

Public Service Announcement regarding Mishmar on Leil Purim

As we prepare for Shabbos Parshas Terumah with an eye on the upcoming Purim IY”H on Erev Shabbos. Purim Chal on Erev Shabbos in Chutz L’arets is very rare. The last time it happened was in the year 2008. It is happening this year in 2021. It is scheduled for 2025 and scheduled for 2045. Who knows how many of us will still B’ezras Hashem be around for 2045, but it doesn’t happen too often an Erev Shabbos that is a Thursday night Purim. Very very rare. Why did it happen this year?

HKB”H set up the world many many thousands of years ago. 5781 years ago. He knew there would be a Covid-Purim and planned it for a night when Thursday night would be a Mishmar night. Very depressing because it comes Purim night and there are not going to be Mesibos and Chagigos like there usually are. So the Ribbono Shel Olam said I will do it on a Thursday night and you can come to Mishmar and B’ezras Hashem next Thursday night Leil Purim we do plan to have a Mishmar with an adjustment to the timing from 9:30 until 10:30 for learning. I will say a Dvar Torah for 10 – 15 minutes and there will be refreshments downstairs B’ezras Hashem so that you can still have a Simchas Purim in an appropriate way.

1 – Topic – Will there be an Aron in the Bayis Shlishi?

At the Mishmar we are coming to the end of Divrei Hayamim. We have been learning Divrei Hayamim for some 72 or so Mishmar evenings and we are coming to the end. In the back of the Orim Gedolim print of Tanach there is printed a Kuntras Mayanei HaYeshua after Divrei Hayamim. The Mayanei HaYeshua was written by one of the Talmidai Ha’GR”A and it was a 16 page Kuntros reviewing the parts of Tanach that deal with Yemos Hamoshiach. There I saw something that totally surprised me. There they write B’sheim Ha’GR”A that in the Bayis Shlishi there will not be an Aron. The language they use is that in the Bayis Sheini there was no Aron Mi’pnei Hag’ri’yusa, it was unfortunate. In the Bayis Shlishi there will not be an Aron for a good reason. The explanation is that the main function of the Aron is that the Kol Hashem, HKB”H Kavayochels message came from between the Keruvim on top of the Aron and L’asid Lavo where all of Klal Yisrael will be Zoche to Madreigas Hanevua there there will be no need for an Aron and there won’t be an Aron. This absolutely surprised me.

This morning I was at a Bris and I mentioned it to a Talmid Chochom and he mentioned something to me that it mentions in the Mikdash Dovid. He said B’sheim the Mikdash Dovid that the Rambam when he brings the Klei Hamikdash does not bring the dimensions of the Aron, he brings the dimensions of the other Keilim but not the Aron. The Mikdash Dovid gives a reason. He says because the Aron cannot ever be built. Only the original Aron is good and you can never build a replacement Aron. Why?

When a new Menorah, a new Mizbaiach or a new Shulchan is built, the Chinuch, in other words the installation of these Keilim as appropriate Keilim, Avodosan Mechancham. The Chinuch is that the first time you do Avoda, the first time you light on the Menorah, the first time you put bread on the Shulchan, the first time you bring Korbanos on the Mizbaiach, Avodosan Mechancham. But he said regarding the Aron that there is no Avodah with the Aron, so there is no Avodosan Mechancham. Therefore, there is no ability to build an Aron later. It may be a bit of an explanation into this Chiddush Gadol that it says there B’sheim the Vilna Gaon, B’sheim the GR”A.

2 – Topic – The Koach Hatzibbur

I would like to talk a little bit about the idea of a central Bais Hamikdash, Mishkan in Klal Yisrael. The idea that Avoda needs one centralized place. The Tzibbur has to be together in order for Avoda to function properly. The same thing is true about a Shul. When you have Tefilla B'tzibbur it is important that it be the function of the Tzibbur, of a Tzibbur that feels together, feels an Achdus. There has to be extra care that there should be no Machlokes in a Tzibbur of Klal Yisrael. There never should be Machlokes but what can you do as sometimes there is. But when a Tzibbur Davens together, it is extra important because the Hatzlacha of a Tefilla comes from the fact that it comes from the Tzibbur of Klal Yisrael, from the Jewish people all together.

