



# THE HARRY H. BEREN TORAH WEEKLY

A project of the Denver Community Kollel



Because Torah Is for Every Jew

Beha'aloscha 5776

June 24, 2016

## A Taste of Torah Toot Your Own Horn

By Rabbi Yaakov Zions

One of the most intriguing subjects discussed in this week's parsha is the *chatzotzros*, or trumpets. Moshe was commanded to fashion two trumpets to be blown by the *kohanim* (priests) at specific junctures, with unique blowing instructions. Some events required just one trumpet to be sounded, while others required both. Some events required a series of trumpet blasts, while others required just one single blast. While the reason behind these specifications begs our attention, I'd like to focus on another aspect of the trumpets. In Parshas Emor and Parshas Behar, we learn of another important instrument: the shofar. What is the distinction between the *chatzotzros* and the shofar, and why is each one used in its specific place? Another point to ponder: According to many opinions (including the *Sefer HaChinuch*, an anonymous classic published in 13<sup>th</sup>-century Spain), the *chatzotzros* were sounded in the *Bais Hamikdash* (Temple) on a daily basis (or, according to other opinions, only on Shabbos), yet the Torah makes open mention only of Rosh Chodesh (start of a new month) and holidays as days of sounding the *chatzotzros*. Why?

Rabbi Samson Raphael Hirsch (1808-1888) presents a unique approach in understanding our subject. He points out that the most fundamental difference between the *chatzotzros* and the shofar is that, while the *chatzotzros* were man-made, the shofar is a natural part of Hashem's Creation. The *chatzotzros* are the sound of Man calling out to his Creator, while the shofar is, so to speak, Hashem's call to Mankind. It is therefore understandable, says Rabbi Hirsch, that the shofar is used on Rosh Hashana to call upon us to awaken from our spiritual slumber, as well as to announce the beginning of the *Yovel* (Jubilee), when we must relinquish our

hold on our slaves and acquired land and reclaim our spiritual selves. The *chatzotzros*, on the other hand, were man-made, and used as our cry to connect (or reconnect) with Hashem.

Rabbi Hirsch also uses this approach to explain a Talmudic passage (Rosh Hashana 26-27) that states that in the *Bais Hamikdash* (Temple), the *chatzotzros* and the shofar were always blown simultaneously. On days when the shofar was primary (Rosh Hashana and *Yovel*), the *chatzotzros* were blown as accessories to the shofar (the shofar blower was centered between two *chatzotzros* blowers, and the shofar blast extended beyond theirs). On days when the *chatzotzros* were primary, the opposite was done. The varying arrangements were meant to signify that when we listen to Hashem's call to us - the shofar - then our calling to Him - the *chatzotzros* - will be answered, and, conversely, when we cry out to Him, we should expect to be answered only if we hearken to His call.

Based on the above, we can understand why the daily or Shabbos *chatzotzros* blasts aren't mentioned openly in the verses. Holidays and *Rosh Chodesh* are special times of closeness with, and prayer to Hashem, and their call with the *chatzotzros* is therefore primary. They are thus referred to as *moadim*, or meeting grounds, for us to reconnect with our Creator. Our unique prayers on these occasions end with "He Who sanctifies the Jewish People and the times" or "He Who sanctifies the Jewish People and *Rosh Chodesh*," stressing our role in the timing and practice these special occasions. May we merit utilizing our occasions and prayers properly, and witness the return of the *chatzotzros* in the third *Bais Hamikdash*, speedily in our times.

## Stories For The Soul

### Pulling their Weight

Rabbi Akiva Eiger (1761-1837) and his colleague, Rabbi Yaakov Lorberbaum of Lissa, (1760-1832; author of numerous works such as *Chavas Da'as* and *Nesivos HaMishpat*), two of the leading Torah personalities of their time, once traveled together to Warsaw for a gathering of rabbis. Eagerly awaiting the arrival of these two great men whom they had never seen, the people of Warsaw waited for them at the outskirts of the city.

When they arrived, the horses were immediately unhitched from the wagon so that the people could have the honor of pulling the wagon of two of the greatest Torah leaders of the generation. Rabbi Akiva Eiger assumed they had come to honor the great rabbi of Lissa, so he jumped out of the wagon and joined the crowd. Unbeknownst to him, Rabbi Lorberbaum assumed that this great honor was for Rabbi Eiger, and he, too, exited the wagon from his side and began pulling.

