

HAFTORAH

SHOFTIM 4:4-5:31

This week's *haftorah* describes the decimation of the army of the Canaanites along with its general Sisera. In response to this awesome event, Devorah offers a song of thanks. This is a parallel to the song sung by Moshe and the Israelites with the drowning of the Egyptian forces in the Red Sea.

Devorah, who was a prophetess, relays a message to Barak son of Avinoam conveying the precise instructions from Hashem: "Go and gather your men toward Mount Tabor, and take with you ten thousand men of the children of Naphtali and Zevulun. And I shall draw to you, to the brook Kishon, Sisera, the chieftain of Jabin's army, with his chariots and his multitude; and I will give him into your hand." Barak requests that Devrorah remain at his side and together head into battle.

Although Sisera was aware of the Israelites' mobilization, Barak's army, with the help of Heaven, utterly destroyed Sisera and his

troops.

When Sisera saw that his end was near he quickly fled on foot and arrived at the tent of Yael, wife of Hever the Kenite. Yael invited the general in and offered him a place of refuge. When he fell asleep, Yael took a tent-peg and with it killed the powerful general, the dangerous enemy of the Israelite nation.

The soaring song of Devorah describing the miraculous victory is undoubtedly the highlight of this Shabbat's magnificent haftorah!



STATS

16th of 54 sedras; 4th of 11 in Sh'mot
Written on 215.33 lines (17th)
14 parshiot; 9 open, 5 closed
116 p'sukim - rank: 23 (6th in Sh'mot) 1
681 words - rank: 19 (4th in Sh'mot)
6423 letters - rank: 18 (4th in Sh'mot)



MITZVOT

B'SHALACH contains a single mitzvah of the 613, the prohibition of leaving one's Shabbat boundary - T'CHUM SHABBAT

A SHORT VORT | BY RABBI CHANOCH YERES

Rav, Beit Knesset Beit Yisrael, Yemin Moshe

"The children of Israel lifted up their eyes, and behold, the Egyptians were marching after them" (14:10) Rashi describes the way the Egyptians march against Israel, "Belev Echad U'Blish Echad" "With One heart, as One man."

However, when Rashi describes in next week's parsha how the Israelites camped at Mt Sinai, he introverts the description... (19:2)"As One man with One heart." Why the change?

The author of the Avnei Nezer- the Schatchov Rebbe (1838-1910) explains that Rashi is revealing to us the sharp contrast between the Israelites and the Egyptians.

The Israelites are in essence unified (one man) as one nation exiting Egypt, seeking a common cause (the Torah), a common purpose(heart) that will continue to lead them forward as one. On the other hand, the Egyptians are portrayed as divided and separate, even split without cohesiveness. Only the common hatred of the Israelites gives them temporary purpose, lacking any other main goal- One heart, one man.

Similarly, today, the nations of the world are disjointed but as the Jewish people, we need to remain unified as the Torah guides us together eternally.

Shabbat Shalom