not answer in this way, (refer to the Magen Avraham for details.)(End quote from Sefer Yesod V'Shores Ha'Avoda.)

15. The Sefer Vavei HaAmudim (end of chapter 10) states as follows, "The Rambam writes in Hilchos Tefila, chapter 11, that one who has need to enter a synagogue to call to his friend or child should enter and either pray a bit and then call his friend or child, not purely for his own needs. If he does not know how to read, he should ask one of the children to read him the sentence he is learning or he should sit a bit in the synagogue and then leave because sitting in a synagogue is also a Mitzva as

MIKDASH ME'AT

it is written, 'Ashrei Yoshvei Beisecha', 'happy is he who sits in Your house.'

"Being that it is a Mitzva, we learn from the Rambam and the Tur (Orach Chaim 151) that levity and mundane conversation are forbidden in the synagogue. Sitting in a synagogue is considered a Mitzva but if a person engages in conversation while he is sitting, it certainly cancels out the Mitzva. This applies even after the prayers.

16. From the Sefer Mussar we learn that when we respond '**Amen**' to a Brocho, the angels hear the Brocho, the Kaddish and respond '**Amen**' which is numerically equivalent to '**Maloch**' (angel). If one does not respond '**Amen**' then the satanic forces precede his soul and lead it through black mountains. A person should be careful even in his own home to recite his Brochos in a loud voice and that others should respond '**BORUCH HU U'BORUCH SHMO**'. Also, one should take heed to have the correct intentions while responding '**Amen**'

17. The Shaliach Tzibur should be careful to pause between Brochos to give people an opportunity to respond '**Amen**'.

18. the Sefer Derech Pikudecha, by Rabbi Tzvi Elimelech of Dinov (Mitzva 19:3) and the Maharam HaBavli, wrote that in the explanations of this Mitzva, when a person stands in the synagogue and thinks about gold and silver, he is transgressing "lo Saasun". Here is a Mitzva that is applicable almost every hour.

CHAPTER 17

**WARNINGS TO EVERY
INDIVIDUAL ON THE ISSUES OF
KRIYAS HATORAH
(READING OF THE TORAH)**

1. The Shulchan Orech, Orach Chaim (siman 146:2) states that as soon as the reader begins the Torah reading, it is forbidden to speak even Divrei Torah, even between sections. The Magen Avraham (Seif Kotton:3) writes that this is the opinion of the Rambam. According to the simple explanation of the Gemara and Poskim, it seems that this is forbidden from the time that the Sefer Torah is opened. The Zohar in Parshas VaYakhel (page 206) agrees with this.

THE ORDER OF THE DAY

2. When the reader begins the reading, the ears of the Congregation should be tuned to the reading and to the Brochos to respond 'Amen'. It is known to all that the Torah is the source of all the Brochos and peace and life in all the worlds. One who exerts himself to hear its

MIKDASH ME'AT

words and fulfill them, brings himself closer to the Brocho, life, peace and goodness; and is honoring the Torah, the pride and joy of the Holy One, blessed be He, and is sanctifying Hashem's name. One who refrains from listening to its words is distancing himself from all the goodness and Hashem is disgusted with his prayers. It is better had he not been created. He is considered among those who profane the Torah, since there is no greater desecration than this.

One would not say, "I heard these words already, and know them well." all the issues from the Torah are great and awesome. The Torah contains the names of Hashem and there is benefit in saying and hearing them. One should not involve himself in any other Mitzva or Divrei Torah at this time, as there is no greater deed than this.

THE ORDER OF THE DAY OF SHABBOS

3. After the prayers, the Sefer Torah is brought out. It must be treated with great respect and one should gaze at it from the time that it is removed from the ark until it is returned to its place. One should not engage in mundane conversation or become involved in other affairs because that would profane the holiness of the Torah. One must embrace the Torah, kiss it and bow his head in front of it like a reed, as it says in Maseches Avoda Zara:141, "in the future, the Holy One, Blessed be He, will remove the Sefer Torah from his pouch and announce, 'Whoever was involved with this should come and claim his reward'". It is in the merit of the Torah that we are

MIKDASH ME'AT

able to survive and exist in our bitter exile among the nations. In fact, the whole world exists only in the merit of the Torah as it states, "Im Lo Brisi Yomam VaLaila", "you should delve in her day and night."

When the Torah is opened in front of the Congregation, they should bow as a servant before the master, and thank Hashem for choosing us from amongst the nations and finding us worthy of his pure Torah. He should say, "V'Zos HaTorah". 'And this is the Torah'. He should pray as much as he could as this is a time of grace when Hashem is full of mercy. When the Chazzan begins to read, the Congregation is to pay its utmost attention. Preferably, everyone should hold a Chumash and follow every word. One's attention should not waver and he should not speak, as this is a grave sin.

One must pay attention in order to answer 'Amen' and thereby fulfill his quota of reciting one hundred Brochos a day. Chazal in Shabbos state, "A person cannot fulfill his quota since each prayer lacks twelve Brochos which equal thirty six. These can be fulfilled by responding 'Amen' to the Brochos recited by the person called up to the Torah. These can be used to fill the quota of one hundred Brochos a day.

4. One is not to be lenient in this matter even if he already has read the Parsha several times, even if he is a Talmid Chochom (Torah scholar) and even if he is involved in Divrei Torah. If this seems to be an empty matter in our eyes, it is due to our narrow outlook and lack of comprehension of the value. One should not follow the

MIKDASH ME'AT

example of the learned people who are involved in their studies nor of the common people who are involved in their socializing.

Therefore, each person, should listen and pay heed, as if he were receiving a new directive from the King. Chazal state:” Asher Anochi Metzavecho Hayom” “As I have commanded you today.” We learn from the portion of Hakhel, where even the children were brought to listen, even though they cannot comprehend. They are brought in order to receive the reward for sanctifying Hashem’s name and His Torah.

I have seen people who stand erect during The torah reading. This is a praiseworthy custom. How good is their lot; how pleasant is their portion in life. At this time every person should feel as if they are standing at Mount Sinai and accepting the Torah. After all, it is not a minor matter that the Sefer Torah is opened before everyone’s eyes and the words of the time of Creation are read.

Permission has been granted since the time of Rabbi Gamliel to learn Torah in a sitting position. Since learning must be given total concentration and all the details must be clearly understood, he must be comfortable in order to have an open mind.

However, just hearing the words for half an hour by the Torah reading should be done by standing. The Rabbis knew that it would not be possible to enact this law since they would have to exclude the weak and ill. If some people would sit and some would stand, losing

MIKDASH ME'AT

the whole point. Therefore, everyone was granted permission to sit during the reading.

An individual who wishes to pay homage to the Sefer Torah and its words, with his eyes and legs, by standing, will surely be greatly rewarded and he should not be prevented from doing this. On the contrary, he should be praised and given support, since he truly deserves all the honors. If he did not have a pure and holy soul, he would not take this upon itself. Anybody who strengthens himself in a Mitzva that is not greatly honored by the public, should be emulated.

5. The Baal HaTurim in Parshas Shmos writes as follows: "V'Al Yishu B'Divrei Sheker", those who cry out in falsehood will not be saved, meaning, those who pray and do not believe in their hearts what they are saying will not be saved. But those who believe in their hearts what their lips are saying, will cry to Hashem and He will save them and say, 'Here I am.' That is what David HaMelech said, 'HaAzina Hashem Tfilasi B'Lo Sifsei Mirma...', when should you listen to my prayers? When it is not words of falsehood that contradict what is in my heart."

6. The Sefer HaRokeach states, "V'Eheye Lachem LiMikdash Me'at", these are the synagogues. We do not engage in levity there as it is written, 'Elokim Litzav BaAdas Keil', 'Hashem is present at the congregation,' and the one who converses is as if he is turning his back. Hashem says, 'Madua Bosi V'Ein Ish, Korosi V'Ein O'ne, Natisi Yadi V'Ein Makshiv...Mi Bikeish Zos

MIKDASH ME'AT

MiYadcha Rimose Chatzeirei', I have come but there is no man here, I call and no one answers, I stretch out my arm and there is no one to grasp it, who asked you to trespass into my courts? ' However, if you bow to Him and sit before Him with fear and with a bowed head, humility and a broken heart and beg Him and sing to Him, then He will come close to you and find you.

7. The Shnei Luchos HaBris on Parshas VaYetsei writes on the phrase, "VaYira VaYomar Ma Nora HaMakom HaZe" that it is proper for a person to stand in holy places with fear and holiness and the awe of heaven should be noticeable in his speech, thoughts and actions. Therefore, one who converses in the synagogue or Beis Medrash, even not during the time of prayer or study, has removed the fear of heaven from himself.

8. The Sefer HaKone, page 23 writes, "And when he is still in the synagogue, he should be careful not to engage in mundane conversation with other people... and if there are people talking, he should pretend that he is praying and he should move his lips and thereby silence them. Woe is to those people who mix together the profane and the holy and their sin is great..."

9. The Yaaros Devash, part 1:4 writes, "A person must have fear during his prayers because this is the only thing left for us in our exile. A person must stand with extreme humility and in a stooped position and he should direct his words spoken serenely with concentration towards the One Above. How lucky is the one who can pray with tears and a broken heart. that person will not

MIKDASH ME'AT

return empty-handed. What are we sure of in our exile and what will protect us if not our prayers and requests from the bottom of our hearts?. Woe are to them who are included in the phrase, 'Sakosa BeAnan Loch MeiAvor HaTfila', 'a cloud is blocking your prayer from going through.'

