



## LED BY GOD 10 Shevat, 5747-1987

*On Pesach we read the story of the exodus from Egypt.*

What lesson can we learn from the Exodus?

As stated, the Torah is a Torah of Light; everyone, "our youth and elders, our sons and daughters," young to old, can derive a lesson.

The Exodus teaches us, that there was a time when the Jews were enslaved –an enslavement which lasted four generations, 210 years. The person responsible for their enslavement was Pharaoh, King of Egypt. When he was told that the enslavement was not moral or fair, against the will of G-d– he immediately responded: "I don't know G-d; and I will not release the Jews!"

However, when the time for freedom arrived, and the events described in this week's Torah portion occurred– Torah illuminates the events and tells us: When the time came for Pharaoh to release the Jews –not only did he allow the Jews to leave slavery to receive the Torah–instead, "Pharaoh sent the nation!"

The simple meaning of the verse, and the Midrash explains that Pharaoh assisted them in their departure from Egypt; because at that time, this became his G-dly mission. Moreover, he supported them; he gave them his own cattle to take along. This is detailed in the earlier verses. And eventually, at the end, "Pharaoh sent the nation."

The verse continues: "G-d did not lead them through the land of Philistines perhaps the people will reconsider when they see a war, and will return to Egypt." So G-d sent the Jews in a different way.

In Torah there is a rule: "From a positive we understand the negative and vice versa:" When G-d didn't lead the Jews "By way of the land of Philistines for they may reconsider," this teaches us that the way in which G-d did take them –unless the Jews were to choose otherwise they could surely succeed in their lengthy journey and fulfill G-d's command.

The lesson for everyone: When one knows that Jewish Law, G-d's Torah, tells us to fulfill a certain Mitzvah at a certain time and place, surely, it is within one's capacity; for if it was beyond his ability, G-d wouldn't place him in a situation to 'return to Egypt'–to disobey G-d's command.

The fact that one sees in the Torah of Life that he's assigned a commandment, whether it's a positive or a negative commandment; a commandment for oneself, or pertaining to a fellow Jew –or to a non-Jew, in the world around him regardless of how far the non-Jew is, if he can



influence him, he's obligated to reach the people there, and influence them to make that part of the world 'civilized.'

This is a lesson for everyone's personal life. Every Jew inherited the entire Torah along with all its commandments and lessons. Especially the lessons in the present Torah portion, and at the beginning of the portion:

When one contemplates: "How can I fulfill my mission? The world, led by the King of Egypt, opposes me!" Torah teaches: It cannot be possible. You wouldn't be given this mission, for "G-d only requests what is within one's capacity."

He may claim: "I'm not ready for this responsibility; I want to think about it; to consult with others!" Torah says: "Everything is already prepared for you; if there were any doubt, if 'the people may reconsider,' to not follow G-d's commandment, you would have not been brought to this position. –For a person's footsteps are predestined by G-d."

In the words of my father-in-law: "When one walks, he doesn't walk alone; it's predestined by G-d." A person always goes to the place where he needs to fulfill his mission. And surely one has the capacity to fulfill his mission.

