

R' Solovaitchik 1135  
 סדרת אגרא

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1)

53		שמות, וארא		12, 1	
saying:	לֵאמֹר	king of Egypt,	מֶלֶךְ מִצְרַיִם		
Behold, the children of Israel	הֵן בְּנֵי-יִשְׂרָאֵל	that he shall send away	וַיִּשְׁלַח		
have not hearkened unto me;	לֹא-שָׁמְעוּ אֵלַי	the children of Israel	אֶת-בְּנֵי-יִשְׂרָאֵל		
how then shall Pharaoh hear me,	וְאֵיךְ יִשְׁמְעֵנִי פַרְעֹה	from his land.	מֵאֶרְצוֹ:		
who am of uncircumcised lips?	וְאֲנִי עֵרֶל שְׂפָתַיִם: פ	12. And Moses spoke	12 וַיְדַבֵּר מֹשֶׁה		
		before the Lord,	לְפָנֵי יְהוָה		

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שמות, שמות

7, 10-11

2)

nor since Thou hast spoken unto Thy servant;	גַּם מֵאִזְ דִּבַּרְתָּ אֶל-עַבְדְּךָ	10. And Moses said unto the Lord:	10 וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה
for slow of speech,	כִּי כְבֵד-פִּי		
and slow of tongue am I.	וְכִבֵּד לְשׁוֹן אָנֹכִי:	I am not a man of words,	לֹא אִישׁ דְּבָרִים אָנֹכִי
11. And the Lord said unto him:	11 וַיֹּאמֶר יְהוָה אֵלָיו		
Who hath made a man's mouth?	מִי שָׂם פֶּה לְאָדָם	nor from the day before,	גַּם מִשְׁלֹשָׁם

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The Zohar tells us:

1)

תא חזי כתיב הן בני ישראל לא שמעו אלי ואיך ישמעני פרעה ואני ערל שפתים. מאי ואני ערל שפתים והא בקדמיתא כתיב לא איש דברים אנכי וגו' כי כבד פה וכבד לשון אנכי וקב"ה הוה אותיב ליה מי שם פה לאדם וגו' והוא אמר ואנכי אהיה עם פיך ס"ד דלא הוה הן והשתא אמר ואני ערל שפתים אי הכי אן הוא מלה דאבטח ליה קב"ה בקדמיתא אלא רזא איהו משה קלא ודבור דאיהו מלה דיליה הוה בגלותא והוה איהו אפים לפרשא מלין ובגין דא אמר ואיך ישמעני פרעה בעוד דמולה דילי איהי בגלותא דהא לית לי מלה הא אנא גלא מלה גרע דאיהי בגלותא ועל דא שתף קב"ה לאהרן בהדיה תא חזי כל זמנא דדבור הוה בגלותא קלא אסתלק מניה ומלה הוה אפים קול כד אתא משה אתא קול ומשה הוה קול בלא מלה בנין דהוה בגלותא וכל זמנא דדבור הוה בגלותא משה אזיל קלא בלא דבור והכי אזיל עד דקריבו לטורא דמיני ואתייבת אורייתא ובהוה זמנא אתחבר קלא בדבור וכדין מלה מלול הה"ד וידבר אלקים את כל הדברים האלה בשלימו ועל דא משה אתרעים דמלה גרע מניה בר ההוה זמנא דמלילת לאתרעמא עלוי בזמנא דכתיב ומאז באתי אל פרעה לדבר בשמך מיד וידבר אלקים אל משה.

