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Trumpets

In this week's parashah, we learn about the obligation to blow trumpets in the Beis Hamikdash. The Torah specifies that this is to be done on festivals, holidays, and Rosh Chodesh: "ביום שמהתכם ובמועדיכם ובראשי חדשיכם" (*Bamidbar* 10:10)

THE SEFER HACHINUCH

The Sefer HaChinuch (*Mitzvah* 384) states that there was an obligation to blow the trumpets every day during the time when the communal daily sacrifice was offered. He immediately explains that although the *passuk* only mentions blowing the trumpets on specific days, the obligation was not limited to those occasions. Rather, it

was a requirement each day.

The Sefer HaChinuch cites several Gemaras as proof that the trumpets were blown daily and then notes that the Rambam's view can cause confusion.

THE RAMBAM

The Rambam (*Kli HaMikdash* 3:5) states that the kohanim blew the trumpets on festivals, holidays, and Rosh Chodesh. His omission of a daily obligation implies that he disagrees with the Sefer HaChinuch.

The Sefer HaChinuch, however, explains how the Rambam can also

be understood as ruling that there was a daily obligation. He explains that in this ruling, the Rambam was discussing the occasions on which the obligation was performed by the kohanim. According to this interpretation, the obligation to blow the trumpets on festivals, holidays, and Rosh Chodesh was fulfilled by the kohanim, while the obligation during the rest of the year was fulfilled by the Leviim.

ANOTHER RAMBAM

Rav Noach Chaim Tzvi Hirsch Berlin (*Mayan Hachochmah* pg. 86b) cites the Sefer HaChinuch's explanation and adds that it is problematic. Elsewhere

רבנח חיים צבי ברלין

R' Noach Tzvi Hirsch (Adar 1734- 3 Adar II, 1802) was born in Furth Germany. His father, R Meir Berlin was his Rebbe, and because of his wealth was a leading *askan* there. The name Tzvi was given by his *bris* and Hirsch (really HAR-SH) was added at the *Cholkreish* ceremony that *yeke* celebrate until today. Chaim was added between 1787-1790 when he was sick. He married at 18, and already had the special title, Chaver, usually given to older people. At 30 he joined the *beis din* of Furth. He inherited his father and helped reprint the Rambam (in 1765). Although wealthy, the Chasam Sofer eulogized him that he "never benefitted from this wealth." He became Rav of Mainz and Altona. He had hundreds of students beginning in Furth and continuing throughout his life. The *sefer Atzei Elmogim* (1779) deals mostly with Hilchos Eruv Chatzeros and Netilas Yadim. This work became an instant classic for its depth and breadth in these *sugyas*. The Mishnah Berurah quotes this work numerous times. The *sefer Atzei Arazim* (1790) is on the mitzvah of Pru Urvu and he refers to it "as one of my children." At the end of the introduction, he writes that he through this work he hopes to fulfill the mitzvah of Pru Urvu (he was 56!). The *sefer Mayan HaChochmah* was published shortly after his death by his

famous *talmid* R Wolf Hindinehim (publisher of many *sefarim*). This is the first Hebrew book that uses footnotes.

A contemporary of his the Chida refers to him as one of the Gedolim of our generation (*Chaim Shaul* 2:38). R' Chaim Volozhiner writes to him (*Chut Hameshulash*, 9) "as your opinion is precious in my eyes like one of the Rishonim." And it's known R' Chaim did not exaggerate. R' Akiva Eiger was also very fond of him and quotes his various *sefarim* in his works.

The Chasam Sofer also quotes him dozens of times. Furthermore, while R' Berlin was Rav in Mainz, Napoleon took over the city, the Heads of the Community were concerned for his health and had him leave to Frankfurt. In the incredible autobiographical account of the Chasam Sofer, *Sefer Zichron* (p.36) written a few years later when his city was facing dangers due to Napoleon, he discusses whether it is proper for a Rav to leave a city during a dangerous time and uses R' Tzvi Hirsch as proof that one could leave the city. The Chasam Sofer's eulogy occurred during a great drought, and he remarked that the merit of this eulogy should remove the *klipos* and rain should fall. What's fascinating is that there are various reliable accounts that during droughts in Hungary, the Chasam Sofer's students would recite this eulogy and it would rain!

