

Bo 2014

1.

Emptying out Egypt

“Hashem gave the people favor in the eyes of the Egyptians and they granted their request – so they emptied Egypt.” (12, 36)

"ויקוק נתן את חן העם בעיני מצרים וישאלום וינצלו את מצרים."

Nachalas Tzvi page 165:

The Gemara in Berachos (9b) relates two analogies to demonstrate how much the Jews emptied Egypt. One analogy is as follows; a hunter's net that has no grain in it (meaning that it will not catch any birds) and the other is like the depths of the sea, where there are no fish. ("וינצלו את" (מצרים). "אמר רבי אמי מלמד שעשאוהו כמצודה שאין בה דגן. וריש לקיש אמר עשאוהו כמצולה שאין בה דגים. (The Ben Ish Chai explains that the difference between the two opinions and analogies is that one is referring to physically emptying them out and the other is referring to spiritually emptying them out. (The Slach says that they are both referring to spiritually emptying them out, not monetarily.))

Rashi (parshas Beshalach, 15, 22) quotes the Medrash Tanchuma which states that the spoils of kriyas Yam Suf (splitting of the sea of Reeds) was greater than the spoils when the Jews left Egypt. (גדולה היתה ביזת הים מביזת מצרים.) The question arises; **since they completely emptied Egypt when they originally left, then where did all the spoils from the Yam Suf come from?** Upon leaving Egypt Hashem only commanded Moshe to tell the Jews to take gold and silver vessels from the Egyptians. All of their jewelry and all other possessions were not part of what was taken, because Hashem didn't command the Jews to borrow them. **When the pasuk says that they emptied out Egypt, it is referring to the fact that they took all gold or silver items. Therefore, by Yam Suf there was still all of the Egyptians jewelry and other valuables that remained.**

The pasuk (parshas Beshalach, 15, 22) says “Moshe caused Israel to journey from the sea of Reeds.” Rashi quotes the Mechilta that says Moshe had to force them to leave due to all the spoils that were washed ashore from the Egyptian horses and chariots. They didn't want to leave all the spoils behind.

2.

Why fast redemption and ‘abnormal bread’?

“For a seven-day period shall you eat matzos, but on the previous day you shall nullify the leaven from your homes; for anyone who eats leavened food – that soul should be cut off from Israel, from the first day to the seventh day.” (12, 15)

"שבעת ימים מצות תאכלו אך ביום הראשון תשביתו שאר מבתיכם כי כל אכל חמץ ונכרתה הנפש ההוא מישראל מיום הראשון עד יום השבעי."

Lekach Tov page 69:

The Alter Mi'Kelm in his Chachma u'Mussar (chelek beis, maamar 119) asks; **why did Hashem orchestrate the redemption in such a fast manner? Why did Hashem 'disallow' enough time for the dough to rise, resulting with us having to consume 'abnormal bread'?**

He answers, based on Avos (6, 4), which says 'this is the way of Torah: eat bread with salt.' (פת במלח תאכל) We aren't necessarily commanded to live a painful or hard life. Rather, we shouldn't say 'I'll merit acquiring Torah, even while indulging in all the physicality's, comforts and pleasures of this world.' The satisfaction attained resulting from controlling a certain desire is greater than the actual potential pleasure which could have attained via the pleasure itself. In order to acquire the Torah we need to conquer our excessive desires. We must control our desires rather than our desires controlling us.

Hashem alluded this to us by the way He took us out of Egypt. He took us out of Egypt precisely in a manner that didn't allow our bread to rise, in order to minimize some physical pleasures. The Brisa in Avos (perek vav) also says 'for you can have no freer man than one who is engaged in the study of Torah'. (אין לך בן חורים אלא מי שעוסק בתלמוד תורה.) Hashem hinted that even though I am taking you out of slavery, nevertheless, you still have to be involved with Torah to truly be considered free. **The annual mitzvah to consume matzah symbolizes that we should decrease our temporary lusts.**

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