



SICHA – 12 TAMUZ 5744-1984

*Free Translation**

There are two different concepts: There is Torah, and there is wisdom. Wisdom is not necessarily connected with the Giving of the Torah. On the contrary, as the saying goes “if you are told there is wisdom amongst the nations, believe it,” because wisdom itself is not dependant upon the Torah.

If, however, one tells you that “there is Torah amongst the nations you should not believe him,” for Torah can only result from the Giving of the Torah.

How can a person work to suppress his “self”; his honor, his jealousy, his desires, his money? How can he ensure that he doesn’t encroach on someone else, nor allow himself to speak negatively of someone else? Even if he speaks the truth, if it is derogatory about someone else, who is “his friend,” —we are prohibited from saying it, even if it is true if it is offensive of a friend. Certainly if it is not true.

How can a person act in such a manner, and make it last —not only for the moment after making the resolution, but that it continues throughout the day, and throughout all the days of his life? That is only possible if it is founded on the Giving of the Torah, which was given by the Creator and Master of the universe.

In past generations there may have been room for discussion: Is this true? Maybe human beings can achieve this on their own? People will establish a philosophy, the results of which will require ethical behavior and all kinds of dictates as to how people should interact with others, and how nations should interact. Perhaps we can be certain that when someone studies this wisdom fully, and understands it properly, it will undoubtedly result in a true and worthy way of living.

Our generation has seen, however, that —May Heaven protect us, and may it never happen again— there was a nation which was known throughout the entire world to have achieved the ultimate in wisdom and science, in philosophy and ethics. They involved themselves in these studies, and they studied them for decades, wrote treatises, and educated generations of students. The entire world was talking about these achievements.

*) Taken from the Subtitles that appear on the screen



פרשת נשא

Yet, it was not founded on true Ethics, which is "virtuous behavior." What are the Ethics based on? How do they survive and thrive? They start with "Moses received the Torah from Sinai." The good character-traits are based upon and taken from what Moses received from God, and he later "transmitted it," he passed along the Torah exactly as is, as he received it from God.

And how could he do otherwise? If one receives something from God, how can it occur to a person, who is one of billions of God's creations, to change anything of what God requested him to transmit, and empowered him to transmit?

When he received the Torah, Moses was informed that he could not suffice by teaching himself and his family members. The Mishna immediately continues with the instruction "raise many disciples." The transmission must continue to the following generations, and the Men of the Great Assembly outlined that the way to do this is by raising "many disciples."

As discussed many times, even if one has taught one hundred disciples, a thousand disciples, even twenty-four thousand disciples, he cannot yet be certain that this is considered "many disciples." After all, Rabbi Akiva had 24,000 disciples of great stature, yet he later searched for an entirely new group of students.

So too, even if one has thousands upon thousands of students, if it is possible to have one more we cannot consider them "many," for it is still possible to have more.

Until he has established disciples in such a manner that in his entire surroundings, wherever his influence can reach, there is not a single person left who has not been reached with the message as it was received by Moses at Sinai, in its entirety. Until such time he has not yet fulfilled the directive to "raise many disciples." He is still charged with this vital mission to seek ways to reach those whom he has not yet reached, that they too should know about Torah, Divine service and good deeds, the "three pillars upon which the world stands."

And when he sees that everyone around became permeated with "Moses received the Torah from Sinai," he has then fulfilled the directive to "raise many disciples," since now he has achieved his full potential influence, not only according to his own evaluation but also according to the assessment of our Torah, the Torah of Truth.