(*Temidim UMusafin* 6:6), the Rambam writes that the **kohanim** blew the trumpets each day of the year at the time when the daily sacrifice was offered.

While this ruling of the Rambam may support the existence of a daily obligation, it raises a new question. Why does the Rambam initially state (*Klei HaMikdash* 3:5) that the kohanim blew the trumpets on festivals, holidays, and Rosh Chodesh, implying that they were not blown every day of the year?

THE MINCHAS CHINUCH

The *Minchas Chinuch* (384:7) explains that the Rambam does not agree with the *Sefer HaChinuch*. According to the Rambam, the biblical obligation to blow the trumpets is limited to festivals, holidays, and Rosh Chodesh. When the Rambam rules that the kohanim blew the trumpets each day, he is referring to a rabbinic obligation.

THE CHAZON ISH

The *Chazon Ish* (*Arachin* 30:7) explains that the Rambam distinguishes between biblical obligations that are explicitly stated in the Torah and biblical obligations that are derived through other methods. When the Rambam rules that the kohanim blew the trumpets on festivals, holidays, and Rosh Chodesh, he is referring to the obligations explicitly stated in the Torah. He relies on his ruling elsewhere

ס פ ר
מעין החכמה

נקו אליו שש כמות ושלש עשרה כמות אשר צוה ה' את משה
עם פרושיהם ושיעוריהם ודקדוקיהם,
הכל בכתב ובשרים מודי ה' אשר השביל ואשר הפליא לחסדו
היה הנאמן המפורסם מכלל החזקה והחכמה,
אשר בעני אמונים ועני אידם הוציא לאור כל תעלומה,
כל עין שכן בפינו אליו לא רמה,
מודע ביהודה הוא ובישראל ידו רמה.
ארונו מורנו ורבינו מודרר נח חיים צבי וצלחה
אבד ירמ דקק אהו יעא

הנה בשב דקין ונעשה ביום עלי אעיר המורה
ר' אברהם יצחק הכהן קארליץ

רעדלהיים
שנת ה'תקס"ד לבע

בית המדרש וזאף הידועים ובית בשוויץ
פניהם ירושלים חובביא
שנת תש"ל לפק

that there is also a biblical obligation to blow the trumpets each day, an obligation derived through other methods.

THE EVEN HAEZEL

The *Even HaEzel* answers that the trumpets were blown for different reasons. They were blown on festivals, holidays, and Rosh Chodesh because of the sacrifices offered on those occasions. During the rest of the year, however, they were blown because of the wine libations that accompanied the daily sacrifices.

חזון אי"ש

R' Avraham Yeshaya Karelitz, known as the Chazon Ish (11 Cheshvan 1878 – 15 Cheshvan 1953), was born into an illustrious family of Torah giants. Among his eight siblings, one brother married the daughter of the Cheshek Shlomo, another was the editor of *Knesses Yisrael*, and one sister married the Steipler Gaon. In 1905, he became close with R' Chaim Ozer Grodzensky. In Vilna in the early 1930s, he met the Chofetz Chaim, who urged him not to remain hidden from public view. In 1933, the Chazon Ish moved to Bnei Brak, Eretz Yisrael. Although he never held an official position and rarely spoke publicly or left Bnei Brak, he was deeply involved in all communal decisions, serving as an influential leader.

	FESTIVALS, HOLIDAYS AND ROSH CHODESH	REST OF THE YEAR
SEFER HACHINUCH	Kohanim	Leviim
MINCHAS CHINUCH	Biblical	Rabbinic
CHAZON ISH	Open <i>passuk</i>	Derived from other methods
EVEN HAEZEL	Sacrifice	Wine Libations