What is the cloud? It is nonsense that people speak while engaging in mundane conversation in the synagogue especially during prayers. All this rises as a cloud and prevents the prayers from reaching its destination."

10. In the Sefer Orchos Tzaddikim, a Sefer on Midos states in Shaar HaShesika as follows: "A person should accustom himself to be silent in the synagogue. It is a manner or Tznius, modesty, and it requires great zealousness to make himself concentrate on his prayers."

It is also written there, "Be very careful when you open your mouth and guard your tongue as if your were guarding your gold, silver and pearls in your room in a box and you installed a series of locks on it. So too, should you do with your mouth. See how the Rishonim were meticulous in refraining from mundane conversation all their lives. This is a great aid in concentration during prayers. Lack of concentration is because other thoughts are rooted in his heart and distracting him.

Shesika is also a great aid in obtaining Yiras Sho-mayim because it is impossible to have fear of heaven when your heart is full of these matters.

What Can be Attained by One Who Prays with a Minyan ?

11. In Sefer Orchos Tzaddikim (Shaar HaTshuva) it states as follows: "If one habitually speaks in the synagogue and behaves there with levity and frivolity, when he decides to repent, he should be careful not to speak of any mundane matter during prayers and even after prayers. He should sit in great awe and pray with humility and he should fast forty days, either consecutive ones or at intervals."

12. In the Sefer Eleh HaMitzvos by the Maharam Chagiz (433, Asei 185) it states, "One must pray every day as it is written, 'V'Oso Taavod'. It is only logical that one should not precede his business nor any business pertaining to other humans before reciting his prayers. He should rise with great haste to perform his duties to the Creator which includes our requests of Him that He should answer us in our time of need and provide all our basic necessities. All in all, this heavenly business is actually something we need for enjoyment of life and for our good.

Who would possibly leave the secure and pursue the doubtful? The Master whom we pray to has His eyes open to the needs of His servants and He will not withhold the good from those who go innocently in His ways. He gave, gives and will give generously livelihood to every person when his heart is in his prayers. There are many who pray but their observance of the

MIKDASH ME'AT

commandments has because a habit. At times they perform their obligations and at times they do not and when they do, it can be said, 'With their mouths and lips they honored me but their hearts are far away from me'. In worshipping Hashem the main thing is the intentions of the heart as it says, 'Hashem is close to all those who call Him, to those who entrust Him with truth.'

The Yerurshalmi (Brochos) brings proof from Rabbi Chanina Ben Dosa as to how far concentration during prayers should reach. It is written "Ratzon Yeraiov Yaase V'Es Shavosom Yishma V'Yoshieim", He will do the will of those who fear Him and He will hear their cries and save them. We should not be surprised that we turn to Him and we are not answered as we wish, since our behavior is not as He wishes. Out of His mercy He answers us in time of need and grants us our basic needs and this should satisfy us...

Who can say, "I have been worthy of being intimately familiar with Hashem with that special knowledge that is needed in order to worship Him and perform His commandments in His home, where He said that He will be a miniature Temple for His people in whatever land they may be (the synagogues and Batei Medrash). There is where He rests His Divine Presence because of His great love for His flock, especially now that we are in exile and we have nothing left except our prayers. there is no greater pleasure for Hashem than for His people to come to Him armed with Mitzvos and their praise for Him. With great multitudes of people, His glory is enhanced as in the parable of the pearls. (When one pearl sits among many objects,

MIKDASH ME'AT

its beauty does not make as great an impression as when there are many pearls together)

You cannot compare the impression of many people performing a Mitzva to a few people doing the same thing. therefore, one should not pray without a Minyan, only in the case of an emergency.

Rabbi Pinchos in the Yerushalmi said that one who prays in a synagogue is as if he sacrificed a pure sacrifice. Rabbi Yirmiya expounded on the phrase, "Dirshu Hashem B'Himatzo- Seek Hashem where He can be found". Where can He be found? In the Synagogues and Batei Medrash. Hashem stands there as well, as it states 'Elokim Nitzav B'Adas Keil'- Thus, if there is no choice, at least one should try to pray at the same time that the Congregation is praying.

This all applies if the Congregation is praying with the Shaliach Tzibur and they are listening to the Brochos and responding 'Amen' with the proper intentions. Unfortunately, in our days, when the Shaliach Tzibur begins repeating the Shemone Esrei, people form little groups and converse and they are causing the Shaliach Tzibur to say Brochos in vain. It would have been better had they not come to the Synagogue at all.

Our prayers are in place of the sacrifices that once were brought and the Shaliach Tzibur is in place of the Kohen (priest) therefore, our hearts and minds must be with him from the beginning of the prayers until the end. This will give great pleasure to Hashem and he will listen

MIKDASH ME'AT

to our prayers and answer them by granting us healthy children, food and the final redemption. "(Sefer Hapnim)

THE INTENTIONS DURING YEHEI SHMEI RABA

13. We are obliged to pray that the name of Amalek should be eradicated and only then can the Heavenly throne be complete. That is the intention of the Kaddish, Yisgadal V'Yiskadash Shmei Raba, according to the Tur in Orach Chaim (Yesod Yosef:82)

14. The Tur in Orach Chaim (Siman 56) says that Yisgadal V'Yiskadah is based on a passage in Yechezkel, "V'Hisgadalti V'Hiskadashti V'Nodati L'Einei Goyim Rabim V'Yodu Ki Ani Hashem" I became great and holy and renowned in the eyes of the Nations and they will know that I am Hashem." This is written about the war of Gog and Magog when the name of Hashem will be made great as it states in Zechariah 14:9, "V'Haya Hashem L'Melech Al Kol HaAretz..."

15. Shmei Raba is explained to mean Sheim Ka Raba, that we pray the name of Hashem which is not complete, should be sanctified and made great and complete. this refers to the final redemption when revenge will be taken from Amalek which is preventing the name of Hashem from being whole.

B'Agala U'Vizman Kariv V'Imru Amen, means, how we wish that what the person is reciting in the

Kaddish, will come true.

THE INTENTIONS OF ONE RECITING KADDISH ON THE YOHRTZEIT

16. The man reciting Kaddish should not have as his intention the benefit of the should of the deceased but rather that this is praise and a prayer that the name of Hashem should be greater. He can have the name of the deceased in mind when he says, "Y'Hei Shlomo and also "Oseh Shalom'. (Darchei Chaim)

Of course, the power of this great Mitzva also serves to protect and save the soul of the deceased.

17. Saying Kaddish also proclaims the righteousness of Hashem's decree as it is written in Sefer Hachaim, "The benefit that Kaddish has on the soul of the deceased seems to be the main reason for its recital, because there is no death without sin and may people die because of the sin of Chilul Hashem, which is not forgivable other than by death.

When the Holy One Blessed be He, punishes the sinner, His name is sanctified and afterwards is made greater and holier. therefore, the son of the deceased stands and recites, "Yisgadal V'Yiskadash' meaning 'I am comforted over the decease of my father and the name of my Father in Heaven is made holy and great by his death and his sin of Chilul Hashem is forgiven.' This is another example of the families of those punished by

MIKDASH ME'AT

the Beis Din. they had to come to the Court and proclaim, 'Your judgment is justified' in order to show that they harbored no ill will towards the court.

The Holy One Blessed be He, will fulfill the words of His prophet (Yeshaya:25), 'Death will be eradicated forever and Hashem Elokim will erase the tears from every face and He will remove the shame of His nation from the earth.' (Olas Tamid:26)

THE POWER OF YEHEI SHMEI RABA

18. "From where do we learn to respond Yehei Shmei Raba? In the Talmud it states, "Havu Godel LeElokeinu" (rokeach in the name of Sifri, refer to Sifri Shelonu and Zayit Raanan)

19. My brother, if you would only know the great upheaval that is in heaven when you answer Yehei Shmei Raba! Come, let us see what it says in Brochos:3 - "When Yisrael enters the synagogues and Batei Medrash and respond Yehei Shmei Raba, the Holy One Blessed be He, shakes His head and says, 'how fortunate is the king who is extolled in his home like this.' What is it for a father who exiled his son, but woe is to the son who is exiled from his father's table.

"How fortunate is the king who is extolled in His house like this, how fortunate was the time went his extolment was in the Beis Hamikdash." (rashi)

20. "Rabbi Yeshoshua Ben Levi said that whoever

answers **Amen Yehei Shmei Raba** with all his might, all the decrees against him are erased as it is written, "Bifroa Paraos B'Yisroel B'Hisnadev Am Borchu Hashem." (Shabbos:119)

Rashi explains that with all his might means "Bchol Kavano" with all his concentration. "Bifroa Praos" means the erasure of decrees. "B'Hisnadev Am.." means when the Jews praise and bless their Creator.

The Tosfos adds that Rabbi Yishmael Ben Elisha stated that when the Jews enter the Synagogues and say 'Yehei Shmei Raba' in a loud voice, they erase many harsh decrees.

21. "On what does the world exist? On Kedusha, and Yehei Shmei Raba, said properly." (Sota:49)

Rashi explains this in the following manner: On what does the world exist? Since the 'Curse' is constantly present. Kedusha, when the Jews are involved in Torah every day. **Yehei Shmei Raba**, sanctification of Hashem's name.

