

In Hilchos Tefillah

You have heard the shaylos . . .
Now learn the issues & the opinions

Back to Shul

The Halchos of Kedushas
Bais Hakneses – Part 2

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

Last week we began our discussion of the *halachos* of *Kedushas Bais Hakneses*. We discussed how our *Batei Keisios* and *Batei Medrashos* are considered a *mikdash me'at* and has the holiness of a miniature *Bais Hamikdash*. This week, in Part 2, we will discuss the activities that are prohibited in a *shul*. Rav Moshe Shternbach¹ writes, "When one davens and learns *torah* in a *Shul*, the holiness remains there and is absorbed in the walls of the *shul*. Yet, if one speaks frivolous speech in a *shul*, these words too remain there and defile the holiness of the *shul*." *Sefer Derech Moshe*² writes that sadly, nowadays most people are careless regarding the holiness of the *Batei Kneisios* and talking idle speech in the *Batei Kneisios* have become as if it were permissible." Now, as we return to our *shuls* it is an opportunity to review the *halachos* of the *Kedushas Bais Hakneses* as they are stated in the *Shulchan Aruch* and *Mishna Berura* and at the same time attempt to justify some of the practices that we do in our *Batei Kneisios* and create a realistic standard for ourselves in the area of *Kedushas Bais Hakneses*.

Activities that are Prohibited in a Shul

The *Shulchan Aruch*³ writes that certain activities are considered inappropriate and disrespectful, because our *shuls* are considered a *mikdash me'at*.⁴ One who performs these disrespectful activities in a *shul* violates the prohibition⁵ of "You shall fear my Sanctuary."⁶ The *Shulchan Aruch*⁷ writes that this prohibition applies to both a *Bais Hakneses* and a *Bais Hamedrash*. The *Chafetz Chaim*⁸ explains that when one does not show proper respect to a *shul* what he is doing is showing that he does not believe that *Hakadosh baruch Hu* resides in the *shul*. The *Mishna Berura*⁹ cites the *S'mak* that writes that because of the sin of not properly showing respect to a *shul*, the *shul* is turned into a house of idol worship. The requirement to show proper respect to a *shul* applies at all times - even when it is not in middle of davening.¹⁰ (However, the hallways and courtyard of a *shul* does not have *kedusha* and these restrictions do not apply there.¹¹)

The *Shulchan Aruch*¹² gives several examples of behaviors and activities that are not acceptable in a *shul*, because they are considered disrespectful to a *shul*:

- 1) Frivolous activities
- 2) Eating and drinking
- 3) Sleeping
- 4) Using a *Shul* as a Shortcut

This week we will focus on the first prohibition, of performing frivolous activities in a *Bais Hakneses*.

1) Frivolous Activities

The *Shulchan Aruch*¹³ writes that it is prohibited to perform frivolous activities in a *Bais Hakneses* or a *Bais Hamedrash*. He gives two examples of frivolous activities: a) Joking and lightheadedness b) Idle speech. We will discuss these two categories.

a. Joking and lightheadedness

Acting jokingly and lightheadedly in a *shul* is inappropriate for the holiness of a *shul* and is therefore prohibited. For example,

- Sitting around and joking with friends in *shul*.¹⁴
- Watching humorous WhatsApp videos in a *shul* is considered an act of jokiness and lightheadedness.¹⁵
- Making calculations for business or checking up work emails in *shul*.¹⁶
- Reading a newspaper in a *shul*.¹⁷
- Some *poskim*¹⁸ write that in a *shul* one may not cross his legs one on top of another, as this is a show of haughtiness and is inappropriate in a *shul*.