In the Teshuvos Chavis Ya'ir, Teshuva Kuf Pei Vav, he tells a Halacha Shaila of a city that had 13 over Bar Mitzvah people. You can't even call it a city, it was a little town. When it came time for Tekias Shofar on Rosh Hashana none of them knew how to blow a Shofar. It costs money to pay somebody to come for Rosh Hashana to blow Shofar. Some people in the city said we should spend the money and others said we should not. They put it up to a vote. 7 of the 13 voted not to pay somebody to come to blow Shofar as they felt that they were Anusim, that what could they do if they don't have a Tokea and they won't have Tekias Shofar.

6 of the 13 did want to bring in someone to blow Shofar. So the 7 outvoted the 6 and they were not going to bring in anyone to blow the Shofar. Obviously the 6 were very distraught and they decided that they themselves would pay to bring in someone to blow Shofar. However, they said they are going to instruct him only to be Motzi those people who contribute to pay for the Baal Tokea to come. Those who did not contribute they won't be Yotzi as they say that they are Anusim so let them be Anusim. This was the decision.

The other 7 were very upset and they said Zeh Ne'hene V'zeh Lo Chaseir and once you are bringing them in you be Yotzi everybody. The Shaila came to the Chavis Ya'ir and the Chavis Ya'ir first writes that really everybody should chip in, everybody should pay and it was wrong as a person has to spend up to a fifth of his Nechasim in order to perform a Mitzvas Asei. Then he writes, however, there is no argument of Zeh Ne'hene V'zeh Lo Chaseir. He doesn't explain, however, anyone who knows anything about Zeh Ne'hene V'zeh Lo Chaseir knows that when something costs and there is a price to be paid for something, if you have a place that is designated for a cost and the language of the Gemara when you have a place of Avida B'schar then there is no Zeh Ne'hene V'zeh Lo Chaseir so the Chavis Ya'ir writes against the 7. Then he writes, however, if you are going to have someone to be Motzi the Tzibbur then he must be Motzi everybody or else no one is Yotzei. He says that if you have someone blowing Shofar and he has in mind to only be Motzi part of the Tzibbur nobody is Yotzei.

He says look if you are going to pay him and instruct him to be Motzi only part of the Tzibbur a Shaliach can only do Sh'lichuso, he can only do what he was hired to do. He is not allowed to be Meshaneh, he will only be able to blow and be Motzi them. But if that happens he says, nobody is Yotzei. That is the Psak of the Chavis Ya'ir.

The Rama is Siman Taf Kuf Pei Aleph S'if Aleph says that. He says that a person has to be Motzi the whole Tzibbur or nobody is Yotzei. The Mishna Brura in Siman Nun Gimmel S'if Nun Zayin writes that about a Baal Tefila in general. If you have a Baal Tefilla that has in mind to be Motzi some and not all,

nobody is Yotzei. Incredible! That is a message there. Even though here the 7 are wrong it doesn't matter. It is either the Tzibbur or nothing.

Rav Zilberstein in his Chashukai Chemed on Maseches Rosh Hashana Daf Chaf Ches has a contemporary version, a 21st century version of this Shaila. That is, in a Shul where they want to limit the Tzibbur to people who are careful not to have what he calls Hamachshir Hatamei (a smartphone), they want to limit the Shul. They want to keep people who don't have smartphones, who don't have that Yeitzer Hora. So they said that in their Shul they are only inviting people who don't have smartphones. The Chazzan will have in mind to be Motzi only those who don't own smartphones. The Shaila that Rav Zilberstein was asked is if anybody is Yotzei at all. You have to know it is a different mentality in Eretz Yisrael. In Eretz Yisrael they don't understand how a Frum Yid could have a smartphone.

I remember when I was in Eretz Yisrael and a Yid came over to me and he gave me Shalom and he said hello to me. Then he asked me so innocently, is it true that in America there are some Rabbanim who have smartphones? I looked at him and I said what, no that could never be. Because in Eretz Yisrael they are not as sophisticated as us, they are backwards, they don't expose themselves to the distractions of smartphones.

