

הפזון The Element of

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In the *parsha* of Korban Pesach found in Parshas Bo, the *posuk* says, "וואכלתם אותו בהפזון..." (Shemos 12:11) Klal Yisroel was commanded to eat the Korban Pesach very quickly. The question that should bother us, and which we will answer, is: What is the significance of eating the Korban Pesach "בהפזון"?

The truth is, as we see some ten *pesukim* later, Klal Yisroel was also commanded to stay indoors all night long ("...ואתם לא תצאו איש מפתח ביתו עד בקר", Shemos 12:22). As that night was the same night as *Makkas Bechoros*, they had to remain in a safe place. They were to take blood from the *shechita* of the Pesach, place it on their doorways, and stay inside all night while Hashem Himself struck Mitzrayim with *Makkas Bechoros*. In light of that, why did they need to eat the Korban Pesach with הפזון if they weren't leaving until the next morning?

Furthermore, the Ribono Shel Olam never even told them exactly when they would be leaving Mitzrayim. So, why did they need to eat their *kezayis* of the Korban Pesach in הפזון? What is this feature of הפזון?

The Torah tells us an important *yesod* in *Sefer Devarim*, "כי בהפזון יצאת מארץ מצרים למען" (Devarim 16:1). The actual exit from Mitzrayim was בהפזון. The Ribono Shel Olam did not tell them an actual time of departure. In fact, we know they were caught off guard when the moment came, as they had to throw the dough onto their shoulders when they were rushed out, and it baked into *matzos* on their backs. They were quite literally rushed out of Mitzrayim. We see that הפזון is an important aspect of *Yetziyas Mitzrayim*, and there is a *limmud* in this for us.

First of all, we have to know that Korban Pesach is different than all other *korbanos*. By all other *korbanos*, the main point is the *hakrava*-bringing the *korban*-and eating from it is merely a means to avoid the *issur* of *nosar*. But by Korban Pesach, the main point is eating from it. And because the eating is the focal point, it must be eaten with הפזון. Not because they were rushing anywhere at the time they ate it, because they weren't. Rather, because the very nature of *Yetziyas*

¹ Transcribed from a Shiur delivered ב' תשע"ד by Harav Shneur Zalman.

Mitzrayim has to be with חפזון, therefore the Korban Pesach must be eaten with that element as well.

Why does the *yetziyah* require חפזון? Leaving Mitzrayim was a tremendous נסיון. We see this from the fact that Chazal tell us that only 1/5 of the population left Mitzrayim, ("והמושיים עלו", בני ישראל ממצרים" יג, יח) while the rest perished during, and under the cover of *Makkas Choshech*. Still, even those who did leave Mitzrayim, we see from the many times Klal Yisroel complained throughout their travels in the *Midbar* – they refer back to what they had in Mitzrayim. Inertia is an intensely powerful force in the lives of people. The Ribono Shel Olam understood that *Yetziyas Mitzrayim* had to be בחפזון, otherwise it would not happen.

We find this to be true in many life situations. When one has to make a big change in one's life, whether it be a new job, position, moving to a new community, or the momentous decision of one's child beginning the *parsha* of *shidduchim* – big decisions need an element of חפזון. Of course, every major decision must have both sides weighed, balanced, and discussed, but there comes a point in time where the decision needs to be made. And that requires a חפזון in order to make it happen properly. People who don't have that strength to make the חפזון-decision when the time comes, often end up making the choice they ought not to have made. They very often end up being stuck where they are, because inertia is such a powerful force.

The Ribono Shel Olam understood that *Yetziyas Mitzrayim* was earth-shattering change. He even characterizes it as a חסד, that we blindly followed Him into the unknown – "זכרתי לך – חסד נעורייך...לכתך אחרי במדבר" (*Yirmiyah* 2:2). The Ribono Shel Olam understood, "I can't tell them the night before, 'prepare food, tomorrow you are leaving'." It would not work that way. Rather, the *yetziyah* needed to be בחפזון. Therefore, the *mitzvas halaylah* – eating the Pesach – must be בחפזון as well. Even though they weren't rushing out then, they still needed to perform the mitzvah in that way, to build that strength of being able to choose בחפזון, in order that the next day when it came to the actual departure, they would be able to follow through with חפזון and overcome the great obstacle that is inertia.