b. Idle Talk

The *Shulchan Aruch*¹⁹ writes that even idle talk is included in the prohibition of showing disrespect to a *shul*. The *Zohar*²⁰ writes strongly against talking in *shul*, "One who talks mundane speech in *shul*, woe is to him, for he shows that he does not have a portion in the G-d of the Jews, because he shows that he does not believe that the *Shechina* is found in the *shul*."²¹ The *Ben Ish Chai*²² explains that the Jewish people do not have an intermediary rather they speak directly with Hashem himself, this is indicative from the fact that the *Sechina* rests in a *shul*, someone who talk in shows that he does not believe that there is a direct relationship with Hashem. The *Kaf Hachaim*²³ writes that "if someone who talks idle speech in a *shul* it is better that he not come to *shul* at all. He is someone who sins and causes others to sin and causes the Satan to prosecute."²⁴ The prohibition of idle speech applies not only to the one speaking but to the one listening as well.²⁵

To clarify which speech is prohibited in a *shul*, we will discuss three types of speech: Idle speech that has no purpose, mundane speech that has a purpose, speech for a *dvar mitzva*.

- 1- **Idle speech that has no purpose.** The *Shulchan Aruch*²⁶ writes that in a *shul*, it is prohibited to speak idle speech that has no purpose (this applies even when the *shul* is built with a *tenai*, a condition, as we will later discuss). The *Rambam*²⁷ defines 'idle speech' as "the type of talk that is most common between people, such as discussing what happened or what is going to happen, or how the king of a certain country acted, or how a certain person died, or how a certain person became wealthy."
- 2- **Mundane speech that has a purpose.** There is a dispute among the *poskim* whether it is prohibited to speak in a *shul* mundane speech that has a purpose. For example, speech that is relevant for one's livelihood, or other productive speech. Some *poskim*²⁸ are lenient and do not consider purposeful speech to be disgraceful to a *shul*, while others²⁹ prohibit all mundane speech in a *shul* even if it is purposeful. The *Mishna Berura*³⁰ rules stringently that all mundane speech is prohibited in a *shul*, even if it is purposeful.³¹
- 3- **Speech for a *dvar mitzva*.** Obviously, one may daven and learn in a *Bais Hakneses* and a *Bais Hamedrash*.³² One may deliver a speech about *divrei mussar* and *teshuva*.³³ One may talk in a *shul* for other *dvar mitzvos* as well, as the *Shulchan Aruch*³⁴ rules "One may make calculations for a *dvar mitzva* in a *shul*, such as calculations for *tzedakah*."³⁵ Similarly, one may greet his friend and say "Shalom Aleichem," because it is considered a *mitzva*.³⁶ If the situation calls for a more lengthy greeting, for example to someone who was away for a while, it may be permissible to extend a longer greeting so that he will not be offended, as this too is considered a *mitzva*.³⁷ Nevertheless, the *Chafetz Chaim*³⁸ warns that "even when one speaks in a *shul* for a *dvar mitzva* he should minimize his talk as much as possible, lest the permissible speech lead to prohibited speech."³⁹

To summarize: According to all opinions it is prohibited to speak idle speech that has no purpose (category one) in a *shul*. According to the *Mishna Berura* it is prohibited to speak any mundane speech in a *shul* even if it has a purpose (category two). We will soon attempt to rationalize why many are not careful with this prohibition.

Speaking *lashon hara* in a *shul*. The *Mishna Berura*⁴⁰ writes that "one must certainly be careful not to talk *lashon hara* and *machlokes* in a *shul*, because aside from the fact that these evil sins are severe, they are only magnified when spoken in *shul*, because they degrade the Presence of the *Shechina*. One cannot compare a sin done in private

