



ספר שמות פרק ז

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה אָמַר אֶל אַהֲרֹן קַח מִטְּבַח וְנָטָה יָדְךָ עַל מִימֵי מִצְרַיִם עַל נְהַר תַּם עַל יְאֻרֵיהֶם וְעַל אֲגַמֵּיהֶם וְעַל כָּל מְקוֹנָה מִיַּמֵּיהֶם וַיְהִי דָם בְּכֹל אֲרֶז מִצְרַיִם וּבְעֵצִים וּבְאֲבָנִים:

And HASHEM said to Moshe: Say to Aharon-- take your staff and stretch your hand over the waters of Egypt and their rivers, and their lakes, and their ponds, and all of their gatherings of water, and it will be blood, and there will be blood in all of the land of Egypt, and in the stones and in the rocks.

רש"י על שמות פרק ז פסוק יט

יט) אמור אל אהרן - לפי שהגין היאור על משה כשנשלך לתוכו לפיכך לא לקה על ידו לא בדם ולא בצפרדעים ולקה על ידי אהרן

Say to Aharon: - Because the river protected Moshe when he was placed in it, therefore it wasn't hit by him, not in the plague of blood, nor in the plague of frogs -- rather it was hit by Aharon.

Background:

The messenger who was to take the Jewish Nation out of Mitzraim, bring them to receive the Torah, and lead them for forty years in the desert was Moshe Rabbenu. As the leader, it was appropriate for him to be the one who brought the Maakos onto the Egyptian people . And in fact, the majority of the Maakos were instigated by Moshe. Yet HASHEM told Moshe that the first Maakos should be brought by Aharon, since these involved hitting the Nile, and the Nile had protected Moshe as an infant. Therefore it would be a lack of HaKaras HaTov – recognizing the good-- for Moshe to be the one to strike the water.

Question:

The Rosh Yeshiva asked: Water is an inanimate object, it has no sense, no feelings, no memory, and as such it wouldn't feel any lack of gratitude. In fact, it wouldn't discern whether the individual was hitting it or not. Therefore it couldn't possibly feel any slight. So, in what sense would it be a lack of “HaKaras HaTov for Moshe to hit the water?



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If you have questions or comments please feel free to e-mail me at Rebbe@TheShmuz.com



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