



- ❖ (12:7) וְלָקַחוּ מִן הַדָּם וְנָתְנוּ עַל שְׁתֵּי הַמְּזוּזוֹת וְעַל הַמַּשְׁקוּף – Klal Yisroel were commanded to smear the blood on their doorposts and lintel, making it clearly visible to any visitors.
- ❖ (12:9) אַל תֹּאכְלוּ מִמֶּנּוּ גָּא וּבָשָׁל מִבָּשָׁל בְּמַיִם, כִּי אִם צְלִי אֲשֶׁר רָאִשׁוּ עַל כְּרַעְיוֹ וְעַל קֶרְבּוֹ – Klal Yisroel were instructed not to eat the Korban Pesach either raw or cooked in any way other than roasting it. Furthermore, it had to be roasted whole and exposed. They were forbidden to hide any part of it by consuming it raw, cutting it up, or cooking it in a covered pot. The proper method of preparation required roasting the lamb entirely, ensuring that the aroma of the meat was fully recognisable, signifying the sacrifice of their god.
- ❖ (12:10) וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר – Klal Yisroel were prohibited from delaying the consumption of the meat of the Korban Pesach in order to avoid danger.
- ❖ (12:46) וְעֵצָם לֹא תִשְׁבְּרוּ בוֹ – Klal Yisroel were prohibited from breaking any of its bones to hide what they were eating.

To conclude, even though Klal Yisroel found themselves in a state of great danger, they were commanded, וְכָכָה תֹאכְלוּ אֹתוֹ מִתְּנִיכֶם חֲגָרִים נִעְלִיכֶם בְּרַגְלֵיכֶם וּמַקְלָכֶם בְּיָדְכֶם, *So shall you eat it: your loins girded, your shoes on your feet, and your staff in your hand* (12:11). The nation was expected to be ready to leave the land of Mitzrayim without any delay. This remarkable effort displayed by Klal Yisroel, as they put themselves in danger and steadfastly trusted in Hashem's salvation, was the greatest merit for them to deserve redemption.

The Shelah HaKadosh also elaborates on the topic of the Korban Pesach, emphasising its purpose: to demonstrate that Hashem is the Almighty, surpassing any other supposed power on earth or in the heavens. He reiterates many of the earlier points and adds an insight from the Zohar, stating that the act of taking the Mitzriyim's god before offering it served as a three-day period during which their *avodah zorah* was imprisoned. On the fourth day, it was judged and put to death by being slaughtered. He describes this sight as the most painful punishment for the Mitzriyim, more so than anything else.

Furthermore, he explains that the command to roast the animal resonates with the law of burning *avodah zorah*. The Korban Pesach was to be roasted, רָאִשׁוּ עַל כְּרַעְיוֹ וְעַל קֶרְבּוֹ, *its head, its legs, with its innards*, ensuring that everyone could clearly see the type of animal that was being disrespected. Additionally, Klal Yisroel were instructed to eat the Korban Pesach only when they were satiated, slowly and deliberately, rather than hastily or while still hungry. Lastly, they were not permitted to break any bones, guaranteeing that the bones of the idol would be left strewn around in disgrace.

From the above, we gain a deeper insight into Klal Yisroel's inner *avodah* when offering the Korban Pesach in Mitzrayim. They were risking their lives by publicly deriding the idols of the Mitzriyim and placing their trust in Hashem. This faith in Hashem granted them the *zechus* to be saved. May we strive to strengthen our *emunah* during these significant days, and may we merit the ultimate *geulah* speedily.