1 Teshuvos v'Hanagos 1:158 2 Cited in kuntres Mikdash Me'at p. 49; Bais Yehuda 21:6 3 151:1; Mishna Berura 151:1 4 Mishna Berura 151:1 5 Vayikra 19:30 6 Sefer Chafetz Chaim, Introduction, Aseh 7 7 151:1; as we mentioned earlier the holiness of a *Bais Hamedresh* is greater than that of a *Bais Hakneses*. 8 Sefer Chafetz Chaim, asef 7 9 151:1 10 Bais Yehuda 1:3, as this is clear from all the *poskim* that these *halachos* are based on the holiness of the *shul*, and not the fact that people are davening. 11 See Bais Yehuda 20:21, note 39 citing several *poskim*. However, if one is standing in a hallway that is open to the entrance of the *shul* he should be careful not to act frivolously there, even though it is not considered a place that is *kadosh* (Bais Yehuda *ibid*, from *Mishna Berura* 154:3). 12 151:1. The *Shulchan Aruch* discusses other examples as well such as beatifying oneself in a *shul*, entering a *shul* to protect oneself from the rain or the sun, making calculations in a *shul* (unless they are for a *mitzva*), making eulogies in a *shul* (unless it is for one of the great sages of the city or his family members). 13 151:1 14 The *Shulchan Aruch* (151:1) writes that "se'chok and *hitul*" is prohibited in a *shul*. Rav Chaim Kanievski (cited in Bais Yehuda 5:1, note 1) explains that (*sechok* is joking to himself and) *hitul* is joking around with others. 15 See sefer Vayivarech Dovid (Teffilah p. 11) writes that someone who is on a chat with people who waste their time, are considered a *moshav leitzim*, of who the *passuk* (Tehillim 1) compares to wicked people. 16 See *Shulchan Aruch* 151:1 that it is prohibited to make calculations in *shul* unless it is for a *mitzva*. The *Bur halacha* (151:1 d"v v'ein michashvin) explains that calculations in a *shul* is considered lightheadedness in a *shul*. Bais Yehuda (15:17, note 10) explains that included in this prohibition is performing any form of business in *shul*. 17 Bais Yehuda 5:16 based on the *Mor v'Kitzeiya*. The *Gerrer Rebbe*, the *Imrei Emes*, would warn his *chasidim* not to bring newspapers (even newspapers that he felt were generally acceptable to be read) into the *shul*, saying that "the *shul* is intended for only learning *Torah* and davening." (cited in *Piskei Teshuvos* 276) 18 *Yalkut Yosef* 151:1 citing the *Reishis Chacham* and the *Ben Ish Chai* 19 151:1 20 *Teruma* p.131b 21 As explained by *Yalkut Yosef* 151, footnote 4, explaining the *Zohar* 22 *Ben Ish Chai* (Vayikra, I) explaining the *Zohar* 23 151:8, citing the sefer *Pesach Einyanim* 24 *The Pri Megadim* (151: Eishel Avraham I) writes that "if one sees another person talking idle speech in a *shul*, he should condemn him." 25 Bais Yehuda 5:14 26 *Shulchan Aruch* 151:1(151:1); see Bais Yehuda 5:4 27 *Peirush HaMishnayos* (Avos 1:17), cited in *kuntres Mikdash Me'at* p. 30 28 *Toras Chaim* 151:6, d"v kasav hamagen Avraham 29 *Pri Megadim* 151: Eishel Avraham I 30 151:2 31 The *Chafetz Chaim* writes (end of *Sefer Avahas Chesed*, *Marginisa tavah* 3) from *Rabbeinu Yehonasan* "One should not talk in a *shul* about worldly matters, even if they are very necessary." 32 See Bais Yehuda 7:1, note 1 regarding davening in a *Bais Hamedrash* or learning in a *Bais Hakneses* 33 The *Arizal* was careful not to talk *divrei mussar* in a *shul*, lest it lead to talking idle speech (cited in *Mishna Berura* 151:10). See Bais Yehuda 7:1, note 3, that it is plausible that the *Arizal* was only careful not to discuss *divrei mussar* with an individual, however, it is ideal to deliver a speech of *divrei mussar* in a *shul*. 34 151:1 35 This includes speaking when making these calculations of a *mitzva* as well (Bais Yehuda 7:2, note 4) 36 *Elya Rabba* 66:2. See however *Gevuros Eliyahu* (13:7, Rav Eliyahu Heinkin) who seems to say that giving *Shalom* in a *shul* is prohibited. 37 End of *Sefer Avahas Chesed*, *Marginisa tavah* 3 from *Rabbeinu Yehonasan* 38 On *Shabbos*, when the holiness of the *shul* is even greater, there is even a greater obligation not to speak in *shul* anything other than *Torah* and *Teffilah*. (See Bais Yehuda 7:4, note 8 from many *sefarim*. The *Zohar* (*Parshas Vayakhel*) writes that "once *Shabbos* comes it is forbidden to speak about anything other than *Torah* and *Teffilah*, not even needs of the *Shul*, and one who speaks other speech violates *Shabbos*. There are two angles that are charged with this, and when one speaks in *shul* on *Shabbos* they place their hands on his head and proclaim that he has no portion in the G-d of the Jews." 39 151:2 40 *Megillah* 28b