22. "The holiness of **Amen Yehei Shmei Raba** is not like the other Kedushos. It rises above all and exalts Hashem's honor above all. It has the power to break the satanic forces and the strong locks and chains and then Hashem's honor is above all and He remembers His children." (Zohar Truma:129, the ladder)

23. "From here we are given to ponder how much

MIKDASH ME'AT

concentration we must have and how much we must exert ourselves to respond to 'Yehei shmei Raba' (Beis Yosef, Tur Orach Chaim:56)

We learn from the words of the Zohar, five things:

1. The explanation of Kaddish
 2. That it is a remedy to break the Satanic forces
 3. "Bchol Kocho" means also with all his concentration in a loud voice
 4. It has the power to remind Hashem of His holy name that has been profaned among the nations and to remind Him of His children
 5. The reason why the Zohar was written in Aramaic. (Siddur of the Ramak in Tefila L'Moshe after Yishtabach and Beis Yosef there)
24. "One must concentrate when responding 'Amen' and to respond in a loud voice and one must run in order to hear Kaddish."(Orach Chaim:56)

"One must be careful not to converse during Kaddish and it is even forbidden to think of Divrei Torah because it requires much concentration when answering Kaddish. There is no difference between Kaddish on torah, Prophets, Kesuvim, Agada or Mishnayos." (Mishne Brurah, Orach Chaim:25)

THE OBLIGATION TO TRAIN CHILDREN- ONE WHO NEGLECTS THIS IS SEVERELY PUNISHED

25. (Seif 8 in the above Siman) "One must not converse in mundane matters while the Chazan repeats the Shemone Esrei. If he does, it is a great sin and they rebuke him." Rma: "One should teach his young children to answer 'Amen' because as soon as he is able to answer 'Amen' he has a share in the world to come." Magen Avraham (Seif Koton:11): "One should train them to stand in awe and fear. The children who run in and out of the synagogue should not have been brought at all." (Shla)

Unfortunately, in our days, even the adults run back and forth to find a certain person, and converse with him. It would have been better for them had they not come to the synagogue at all.

26. In Medrash Raba Bamidbar (4) there is an essay that begins with the words: "Ufekudas Elazar Hakohen..." Eliyahu says that whoever increases the honor of Hashem and minimizes his own honor, the honor of Hashem and his honor are increased. Whoever minimizes the honor of Hashem and increases his own honor, the honor of Hashem in his area and his honor, are decreased.

There is a tale of a man who stood in the synagogue with his son at his side. The Congregation was responding in prayer and his son was responding nonsense. People told the man, "don't you see that you son is

MIKDASH ME'AT

speaking nonsense?" He answered, "What should I do to him? He is a child, let him play."

All the eight days of Yom Tov passed and the boy spoke nonsense. His father did not rebuke him. A short while later, the father died and his wife died and his child died. Fifteen people of that family died and the only people left were two men. One was blind and crippled and the other was a foolish and evil person.

More of these stories can be found in Yalkut Parshas Lech Lecha.



□ **CHAPTER 18**

**MORE WONDERS
OF THE AMEN RESPONSE**

1. "The witches are powerless against those who answer four 'amens' each day." (Chida BaMidbar Kedamos)

**VERY FEW HAVE WITNESSED THIS
OBSTACLE.**

2. "Whoever neglects even one 'Amen Yehei Shmei Raba' is driven forty days away from the Heavenly Throne. He is considered as one who has sinned and caused others to sin, even if he only kept quiet and did not respond. There is almost no Synagogue without this blemish." (Sefer Hazechira).

3. "In our bitter exile when Hashem hides His face from us more and more each day and the Schechina is oppressed every day by the wicked deeds of the people, surely it is proper for he who fears Hashem to cry one hour a day on this desecration of Hashem's name. At least during prayers, a person should concentrate when responding 'Amen' to Kaddish to improve the state of

his soul.” (Yesod V'Shorech HaAvoda, Kaddish).

MAKING AN ANNOUNCEMENT BEFORE PRAYERS

4. It states in Ohr Zarua: “Before prayers, one should recite, ‘Master of the Universe! It is well know to you that I am flesh and blood and I do not have the strength to concentrate properly when I answer **Amen**. Therefore, may it be your will that my concentration when I answer ‘**Amen**’ should rise up to you with those ‘**Amens**’ said by the people who do know how to concentrate properly. ‘He should cry over those **Amens** which he did not answer.’”

5. I heard from one holy Gaon, as follows: “If permission was granted to the Tzaddikim in Gan Eden, they would come down to this world to answer **Amen Yehei Shmei Raba**.” (Ohr LaYeshorim).



□ CHAPTER 19

**THE BENEFITS OF AMEN
RESPONSE THE GREAT REWARDS
OF ANSWERING AMEN**

1. "He who answers **Amen** with all his might, the gates of Gan Eden open before him, his heavenly decree is absolved and all his sins are forgiven." (Shabbos: 119).
2. "From the time that a small child responds **Amen**, he merits the world to come." (Sanhedrin: 110).
3. "There is no greater joy for Hashem Yisborach than Jews answering amen." (Dvorim Raba: 7).
4. "He who responds **Amen** in this world will merit the **Amen** response in the world to come." (ibid. U'Medrash Tanchuma Tzav: 8).
5. "Those ignorant in learning, even Chumash, merit the same reward for going to the Synagogue and answering **Amen**." (Agados Bereishis: 79).

MIKDASH ME'AT

6. “Those who answer amen Yehei Shmei Raba, with all their might are placed in the second temple of Gan Eden.” (Zohar 1:38).

7. “He who answers Amen with all is might and deep concentration has his heavenly decrees for seventy years of his life, absolved.” (Shabbos:119 Tosfos, Zohar 3:20, Tikunei Zohar 19, 40).

8. “Yehei Shmei Raba must be said with the strength of one’s entire being in order to void the power of the satanic forces.” (Zohar 3:220).

9. “When Jews respond Amen, the heavenly gates of blessing and joy are opened.” (ibid 285).

10. “Those who respond Amen and cause the heavenly gates to be opened, Hashem in turn will open the heavenly gates for him in his time of need. (ibid.).

11. “When the Jews respond Amen Yehei Shmei Raba for all to hear, Hashem has mercy, on His children, even the wicked in Gehenom.” (Zohar 1:62).

12. “The Almighty’s greatest satisfaction is Kaddish which breaks the power of the Satanic forces in every aspect.” (Zohar 2:129 and 3:129).

13. “The world stands on Amen Yehei Shmei Raba recited after learning.” (Sota: 49).

MIKDASH ME'AT

14. "When a Sate preaches and thereafter Amen Yehei Shmei Raba is recited, even if heavenly decrees for one hundred years of his life were subscribed, Hashem Yisborach forgives." (Koheles Raba 9:20, Medrash Shocher Tov Mishlei: 10).

15. "Even though one had the sin of idol worship against him, if he answers Amen Yehei Shmei Raba with all his might, he is forgiven." (Zohar Vayikrah, Raaya Mehemna: 20).

16. "He who answers Amen Yehei Shmei Raba, is forgiven for all his sins." (Chareidim, Mitzvas Tshuva, Chapter 7).

17. "Woe to he who speaks mundane conversation (especially gossip, levity and obscenity) in the Synagogue. He knows he is shaming the Divine Presence and he has no share in the L-rd of Israel." (Zohar Truma: 131, refer to Maharam Schiff, Parshas VaEschanan and Orech Beur Hazohar: 18.).

18. "It is a Mitzva to sit in the Synagogue in fear and awe, knowing that Hashem resides therein." (Chareidim: 1, Mitzvas Asheh).

19. "It is forbidden to behave in the Synagogue with levity and frivolity." (Megila: 9, Shulchan Orech, OrHachaim 151:1, Chareidim ibid, Sefer Chassidim: 18, Rokach).



CHAPTER 20

**FAILURE TO ANSWER AMEN
DUE TO UNNECESSARY
CONVERSATION**

**He who speaks during the repetition of
the Shemone Esrei, Kaddish or
Reading of the Torah Portion and does
not respond Amen:**

- 1.** The gates of Heaven will be closed to his pleas in his time of need. (Zohar, Parshas Vayelech).
- 2.** He will be 'outcast from the Divine Presence for forty days. (Mentioned in the name of the Arizal).
- 3.** Is considered a sinner and causes others to sin. (ibid).
- 4.** He shames the Holy Creator. (Rabeinu Bachyei, Beshalach).

MIKDASH ME'AT

5. He is given the harshest form of Gehenom with no reprieve. (ibid. and Ohr Tzaddikim: 13).

6. If he fails to respond even ONE AMEN, after his demise, he will descent to the lowest point of Gehenom, called Sheol Tachtis, with no reprieve. (Ohr Tzaddikim: 13).

7. He will be shamed in this world and the world to come. (Pri Etz Chaim, Shaar Hakavanos Amen: 2).

8. When he arrives at the next world, they will proclaim, "Close the gates to Gan Eden so he will not enter" Woe is to him and his soul. (Safra D'Rabbi Hamnuna Saba).

9. He is placing himself into grave danger. (the will of Harav Hakodosh Rabbi Aharon Roth Zts"l).

10. We are obliged to shout at him, "Murderer" since he is causing his children to become orphans. (Hagan V'Derech Moshe, 9th day).

11. It would have been preferable had he never been born. (Zohar Parshas Vayelech).

12. Neglecting to respond to even one Amen requires great penance. (Ohr Tzaddikim, Tikun Hatefila: 52).

13. He brings harsh decrees and troubles upon the world. (Derech Moshe, 8th day).

14. He creates destructive angels who will kill him in time if plague.

MIKDASH ME'AT

15. He is excommunicated for forty days. (Shulchan Oruch Hagraz: 56).

16. When his children will recite Kaddish, his sins will be reviewed and he will be punished again. (Morah Mikdash: 20).

17. He is desecrating Hashem's name in public and he is severely punished. (Vavei HaAmudim: 17).

18. He is preventing the final redemption. (Zohar, parshas Vayelech, Ve'Ansa Shira, Sefer Habris 2:12 Chap. 1.).

19. It weakens his source of livelihood. (Hagaon Sar HaTorah of Brezan in his Haskama to Sefer Hapnim).

20. They are rebels, atheists and sinners in the eyes of G-D of Israel. (Yismach Moshe).

21. Guards should be appointed to watch during prayers and whoever does not obey them should be admonished publicly. The guards and those who do not converse during prayers will be blessed with a long life and a pleasant old age. (Sefer Hapnim:11).

