

## 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 Devorah 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 Shemot.

Written on 215.33 lines (17th).

14 parshiot; 9 open, 5 closed.

116 pesukim - rank: 23 (6th in Shemot).

681 words - rank: 19 (4th in Shemot).

6423 letters - rank: 18 (4th in Shemot).



### MITZVOT

Beshalach contains a single mitzvah of the 613, the prohibition of leaving one's Shabbat boundary - T'chum Shabbat.

## A SHORT VORT

BY RABBI CHANOKH YERES  
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

"G-d shall fight for you, and you shall hold your peace." (14:14) - (י'ד י'ד) - ה' ילחם לכם ואתם תחישון (יד:יד) - The Mechilta explains that G-d will **always** assist you in fighting your enemies, not only now. Why the command to stay silent and hold our peace? Is it not enough for the verse to say "G-d will fight for you"?

The Meshech Chochmah (Rabbi Meir Simcha HaCohen (1843-1926) illuminates us by stating that, now perhaps, our request for help by G-d is justified as the Exodus from Egypt. However, even at times when we must remain silent and refrain from asking G-d's assistance because we are unworthy due to sinful behavior, G-d will continue to fight our enemies for us.

Rabbi Avrohom Bornsztain (First Rebbe of the Sochatchover Chasidut 1838-1910) goes one step deeper. As opposed to the actual Exodus where the Israelites were commanded to actively do a mitzvah of Korban Pesach, here at the Crossing of the Yam Suf, the Israelites were not commanded to do anything, but to remain silent. When there is total devotion or readiness for self-sacrifice to the Almighty, the merit is so spiritually great, there is no need for further action. Silence is enough to garner the support of G-d.  
Shabbat Shalom