

HAFTORAH BO YIRMIYAHU 46:13-28

This week's Torah reading is well known for its dramatic description of the devastation of the Egyptian nation. We learn about the final three of the Ten Plagues. In the *haftorah*, we learn about the terrible punishment that the Almighty brought upon Egypt centuries later. These were experienced through the hand of Nevuchadnezzar, King of Babylon.

Hashem conveyed his message through a prophecy of Yirmiyahu. The navi Yirmiyahu describes Egypt's helplessness and the hardships and suffering that it will incur at the hands of the Babylonians.

The *haftorah* concludes on an uplifting note. The Almighty assures the Jewish people that they need not fear. Although they will experience periods of punishment in the exile, in the end they will be redeemed.

The following verse articulates this lofty and most comforting Divine promise: "You fear not, O Jacob My servant, and be not dismayed, O Israel! For behold, I will redeem you from afar, and your children from the land of captivity, and Jacob shall return and be quiet and at ease, and there shall be none who disturbs his rest."

STATS

15th of 54 sedras; 3rd of 11 in Sh'mot
Written on 205.67 lines in a Torah, 24th
14 parshiot; 8 open, 6 closed 106 p'sukim - rank: 29 (7th in Shmot) tied with Toldot & Vayigash; but larger than each one, otherwise
1655 words - ranks 21st (5th in Shmot)
6149 letters - ranks 20th (6th in Shmot)
Rise in rankings results from Bo's p'sukim being much longer than average for the Torah (longest in Sh'mot).

MITZVOT

20 mitzvot; 9 positive, 11 prohibitions
Last four sedras of Devarim, all of B'reishit (12 sedras), Sh'mot & Va'eira have a total of 5 mitzvot (.8%). The other 36 sedras (2/3 of the Torah) have the other 608! (99.2%)

A SHORT VORT | BY RABBI CHANUCH YERES Rav, Beit Knesset Beit Yisrael, Yemin Moshe

In Parshat Bo we are introduced to the first mitzvah of the Torah- the mitzvah of Kiddush Hachodesh – the New Moon.

ויאמר ה' אל משה ואל אהרן בארץ מצרים לאמר. החודש הזה לכם ראש חדשים (יב: א-ב)

Why, from all the other mitzvot, is sanctifying the new moon the FIRST mitzvah in the Torah?

Perhaps this is the mitzvah which requires our partnership with G-d, our establishing the new month, sending a message for all other mitzvot, that our role is necessary.

The Sagachover Rebbe (Rabbi Shmuel Borenstein 1855-1926) gave a deeper idea. The new moon starts as a sliver, it is only the beginning of the month ahead. It is up to us to take advantage of that month before us and fill it with good deeds, a much harder task. As opposed to Shabbat which is at the end of a week of "doing and creating". We have already proven ourselves and earned a day of rest. However, by the new moon, as well as all other mitzvot, we need to prove ourselves. "Lachem" – it is up to you what will be. Shabbat Shalom