22. He has no share in the G-D of Israel and he is considered a non-believer. (Zohar, Parshas Truma: 131).

23. The Shulchan Oruch calls him a great sinner and his sin is far too great to bear and others should admonish him.

MIKDASH ME'AT

24. It would have been better had he not entered the Beis Medrash than to come and converse. (Sefer Hapnim:18).

25. This is the greatest prosecutor of Klall Yisroel and prevents the final redemption. (Zohar, Parshas Truma).

26. He is a fool and a sinner and it is forbidden to include him in a Minyan. (Turei Zahav:55).

27. He is committing the transgression of the Torah: 'UMikdashai Tirau- 'You shall have fear in my temple.' (Chasam Sofer).

THE TREMENDOUS REWARD FOR ANSWERING AMEN YEHEI SHMEI RABA

28. All his sins are forgiven. (Chareidim, Mitzvas Tshuva:87).

29. His days (of his life) are lengthened. (Brochos:47).

30. He brings us closer to the final redemption (Medrash Rokach).

31. He erases harsh decrees against the Jews. (Koheles Raba).

32. Hashem opens the gates of Heaven for him in his time of need (Zohar:3).

33. He breaks the power of the satanic forces (ibid.).

34. His decree of 70 years is obliterated (Shabbos:119).

IN CONCLUSION

WITHOUT STRENUOUS EFFORTS, TIME, AND MONEY WOULD YOU:...

- 1.** Like to assure the prevention of of the descent into Gehenom, Chas V'sholom, from which there is no ascent?
- 2.** Want to be instrumental in saving others who are near and dear to you and who may have a harsh penalty decreed on them?
- 3.** Want to merit the **Amen** response in the world to come?
- 4.** Want to merit the Second Temple in Gan Eden?
- 5.** Wish to ascent to the loftiest heights in the world to come?
- 6.** Hate to be considered as one who has shamed Hashem?
- 7.** Want to have the harsh decrees of seventy years of your life annulled?

MIKDASH ME'AT

- 8.** Want to break the powers of impurity?
- 9.** Want to have the doors of heaven open before your prayers in time of need?
- 10.** Wish to be instrumental in bringing blessings and joy to all the worlds?
- 11.** Wish to have a part in upholding the world and all the good there is?
- 12.** Wish to eradicate all your sins?
- 13.** Want to obliterate all harsh decrees of 100 years?
- 14.** Hope never to be excommunicated by the Holy Courts on nigh?
- 15.** Want to have access to all the gates of Eden?
- 16.** Not want to be a part of the delay of our redemption?
- 17.** Want to be instrumental in causing holiness in all the worlds and have the Heavens proclaim that you have caused this wonderful influence?
- 18.** Hope to live many long years?
- 19.** Hope to celebrate the marriage of your children and reap nachas from them?

MIKDASH ME'AT

20. Want to receive the equal rewards of the world?
21. Want to prevent various maladies and diseases of the young innocent children?
22. Not want to be, Heaven forbid, the cause of any plagues in the world?
23. Wish to annul all decrees and forever silence the voices of the prosecutors?
24. Not want to transgress with a sin that is considered in the other world as murder?
25. Not want to transgress on a sin that is punishable by death?
26. Want to learn the way to earn the title "Tzaddik"?
27. Want your child to merit a beautiful (spiritual) countenance?
28. Want to merit hearing the words of torah from Messiah himself, a reward not all will merit?
29. Want the assurance that you will never go to Gehenom?
30. Want to save yourself and your children from robbery, fire, imprisonment, heart disease, cancer, intestinal disorders, allergies, blood circulatory diseases, kidney disease, eye disease, diabetes, etc.?

MIKDASH ME'AT

- 31.** Want to have a part in all the good deeds of the entire Klall Yisroel?
- 32.** Not have to suffer any embarrassment in the next world?
- 33.** Want to have long sweet years and nachas from your children and children's children?
- 34.** Desire respectable prosperity, and support yourself and your family with ease and comfort?
- 35.** Wish to enjoy all the blessings of this world and the world to come as well?
- 36.** Wish to be on the same level as all the righteous Tzaddikim and dwell in the same tent in Gan Eden?
- 37.** Want to merit many future, righteous, pious and pure generations?
- 38.** Hope to enjoy the very best physical and spiritual joys in this world as well as the world to come, more than any person can possibly hope for?



MIKDASH ME'AT

**DO NOT WAIT UNTIL IT IS TOO LATE,
DO NOT WAIT FOR THE SUN TO COME
AND SET, BUT BEGIN RIGHT NOW.**

Do not speak during Davening and be careful to answer **Amen** and **Yehei Shmei Raba** properly.

To understand how all that I have mentioned is connected, inquire into the Sefer "Aniyas Amen Kehilchoso" and it will be clarified for you.

Remember! If you want to teach your children properly, you must set an example for them.

If you want free insurance coverage and a guaranteed policy that will cover you on this world and the world to come, just follow the simple rules above!

All the above can be verified in the Zohar and other Medrashim that are brought down, verbatim.



MIKDASH ME'AT

INDEX

PROPHETS

Page

Koheles Raba 9:20, 9:1	25, 114,175,179
Mishlei 9,10 Haguirsu 12:14	25, 120
Shmuel 1:2 142	142
Thillim 107	98
Yechezkel 3	117,89,142
Yeshaya 25:2	116,142
Zecharia 14:9	164

MEDRASHIM

Agados Breishis 79	29, 38, 173
Dvorim Rabasi 7; Tanchuma 96,8	37,39,173
Eicha Raba 1 33	115
Medrash Raba-Bamidbar 4	169
Medrash Rokeach	179
Medrash Tanchuma: Mishpatim, Chukas,	86,88,89,94,117,173
Medrash Shochar Tov, Mishlei 10	175
Tazria 9, Balak 19, Tzav 8	86
Vayikra Raba 40: 2, 25	86, 115, 116, 119
Yalkut Lech Lecho	170
Yalkut Devorim	87,107,108,117,442,820
Yalkut Shoftim 68	86,116
Yalkut Ruth (Vayamus Elielech)	119
Yalkut Yeshaya 429	37
Yalkut Yechezke 341	89

MIKDASH ME'AT

TALMUD BAVLI	PAGE
Avoda Zara 4a,141	88,155
Baba Kama 60,	57,
Baba Basra 74, 118b Rashi 8	69, 82, 112
Brochos 53,573,47	37,39,55,166,17g
Chagigah 15	82,122
Kesuvos 105	95
Makos 20	129
Megila 9, 29	156,173, 175
Olas Tamid 26	166
Sanhedrin 20, 101, 103,110,105	37,85,88,91,94,173
Shabbos 54,119,55,72,152	24,30,37,B5 116, 119, 173 86,105,113,115,116, 117,118,132,156, 167,173,174,180
Sota 49	39,105,167, 174
Tamid 28,	91, 119
Tosfos Raaya Mehemna, Baba Basra	38,102,121,127,174
Brochos 5:31, Chezas Habatim	
Tur 124	151,152,164

TALMUD YERUSHALMI

Shabbos 5	85
-----------	----

RISHONIM

Avos D'Rabi Noson 29	90,117, 119
Hagahos Maimoni 13	120
Ksav Sofer, Even Haezer 47	92
Maseches Kallah Rabosi 2	114

MIKDASH ME'AT

RISHONIM

PAGE

Osiyos D'Rabi Akiva 1	117
Rabeinu Asher, Beitza	127
Rambam Hilchos Tfila 11	15
Rambam Moreh Nevuchim 3:29	130
Rambam Hilchos Tshuva 4:1, Hilchos Deos 6:8	88,94,12
Ramban	90
Rashba 3:411	93
Rashi Dvorim	105
Rashi, Sota 41	94, 117
Rashi	166
Shita Mekubetzes, Beitza	128
Tana Dvei Eliyahu Raba 3	91, 148
Tosfos Shabbos, Yom Tov	68

ZOHAR

1:38,1:62, 1:29, P.239, 1:20,3:20	70,94,117,119,174 142,151,152,176, 35,175,178,179 177,178,61
2:129,2P.46,Truma 131:2,129, 3:129, 3:20, 3:220, 3:285, 3:29, p.285,3:46, 3:286	38,54,55,87, 92,174 59,60,117,167,
Breishis 7, Lech 91, Teruma 101	34,175, 178
Nitsotsei Oros, Chida IP.68	122
Noach, Tosefta p.62	23
Orech Biur Hazohar 18	175
Pinchas 220	23

MIKDASH ME'AT

ZOHAR	PAGE
Raaya Mehemna 20	24, 175
Sefer Hagilgulim	28
Tikunei Zohar lg,40,3:20,	24,38,174
Vayakhel P.206	154,
Vayelech 285	28,69,101,139, 142,178
Vayikra	175
Zohar Chodosh, Vayikra 49	25,29,39,175
Zohar 3, 75	172, 17g,184

