

## Parshat Tzav 5778 Shabbat Hagadol

SO, WHAT WAS THE RUSH???

**12:11** וְכָכָה, תֹּאכְלוּ אֹתוֹ--מִתְנַיִם הַגָּרִים, וְנִשְׁלִיכֶם בְּרִגְלֵיכֶם וּמִקְלָכֶם בְּנִדְכֶם; וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן

One of the things we commemorate each Pesach is the fact that Am Yisroel were in such a hurry and that is one of the reasons behind the way we make Matzo. We are always told that rushing is not a good thing and here we are told to remember the rushing. What exactly is the wonderful thing about rushing?

The Arizal is known to have said, when Klal Yisrael left Egypt, they couldn't wait another moment as they would have sunk into the 50th level of Tumah from which there is no point of return. Why therefore did Hashem wait until the very last minute to take them out? Why didn't he take them out a day early and then they wouldn't have had to rush?

Rav Hutner in Pachad Yitzchak on Pesach explains that there are two types of rushing and these two types of rushing are very central to all our lives. There is one type of rushing where the time puts pressure on you. For example a time deadline, like leaving late on a Friday afternoon. The second type is for something that is very important that you want to do, for example making sure everything is in its correct place if a dignitary were to visit.

Am Yisroel when leaving Egypt were not pressured by the clock. We are talking about Am Yisroel after witnessing the 10 plagues and serving as slaves for 210 years now being told that they could leave. If their leaving would not be important to them as to be L'mayla Min Hazman, in order to make them rush, then they would have fallen into the 50th level of Tumah. How can you be in the 49th level and be presented with an opportunity to get out and not grab it B'chipazon? If they wouldn't have shown that enthusiasm, then they would have fallen into the 50th level of Tumah. So it this B'chipazon that we are obligated to remember. This is why we have the rule Mitzvah She'boi B'yadcha Al Tach'mi'tzena. All Mitzvos must be done with Zerizus as they are so important to us.

This is an excellent idea, not only to answer all these questions but more importantly for a person to analyse their whole life to see where he is going to and to where he is rushing.

The Leshem, HaRav Shlomo Elyashiv (Eliashov) died - March 13, 1926 was a famous

kabbalist, who also asks if the Geula would have happened a minute later, would Am Yisroel really have fallen to the 50th level? With the events that they witnessed in Egypt during the night of Makkas Bechoiros, was there any Yeitzer Hora for Avoda Zorah? How can we say that had they stayed for an extra moment in Egypt they would have fallen into the 50th Level of Tumah? This question is asked by others and is implied by the Hagadda itself.

The Leshem has many difficult questions on this approach and he concludes that this can't be the explanation. The makkos were spread across a period of a year, and Am Yisroel experienced one demonstration of Hashgocho month after month. They saw such an incredible revelation of Shechina that it seems impossible to say that they were on the brink of sinking to oblivion. Why then, couldn't they remain in Egypt any longer?

The Leshem also takes issue with the very concept of a 50th level of Tumah and concludes it can't be that the Jewish people were on the brink of reaching the fiftieth level of Tumah, a state described by those who hold that all those who arrive will not return.

The real interpretation is just the opposite. Am Yisroel had to hurry to leave Egypt not because they would lose all their kedusha but rather they would lose completely the existence of the evil forces of Tumah and consequently they would also lose the ability of Bechirah (Free Choice). For this reason they had to be hurried out of Egypt so that the revelation of the Shechinah would not uproot the existence of Tumah totally, thereby allowing for Am Yisrael to bring about through the Bechirah the fulfilment of the shelaimus that Hashem sought by initially creating the world.

The Leshem suggests that rather than being on a low level, the problem lay with Am Yisroel being on an incredibly high level. Had they remained there any longer, Hashem's presence in the world would have been so obvious that they would have lost all free will. The truth would have been so manifestly obvious that there would have been nothing left to work on — and the complete redemption would have happened at that time. Since they were apparently not ready for this at this point in time, probably due to lack of appropriate preparation, Hashem had to extract them while free will still remained.

This insight gives us a glimpse into the power and prominence of Yetzias Mitzrayim. It also reveals that once evil drops below a certain level, it self-destructs and reveals itself as a fraud. We are promised that Yetzias Mitzrayim will be the paradigm for the coming Geula which we currently await as well as the destruction of evil that will characterise the Geula.