And Moses spake before the Lord, saying: "Behold, the children of Israel have not harkened unto me, how then shall Pharaoh hear me, who am of uncircumcised lips?" How did Moses dare say this? Had not the Holy One already promised him, when he said that he was not eloquent, that He "will be with his mouth" (Exodus 4, 10-12)? Or did the Holy One not keep His promise? However, there is here an inner meaning. Moses was then in the grade of "Voice," and the grade of "Utterance" was then in exile. Hence he said, "How shall Pharaoh hear me, seeing that my 'utterance' is in bondage to him, I being only 'voice,' and lacking 'utterance.'" Therefore God joined with him Aaron, who was "utterance" without "voice." When Moses came, the Voice appeared, but it was "a voice without speech." This lasted until Israel approached Mount Sinai to receive the Torah. Then the Voice was united with the Utterance, and the word was spoken, as it says, "and the Lord spake all these words" (Exodus 20, 1). Then Moses was in full possession of the Word, Voice and Word being united. That was the cause of Moses' complaint (v. 23), that he lacked the word save at the time when it broke forth in complaint and "God spake to Moses."<sup>4</sup>

4. Zohar, Ra'ya Mehemana וארא

2)

Before Moses came there was not even a single sound. No complaint was lodged, no sigh, no cry uttered. Only an agonizing un-human shriek would penetrate the weird silence of the night. The slaves were gloomy, voiceless and mute. The women did not cry when their infants were snatched from their arms; the men kept quiet when they were mercilessly tortured by the slave drivers. Torture was taken for granted. They thought this was the way it had to be. The pain did not precipitate suffering. They were unaware of any need.

When Moses came, the sound, or the voice, came into being כי אתא משה אתא קול. Moses, by defending the helpless Jew, restored sensitivity to the dull slaves. Suddenly they realized that all that pain, anguish, humiliation and cruelty, all the greed and intolerance of man vis-à-vis his fellow man is evil. This realization brought in its wake not only sharp pain but a sense of suffering as well. With suffering came loud protest, the cry, the un-uttered question, the wordless demand for justice and retribution. In short, the dead silence of non-existence was gone; the voice of human existence was now heard.

ויהי בימים הרבים ההם יומת מלך מצרים ויאנהו בני ישראל מן העבדה. ויזעקו ותעל שועתם על האלים מן העבדה.

And it came to pass in the course of the many days that the king of Egypt died and the children of Israel sighed by reason of the bondage and they cried and their cry came up unto God . . .<sup>5</sup>

I (am) the Lord,	אֲנִי יְהוָה	the land of their so-journings,	אֶת אֶרֶץ מְגֻרֵיהֶם
and I will bring you out	וְהוֹצֵאתִי אֹתְכֶם	wherein they so-journed.	אֲשֶׁר-גָּרוּ בָהּ:
from under the burdens of the Egyptians,	מִתַּחַת סְבִלַת מִצְרַיִם	5. And moreover I have heard	5 וְנָם   אֲנִי שָׁמַעְתִּי
and I will deliver you	וְהִצַּלְתִּי אֹתְכֶם	the groaning	אֶת-נַאֲקַת
from their bondage,	מֵעֲבָדְתְּכֶם	of the children of Israel,	בְּנֵי יִשְׂרָאֵל
and I will redeem you	וְנָאֲלַתִּי אֹתְכֶם	whom the Egyptians keep in bondage;	אֲשֶׁר מִצְרַיִם מַעֲבָדִים אֹתָם
with an outstretched arm	בְּיָרֵעַ נְטוּיָה	and I have remembered My covenant.	וְאָזְכֹר אֶת-בְּרִיתִי:
and with great judgments;	וּבְשִׁפְטִים גְּדֹלִים:	6. Wherefore	6 לָכֵן
7. and I will take you to Me	7 וְלָקַחְתִּי אֹתְכֶם לִי	say unto the children of Israel:	אָמַר לְבְנֵי-יִשְׂרָאֵל

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2) Even Moses, the Zohar emphasizes, who helped the people move from the silent periphery to the great center, did not acquire the word until he and the people reached Mount Sinai.

3) This story is indicative, not only of the political slave of antiquity, but of slavery today, as well. Slavery is not only a juridic-economic institution of the past; it is also a way of life which is still a reality. The unfree man differs, existentially, from the free man: one may, existentially, be a slave in the midst of political and economic freedoms

4) Many would say that to accuse modern man of being unaware of his needs is absurd. The reverse, they would maintain, is true. Modern man is aware of many needs; in fact, there are too many needs which claim his attention. An entire technology is bent upon generating more and more needs in order to give man the opportunity to derive pleasure through the gratification of artificially-fabricated needs.