Together with the leaders and the lay people of Warsaw, these two giants humbly pulled the empty carriage to the city, each one thinking he was simply part of the entourage according honor to the other.

In this week's parsha, the Torah tells us that Moshe was the humblest of all men and the greatest prophet who ever lived. It was precisely due to his humility that he merited to become the greatest prophet. Greatness lies in humility.

## Kollel Happenings

### SUMMER NIGHT SEDER FOR BACHURIM

Attention boys entering 7<sup>th</sup> grade and older! The Kollel is once again holding its Summer Night Seder for Bachurim. Sunday-Thursday, mincha 7:45 pm, followed by learning and ma'ariv at 9:10 pm. Stipends available for boys who maintain the schedule. For info or sponsorship opportunities, please contact [rmf@denverkollel.org](mailto:rmf@denverkollel.org).

### THE M.B. GLASSMAN FOUNDATION GOLD LUNCH & LEARN PROGRAM

The M.B. Glassman Foundation GOLD Program is a division of the Denver Community Kollel dedicated to bringing Torah study to seniors in the community. Don't miss a great Lunch-and-Learn class on the weekly parsha at the East Side Kosher Deli, 499 S. Elm St. at 12:00 am. There is no charge for the lunch or the learning! Transportation can be arranged. For more information, contact [rmf@denverkollel.org](mailto:rmf@denverkollel.org) or call 303-820-2855.

### LEARN 2 LEARN

You have long dreamed of acquiring the tools to achieve proficiency in learning Gemara on your own. But how? The Denver Community Kollel offers a comprehensive, step-by-step, level-by-level program crafted for people just like you. All you need is the ability to read Hebrew; we will teach you the rest. For more information, contact [rmh@denverkollel.org](mailto:rmh@denverkollel.org).

# Increase Your Jewish IQ

By Rabbi Yaakov Zions

**Last week we asked:** How many different prayers can you think of which require one's feet to be straight and together?

**A:** 1) While praying *Shemone Esrei* (Shulchan Aruch Orach Chaim 95:1). 2) Preferably while reciting *Kedusha* (ibid. 125:2). 3) While reciting *Kiddush Levana* (ibid. 426:2, quoting Mesechta

*Sofrim* 20:1; although the wording in Shulchan Aruch is unclear if the feet must be together, see *Yesod V'shoresh Ha'avoda* 9:1 who understands it to be similar to *Shemone Esrei*).

**This week's question:** What halachic details are based on the story of the *meraglim* (the spies) in Parshas Shelach?

To submit an answer to Rabbi Zions, email [ryz@denverkollel.org](mailto:ryz@denverkollel.org).

## Lives of Our Torah Leaders

### The Rambam Part VI

Though the Rambam's new position at the palace provided financial security, it left him with little time for other endeavors. Yet his skills as a physician meant he had to see patients from the local populace, not just the sultan's palace. In addition, he was the leader of the Jewish community, and he had to tend to those responsibilities, as well.

The Rambam himself described his day: *I dwell at Fostat, and the sultan resides at Cairo [about 1.5 miles away]... My duties to the sultan are very heavy. I am obliged to visit him every day, early in the morning, and when he or any of his children or any of the inmates of his harem are indisposed. I dare not leave Cairo, but must stay during the greater part of the day in the palace. It also frequently happens that one of the two royal officers fall sick, and I must attend to their healing. Hence, as a rule, I leave for Cairo very early in the day, and even if nothing unusual happens, I do not return to Fostat until the afternoon. Then I am almost dying with hunger... I find the antechamber filled with people, both Jews and gentiles, nobles and common people, judges and bailiffs,*

*friends and foes - a mixed multitude who await the time of my return.*

*I dismount from my animal, wash my hands, go forth to my patients and entreat them to bear with me while I partake of some slight refreshment, the only meal I take in the twenty-four hours. Then I go forth to attend to my patients, and write prescriptions and directions for their various ailments. Patients go in and out until nightfall, and sometimes even, I solemnly assure you, until two hours or more in the night. I converse with and prescribe for them while lying down from sheer fatigue, and when night falls, I am so exhausted that I can scarcely speak.*

*In consequence of this, no Israelite can have any private interview with me, except on Shabbos. On that day the whole congregation, or at least the majority of the members, come to me after the morning service, when I instruct them as to their proceedings during the whole week; we study together a little until noon, when they depart. Some of them return, and read with me after the afternoon service until evening prayers. In this manner I spend the day.*