

**DVAR TORAH THE INDEPENDENT FLAME**

The Hebrew root עלה (which has the connotation of going up) is used several times in the Torah in conjunction with lighting candles. One instance is the opening of our parshah, "בהעלותך את הנרות", which literally translates as, "When you lift up the candles." According to the Gemara (Shabbat 21a, echoed by Rashi both in Bamidbar 8:2 and Shemot 27:20), this expression teaches us that the task of lighting candles has not been completed until "the flame rises independently" – "עד שתהא שלהבת עולה מאליה" – "עד שתהא שלהבת עולה מאליה".

The independently rising flame is the central image in a talk given by Hagaon Rav Avigdor Nebenzahl, shlita (see his Sichot Lesefer Bamidbar pp. 81-84). It is the model for how a rebbe-teacher should pass on the Torah to a talmid-disciple. Just as the Kohen has not properly lit the candles of the Menorah until each flame rises by itself, so the rebbe has not finished his mission until his students have learned how to approach the Torah by themselves. It is not sufficient for the candle to only stay lit when the flame touches the wick, if it fizzles out immediately when the Kohen's hand moves away. The oil in the candle itself must be drawn into the wick and feed the continuing flame. Rav Nebenzahl quotes his rebbe, Hagaon Rav Chaim Shmuelevitz zt"l: A true talmid is not someone who only knows what his rebbe **said**; he is one who knows what his rebbe **would have** said. King Shlomo teaches us: תן לחכם ויהכם – "Give to the wise man and he will become wiser" (Mishlei 9:9).

We are told in Avot D'Rabbi Natan (6:3) that Rabbi Eliezer ben Hyrkanus was asked to teach Torah in public by his rebbe, Rabban Yochanan ben Zakai, and said things, "that no ear had ever heard." This Midrash seems to directly contradict a statement in the Gemara (Yoma 66b) – Rabbi Eliezer never said anything that he did not hear from his rebbe. Rav Nebenzahl quotes Rabbi Chaim Shmuelevitz, זצ"ל, and Rav Avraham Yitzchak Hakohen Kook, זצ"ל, who both give the same answer: that Rabbi Eliezer had such a deep understanding of the Torah he learned from his rebbe that he was able to extract from them things that no one had ever heard – even his rebbe himself.

Rav Nebenzahl makes his own suggestion ("not arguing but adding to the words of those two great men"): that the reason Rabbi Eliezer didn't say anything he did not hear from his rebbe was a fear of being inaccurate in his transmission of the mesorah. Perhaps his *chidush*, his new insight, was inaccurate. But when his rebbe, Rabban Yochanan ben Zakai, was standing right there, and was able to correct him if needed, that problem did not apply.



## THE CHATZOTZEROT AND THE SHOFAR: TOGETHER AND APART

We hope, through the following sources, to appreciate a verse in Tehillim that mentions both the *chatzotzerot* – trumpets – and the *shofar* – the animal horn. The widespread custom is to say it every Shabbat evening in Kabbalat Shabbat (*Nusach Sfar*, *Eidot Hamizrach*, and Yemenite Jews also say it Shabbat morning during *Pesukei Dezimra*).

<p><b>Tehillim 98:6</b> With the trumpets and the sound of the shofar make a <i>teruah</i> (a loud sound) before the Hashem the King.</p>	<p><b>תהילים צח:ו</b> בְּחִצְצֹרֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ ה'.</p>
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Why is there a need for **both** the chatzotzerot and the shofar?

At first glance, the chatzotzerot seem very similar to the shofar. Both are wind instruments with two possible sounds, the broken *teruah* and the uninterrupted *tekiah* blast. In Tanach, they are sometimes lumped together, as they seem to be in our verse in Tehillim and in Hoshea 5:8 (but see the Malbim on that verse):

<p><b>Hoshea 5:8</b> Blow the shofar in Givah, the trumpet in Ramah, sound a <i>teruah</i> in Beit Aven, [the enemy is coming] after you, Binyamin.</p>	<p><b>הושע ה:ח</b> תִּקְעוּ שׁוֹפָר בְּגִבְעָה חִצְצֹרָה בְּרָמָה הָרִיעוּ בֵּית אֵבֶן אַחֲרַיִךְ בְּנִימִין.</p>
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However, in the Chumash, the chatzotzerot and the shofar have very different functions. Here, in this week's parshah, are the chatzotzerot:

<p><b>Bamidbar Chapter 10: Verses 2, 9, 10</b> 2. Make for yourself two trumpets of silver; make them out of beaten metal. They should be for you [a way] to call together the congregation and to announce the travel of the camps. 9. And when a war will come to your land, because of an enemy that oppresses you, you should make a <i>teruah</i> sound with the trumpets and be remembered before Hashem your God and you will be saved from your enemies. 10. And on your day of joy and on your holidays and beginnings of months you should blow a <i>tekiah</i> sound with the trumpets over your burnt offerings and peace offerings; and it they will be for you a remembrance before your God – I am Hashem your God.</p>	<p><b>במדבר פרק י: פסוקים ב, ט, י</b> (ב) עֲשֵׂה לָךְ שְׁתֵּי חִצְצֹרֹת כֶּסֶף מִקְשָׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ לְמִקְרָא הָעֵדָה וּלְמִסַּע אֶת הַמַּחֲנֹת: (ט) וְכִי תִבְאוּ מִלְחָמָה בְּאֹרְצְכֶם עַל הַצָּר הַצָּר אֲתָכֶם וְהִרְעַתְם בְּחִצְצֹרֹת וְנִזְכַּרְתֶּם לִפְנֵי ה' אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֹיכֶם: (י) וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְיָרְאֵי חֲדָשְׁכֶם וּתְקַעְתֶּם בְּחִצְצֹרֹת עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי ה' אֱלֹהֵיכֶם:</p>
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### Think about the pesukim:

- Identify four uses for the chatzotzerot:
- What do the first two have in common what do the last two have in common?
- What expression does the Torah use in conjunction with the last two uses of chatzotzerot?
- See verses 3-8 and take another look at 9-10. When is a *teruah* used and when is a *tekiah* used?

Shofar, on the other hand, appears in two contexts in the Chumash. One is explicit – *Yovel*, the Jubilee Year:

<p><b>Vayikra 25:9-10</b> 9. You shall sound the <i>teruah</i> of the shofar, in the seventh month, on the tenth of the month; on the Day of Atonement, you shall sound the shofar throughout your land. 10. And you shall sanctify the fiftieth year, and proclaim freedom throughout the land for all who live on it. It shall be a Jubilee for</p>	<p><b>ויקרא פרק כה:ט-י</b> (ט) וְהִעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תַעֲבִירוּ שׁוֹפָר בְּכָל אֲרָצְכֶם: (י) וְקִדְשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוֹר בְּאָרְץ לְכָל יִשְׂרָאֵל יוֹבֵל הוּא תְהִיָּה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל אַחֲזָתוֹ</p>
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you; and you shall return, each man to his property, and you shall return, each man to his family.	וְאִישׁ אֶל מְשֻׁפְחָתוֹ תָּשׁוּבוּ:
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and the other only implied – Rosh Hashanah:

<b>Vayikra 23:24</b> Speak to the children of Israel, saying: In the seventh month, on the first of the month, it shall be a Shabbat for you, a remembrance of teruah, a holy gathering.	<b>ויקרא כג:כד</b> דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יְהִי־לָכֶם שַׁבָּתוֹן זָכוֹן תְּרוּעָה מִקְרָא קֹדֶשׁ.
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· See how the Gemara on Rosh Hashanah 34a derives from Yovel that we are to blow the shofar on Rosh Hashanah (and which sounds to blow).

The Mishnah (Rosh Hashanah 3:3 and 4), however, speaks of the shofar and chatzotzerot being blown together both on Rosh Hashanah and on fast days. However, the Gemara, based on our verse in Tehillim, limits this to outside the Temple.

<b>Rosh Hashanah 27a</b> This (blowing the shofar and chatzotzerot together) only applies in the Mikdash, but outside of the Temple, where there are chatzotzerot (fast days) there is no shofar, and where there is a shofar (Rosh Hashanah) there are no chatzotzerot ... Rava – some say it is Rabbi Yehoshua son of Levi – said, “What is the verse this is based on? It is written, ‘With the trumpets and the sound of the shofar make a teruah (a loud sound) before the Hashem the King.’ It is only before the King that you need both chatzotzerot and shofar, but in general you do not.	<b>ראש השנה כז.</b> במה דברים אמורים במקדש אבל בגבולין מקום שיש חצוצרות אין שופר מקום שיש שופר אין חצוצרות ... אמר רבא ואיתימא רבי יהושע בן לוי מאי קראה דכתיב בחצוצרות וקול שופר הריעו לפני המלך ה' לפני המלך ה' הוא דבעינן חצוצרות וקול שופר אבל בעלמא לא.
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Rav Shimshon Rafael Hirsh, zt”l, explains why:

If we consider that the Shofar represents God’s voice to us, and the bugles our cry to Him, their combination in the Sanctuary, the abode of the Torah of God and His promises to us, would express the Truth: - Shofar is accompanied by the bugles, the bugles must be accompanied by the shofar, i.e. if we listen to God’s call to us (Shofar) then we can confidently expect our call to Him (bugles) to be heard; and we can only send our calls up to God in times of stress (bugles) if at the same time we are ready and undertake to listen to His Voice directed at us (Shofar).

**Think about this:**

Rav Shimshon Rafael Hirsch explains that the shofar is essentially connected with a sound from above, whereas the chatzotzerot are essentially a call emanating from us below. The two necessarily come together in the Temple. Note that the two focal points of the Mikdash: the aron hakodesh (ark with the tablets and Torah scroll) and the mizbeiach (altar) also represent these two directions. The aron contains the record of God’s speech to us (prophecy also came down from between the keruvim above the aron – see Shemot 25:22) from above to below, and we offer sacrifices to God on the altar, from below to above.

**Other directions:**

· For another explanation see the Divrei Shaul (Rav Yosef Shaul Natanson zt”l, the Shoel Umeishiv) on Behaalotcha. He suggests that whereas the sound of the shofar has a sad side to it – the Gemara compares it to a groan or a cry (see Rosh Hashanah 33b) – the trumpet sound is more upbeat. Joy and sadness can coexist in the Temple, the place of Divine revelation, closer to the source of all emotions.

· See how the Shem Mishmuel weaves our Gemara on Rosh Hashanah 27a into his piece on the chatzotzerot that appears in Shem Mishmuel Behaalotcha, year 5670.

## TORAH FROM OUR FACULTY

### SCHOOL'S OUT BY RABBI AVRAHAM FISCHER

After nearly a year at the foot of Mt. Sinai, and after Matan Torah, constructing the Mishkan, and organizing the camp, the people of Israel are now ready to begin their journey to Eretz Yisrael. ויסעו מהר ה' – "And they traveled from the Mountain of God" (Bamidbar 10:33). This sounds routine, but our Sages say (See Shabbat 116a, Tosafot "Puranut Rishonah" quoting the Midrash Tanchuma, and Yerushalmi Taanit 4:5) that at this point the Israelites began to rebel, even before the grumbling and the sin of the scouts. Says the Midrash Tanchuma: They turned away from following after Hashem, like a child who runs from school.



Rabbi Avraham Fischer

But where is there an indication of rebellion in ויסעו מהר ה'?

The Maharsha (Chidushei Aggadot, Shabbat 116a) notes that the expression "Mountain of Hashem", using the Four Letter Name of God, always refers to permanent sanctity. For example, this is what the Torah calls the site of the Akeidah, for Mount Moriah retained its sanctity as the location of the Beit Hamikdash. On the other hand, when Hashem associates His Name with Sinai, which does not retain the same level of holiness, He uses the name Elokim.

Our verse, "And they journeyed from the Mountain of God," is the only occasion in the Tanach where Sinai is called Har Hashem. This suggests, says Maharsha, that when the Israelites left Sinai, they left, as it were, Hashem behind. Like children that take to their heels when the school bell rings, they had had enough of Torah, enough of spirituality. This disengagement from Hashem is the root cause of all their subsequent tragedies.

Rav Kook writes that all the basic troubles of life, such as grief, impatience, disillusionment, and despair, are the result of separation from Hashem. And the Ramchal states, in Chapter One of Mesillat Yesharim, the only true perfection is attachment to Him, may He be blessed.

Shavuot is behind us, the school year is nearly over for our children, and the long summer is ahead. We dare not leave Hashem behind. Our challenge and our blessing is to carry the spiritual elevation we have attained into the future.

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This issue is dedicated  
in loving memory of alumnus  
**Brandon Gribin,**  
**Rafael Chaim ben Shmuel, z"l,**  
husband of Midreshet Rachel alumna  
Miriam Gribin

