

“אֲנִי ה' הוּא שְׁמִי, וְכְבוֹדִי לְאַחֵר”

(ישעיהו מב:ח)

Speech That Lights the Way Back

THE TEACHING

There is a higher unity (יְחודא עלאה), “שְׁמֵעַ יִשְׂרָאֵל”, and a lower unity (יְחודא תתאה), “כָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד”. Every Jew must make both real, and that opens the depths of the Torah. One on a low level gets there through speech (דְּבוּר): words of Torah said aloud light up every place where he needs teshuvah (תשובה).

That shining speech needs Hashem's honour (כְּבוֹד) to be complete, through humility (עֲנוּה). Pride (גְּדֻלוּת) is like idol worship: it closes the mouth and lengthens the exile. It is broken by guarding the covenant (שְׁמִירַת הַבְּרִית) in two ways, like Shabbos and like the weekdays.

MAIN POINTS

- “פֶּתַח פִּיךָ וּפִאֲרֵי דְבָרֶיךָ” (ברכות כב.), “לְמוֹצֵי־אֵיָהֶם פֶּפֶחַ” (משלי ד:כב): “כִּי חַיִּים הֵם לְמוֹצֵי־אֵיָהֶם”, to those who say them aloud. “open your mouth and let your words shine.” Each teshuvah lifts him a level.
- The magicians mocked Moshe: “תִּבְנוֹנָה אֶתָּה מְכַנִּים לַעֲפָרִים” (מנחות פה.). “תִּבְנוֹנָה” is תְּבוּנָה, understanding, for Israel who are like dust. Moshe answered “לְמַתָּא יִרְקָא, יִרְקָא שְׁקָל” (לְמַתָּא יִרְקָא, יִרְקָא שְׁקָל): a Jew's words light up the places that need return, for a teshuvah that matches the weight.
- Speech is rooted in honour: “מִי הוּא זֶה מְלֶךְ הַכְּבוֹד” (תהלים כד:י). Pride shuts the mouth, “סָגְרוּ פִּימוֹ דְּבָרוֹ בְּגָאוּת” (תהלים יז:י). like Levi bar Sisa, who grew proud and could not answer. The humble speak words that shine: “וְהָאֶרֶץ הָאִירָה מִכְּבוֹדוֹ” (יחזקאל מג:ב).
- Complete honour needs a 1: without it, heavy of mouth; with it, “כְּבוֹד וְלֹא יָדָם” (תהלים ליג). The 1 adds holiness, guarding the covenant, for pride and impurity go together. So the covenant is י-ד-ש: there is enough (דִּי) in His Divinity for every creature.
- This light is טל, thirty-nine lights in the 1. Damaging the covenant turns them into the thirty-nine labours (ל"ט מְלָאכוֹת), the yoke of a living.
- Shabbos, when Hashem said “דִּי” to His world, and the weekdays with their limits, are the two levels. When the trees were told “לְמִינְהוּ”, the grasses saw that the small need boundaries even more, and the Minister of the World sang “יְהִי כְבוֹד ה' לְעוֹלָם” (חולין ס.).
- Rabbah bar Chanah's bird stood “עַד קִרְסָלָהּ בְּמִיָּא, וְרִישָׁהּ בְּרִקְיעַ” (עירובין כג:א): speech, joining a lowly person to heaven. Humility in order to be admired is the height of pride, and chasing honour keeps us in exile. The cure is “זִיזוּ שְׂדֵי” (זו:יז), both unities.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

Say some words of Torah out loud today, and listen for where they point. Notice one place where you want honour, and let it go. And be humble for Hashem's sake, not to be admired.

In the full shiur: 1. Speech That Lights the Way Back · 2. Humility Opens the Mouth · 3. Thirty-Nine Lights, and Two Kinds of Enough · 4. Halacha and Kabbalah, Trees and Grasses · 5. The Bird with Its Head in the Sky · 6. Why the Exile Is Long, and the Ziz of the Field

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