

In the middle of setting the stage in this פרשה for the dramatic and momentous עשר מצרים and יציאת מצרים, משה רבינו promises the nation in servitude to an עם השם. The four לשונות of גאולה, and all of הקדוש ברוך הוא's promises, are contrasted with משה רבינו's counter-argument: "How is פרעה going to listen to me? בני ישראל don't listen to me!" But Hashem reassures him, "פרעה will listen to you."

In the midst of all this preparation, amidst this intense unfolding of the story, the narrative suddenly pauses, and we find a ספר יחוס by שני. It goes through ראובן, שמעון, and לוי, detailing the lineage of שבט לוי, including אהרן and all the family branches, and culminates with (6:26-27):

הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים על צבאתם:
הם המדברים אל פרעה מלך מצרים להוציא את בני ישראל ממצרים הוא משה ואהרן:

all of the מפרשים, from אחרונים to ראשונים, address this pause in the narrative. I happened to look at R' Samson Raphael Hirsch, who makes a very poignant point. He emphasizes that משה and אהרן, as great as they were, were people. They were not beings from another planet or supernatural entities. They were not gods, as other religions often portray their heroes. That's the first point. The flip side is that these individuals came with a יחוס. As R' Samson Raphael Hirsch says, these were not lunatics claiming, "I am a משיח, I will save you!" Rather, they were individuals of great יחוס and סגולות, holy and good people, with the qualifications to be מנהיגי ישראל and מושיעים of ישראל.

However, פסוק כ"ז begins with והוא אהרן ומשה, while פסוק כ"ז concludes with והוא משה ואהרן. Why is the פסוק repeating itself? Yes, we know that idea that we see from the fact that the pasuk switched the order of their names that משה and אהרן were שקולים, equal in stature, though משה was the הנביא. Despite this, they regarded one another as equals. That explains the order reversal. But why the פסוק repeats itself still requires explanation.

The פסוק offers a tremendous insight here, providing a מוסר השכל for us, even today. The פסוק says: והוא אהרן ומשה אשר אמר ה' להם; then it pauses and continues: הם המדברים אל פרעה מלך מצרים. Finally, it ends with והוא משה ואהרן. The פסוק explains that the first part, והוא אהרן ומשה, highlights their lineage and the קדושה they achieved. These were individuals of קדושה עליונה, which they reached through their own efforts - not because they were God-made or supernatural beings. The next section, הם המדברים אל פרעה, emphasizes their active role. They spent long periods speaking with פרעה, in constant contact with the מצרים of טומאה. Yet, despite this prolonged exposure, the פסוק informs us - והוא משה ואהרן - the קדושה of משה and אהרן remained completely unaffected. Not even כמלא נימא, a hairbreadth. The קדושה of משה and אהרן remained exactly the same, that the פרעה of טומאה had zero effect on them.

This teaches us a critical lesson. Even when engaging with טומאה or challenges, through careful effort and vigilance, we have to maintain our level of קדושה without compromise. We live in a time of deal-making - "give a little, get a little." While compromise may be acceptable in some areas of life, it has no place when it comes to our יסודות. True leaders like מרדכי in פורים and מתתיהו in חנוכה never wavered in their principles. The same applies to all the great leaders of כלל ישראל throughout history, and even in our time, R' Yosef Chaim Sonnenfeld was bitterly criticized by the other members of certainly the anti-דתי, but even the דתי, to "give a little bit", but he refused to compromise any one of his principles.

We have to learn from this. When it comes to our principles, we don't compromise. We try to give in a little in other things in life, but not when it comes to our principles. We see certain parts of our religious experience where people try to cut corners a little bit. They daven a little faster, they come a little bit later; they don't wear the things that we used to wear. And some people accept that, and we say we have to look away, and we have to be accepting everyone, and there's a point to קירוב, of being accepting of everyone,



keeping in mind where they came from in order to bring them closer to Hashem. However, we have to not compromise our principles. On סוכות we take the ארבע מינים: לולב, אתרוג, הדסים and ערבות. Three are kept together, the לולב, הדסים and ערבות, but the אתרוג is kept separate from the other three in its own box. When we do the מצוה, we take all four together. But when we're not doing the מצוה, we keep separate. We must keep our principles untarnished and uncompromised. We want to make sure that we know what we're talking about and what we stand for, for our דור דורות, our children and our grandchildren, so that we can continue our סגולות, our ישועות, and our שלשלת until ימינו במהרה בימינו אמן! Good Shabbos!