to a sin done in the palace of the King. Furthermore, he causes others to listen to lashon hara, and what begins as a few words of *lashon hara* quickly leads to arguments and *machlokes*, until the entire *Bais Hakneses* becomes a great burning furnace. And it is certainly the one who initiated the prohibited speech who is responsible for all this sin and destruction. He will receive the brunt of the punishment! Therefore, anyone who fears the word of Hashem will be vigilant not to speak any idle speech in a *Bais Hakneses* or *Bais Hamedrash*, and he will be careful to designate these places for only *torah* and *tefilla*.”

Building a *Bais Hakneses* with a *Tenai*

The Gemara⁴¹ states that the *Batei Knesios* in Bavel were made with a *tenai*,⁴² a condition, which states that their *shuls* do not attain the full level of holiness of a complete *Bais Hamedresh*.⁴³ The Gemara adds that even if a *tenai* is made the *shul* still has a level of holiness and one may not act frivolously in the *Bais Hakneses*. The *Rishonim* debate to what extent a *tenai* effectively minimizes the holiness of the *Bais Hakneses*. There are two main opinions:

Opinion #1 – *Tosfos*: A *tenai* helps only after the *Bais Hakneses* is destroyed

The opinion of *Tosfos*⁴⁴ is that a *tenai* is effective only for after the *Bais Hakneses* is destroyed. Meaning, that although the ground of a *Bais Hakneses* generally retains its holiness even after the *Bais Hakneses* is destroyed, if one made a *tenai* at the time the *shul* was built, the holiness does not remain after the *Bais Hakneses* is destroyed. However, according to *Tosfos*, a *tenai* is not effective while the *Bais Hakneses* is erect and being used, because a *Bais Hakneses* is inherently a holy place and one cannot make a condition to remove its holiness.⁴⁵ The *Shulchan Aruch*⁴⁶ follows the opinion of *Tosfos*, and states that “a *tenai* is only effective for after a *Bais Hakneses* is destroyed, not while it is erect and in use.”

Opinion #2 – *Ramban*: A *tenai* helps when there is a time of need

The opinion of *Ramban*⁴⁷ is that a *tenai* helps even while the *Bais Hakneses* is active and being used, but only when there is a great need, such as allowing poor people to eat and sleep in the *shul*. A *Bais Hakneses* that is built with a *tenai* is setup initially with a lower level of holiness which permits certain activities to be performed when there is a great need.⁴⁸ The *Mishna Berura*⁴⁹ writes that one may rely on this opinion.⁵⁰

Frivolous activities and idle speech. All opinions agree that even if a *tenai* is made it is prohibited to perform frivolous activities in a *shul*, as the *Gemara* states “even if a *tenai* is made one may not act frivolously in the *Bais Hakneses*.” Accordingly, the *Mishna Berura*⁵¹ writes that even if a *tenai* is made it is still prohibited to speak idle speech (and certainly *lashon hara*) in a *shul*, because speaking idle speech in a *shul* is considered a frivolous act.⁵²

