

<p>CANDLE LIGHTING</p> <p><b>8:39 PM</b></p> <p>Friday · Erev Shabbos</p>	<p>SHABBOS ENDS</p> <p><b>9:51 PM</b></p> <p>Motzaei Shabbos · Sat night</p>	<p>PIRKEI AVOS</p> <p><b>Ch. 2</b></p> <p>The Straight Path</p>	<p>MOTZAEI SHABBOS</p> <p><b>GeulaQuest</b></p> <p>Live 10:15 PM — see pg. 2</p>
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PARSHAS BEHA'ALOSCHA · THE SILVER TRUMPETS

# Battle Cry.

**T**his week, with a shaky ceasefire fraying by the day, Binyamin Netanyahu told reporters that Israel and the United States stand ready to strike Iran again if necessary — adding that the decision now rests with the President. Trump, for his part, said that were Iran to cross the line, he would return to military action “very quickly.” The campaign earlier this year had battered Iran but not closed the file; the option of going back remained openly on the table. It was the language of deterrence — calm, prepared, unsentimental. Finger on the trigger. We are ready; we will act if we must. The entire posture balances on a single word: *necessary*.

Parshas Beha'aloscha contains the Torah's own instrument of war. Hashem tells Moshe to hammer two trumpets out of a single block of silver. They summon the camp, they signal the journeys, and they sound in one particular hour: “When you go to war in your land against an adversary who oppresses you, you shall sound the *chatzotzros*.”<sup>1</sup> But the verse does not end at the battlefield. It ends with a result that has nothing to do with the enemy — “and you shall be remembered before Hashem your God, and be saved from your foes.”

So what are the trumpets for? Not to frighten the enemy, and not as a battlefield signal to the troops. The blast is a cry aimed upward — an act of prayer in the shape of a sound.<sup>2</sup> The nation marching out to war is commanded, in the very same breath, to make a noise that turns its own attention back to Heaven. The weapon in this passage is not pointed at Iran. It is pointed at our own forgetting.

This is law for every generation, not a one-time instruction for the desert. In any trouble that comes upon the community, the trumpets are sounded and the people cry out.<sup>3</sup> And the reason is stated in stark terms: this is the path of *teshuva*. To meet a calamity and shrug — to say

it is simply the way of the world, that our trouble came *derech mikreh*, by chance — is called cruelty, *achzariyus*, because it lets the people go on clinging to the very conduct that brought the trouble.<sup>4</sup> The trumpet exists to deny that anything is mere accident.

**A nation can be ready to strike and still forget Who fights for it. The trumpet is the refusal to call the war an accident.**

None of this is against being ready. The trumpets don't replace the army; they go out with it, and the Torah takes for granted that the war is fought with real weapons.<sup>5</sup> The point is only this: a war is never won on its own. “Ready to strike again if necessary” describes what a nation can do — its planes, its interceptors, its own strong hand. That is true, and a nation needs it. But said on its own, long enough, it starts to sound like the whole story.

The *chatzotzros* add the part that gets left out: the strength itself comes from Hashem. Both are true at once. But a weapon proves its worth on its own — you never have to be reminded to use it. Turning to Hashem takes a choice each time, and a choice is an easy thing to skip. So that is the part that quietly falls away first — and a nation busy counting its weapons slowly forgets Who gave them.

That is why the two trumpets were beaten from a single block of silver — *mikshah*, one piece, not two joined together.<sup>6</sup> Strength and remembering are meant to come from one place, not from two. Iron Dome can stop the missile; only the trumpet stops the forgetting. Israel may well strike again if it has to. The parsha asks only that when it does, someone is still blowing the trumpet — so the win is understood for what it is, and the One who granted it isn't left out of the story.

<sup>1</sup> Bamidbar 10:9; the war-blast follows the trumpets' making in 10:1-2. <sup>2</sup> Ramban on Bamidbar 10:9; cf. Rashi ad loc. <sup>3</sup> Ramban, *Hilchos Taanis* 1:1-2. <sup>4</sup> Ramban, *Hilchos Taanis* 1:3. <sup>5</sup> Ramban, *ibid.*; *Sefer HaChinuch*, mitzvah 384. <sup>6</sup> Rashi on Bamidbar 10:2; *Sifrei*, Beha'aloscha.

