

BITACHON LESSON FROM THE PARSHA

פרשת ואֵלֶּה שְׁמוֹת תְּשַׁבֵּ"ה – There Is Only One Option

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעְקוּ וַתַּעַל שְׁוַעְתָּם אֶל הָאֱלֹהִים-יָם מִן הָעֲבֹדָה
 ...the king of Mitzrayim died; The Yidden moaned on account of the work and cried out; Their pleas from the work rose up before Hashem (Shemos 2:23)

Klal Yisroel was certainly being tormented while the king was alive, why then did they only begin crying out to Hashem after the king died?

The Midrash (cited by Rashi on this Posuk) was seemingly bothered by this question, and thus explains that the king didn't actually die, rather he was stricken with Tzora'as (which is tantamount to death), and started slaughtering 300 Jewish babies daily, to bathe in their blood as a cure, and thus the crying out to Hashem was to save them from this new act of barbarism.

However, the Ramban, Tosefos and other Rishonim maintain the simple reading of the Posuk and understand it to mean that the king actually died, and we thus have to understand why the demise of the king was the impetus for their increased cries of anguish.

The answer is that so long as the wicked king was alive, Klal Yisroel was hoping and praying for the day that he would die, and hoping that his harsh decrees would die along with him. They hoped that the new king who replaced him would be a more benevolent and reasonable monarch.

However, when the new king ascended the throne, and the harsh servitude and torment continued unabated, they came to the realization that **אֵין לָנוּ עַל מִי לְהִשְׁעַן אֱלֹהִים עַל אֲבִינוּ שְׁבַשְׁמִים**, there is nobody to rely on other than Hashem. They no longer had any hope of salvation in any "natural" manner. When that reality set in, **וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעְקוּ**, they focused their hope for salvation squarely on Hashem Himself. They recognized that there were no "natural" options. Hashem was their only option!

As it was then, so it is now; so it is always!

When we place our hopes in mortals we remain in mortal danger. When we rely on this politician or that elected official, on this party's ascent to power or on that court's decision, on this UN resolution or that nation's stance, we lose.

When we recognize that there's only One solution for all problems on earth – and that solution is not earth-based at all - **אֵין לָנוּ עַל מִי לְהִשְׁעַן אֱלֹהִים עַל אֲבִינוּ שְׁבַשְׁמִים** - then, and only then do we merit salvation.

Only when we direct our prayers to Hashem and place our hope in Him , and Only in Him - **כִּי בְךָ לִבָּד בִּטְחוּנוּ** , do we merit salvation via His overriding of 'nature". When we put our hope in Hashem, we win.

We need to remember that **מֵאֵין יָבֵא עֲזָרִי**

מֵאֵין - From nothing, from a situation of "No solutions", from being "out of natural options", from a "dead end" , from a "Check Mate", from a reality of "Game Over"...

יָבֵא עֲזָרִי - That's where Hashem's help comes from!

Because Hashem ALWAYS has options!

Hashem's salvation begins when we stop relying on ourselves and on the natural solutions that our feeble minds conjure up. When we place our reliance on Hashem only, we merit **וַתַּעַל שְׁוַעְתָּם אֶל הָאֱלֹהִים-יָם**

Hashem's options are limitless.

As for us, we have only one real option: Reliance on Hashem - **אֵין לָנוּ עַל מִי לְהִשְׁעַן אֱלֹהִים עַל אֲבִינוּ שְׁבַשְׁמִים** – ONLY on Hashem.

Good Shabbos!