Anyway, so he was asked a Shaila. Now, I want you to ask yourself which is worse not being Motzi people who don't want to pay or not being Motzi people who have smartphones. I don't know what you think but I'll tell you what Rav Zilberstein writes. Rav Zilberstein writes that the restriction makes sense. The restriction not to be Motzi people with smartphones makes sense. He says there are people who reject in being careful in serving Hashem and that is what he writes. It is a Chiddush. I don't know if he would write it in 2021. I don't know if he would write it in America. In America there are people who need it for their business purposes to have certain tools. I only mention it to you, the Chavis Ya'ir I mentioned to you for one Mussar and that is either it is the whole Tzibbur or it is no part of the Tzibbur. The Tzibbur must be together. That is really my goal.

Agav, it is a little cold water thrown on our face to see that there is an Ehrliche society and Rav Zilberstein is not a caveman, he is a person who is well versed in medicine and in much that goes on in the world today and yet he writes such a Lashon. I don't know what to say. But it should be a Mussar to us too, at least those who have smartphones to put on some type of a filter.

So many times parent's come to me and they tell me that they caught their children doing things and the language they say, I thought the Rabbanim are nuts, I thought they were Cuckoo but now I see... Oy, don't come to that point. Have a proper filter on your phone. Your kids are smart, they know how to use your phone. Especially mothers. The boys in Yeshiva tell me to get their father's phone is very hard, however, to get the mother's phone it is always left all over the place. At any rate, this is the message, the Koach Hatzibbur and what Rav Zilberstein writes.

3 – Topic - A Thought on an aspect of Hilchos Purim!

Let me mention something from Hilchos Purim. I was learning Hilchos Purim yesterday and I came to a Chiddush. In Taf Reish Tzaddik S'if Yud Daled. It is interesting that it says in Shulchan Aruch (אין (מדקדקין בטעיותיה). The Halacha is and I know that the Minhag is not this way, that if the Baal Korei makes a mistake that doesn't change the meaning of the word, (אין מדקדקין בטעיותיה). We are not Medakdeik. We

let him Lain it. If instead of saying (Esther 6:1) (בְּלִילָה הַהוּא, נִדְדָה שְׁנַת הַמְּלָךְ) he would say (בְּלִילָה הַהוּא, נִדָּךְ) (אין מדקדקין בטעיותיה) you don't correct him. I am sure that in our Shuls we would correct him. But really the Ikkur Hadin is that we don't correct him. (אין מדקדקין בטעיותיה). This is the Halacha that I was learning yesterday.

I mention it because I was just thinking in general, in life we are too Medakdeik in the Te'usim that other people make. (אין מדקדקין בטעיותיה). Why be Medakdeik? It is interesting that it is Lashon Nekaiva. It should be Ain Medakdikin B'tu'yasov. A Baal Korei is a man not a woman. I guess he means (אין מדקדקין) (בטעיותיה) with the mistakes of the Kriya. Kriya is Nekaiva. Krias Hamegilla (אין מדקדקין בטעיותיה).

But there may be a hidden message and I don't say that it is the Kavana of the Rama, the Kavana of the Shulchan Aruch but it may be a good message to take home. (אין מדקדקין בטעיותיה). Go make a copy of that line in the Mechabeir and enlarge the copy and hang it up in your house. (אין מדקדקין בטעיותיה). We are not Medakdeik at all in the mistakes she makes. What a great lesson. A perfect Purim gift. (אין מדקדקין) (בטעיותיה). A gift for someone who has everything. (אין מדקדקין בטעיותיה). Shulchan Aruch Taf Reish Tzaddik, S'if Yud Daled.

With that I wish one and all a Freilichin Purim. Be very careful out there. If you are eligible for the vaccine please get it. There are new strains of this disease coming and we don't want to G-d forbid come to a point where we have to close again. Be very careful. If you are eligible and if your doctor recommends you get it, the Shulchan Aruch doesn't say to listen to the internet to see if it is safe. It says go to your doctor. Ask your doctor as it says in Hilchos Yom Kippur, Hilchos Sakana. So I'm telling you, ask your doctor. If he says it is good go and do it. Be safe, be well and have a Freilichin Purim, a wonderful Shabbos. I hope to talk to you once again IY"YH on Taanis Esther!