

**Speak to Bnei Yisrael and tell them that I am Hashem (6:6) – Rashi and the Rashbam** (Pesachim 99b) note that the 4 cups at Pesach represent the 4 languages of freedom mentioned here. While one can drink if necessary between the first and second cups and between the second and third, one is not supposed to drink anything between cups 3 and 4. **Rav Asher Weiss Shlita** suggested an interesting hint here. Many see a difference between the redemption of the body and the soul. By telling us not to break the 4<sup>th</sup> language apart from the first 3, and the fourth – ולקחתי – representing the redemption of the soul, we are highlighting the necessity of not separating between the 2 Geulot.

**took his aunt (6:20) – עמרם** is identified as one of 4 who died without sin (Shabbos 55b), how could he marry his aunt? How could a marriage that brought out משה, אהרן and Miriam result from a Shidduch that would be unacceptable in the Torah? **Rav משה Feinstein ztl.** answers that עמרם and יוכבד knew that great people would come from them and thus, they knew that they should not keep the Torah before it was given. This is consistent with the words of **Rav Chaim of Volozhin** who explains that the Avos and others who kept the Torah did so as ועושים who acted on the basis of their own Seichel based on the merits of following that which they were not commanded to do. When that happens, it is ok to do that which is best for the Klal even if it is against the Mitzva. That is not the case post-Matan Torah.

**My son my Bechor Yisrael (4:22) – The Kuzari** notes that we are different than the rest of the world. **Rav Schachter Shlita** would often point out that this is the uniqueness of being עם הנבחר. What does this mean? Rav Schachter notes that when we are חביב that means that we represent the sense of Godliness to the world. He would often remind us that this is the responsibility of the בכור in general – that he is to represent the parental ideal to the other family members. Sometimes we do not do this job well, and it hurts our standing as עם הנבחר.

**פרעה You will say all that I command and אהרן your brother will speak to (7:2) – Rashi** explains that what this פסוק means is that each time Hashem gave משה a message to transmit to פרעה, משה would relate it once, and then אהרן would repeat it in a way that פרעה would be able to understand. The **Ramban**, on the other hand, learns that משה would not say it in front of פרעה at all. Rather, he would tell it to אהרן who would then transmit the message to פרעה. According to **Rashi**, what was the purpose in משה Rabbeinu saying each נבואה one time, if פרעה was only going to understand it from אהרן? **Rav משה Twersky ztl.** **HYD** opined that Hashem needed to be involved in the entirety of יציאת מצרים. This included the warnings. If only אהרן would have sounded the warnings of each makah, that would have been a mechanism of שליחות (agency). That is why משה רבנו – who was the one who served as the mouthpiece of the Shechina – had to say each warning to פרעה at least once. That way, it was a full manifestation of Ha’Kadosh Baruch Hu Himself taking Klal Yisrael out of מצרים.

**Tell אהרן to take your staff (7:19) – The first three Makos** which involved hitting were done by אהרן as opposed to משה because both the land and the water had saved משה in his life and משה felt indebted to them. However, water and land are both inanimate so what difference does hitting it or not make? **Rav Wolbe ztl.** explains that the issue of refraining was not for the water or the land but rather for משה. משה knew that a refined person shows dignity to anything he comes in

contact with and benefits from. If one trains himself in regard to even that which is inanimate, certainly s/he will do the same for animate items.

**מחר Tomorrow (8:6)** – Why didn't פרעה want the frogs out today? Why wait until tomorrow and continue to suffer for 24 hours? **Rashi** explains that פרעה wanted משה to daven now that the frogs disappear tomorrow because this would demonstrate that the power was distinct from that of the Egyptian magicians who could only do things immediately. To make this point, פרעה was willing to suffer. **Rav Simcha Zissel Broide ztl.** notes the power of פרעה's scientific curiosity that led him to wait it out. Once he had the freedom of mind, he hardened his heart – not because of his doubt but rather his stubbornness.

**על דבר הצפרדעים (8:8)** – Why is it only by the frogs do we find משה crying out to remove a Makkah? **Rav Chaim Kamil ztl.** noted that the Frogs were famous for their מסירות נפש and they serve as the source for the message of מסירות נפש in the future (Pesachim 93b). That being the case, משה knew that ordinary prayer would not be able to remove them. In order to overpower the frogs, the style would need to be stronger – hence the צעקה.

**Haftorah: התנאים הגדולים The great 'tanim' (serpent) that crouches within its rivers, who has said, 'Mine is my river and I have made myself.' (Yechezkel 29:3)** – **Rav Avraham Rivlin Shlita** pointed out that in contrast to pharaoh who give credit to the great serpents in the waters, the Jewish view of the Leviathan (identified in the Gemara as the Taninim HaGedolim) is as a vehicle for Kavod Shomayim. In contrast to the arrogant Pharaoh, who says, "Mine is my river and I have made myself," the Jew says, "Know that Hashem, He is G-d; He made us and (not we) [we are His]." (Tehillim 100:3) The written form is, "and not we," and the spoken form is, "and we are his." These two readings of the pasuk complement each other. When we know that it is "not we" that made ourselves, then "we are His," and then we will merit to say, "For Hashem is good, His kindness endures forever!" (100:5) .