

## How to gain superpowers

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The book of Devarim is Moshe Rabeinu's great conclusion speech. A detailed summary of 40 years of leadership from Egypt through the desert to the Jordan river. Starting "on the first day of the eleventh month" (1;3), Moshe's speech is given through five weeks and covering the highlights and struggles of the journey so far and preparations, warnings and blessings for the upcoming future in the Land of Israel. The Torah declares that even in the age of one-hundred and twenty Moshe still had as power and energy as he ever had, but the midrash is pointing out a different issue that seems like a big deal in the matter of giving a month-length lecture. In the 'recruiting meeting' of Hashem with Moshe from the bush in Chorev, Moshe is claiming himself as "slow of speech and slow of tongue" (Shemot, 4;10) and later again "me who gets tongue-tied" (6;12). The midrash explains it to be a physical challenge, and Rashi and other commentators as a struggle of expression. We also see that Hashem seeing it as a problem that need to be solved and sending Aharon to serve as the spokesman. So, what changed? The answer the midrash give seems simple – since Moshe got the Torah, his was able to speak.

But how should we understand that? Was it a miracle? The Torah tell us that on Har-Sinai Moshe overcame some body needs as eating and drinking, and that his face projected a divine light, so we can also say that his mouth healed as part of that perfection. But if it's a miracle, why saying it's the Torah? Also, after claiming to be disabled Moshe hears that answer "Who gives humans speech? Who makes them dumb or deaf, seeing or blind? Is it not I – Hashem?!" (Shemot, 4;11), but Hashem didn't just fix his speaking. So why now and not then?

Other way to explain it can be in the practical sense. The task of teaching and explaining the Torah to Am-Israel during 40 years has the effect of healing Moshe's speak. I find it a little hard to connect to, as we don't see that great knowledge and even a teaching position guarantee someone the skills of a perfect TED-talker. I think that the message of the midrash is different. I think that the saying that Moshe got the Torah, it's in a meaning of a mission, or if you'll like – a Shlichut. We refer to Moshe as Rabeinu, The Teacher. From Har-Sinai to Har-Nevo, his life is dedicated to bring the Torah to us. The kind of life that is dedicated to an ideal, to a big meaningful mission, can carry the person and give them new powers to act beyond what they knew they were capable of. Coming back from a year of Shlichut I think that me and my friends felt it on our level, and discovered that when you are on a mission for Am-Israel, you can do much more the you know.

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