PIRKEI AVOS · CHAPTER TWO

# Good Inside and Out.

“Which is the straight path that a man should choose for himself? Whatever is a credit to the one who does it, and earns him credit from others.” — Avos 2:1

Which is the straight path a person should choose for himself? Rabbi’s answer is unexpected. The right path, he says, is one that is “a credit to the one who does it” — and also wins “credit from others.” Why should the opinion of other people belong in the definition of a good path at all? *Mussar* usually teaches us to ignore the crowd, not to court it.<sup>1</sup>

<sup>1</sup> Bartenura on Avos 2:1. <sup>2</sup> Maharal, *Derech Chaim*, ad loc.; cf. Rambam, *Pirush HaMishnayos*.

איזוהי דרך ישרה שיבר לו האדם, כל שהיא תפארת לעשיה ותפארת לו מן האדם — אבות ב, א

The mishna is not telling us to chase approval. It is setting a test. If a good deed is so hidden that no one could ever see the good in it, that is a reason to examine it closely. The straight path is the one whose inside and outside agree — good in its motive and unmistakably good in the seeing. Rabbi is not asking whether people applaud you. He is asking a harder question: if everyone could see exactly what you did and why, would it still look as good as you privately tell yourself it is?<sup>2</sup>

HALACHIC TIMES · VAUGHAN

## Zmanim.

	SHABBOS
Candle Lighting	8:39 PM
Sunrise	5:37 AM
Latest Shema	9:24 AM
Chatzos	1:16 PM
Sunset	8:57 PM
Shabbos Ends	9:51 PM

Times for Vaughan, ON, from chabad.org. Confirm locally before relying on any time for halachic observance.

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THE CYCLE OF CHAPTERS

SHABBOS · 21 SIVAN

THREE CHAPTERS

Matnos Aniyim, ch. 5–7

ONE CHAPTER

Hilchos Shabbos, ch. 16

SEFER HAMITZVOS

Positive 124 & 122 · Negative 213 & 214

The gifts to the poor left behind at harvest: *peret* — the single grapes that fall during the vintage — and *shichechah*, the sheaf forgotten in the field. Both must be left for the poor, and once left, taking them back is forbidden. By Torah law these apply only in *Eretz Yisrael*.

ON THE HORIZON

## The Weeks Ahead.

- ◆ **Shabbos, June 13** — Parshas Shelach (28 Sivan). Pirkei Avos, Chapter Three.
- ◆ **June 15–16** — Rosh Chodesh Tammuz (30 Sivan / 1 Tammuz).
- ◆ **Thursday, June 18** — 3 Tammuz. The Rebbe’s Day.
- ◆ **June 27–28** — 12–13 Tammuz. Chag HaGeulah: the liberation of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, from Soviet imprisonment (1927). On 3 Tammuz his death sentence was commuted; on 12 Tammuz, his birthday, he was told he was free; on 13 Tammuz he received the official release documents.
- ◆ **Thursday, July 2** — 17 Tammuz. Fast day commemorating the breaching of the walls of Yerushalayim.

### GeulaQuest — This Week’s Challenge

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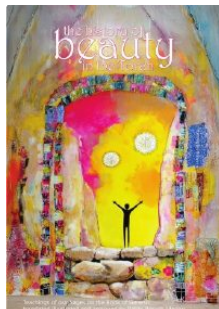
[thetreeoflifebooks.com/escape](http://thetreeoflifebooks.com/escape)

**MAZEL TOV** to **Chana Gotkin** on turning twelve and winning last Shabbos’ teen competition — may she go from strength to strength.

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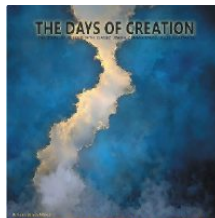
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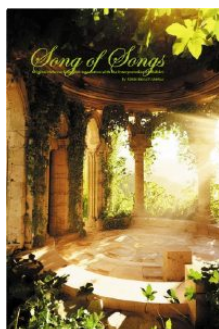


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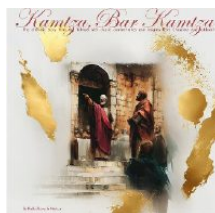


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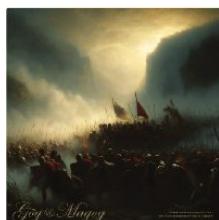


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