RESPONSA

Beitza 30	129
Bezomim Rosh 81	93
Binas Olam 32	132
Chavas Yair 164	132
Kolbo 142	93,174
Ksav Sofer 56	128
Maharam Mintz	93
Maharam	93
Noda BiYehuda	130
Sefer Kolbo 142	9
Shailos Utshuvos Maharish 16	174
Shivas Zion 67	132
Tehuvav Haklal	127
Tshuvav Mahari Veil 157	92

MIKDASH ME'AT

CHUMASH	PAGE
Breishis	110
Dvorim 7:11	84
Dvorim 7:12, 13	73
Noach	89
Parshas Nitzavim	18
P i nchas	91
VaEschanan	175
Vayetzei	159

MEFORSHIM

Bais Yehuda Yoreh Deah 17	132
Bais Yosef	168
Choshen Mishpat 12	92
Mishne Brurah 17	75
Ohr Hachaim 151:1	171
Oruch Hashulchan 7,12,9	75, 125, 128
Pri Megodim (Aishel Avraham 8)	125
Pischei Teshuva Yoreh Deah 210:119:303	132
Pri Chodosh Yoreh Deah 82	95
Rma 608:2 124:8	132, 74
Rma Darchei Moshe, Yoreh Deah 376	31
Schach (Sm"G)	132
Shulchan Oruch 124:6	125
Shulchan Oruch Hagraz 124:6,4,56	
Orach Chaim	74,96,127,178
Shulchan Oruch Yoreh Deah 246:17	145
Tanya, Orach Chaim 56:1	13
Yoreh Deah 334:48	88,92,116

MIKDASH ME'AT

SEFORIM	PAGE
Abudraham	149,150
Amud HaTorah Ch 14	70
Aniyas Amen Kehilchoso	184
Arizal, Emek Halacha ch.2	31
Avraham Ezkor, 29:40,29:3	93,133
Be'er Maharal	123
Birchei Yosef, 60, 608:4	127,132
Bnei Yehuda p. 67	132
Chaim Sha'al 2:31	132
Chareidim,Mitzvas Lo Saaseh 4:42	130
Chareidim, Chap. 7, Mitzvas Axeh 5,87 Ch.1	23,29,175,179
Chasam Sofer, Beitza 30	127,179,
Chida	89,94,96
Chidushei Chasam Sofer, Beltz 30	129
Chinuch Mitzva 239	89,116
Chochma UMussar P .65	122
Chochmas Shlomo, Orach Chaim608	129
Chomas Anach	89,94,119
Chovos Halevovos, Shaar Hachania	121
Darchei Chaim	165
Divrei Menachem 608	128
Gilyonei Hashas, Shabbos-Mahari148	132
Gra, Mishlei 12:4	120
Igros Sofrim	105
Kinas Sofrim, Maharshak	132
Kovetz Al Yad Hilchos Yom Tov 1:6	132
Levushei Srad	127
Lkutei Eitsas Erech Tochacha	93
Maalos Hamitzvos	147

The Holiness of Hashem

Fiery words of inspiration geared to educators, deans, Roshei Yeshiva, Rabbonim, Admorim, Preachers, Darshonim, heads of organizations and public leaders. Describes their responsibilities and obligations towards the public and Klal Yisroel and myriads of merits they are easily able to earn every single day.

There are those who acquire their world-to come in one day, by establishing a 'Vaad' where they live and inspire, warn and chastise on the significant power of answering Amen and Yehei Shmei Raba properly.

"One may acquire his share in the world to come in one hour!" (ie., short period of time) - by founding a "Committee" where one lives, to raise an alarm, warn and protest on the great power of saying AMEN and YEHEI SH'MEI RABBA properly.

Published by Chevra M'zakei Harabim Haolamis
- the Worldwide Committee for the Sanctity of the
Synagogue and for answering "Amen"

**WORLD WIDE COMMITTEE
FOR THE SANCTITY OF AMEN:**

An Organization of Bnei Torah dedicated to correct and elevate the sanctity of Synagogues and Rabbinical Academies and to restore the crown of answering Amen to its former glory solely for the Mitzva itself.

COMMITTEE BODY:

Assembly of renowned Rabbis, Roshei Yeshiva and Talmedei Chachomim immersed in study.

COMMITTEE GOAL:

To correct and strengthen the foundation of the Sanctity of Synagogues and Rabbinical Academies. We live in distressed times pre-Messiah when countless tragedies befall our People in every aspect of life up to the point where even youngsters are struck with strange and various inflictions. According to our Holy scripts it is all due to the disrespect shown in our Holy houses. It is also due to the negligence of answering "Amen Yehei Shmei Raboh" which was always a protection and cover for Klall Yisroel as well as the instrument of elimination of bad decrees on the people before they were brought to fruition.

WORK POWER:

The task of the Committee is to awaken the Community "arise all those deep in your sleep" arise and do the work of Hashem in time to still the prosecutor and to

MIKDASH ME'AT

annul and void the bad decrees of the enemies of Israel with the only weapon we have left during these times. The weapon and power of prayer and answering 'Amen', keeping still during prayers, especially during Kaddish, Shmoneh Esrai and reading of the Torah. In the merit of these good deeds Hashem will tell the Angel of Destruction 'be gone' and transcend only good upon the people of Israel. (As He commanded His servants, our Holy Prophets, as written in the Holy Zohar and Medrashim).

QUALITY OF AWAKENING:

Over 100,000 pamphlets of "Mikdash Me'at" were printed and distributed around the world. Wherever the word of Hashem reaches, this booklet was distributed. A great awakening happened to prove that the People of Israel are holy and require only a reminder to bring them back to the fold. The spark that burns in us all, need only be rekindled and the flame will burn keeping vigil on us all. Those reading the pamphlet will be aware of its importance. The Rabbis, Roshei Yeshiva will keep watch over their Congregants and students so they won't speak during prayers.

FRUITS OF LABOR:

The success of this project reached overwhelmingly proportions. The following are just a few examples of the impact it has made:

1. Rabbis with the holy flame burning in their souls, who have searched far and wide for material covering

MIKDASH ME'AT

this exact subject are thrilled with the pamphlet that contains everything from 'Mikraos' until the very last sefer written in this generation. The order in which it was written is as meticulous as a set table prepared for a lavish meal. With just a glance, the entire subject is clear and presentable to others.

2. Rabbis studying the pamphlet have prepared material worthy of presentation to their Congregants before the reading of the Torah or at other opportune times, i.e. Sholosh Seudos, before blowing the Shofar, Shabbos Shuva, before 'Kol Nidrei'.

3. Rabbis teach from the pamphlet to laymen learning a Shiur. (For the benefit of the elderly, the pamphlet was printed in large letters, legible to all).

4. Teachers in grade school use the pamphlet to instill in the young children the proper foundation. These children are likened to the stars in the sky, with the merit that bring them to 'Olam Haboh'. All the Mitzvahs and good deeds done during their lives are the merit of their teachers who led them on the true path of righteousness. There are many teachers who teach this pamphlet a half hour each day and they indeed see the fruits of their labor. (For the benefit of these youngsters as well, the pamphlet was printed with large print by a specific teacher who sent in a substantial sum of money for this purpose). There is no limit to the rewards these teachers shall reap.

5. Principals of yeshivas encourage the teachers to

MIKDASH ME'AT

teach the pamphlet to the students, meriting others as well.

6. Roshei Yeshiva teach older boys and the success is noted by the action of these boys. It is evident that they are blessed by the Al-Mighty.

7. Young boys and Yeshiva students study the pamphlet among themselves before praying each day, feeling a change within themselves.

8. Fathers use the pamphlet as a tool of instruction, prevention and restraint for their children.

9. Orators, Clergymen, teachers of ethics all consider these written words as a treasure which they are willing to share with Hashem's holy flock.

10. Laymen read through the pamphlet every chance they get, even during intermissions of the reading of the Torah.

OUTSTANDING SUCCESS:

Letters of support and encouragement keep pouring in daily to the Committee, testifying to the success of the pamphlet. This, in addition to the fact that we are well into the printing of the second batch of 100,000 pamphlets. The sheen of success at such a quick pace, is evidence that the Finger of Hashem approves our deeds and from on high sends blessings of success to all our endeavors.

The demand for more booklets drives us further in our work.

THE SECRET OF SUCCESS:

After delving deeply, the Committee has come to the conclusion that the reason for the success of this project is the fact that there are no other interests or ulterior motives other than pleasing the Holy One, blessed be He. There are no financial gains (although there are those who have donated large sums to the project), only hard work, physical toil, precious time, and lack of food and sleep.

There are no political or social bodies involved. There are no prejudices or other circumstances involved, other than the pure interest of Torah.

UNNATURAL SUCCESS:

In the past few months of Av and Elul, 5748, the above Sefer was printed in 4 editions around the world. In the Diaspora the Sefer was printed as "Mikdash Me at" for the benefit of youngsters and the elderly, 5,000 copies 9 x 10. In Eretz Yisroel it was printed in the Complete Thilim, 2,000 copies. It was also printed in pocket size, 3 x 4.5, 5,000 copies and distributed gratis to Bnei Yeshiva and Kollel.

The total amount printed in just two months in 4 versions was 16,000 copies. Through today - 15 Av 5750 - some 37 editions were published, about 170,000 copies.

TO OUR READERS

You can realize the enormity of this vast project. In spite of the difficulty to prepare and lift thousands of heavy packages in the heat and dampness of basements with the cement and lime peeling from the walls (there are not enough funds for proper storage and work area) those involved in this holy project are filled with joy knowing what they are accomplishing. We know there is no gain without pain, however, we draw strength from the letters of encouragement from the Rabbis and Roshei Yeshiva and the students searching for the pamphlet which is more precious to them than any treasure.

