

## CHIZUK <sup>AND</sup> IDUD

*Divrei Torah from the weekly sedra  
with a focus on living in Eretz Yisrael -  
Chizuk for Olim & Idud for not-yet-Olim*

Rav Shmuel Mohaliver zt"l, one of the founders of the Chibat Tzion Movement, was once asked why the Jewish People needed a dual-headed model of leadership in the guise of Moshe and Aharon? Would not a centralized leadership be in the best position to produce the necessary results?

R. Mohaliver responded by saying that we would be mistaken to view this model of leadership as one adopted by dint of circumstance. It is true that Moshe Rabeinu was K'VAD PEH UCH-VAD LASHON, and therefore needed Aharon to help him communicate his message, yet, this is surely not the full story. After all, R. Mohaliver noted, our future Geula will also be carried out by two distinct leaders - Mashiach Ben Yosef and Mashiach Ben David - whose joint efforts will bring about the final redemption.

We can bolster this claim by noticing how the Torah chooses to refer to these two great leaders in this week's Parsha:. In Sh'mot 6:26 we read: "This is Aharon and Moshe to whom Hashem said "Take the children of Israel out of Egypt..." and then in the very next verse we are told, "These are the ones who spoke to Par'oh... this is Moshe and Aharon." It is immediately apparent that in each verse a different one is given precedence. Assuming that this precedence denotes and reflects both seniority and relative importance we are left wondering: Are they "Aharon and Moshe" or "Moshe and Aharon"?

As Rashi emphatically writes, both of

these options are incorrect: Moshe and Aharon were true and full equals. Neither one was above the other. (Bear in mind that Moshe represented truth (emet) and righteousness (tzedek), while Aharon was known for kindness and peace (Tehilim85:1).

Upon hearing R. Mohaliver's reply, his questioner countered that although he could accept that the choice of two leaders was indeed an intentional one, this still does not explain why both Manhigim, leaders, were needed. After pondering this for a short while, Rav Mohaliver responded that two leaders were necessary since they were required to accomplish two distinct goals: Their first objective was that of physically leading the Jews out of Egypt, while the second mission - no less important, and no less complicated, than the first - was the spiritual and educational challenge of getting Egypt out of the Jews.

This dual mission is relevant to the present day as well: Convincing all the Jews to leave their present countries and come home is a major problem. Yet, once they have arrived, the task is not complete. One must reenact the Sinai covenant and reconnect to our spiritual heritage.

This brings to mind an interesting comment made by the Netziv in his Ha'emek Davar. The Netziv suggests that at the time of Yetzi'at Mitzrayim some Jews may have looked askance at Moshe seeing as he had not been brought up amongst the Jewish People. Moshe had been raised in the Egyptian court, had received their education, and as such was fluent in their tongue. Not so Aharon who was beloved by all for his acts of loving kindness.

The reason the Torah lists Aharon first in the pasuk dealing with taking the children of Israel out of Egypt, is that Aharon was viewed by the People of Israel as the more important of the two brothers. In the next verse, which deals with the mission to Par'o, it is Moshe who takes precedence - he who had been brought up in the king's palace, and was intimately aware of their language and protocol, had always seemed in Par'o's eyes to be the senior figure amongst the brothers.

Which one of the brothers would we expect to find spearheading the spiritual and educational campaign needed to remove "Egypt from the Jews"? Surprisingly, while Moshe and Aharon appear in Parshat Va'eira as equals, it is Moshe who will stand alone with the Divine for forty days and forty nights at the top of Har Sinai. Although he was an ex-Egyptian prince and son-in-law to a Midianite priest, Moshe maximized his potential eventually becoming the Navi par excellence, and epitomizing the height of Avodat Hashem for posterity.

The Jew with the weakest, the most foreign, background has the potential of reaching the highest pinnacle of spirituality. This was brought out in the biography of Rav Nosson Zvi Finkel zt"l. He was known to have grown up as a "typical American kid" playing sports in Chicago. At age 17 he came to the Mir Yeshiva and never left. He eventually became Rosh Yeshiva of the largest Yeshiva in the world, the largest in Jewish history.

Before coming on Aliya serious thought must be given to the choice of community and educational institution best suited for one's family. For example,

American kids come to Israel with a lot of cultural baggage. A Chareidi Rosh Yeshiva described how some things accepted in American Jewish society may be frowned upon by their Israeli counterparts: If a yeshivish bachur follows professional sports in America, for example, he is not looked at as doing anything wrong. Here, he may get kicked out of yeshiva. The experience of being seen as different, second class, can lead to low self-esteem, and disenchantment with the system in general. Nevertheless, options are available to insure a true successful Aliya. Potential Olim spend time deciding what appliances, creature comforts to bring with them. They would do well to spend time deciding which neighborhood and which educational establishment suits their lifestyle or the lifestyle they want to adopt.

With a clear open mind and a willing heart, Aliyah can be a wonderful experience bringing a positive future for all.

*Rabbi Yerachmiel Roness, Ramat Shiloh, Beit Shemesh*