



SIMCHAT SHMUEL

BY RABBI SAM SHOR
DIRECTOR, TORAH INITIATIVES,
OU ISRAEL

Our *sedra* this week, *Parshat Behaalotcha*, includes the instruction to fashion the *chatzotzrot*- two silver trumpets that should be used to assemble together the entire nation as they are sounded. The *chatzotzrot* are to be sounded should we need to wage war, and for other occasions of significance that the entire nation must be alerted to and made aware of.

The verse tells us: *Uvyom Simchatchem, UvMoadechem, Uvroshei Chodsheichem, Utkatem bachatzotzrot.... On the day of your joy, and on your festivals and at the beginning of each month you shall sound the trumpets....*

Reb Dov Ber, the maggid of Mezeritch zy'a pondered why Moshe was instructed to craft *chatzotzrot* to gather the community, and not simply to sound a *shofar*? *The Rebbe explained that Moshe Rabbeinu was half in this world where he was born, and half in the heavens like the malachim. The word Chatzotzrot- comprised of letters which make up the words chatzi tzurot, Moshe needed to channel both sides, both halves of his leadership*

capability to bring the community together. His humble relatable, human nature, and his spiritually ascendant capability. The chatzotzrot represent this synthesis of the kochot of Moshe Rabbeinu in bringing the kahal together.

Additionally, our commentators are puzzled by the apparent redundancy in the opening of our verse-the days of our joy, and our festivals

and *Rosh Chodesh*. The *Moadim*, festivals are generally associated to be days of *simcha*, there is an actual *mitzva* of *v'samachta b'chagecha-* to rejoice on the festivals. So what is our verse referring to when it mentions *uvyom simchatchem-* the day of your joy?

There is a beautiful *midrash* in the *Sifrei* which suggests that *uvyom simchatchem* is referring to

Shabbat- that even though there is no specific *mitzva* to rejoice on *Shabbat*, one certainly should feel happiness on *Shabbat*.

The **Netivot Shalom, the Slonimer Rebbe zy'a**, further elaborates that *uvyom simchatchem* is referring to *Shabbat*, because *Shabbat* represents the proverbial wedding day between *Hashem* and *Am Yisrael*. The joy we inherently feel on *Shabbat*, represents this idea of *Shabbat* as a day when *Am Yisrael* experiences and feels *Hashem's* imminent presence, a day where we experience the joy of feeling close to *HaKadosh Baruch Hu*.

The **Ibn Ezra** offers a different take on our *pasuk*. The *Ibn Ezra* suggests that the words *uvyom simchatchem-* represent an instruction to sound the *chatzotzrot* upon those joyous



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occasions when the Jewish People have merited to return to *Eretz Yisrael* from a foreign land, or whenever the Jewish People have experienced salvation through overcoming an oppressive enemy ruler and to establish days of joy to give thanks and recall this miraculous salvation as in the days of *Purim*.

Rav Shlomo Aviner, shlita in his *Sefer Tal Chermon*, points to this *Ibn Ezra* to make the case that there is an absolute obligation to establish such commemorations, to gather as a community to express our *Hakarat HaTov* and acknowledge that experience of salvation. *Rav Aviner*, points to this *Ibn Ezra*, as a precedent for the establishment of both *Yom HaAtzmaut* and *Yom Yerushalayim*, two modern day commemorations of communal salvation.

As we are all very much aware, these past many months have been filled with many traumatic days of uncertainty, sadness and pain. *Yehi Ratzon*, may we soon experience once again, as a nation, moments of great joy and happiness, and may we soon merit to sound both the silver trumpets and the Great *Shofar* as we greet *Mashiach Tzidkaynu*.... ■

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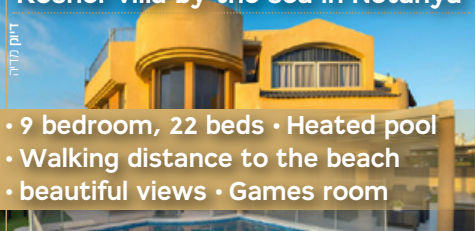
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