If someone comes over to schmooze. The *Peleh Yoetz*⁵³ writes “There are some people who wish to be careful not to speak idle talk in the *Bais Hakneses*, but when people come over to speak to them they feel uncomfortable not to answer them as it seems to appear that they are acting condescendingly. They therefore begin to speak in *shul* with a broken heart until he too begins to think that talking in *shul* is permissible. Accordingly, someone who fears the word of Hashem should be taken by the severity of this sin and if someone comes to talk with him in *shul*, he should state clearly that he does not speak in a *Bais Hakneses*.”⁵⁴ *Rabbeinu Yona*⁵⁵ warns that one should be careful (as much as possible) not feel as if he is superior than others for not speaking in *shul*, for one who has feelings of superiority loses almost all of his reward.”

Why are many people not careful regarding speaking idle talk in *shul*?

The *Aruch HaShulchan*⁵⁶ observes, “I wonder how nowadays it has become commonplace that after davening is finished, people remain and freely speak idle speech in a *Bais Hakneses* and a *Bais Hamedrash*, to the point that it appears that it has become as if it is permissible.” There are three basic approaches given to justify these practices:

1. A little socializing is a need. The *Aruch HaShulchan*⁵⁷ tries to justify why people speak idle talk in *shul* as follows: “It appears to me that people are relying on the opinion of the *Ramban*, that a *tenai* is effective even when the *Bais Hakneses* is being used when there is a great need, such as allowing poor people to eat and sleep in the *Bais Hakneses*. We must consider the purposeful conversing that people have with each other to be a need and is therefore permissible in the *shul*.” Although the *Mishna Berura*⁵⁸ rules that speaking mundane speech in *shul* even when purposeful is considered a frivolous activity (which is not permissible even when a *tenai* is made),⁵⁹ a minimal amount of conversing can be considered an important need.

2. “*Talmidei Chachamim* and their students.” The *Shulchan Aruch*⁶⁰ writes that “*talmidei chachamim* and their students may eat and drink in a *shul*.”⁶¹ The *Aruch HaShulchan*⁶² explains that this includes “someone who spends the entire day or half of the day learning in the *Bais Hamedresh*.” For example, someone learning in *kollel* or a yeshiva student may eat and drink in a *Bais Medresh*.⁶³ Someone who learns in a *Bais Medrash* for an hour or two does not fall into this category and may not use this leniency.⁶⁴ Nevertheless, the *Mishna Berura*⁶⁵ explains even a *talmid chacham* may not act frivolously in a *Bais Hamedresh*, as “certainly they may not act jokingly or speak idle speech in a *Bais Hamedresh*, for just because they are *talmidei chachamim* why should they not also be obligated in the mitzvah of showing respect to the *mikdash (me’at)*?”⁶⁶ However, some *poskim*⁶⁷ justify those who spend their entire day learning in the *Bais Hamedrash* and need to speak mundane conversations that our important and cannot be deferred for a different time based on this leniency. They argue that just as *talmidei chachamim* may eat and drink in the *Bais Hamedrash* they may have these necessary conversations as well. (Some *poskim*⁶⁸ do agree with this leniency as they argue that even *talmidei chachamim* are required go outside of the *Bais Hakneses* to have these conversations, because one can easily go outside the *Bais Hamedrash* to have these conversations.) Aside from the prohibition of *kedushas Bais Hakneses*, talking mundane speech often violates the severe prohibition of *bitul torah*.⁶⁹

3. Our *Shuls* are not *Batei Knesios*, but “a place of gathering.” The *Divrei Chaim*⁷⁰ explains that our *shuls* are built with a special *tenai*, different than the *tenai* discussed in the *Shulchan Aruch*. It is a condition that states that the *shul* will not be categorized as a *Bais Hakneses* but a “place of gathering” where people come to daven and learn. It therefore has no *kedushas Bais Hakneses* and is not considered a *mikdash me’at*,⁷¹ and it is thus permissible to speak idle speech there.⁷² Some explain that *Shteiblach* (“a small room”) were purposely given their name in order to indicate that it was not built with *kedushas Bais Hakneses* but as a mere “room” meant for people to daven and learn.⁷³ (Some⁷⁴ question this approach, because many *shuls* clearly name themselves a “*Bais Hakneses*” or “*Bais Hamedrash*,” either on their buildings or their stationary, which clearly indicates that they are built as a *mikdash me’at* and not merely a “place of gathering.”)

