

## **This was Aharon and Moshe to whom Hashem said: “Take the Bnei Yisrael out of Egypt...” They were the ones who spoke to Pharaoh....this was the Moshe and Aharon. (6:26,27)**

*Chazal* note that in many places in the *Torah*, Aharon's name precedes that of Moshe. This implies that they were equally great men. We must address the concept of equivalent greatness between Moshe and Aharon. Moshe was unequivocally greater in *nevuah*, prophecy, as well as in other areas. Moshe was the select human being, the paragon of humanity, who was the unparalleled, quintessential leader of *Bnei Yisrael*. How could Aharon be viewed as equally great? **Horav Moshe Feinstein, zl**, posits that while, indeed, Aharon did not distinguish himself as much as Moshe, he did maximize his own potential. Hashem assesses one's success in terms of the fulfillment of his total potential. Moshe *Rabbeinu* was born with an incredible potential--which he achieved. Aharon *Ha'kohen*, his brother, also maximized his potential--although it was more easily accessible than that of Moshe. In Hashem's eyes, they were equally great.

**Horav Yitzchak Goldwasser, Shlita**, offers a number of approaches towards understanding Moshe and Aharon's relative equality. At first, he suggests that quite possibly, before Moshe went up on *Har Sinai* and stayed there for forty days and nights, he had no distinction over Aharon. Second, he contends that there were certain aspects in which Aharon distinguished himself over Moshe. Their equality was that in select areas each one achieved distinction to the exclusion of the other.

In his third explanation, Moshe and Aharon are compared to the two most important organs of the human body--the heart and the brain. Although the brain ostensibly has many more critical functions than the heart, the body cannot exist without the heart. Since the human being must have both the heart and the brain to exist--even though one may be more significant than the other--they nonetheless remain equal. The *Torah* characterizes Moshe and Aharon as two components of one entity, "*And it will be that he (Aharon) will be your mouth and you will be his leader.*" (*Shemos 4:16*). Moshe and Aharon were not two distinct individuals who performed a task together. They were a symbiosis of Moshe/Aharon--one individual composed of two components. They were both an intrinsic part of *Yetzias Mitzrayim*, the exodus from Egypt. Each had an integral and equal function to perform.

In his last explanation, *Horav* Goldwasser takes a somewhat pragmatic approach. Undoubtedly, Moshe was greater than Aharon. Since Aharon was so much above us, however, we have no way of either assessing Aharon's level of distinction or measuring the disparity between Aharon and Moshe. Hence, in comparison to us, Aharon and Moshe were equal, since they are both on so much higher a level than we are.