We hereby declare and announce that all those interested in the pamphlet for his own personal use or distribution to others, please send your orders to the Committee (address below) stating how many pamphlets are needed. The Committee will send the pamphlets gratis so that the holy work will continue.

**THE WORLD WIDE COMMITTEE
FOR THE SANCTITY OF THE
SYNAGOGUE AND FOR
ANSWERING 'AMEN'**

FOR EDUCATORS:

This is to illustrate how a simple educator could acquire hundreds of thousands of merits without extreme exertion. A teacher who sets aside 15 minutes at

MIKDASH ME'AT

the beginning of a lesson to teach the great advantages of answering 'Amen' and 'Amen Yehei Shmei Raba' will be worthy of riches, children, honor, and an everlasting portion in the next world. He hastens the redemption etc. etc. (all this is written in the booklet "Mikdash Me at") and encourages his students to fulfill all that he says. Generally a teacher has approximately 20 pupils and has a new class every year. After 30 years, (the usual length of a teaching career), he would have acquired 600 students, of which 500 who were inspired by him. A person answers approximately 90 Amens every day. During a year he answers 32,860 Amens. All the students together answer 15,930,000 Amens in a year... almost 16 million.

Over a span of 60 years, it's 955,800,000 almost a billion! If this teacher has more than 20 students he would have more than a billion Amens on his account. This account is not complete because 100-120 of the students grow up to be educators, Rabbonim, Roshei Yeshivos, and they in turn transmit the heritage they received from their teacher so this teacher already has a second generation, meaning 100 times a billion Mitzvos of answering Amen, refraining from talking during prayers, and saying Kaddish to his credit. By the third generation there will be 10 trillion merits to his credit like it says in "Chovos HaLevovos" that a person gets the credit for all those influenced by his Mitzvo.

A person who is dead for a hundred years and has 5 generations of students to his credit, in one year has a hundred thousand trillion merits and every year this figure is multiplied by hundreds. If you ask, how will the

MIKDASH ME'AT

teacher be sure that there will be a continuation of students for generation after generation? The answer was already said by our Rabbis in "Chovos Halevovos" that a good thought is considered by Hashem as a good deed. All these 100,000,000,000,000,000 merits are only for the Mitzva of answering Amen.

In addition to this are the Mitzvas of refraining from talking during prayers and protecting the holiness of the Synagogue and House of Study. Also this person receives the merits of the rest of the world like the Gemorah says that a person who is careful about something that the rest of the world neglects, is worthy of their merits too. The "Even Shlomo" demonstrates this fact when it discusses the topic of a person who rebukes his neighbor and his neighbor does not repent. The rebuker receives a reward equal to that of his friend had he repented. It is noteworthy to mention that each student will establish a loyal Jewish home and each family will have approximately 3 sons thus from 600 students he will have an additional 1800 merits. All this is in addition to the other Mitzvos and Torah that he teaches them.

FOR THE TEACHER:

Everything said above applies to teachers and youth group leaders, but they must also teach the girls how to teach this to their children.

FOR THE ROSHEI YESHIVA

They too have an obligation to educate the students under their care and also are worthy to many merits.

FOR THE PRINCIPAL:

They have the obligation to encourage the teachers to exert themselves to inspire their students to answer Amen...A smart principal would realize that for this slight task he can be worthy of many many merits even more than the educators. A principal whose staff consists of 10 teachers and 9 of these succeeded in inspiring his students and day after day he encourages his staff, he begets 150,930,00 merits of Amen on his account. After 5 or 6 years, he has more than a billion. It turns out that what a teacher accomplishes after 60 years of toil day after day, the principal has amassed this after 5 years of easy work.

FOR THE PREACHERS, ORATORS AND RABBIS:

Due to their expertise in influencing others and to the fact that they influence principals and heads of institutions, in one year, they could amass the amount of merits equal to 3 or 4 principals.

FOR THE HEADS OF INSTITUTIONS:

They have a few institutions under their jurisdiction and they can be strict and order the educators to stress the topic of answering Amen and Amen Yehei Shmei Raba. You cannot compare their power to anyone else's; one sharp meeting and a fiery speech a half hour long could change the spirit of the institutions like a storm. One cannot count how many thousands of merits they can amass in one year.

For example: if he has 30 classes under his responsibility, in one year he would have a total of 1,000,000,000 merits and this figure doubles and triples over the years. After a few years, his merits are too numerous to count and all this he accomplished without any major exertion on his part.

WARNING:

Opposed to this, the teachers who neglect to properly educate their students have their students sins on their account and they would be punished for a billion Amens that weren't said. Our Rabbis have said that one who is able to prevent a sin and did not, he has the sin on his account and will have to suffer the punishment.

When the Redemption will come we will see many terrible tragedies befell to young men, women, and children that could have been prevented answering Amen and Amen Yehei Shmei Raba.

To all the educators, principals, Roshei Yeshivos, Rabbonim, Admorim,... it is as clear as day that you have the power to raise, beautify, and strengthen the answering of Amen in synagogues, Houses of Study, schools,...by your influence. If you do not succeed entirely than at least a half, a third, a fourth you accomplished. Do not be embarrassed when we have the power in our hands to accomplish so much without expenditure of money or undue exertion. You will have no opposition and you can nullify harsh decrees on our people and you can amass merits for healthy, G-d fearing children.

If you are silent now, how your heart will ache in the afterworld when you see with your own eyes the reward of the educator who educated his students properly. You will not be able to bear viewing the scene of his spiritual enjoyment and contentment day after day. Those who were able to influence the masses to do good and did not, will find themselves sitting thousands of steps lower than those G-d fearing Rabbonim who in this world had low positions but worried that they were fulfilling their tasks and chastised those doing wrong

Shalom al Yisroel

A Merit for the Souls of Parents (on the day of the Yahrzeit)

It is hard to describe the tremendous merit of causing others to perform Mitzvos of answering Amen and Yehei Shmei Raba and the Ilui Nishama for the deceased parents. Klal Yisrael has many Mitzvos such as Talmud Torah, Gemilas Chasodim, Davening with Kavana, and others. But Chazal chose saying Kaddish and leading davening on the day of the Yahrzeit and not any other Mitzva. Chazal understood the ways of Heaven and knew that the biggest Nachas Ruach that children could give their deceased parents was to make the congregation merit answering Amen and Yehei Shnei Raba.

If this is the tremendous power of one who causes merit to a small congregation of ten men, how much more so one who causes merit to hundreds and thousands

MIKDASH ME'AT

of people, even just on the day of the Yahrzeit.

Now we will calculate how the Aliya for the Neshama will grow immeasurably and if the sons will cause merit to thousands and hundreds of thousands of Jews every day of the year, just to make them careful about saying Amen. If they will also inspire people not to talk during Kaddish and Kedusha and teach the Halachos of Amen in detail to know when and how to answer Amen so it should not be Ketufa of Chatufa as it is written in the Sefarim. If one answers improperly it does not raise the Neshama but lowers it (Midkas Me-at). There surely is no greater Nachas for deceased parents than this.

A question arises. Isn't all this a bit far fetched?

This is not far from you at all and it doesn't even require much effort. How? The compilation "Mikdash Me-at" is printed in large, clear letters. If you will print this in order to merit the public, all you have to do is contact the person listed at the end of this article and he will arrange the printing and distribution in the best possible way.

Think. Have you performed your obligations towards your parents who died Al Kiddush Hashem, without leaving even a Matzeiva. Nothing is left except their children and the Mitzvos they perform for the merit of their souls?

Arise to give honor to your parents, who are waiting for any merit to elevate their souls and retain honor after their deaths.

In this merit, may we be worthy of the redemption speedily in our days.

MIKDASH ME'AT

For the benefit of the soul of the Zaddik, Rabbi ASHER YAAKOV BLUM of sainted memory - son of (Le' Lch"t) the Sage and renowned Zaddik (residing here), courageous fighter of Hashem's battles and loftily, our master the great Rabbi REFOEL BLUM (the holy ADMOR of KASHOW, Shlit"ta (may he live long and good years.) - whose soul was taken to Heaven on 24 Tamuz, 5749 (may his soul be treasured among the righteous in Heaven) - printed by his Talmidim (students/disciples)



All those interested in helping to spread the holy S'formim (books) "Mikdash Me'at" and the posters concerning the Sanctity of the Synagogue and answering Amen, should call, (in the U.S.A.) • Telephone no.: (718) 436-1180 and in other countries, the above numbers.

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ר' אברהם משה, מרת
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יונה הערץ בן ר' ישראל,
מרת חנה בת ר' ישראל, ר'
שמואל בן ר' יתודה לייב.
ת.נ.צ.ב.ה



**WORLD SOCIETY FOR THE SANCTITY OF THE SYNAGOGUE AND
ANSWERING "AMEN"**

1274 - 49th St. Suite 11 • Brooklyn, N.Y. 11219 • Tel: 718-436-1180

Dear children! Do you know how great you are and how much you can accomplish? Picture to yourselves that for the one mitzvah of *gemilus chasodim* (kind deeds) that a Jew practices, he receives infinite reward both in this world and in the next.

Now! imagine how great a reward children receive if they *davven* with sincerity, and answer "Amen, and Amen yehaey sh'mey rabba" aloud thereby performing an act of kindness to the whole world. The rabbis teach us that the world exists in their merit, that this redeems the Jews from their troubles, and will accelerate the coming of the Messiah. You must understand that children can be punished more severely for neglecting to answer "Amen" since they do not have the worries their parents have.

Do you wish that your parents and your whole family should live long and enjoy good health.

Do you wish to live to see children and grandchildren?