In Conclusion

The *Shulchan Aruch* rules that because our *shuls* are considered a *mikdash me’at* one must treat them with proper respect. This includes not performing frivolous activities or speaking idle speech in a *shul*. There are several approaches given as to why many are not careful not to speak mundane speech in a *Bais Hakneses*, yet there are certain forms of speech that are not appropriate in a *Bais Hakneses* according to all opinions.

- 1) Joking and frivolousness and certainly *lashon hara* are not appropriate in a *shul* even when built with a *tenai* and (in addition to the prohibitions involved with these forms of speech) violates the prohibition of *kedushas Bais Hakneses*.⁷⁵
- 2) Talking during davening is certainly prohibited, even if a *shul* is built with a *tenai*, and (in addition to the prohibition of talking during davening) doing so also violates the *kedushas Bais Hakneses*.⁷⁶
- 3) One should be careful to keep speak only mundane speech that are necessary and avoid speaking idle conversations. Keeping one’s conversation to a minimum is a show of respect to the *Bais Hakneses*.⁷⁷

41 The *Shulchan Aruch* (151:11) writes that this *tenai* must be made at the time that the *shul* is built. However, the *Mishna Berura* (151:32) cites a *machlokes* whether in *Chutz la’Aretz* one must explicitly speak out the *tenai* when building a *shul*, or can we assume that all *shuls* in *Chutz la’Aretz* are automatically built with a *tenai*. The *Sha’arei Tzion* writes that *l’chatchila* it is not worthwhile to be lenient on this issue. 42 The *Shulchan Aruch* (151:11) writes that this *tenai* works only in *Chutz la’Aretz* but is not effective at all in *Eretz Yisroel*. The *Mishna Berura* (151:37) explains that this is because the holiness of the *shuls* in *Eretz Yisroel* always remain, but the holiness of the *shuls* in *Chutz la’Aretz* will leave them when *Mashiach* comes. [Perhaps, although the *Gemara* states that when *Mashiach* comes the *shuls* in *Chutz la’Aretz* will travel to *Eretz Yisroel*, Rav Moshe Shternbach (*Teshuvos v’Hanagos* 1:117) explains that this does not mean that the bricks of the *Bais Hakneses* will travel to *Eretz Yisroel*, but the holiness that accumulated in the *Shul* from the words of *tefillah* and *torah*, will leave the *Shul* and travel to *Eretz Yisroel*.] See *Biur halacha* 151:11 *d’h aval*. 43 The *Shulchan Aruch* (151:11) writes that this *tenai* works only in *Chutz la’Aretz* but is not effective at all in *Eretz Yisroel*. The *Mishna Berura* (151:37) explains that this is because the holiness of the *shuls* in *Eretz Yisroel* always remain, but the holiness of the *shuls* in *Chutz la’Aretz* will leave them when *Mashiach* comes. [Perhaps, although the *Gemara* states that when *Mashiach* comes the *shuls* in *Chutz la’Aretz* will travel to *Eretz Yisroel*, Rav Moshe Shternbach (*Teshuvos v’Hanagos* 1:117) explains that this does not mean that the bricks of the *Bais Hakneses* will travel to *Eretz Yisroel*, but the holiness that accumulated in the *Shul* from the words of *tefillah* and *torah*, will leave the *Shul* and travel to *Eretz Yisroel*.] See *Biur halacha* 151:11 *d’h aval*. 44 *Megillah* 28b *d’v’af al pi* 45 Rav Moshe Feinstein (*Igros Moshe* O.C. 2:44) explains that this is considered being *masneh al mah shekasav ba’torah*, making a condition against what the *Torah* states. 