



SICHA – 11 NISSAN 5745

- In connection with the first annual conclusion of the Study of Rambam -

*Free Translation**

On the eleventh day of Nissan we concluded the first annual cycle of study of Rambam-Maimonides. Tens, hundreds and thousands of Jews studied three chapters a day, thereby finishing the entire work in the course of the year, ending on the eleventh of Nisan.

We need no better reason for celebration – for Jews to gather – than the conclusion of Torah study.

Rambam needs no endorsement of his greatness.

The wording on his gravestone is a testimony to his greatness.

His grave in the Holy Land, in Tiberias is visited by sages from various segments of our people, whose customs may vary in many ways,

Yet there is unanimous acceptance of Rambam, who succeeded in creating what he calls, “a work for the great and the small equally.” And this was, in fact, fulfilled by his work. The smallest of the small and the greatest of the great are all connected to his work, through the Halachot which are fulfilled by all. As the Talmud says, “the Word of G-d refers to the Halachic ruling”; the Word of G-d which He reveals to His prophets and “a sage is greater than a prophet.”

It is remarkable that all the sages of past generations who have visited Rambam’s resting place, and, “The silence of the Rabbis constitutes approval”; all these truly great people saw the inscription on the stone and from their silence we understand their approval.

The gravestone reads: “From Moshe to Moshe”, meaning from Moshe Our Teacher son of Amram, to Moshe son of Maimon the Sefardi, “there was none like Moshe.”

The similarity between Rambam and Moshe may be limited to certain qualities. It remains remarkable, however, when we consider: more than forty generations separated Moshe from Rambam.

There were forty generations from Moshe to Rav Ashi, the end of the Talmudic period. This was followed by a number of generations when sages were called “Savurai” followed by the Geonic period, before we come to Rambam’s times.

*) Taken from the Subtitles that appear on the screen



פרשת זיגש

The inscription testifies that in the fifty or so generations no-one equaled Moshe until the birth, the life, the Torah learning and teachings of Rabbi Moshe son of Maimon!

This is very high praise, which we do not find — at least I have not found — that it be said concerning anyone else. In the fifty generations that saw Moshe pass the Torah on to Yehoshua, who never left Moshe's tent, and Yehoshua pass it to the Elders, the Elders to the Judges and the Judges to the Prophets, then to the members of the Great Assembly and so on, not one sage could equal Moshe in any way at all until Moshe the son of Maimon.

Not only did he equal Moshe in some way, but it also became a well-known fact engraved in stone! In the Holy Land! In the Holy City of Tiberias! As Rambam writes, "the great Sanhedrin, Supreme Court, will reassemble in the City of Tiberias in the times of Moshiach". And there, engraved in stone, we read: "From Moshe until Moshe there was none like Moshe".

So on a day such as this, when we all gather together; the many who have studied three chapters a day, and are concluding it today, and the many who studied one chapter a day, or who study Rambam's Book of Commandments, and those who for whatever reasons have not yet begun to study, Rambam's merit will surely help them begin now for the coming year, for the second time around, to study with greater diligence and increased enthusiasm in double measure.