Do you want to be worthy of entering Gan Eden and not, G-d forbid, Gehinnom?

Then you have but one way to accomplish all this! Namely, to answer, "Amen, and Amen yehey sh'mey rabba" aloud, in the proper way it should be recited.



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 the proper way it should be recited.

Once, a father began speaking to his child in the midst of recital Shimonah Esray. He spoke to him once, he spoke to him twice during this prohibited period, yet, the child maintained his complete silence. For this he was rewarded with a resounding smack across his little face as the father released his anger, declaring: "You impudent child! Why didn't you answer me after I spoke to you several times?" The child, being compelled to respond in his defense, lest another smack would be forthcoming, sheeplessly responded: "My Rebbe (teacher) taught me, 'We must never talk during the loud Shimonah Esray.'"



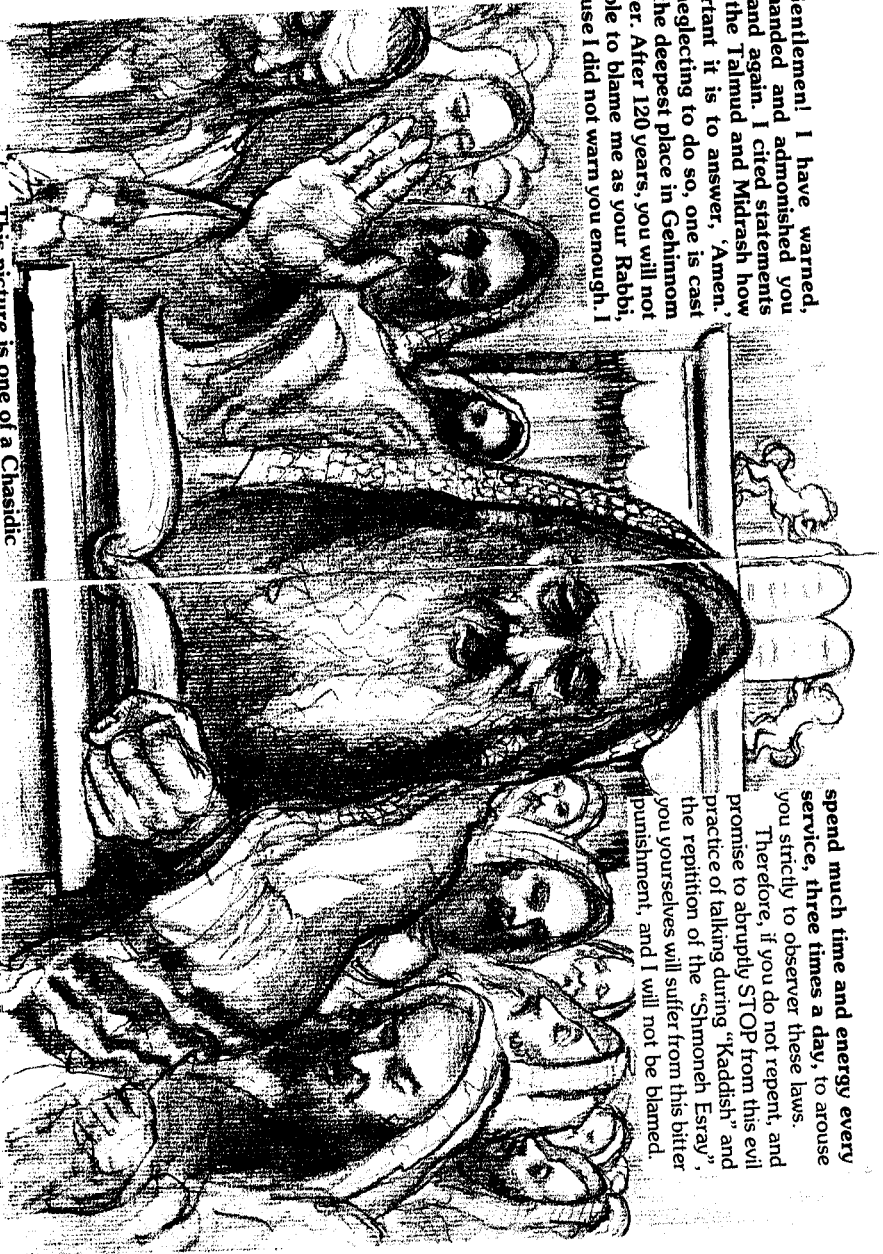
The fathers face turned beet red from shame and humiliation



A TRUE STORY WHICH OCCURRED IN CANADA

A teacher who was always meticulous in teaching his pupils the importance of answering Amen and of not talking during the davening (prayer) services especially during the recital of the loud Shimonah Esray, has this true story to relate that took place with one of his students.

Gentlemen! I have warned, ranted and admonished you and again. I cited statements from the Talmud and Midrash how rampant it is to answer, 'Amen,' neglecting to do so, one is cast the deepest place in Gehinnom. After 120 years, you will not heed to blame me as your Rabbi, use I did not warn you enough. I



This picture is one of a Chasidic rabbi, preaching before a congregation of Chasidic Jews.

spend much time and energy every service, three times a day, to arouse you strictly to observe these laws. Therefore, if you do not repent, and promise to abruptly STOP from this evil practice of talking during "Kaddish" and the repetition of the "Shmoneh Esray", you yourselves will suffer from this bitter punishment, and I will not be blamed.

Where words fail, pictures succeed.

A picture of an old age home. An old man is explaining to older men: With what kind of feelings are you leaving this world, growing full well at you did not train your children properly, how do you'll your soul not bereaved and kaddish? because of this, not only children lead the : elevated on the day of your. You'll not be punished for the serious sin of : avers, but, on the contrary, you will be the recipient of kaddish and if educating your children. Sh"r. Bowch Haschem, thank G-d, I ment according to has been regarding 'Amos' — just like my them taught me... I'm not worried.



In Seder Mera Mikdash, 20: People who habitually conversed during prayers and during kaddish, in addition to receiving their deserved punishment, when they recite the kaddish for them, not only will they not be helped, but their punishment will be increased, because they have helped or their fathers in this matter will be reviewed, and they will be judged again (Kedushah Aram, ch. 7).



Reminiscing of a life lived.

Many are those who were testifies in this false belief and never achieved the capability to properly respond to the Broches as the law requires us. As a direct result they lived in a false world of false promises and false hopes. I have seen many of these people and I am sending the information to you so that you return again to the path of truth.



The teacher talks and the two hands are open and begs with tears running on his eyes

These words began to respond with the words of the Amen and the Amen. Yehay Shimay Rabbi in the proper manner while very young in life as set forth above were fortunate to be able to maintain my presence and devotion to my benefit and only Gan Eden amongst Izadikim.

Therefore, I appear to you my dear children, listen to my words so that you too, may enjoy the everlasting world as well as this one.

The Amen Response

The Rabbi, in turn, cries, "Woe is me... Woe is mei!! Why didn't I warn them not to talk during prayers? How could I have allowed myself to be influenced by the evil. How could I have allowed myself to be influenced by the evil inclination in being complacent in explaining to them the gravity of answering "AMEN?"

If he doesn't protest... why shouldn't we talk?



On the left, a fire is burning. On the right, two hands are pushing a Jew and a Gentile, "Into Gehinnom with him!" The Rabbi, in turn, is pulling his Rabbi. The Jew is crying, "It's not my fault. It's not my fault, the Rabbi is to be blamed, only he is to be blamed. He was very complacent; he showed lack of concern; he never warned me. He never warned me. I these years... THROW HIM INTO GHEINOM!... THROW HIM INTO GHEINOM!!!!"

Where words fail... pictures succeed.



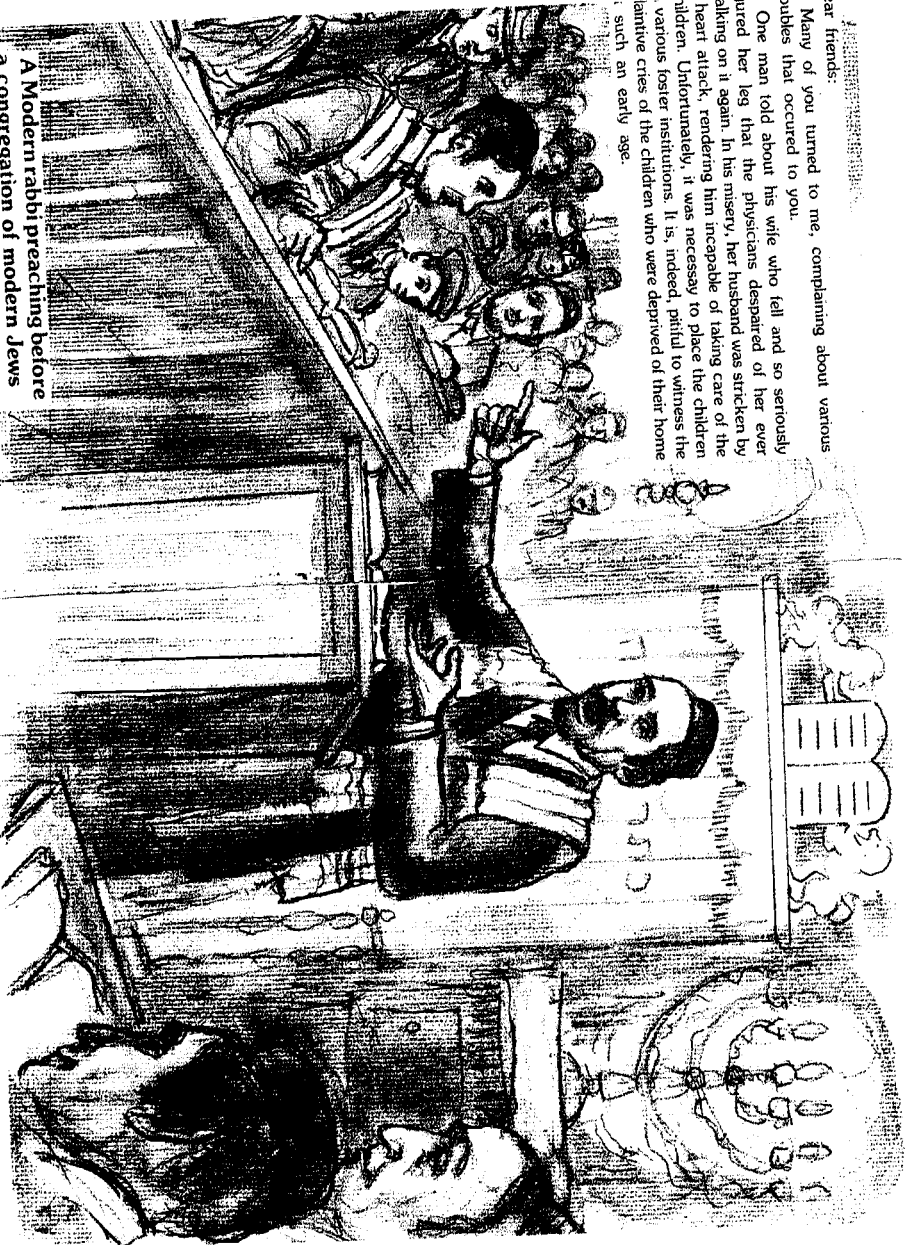
throw him in the gehinnom... throw him... him... oy vey geez mhmh