46 151:11 47 *Megillah* 26b *d’h v’ha* 48 Rav Moshe Feinstein (*Igros Moshe* O.C. 2:44) 49 *Biur Halacha* 151:11 *d’h aval* v’yishuvo 50 Rav Moshe Feinstein (*Igros Moshe* 1:45) There is a third opinion cited in the *Biur Halacha* (*ibid*), the opinion of *Rashi*, that when one makes a *tenai* it is effective even when the *shul* is in use and even if it is not great need. However, even according to this opinion one may not perform frivolous activities that are degrading to the *shul* (*Biur Halacha*, *ibid*). 51 *Mishna Berura* in *Sha’ar HaTzitzion* 151:20; see *Bais Yehuda* 19:6 (note 21) where he explains that according to all opinions idle speech is prohibited even when a *tenai* is made. 52 According to the *Shulchan Aruch* 151:15 53 *Siman* on *Bais Hakneses* (cited in *Bais Yehuda* 5:6, note 7) 54 Regarding someone who comes over to discuss mundane speech that has a purpose, which according to some opinions mentioned earlier it is permissible to be spoken in a *shul*, many *poskim* write that although the *Mishna Berura* rules stringently that one should not speak such mundane speech in a *Bais Hakneses*, nevertheless if there is a possibility that the person will be slighted one may answer him since there are opinions that rule that such speech is permissible in a *Bais Hakneses*. (See *Bais Yehuda* :12, note 18) 55 *Sefer Hayira* 96 (cited in *Bais Yehuda* 5:7, note 11) 56 151:5 57 151:5 58 *Mishna Berura* in *Sha’ar HaTzitzion* 151:20 59 See *Bais Yehuda*, p.223, 224 where he questions this leniency based on this issue. 60 151:1 61 See *Rema*, where he makes a distinction between a *Bais Hakneses* where they may only eat there if there is a great need, and a *Bais Hamedresh* where they may always eat there. 62 151:5 63 *Bais Yehuda* 8:5 64 Rav Yosef Shalom Elyashiv, cited in *Bais Yehuda* 17:4, note 7 65 151:6 66 However, some justify what seems to be the custom of speaking mundane speech based on the fact that someone who spends his day in the *Bais Hamedrash* may speak necessary conversations just as he may eat and drink there (*Misgeres Hashulchan*, on the *Kitzur Shulchan Aruch* 13). See *Bais Yehuda* 5:9, note 15, where he also brings this from Rav Yosef Shalom Elyashiv. However, the *Bais Yehuda* cites others that do not agree with this leniency. 67 *Misgeres Hashulchan*, on the *Kitzur Shulchan Aruch* 13). See *Bais Yehuda* 5:9, note 15, where he also brings this from Rav Yosef Shalom Elyashiv 68 *Mishnas Yosef* 29:5; Rav Aryeh Leib Shteinman and Rav Nissim Karetetz (cited in *Bais Yehuda* 5:10, note 16) 69 *Bais Yehuda* 5:11 70 *Choshen Mishpat*, 32 71 Rav Moshe Feinstein *Igros Moshe* O.C. 2:44 72 *Lhoros Nassan* 1:6:10 73 *Lhoros Nassan* *ibid*; *Gevuros Elyahu*, 43:2 [However, Rav Elyahu Heinkin rules that such a *tenai* is not effective to permit frivolous activities.] 74 *Mishnas Yosef*, 28 (cited in *Bais Yehuda*, p.223) 75 *Mishna Berura* 151:2; *Sefer Chafetz Chaim*, Introduction *aseh* 7 76 *L’horos Nassan* 1:6:11 77 See *Aruch Hashulchan* 151:5 that the justification to speak in *shul* is since they are considered “a need.” Accordingly, the more one can minimize these conversations the more honor one accords to the *Bais Hakneses*.