

"Make for you two trumpets of silver... and they shall be for you for the calling of the congregation... and when they shall blow with them they shall gather together unto you all the congregation." (10:2,3)

Rashi explains that these trumpets were to be used only by Moshe. Moshe had been elevated to the unparalleled position of king over *Am Yisrael*. The trumpets were symbols of honor and prestige for him. Before he passed on, the trumpets were put away never to be used again. In contrast, all of the other vessels created for specific use in the *Mishkan*, i.e. the *Aron*, *Luchos*, *Shulchan*, and *Menorah* were to be passed down from generation to generation.

The *Satmar Rebbe z.l.* offers a profound explanation for this distinction. Everything can be bequeathed from generation to generation. The *chatzotzros*, trumpets, represent the power to rally all of Klal Yisrael together to listen to one leader and accept his command. Regrettably, this attribute had been limited only to Moshe *Rabbeinu*, the quintessential leader of *Klal Yisrael*. With Moshe's demise, this unique quality was lost. In response to the *pasuk* in *Shemos*, "*And Moshe gathered all the congregation of Bnei Yisrael (35:1)*," *Rashi* explains that Moshe gathered *Klal Yisrael* together with his voice, rather than by any other means.

The capacity to inspire a whole people simultaneously is Divinely endowed to the one individual who merits it; it is not inheritable. Consequently, every leader should entreat Hashem that he merit this Divine gift. Indeed, in every generation there are those singular *gedolei Yisrael*, *Torah* giants, who reflect unparalleled spiritual qualities and extraordinary devotion to the adherence of *Torah* and *mitzvos*. These leaders became the beneficiaries of this Divine gift.