ear friends:

Many of you turned to me, complaining about various troubles that occurred to you.

One man told about his wife who fell and so seriously injured her leg that the physicians despaired of her ever walking on it again. In his misery, her husband was stricken by heart attack, rendering him incapable of taking care of the children. Unfortunately, it was necessary to place the children in various foster institutions. It is, indeed, pitiful to witness the plaintive cries of the children who were deprived of their home at such an early age.

A Modern rabbi preaching before a congregation of modern Jews



נשמת כל חי תברך

בקידה כריעה והשתחוואה לפני צורנו מלכינו וגואלינו אנו מודים משכחים מפארים ומהללים לכבוד שמו יתכרך על כל הטובות וגמולות וחסדים שעשה ועושה ויעשה ככל עת ורגע ממש כלי הרף לכל עמו בית ישראל, משגיח עליהם לפרנסם ולכלכלם ולהשפיע עליהם כל טוב, כי רק הוא יודע צורך כריותיו מן הקטן שכקטנים עד הגדול שכגדולים, ונותן לכל אבר ואבר וכל גיד וגיד די מחסורו. וגם למי שאינו ראוי ואינו כדאי אתה השם כרוך רחמיך וחסדיך שהם כלתי שיעור וכלתי גבול וכלי ערך מרחם עליהם ומוציאם ומצילים מכל צרה וצוקה נגע ומחלה, ואתה נותן להם כרכה ישועה נחמה פרנסה וכלכלה ורחמים וחיים ושלום חן וחסד וכל טוב כגשמיות ורוחניות.

דעתינו קצרה מלהשיג וכ"ש לספר ועאכו"כ לכתוב עלי גליון גודל תפרתך, גבורותיך, נוראותיך, אשר אם יהיו כל הימים דיו, וכל עצי היער קולמסים, וכל בני אדם סופרים וימי שנותינו אלפים ורכבות שנים אין מספיקים לכתוב אחת מאלף אלפי אלפים ורכבות רכבות טובות נסים ונפלאות שעשית עם אבותינו ועמנו. וגם אפס קצחה מגדלות הכורא יתכרך וחסדיו המדוכים שהם מגיעים משמים ממעל ועד עמקי תהום רכה. כלתי סוף ותכלית וחקד.

ובכן ככל כחינו אנו מתאזרין אומץ וגבורה ומכריזין קבל ארץ ומלואה כי משתוקקים אנחנו להודות לשבת, ולפאר, להדר, לנצח, לכרך, לעלה ולקלם לכוראינו ככל לשון של שכח ותהלה וכבוד שישנו בעולם, ואילו הי' בכוחנו היינו ששים ושמחים לעמוד כל היום וכל הלילה להודות לא-ל עליון בלי הפסק.

וע"כ אנו מתחננים לפני כוראינו יהי נא בעיניך כאילו היינו עושים כן כי לך לבד עינינו תלויות.

חברה מזכי הרבים העולמי למען קדושת בית המדרש



MIKDASH ME'AT

SEFORIM	PAGE
Maarchei Lev Part 2 Drush 51	
part 178 drush 70	133
Machatzis Hashekel	128
Machzik Brocho, Chida 290	97
Magid Meishorim	121
Mahadura Kama 35	130
Maharam Schiff, Va'Eschanan	60, 172, 175
Mateh Efraim 608:4; 8	128,129
Minchas Chinuch 239	127
Mishne Brurah, Orach Chaim 25,5,2,	75,61,68,70,
151:2,17,20,90:37, 17	128,168, 169,178
Moreh Mikdash 2; 20	69,
Ohr Zarua	172
Ohr Layeshorim	172
Ohr Tzaddikim,	
Reishis Chochma;13,Ch.12	58,60,177
Pischei Tshuva	92
Rabeinu Bachyi, Beshalach	176
Raheinu Yona	120, 126f10
Reishis Chochma Ch.12	
Shaar Hakedushal	75,92,119,142,147
Sefer Hahris 2:12 chap. 1	178
Sefer Hapnim	
p.34,22,44,15:31,11:22,	178,75,61,70,93,
9:2,33,2:257,18:36 1,6	138,164,
	19,39,42,47,58,
Sefer Ohr HaYashar,	
Amud Ha'Avodah 8	143
Sefer Orchos Tzaddikim,	
Shaar Hashtika	160

MIKDASH ME'AT

SEFORIM	PAGE
Sefer Nechmad L'Mareh P.12	129
Sefer Maalos Hamitzvos	147
Sefer Chasidim 18	18,127,129,137,
Sefer Akeidas Yitzchok	130
Sefer Hanhogas Haodom	142
Sefer Bas Melech	22
Sefer Hachassidim 275; 5	120,122
Sefer Mirkeves Shlomo	26
Sefer Hakavanos 11	68
Sefer Hachinuch 239	120
Sefer Milei D'Chasidusa 1	129
Sefer Derech Pikudecha 19:3	153
Sefer Hachinuch	148
Sefer Hagan V'Derech Moehe	20,25,174,152,177
Sefer HaRoch	150,
Sefer Hakone P.23	159
Sefer Mitzvos Katan	166,169,174
Sefer Eleh Hamitzvos 433;547	18,161,
Sefer Orchos Tzaddlkim, Shaar Hatshuva	161
Shaar Haekedusha Ch.14	164
Siddur Nehora Hashalem	75
Shaar Zion 13	120
Shaarei Chalm 6	90
Shaarei Tshuva 3:59, 3:196	89, 120
Shaarei Teshuva 448:15	132
Sharei Knesses Hagdola, Bach 290	97
Shloh 5	91
Shomer Emunim 2:p.247,259,260,252	23,25,28,30,31,

MIKDASH ME'AT

SEFORIM	PAGE
Siddur Chassidim	155
Tochachae Chaim, B'Chukosai	93
V'Yoel Moshe 12,13	96,132
Vavei Ha'mudim 10, 17:4,17	17,29,36,56, 125,152,178
Yaaros Dvash P.52, 1:4	58,118,159
Yad Yemin Part 2 p.13	118
Yereim	166
Yezod V'Shoresh HaAvoda	149,152,172
Yismach Moshe	178
Zayit Raanan	166

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MIKDASH ME'AT

SHULCHAN ORUCH

PAGE

Tur Orach Chaim 56;124;
Yesod Yosef 82

150,152,164,168

Orach Chaim

587:3,124:6,151,303

80,56,290,124:7,124:4

25:6124:8,146:

124,290,56,80,303

Shulchan Oruch 6, 24

68,137,141,150,152

35,19,153,173,17

140,124,154,164

96,145,168,46,11

21,127,178,175,35,69

Magen Avrohom 155;156;

Sei Katan 1,2,3,5,8,

11,24

SMA"K;608

75,104,106,127,152,68

128,136,137,15,

169,154,170,173

Turei Zahav 608,55:4,55

Seif katan 2,4,6, 102:3

19,56,140,141,145,

169,179



לעילוי נשמת הרה"צ מוהרי"ר אשר יעקב בלום זצ"ל, - בן להבח"ל"ח הגאון הצדיק
המפורסם הו"פ לוחם מלחמת חי בעוז וברמה מוה"ר
רבי רפאל בלום, (כ"ק אדמו"ר מקאשוי שליט"א) - שח"ל"ח כ"ד תמוז שנת תשמ"ט
לפ"ק ת.נ.צ.ב.ה. - נדפס ע"י תלמידיו

לעילוי נשמת ר' יעקב בן יוסף ז"ל, נפטר ט"ו מנחם אב, תשמ"ב. שמעון בן סאלם, ז'
תשרי, חנה חנון בת סאלם ז"ל, ני ט"ו אייר. חנה בת זכרי ז"ל ני ב' תמוז תשי"ג. אלי-
ה"ו בן מוריס ז"ל. ברכה בת ר' משה ז"ל, ני ט"ז סיון. תנצב"ה.