5) Therefore, prayer in Judaism, unlike the prayer of classical mysticism, is bound up with the human needs, wants, drives and urges, which make man suffer. Prayer is the doctrine of human needs. Prayer tells the individual, as well as the community, what his, or its, genuine needs are, what he should, or should not, petition God about. Of the nineteen benedictions in our עמידה, thirteen are concerned with basic human needs, individual as well as social-national.<sup>13</sup> Even two of the last three benedictions (שִׁים שְׁלוֹם and רִצּוֹה) are of a petitional nature. The person in need is summoned to pray.

1)

To pray means to discriminate, to evaluate, to understand, in other words, to ask intelligently. I pray for the gratification of some needs since I consider them worthy of being gratified. I refrain from petitioning God for the satisfaction of other wants because it will not enhance my dignity.

2)

Redemption, Prayer, Talmud Torah

R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? . . . A light burns above its head and its looks and sees from one end of the world to the other, as it is said, "When his lamp shined above my head, and by His light I walked through darkness" (Job 23:3).

It is also taught all the Torah from beginning to end, for it said, "And he taught me, and said unto me: 'Let thy heart hold fast my words, keep my commandments and live'" (Proverbs 4:4), and it is also said, "When the converse of God was upon my tent" (Job 29:4). As soon as it sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it said, "Sin coucheth at the door" (Genesis 4:7).<sup>19</sup>

There is an obvious question: If the angel makes the baby forget everything he taught it, why did he bother to teach the embryo at all? The answer is again obvious. R. Simlai wanted to tell us that when a Jew studies Torah he is confronted with something which is not foreign and extraneous, but rather intimate and already familiar, because he has already studied it, and the knowledge was stored up in the recesses of his memory and became part of him. He studies, in effect, his own stuff. Learning is the recollection of something familiar.<sup>20</sup> The Jew studying Torah is like the amnesia victim who tries to reconstruct from fragments the beautiful world he once experienced. In other words, by learning Torah man returns to his own self; man finds himself, and advances toward a charted, illuminated and speaking I — existence. Once he finds himself, he finds redemption.

3)

1. אמר ר' יוחנן איזוהו בן העולם הבא זה הסומך נאולה לתפלה  
R. Yohanan said: "Who has a share in the World to Come? He who adjoins the blessing of נאיל ישראל to the Silent Prayer." (Brakhot 4b)

8) רב דוב זינגר, "פסח - פה סח מגלות הדיבור לגאולתו"

<https://bit.ly/2HWTXup>

גלות הדיבור היא תוצאתה הכואבת של העבדות. בנוסף לקשייו הפיזיים מאבד העבד את צלם האלוקים שלו, את יכולתו לדבר, לשוחח, להיות בקשר. העבדות שוללת ממנו את התקשורת הבסיסית עם אלוקיו, את יכולת הזעקה והתפילה ובמקביל מנתקת אותו מיכולתו לשמוע את הדיבור האלוקי, לשמוע את דברי האלוקים המכוונים אליו. הפסוק מתאר את העבד כ'מדבר' בעיניו בלבד "הנה כעיני בלבד" "הנה כעיני עבדים אל יד אדוניהם עיני שפחה אל יד גברתה" העבד נושא את עיניו לאדונו בתחינה אילמת, מצפה שיפנה הוא אליו, אך הוא עצמו איבד את מסוגלותו לפנות ולדבר

מצב של גלות הדיבור עלול להתרחש גם בין אדם לחברו. הדיבור האמור לבטא את רחשי לבם של הדוברים, מביע את קרבנם העמוקה ואת יכולתם לפנות איש לרעהו מתמצה למצער בתקשורת מצומצמת המיועדת לצרכים בסיסיים בלבד.