

# Rambam Yomi <sup>b'sd</sup>

2 Strengthening Limud HaRambam Worldwide in the light of Chassidus

Week of Parshas Chukas 5772

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*Story. The preciousness of Shabbos was exemplified par excellence by the the Rebbe of Chabad. In particular, there are a few stories that relate to 'amira l'akum.' One such story took place with the Alter Rebbe on one of his travels. In brief. The Alter Rebbe was being driven on a gentile prison wagon when he commanded the driver to stop for Shabbos. The driver refused so the Rebbe halted the wagon miraculously. Surely the Alter Rebbe had halachic license due to 'pikuach nefesh', to continue to be driven, but he refused because the Nasi b'Yisroel goes on mesiros nefesh for mitzvos and how much more so Shabbos; even in rabbinic law.*

*A similar occurrence happened with the Previous Rebbe. On a Thursday, near the time of his release from jail, the Rebbe was informed that he would be taken by train to his impending exile in Kastroma. When he asked when the train would arrive in Kastroma, he was told it would arrive on Shabbos. The Rebbe refused to travel on Shabbos despite the fact that he would have to remain at the Sparlerka prison over Shabbos, and risk being re-commuted to a sentence of death.*

*These stories can be compared to the 'din' of who is preferred to 'break' Shabbos in order to save a life, which is the Gadol b'Yisroel (see Yoma 84.b, Rambam Hilchos Shabos 2.3, and Shulchan Aruch Harav 328.13). Shabbos was given to enhance the quality of life. However, when life is at stake, the greatest Jew must be the one to 'break' it to save the life. Moreover, when Judaism is at stake, the Nasi has to have 'mesiros nefesh' to not transgress a rabbinic ordinance such as 'amira l'akum', because of 'ki heim chayenu,' and especially Shabbos, which has kept Yiddin together through the 'golus.'*

*L'Zchus Shmuel Zev Hakohen ben Chaya Tova on his 2<sup>nd</sup> birthday 12 Tammuz*

This week's 'perek echad Rambam' commences hilchos amira l'akum:

## הלכות שבת פרק ששי

1. It is forbidden to ask a non-Jew to do for us melacha, even though he is not commanded to keep Shabbos, and even though he was asked before Shabbos. This is also applicable when the Jew doesn't need that melacha until after Shabbos. This is a rabbinic prohibition in order that Shabbos should not be treated with disdain and the Jew will ultimately do the melacha himself.

1. Talmud: See Gemorah Shabos 120b.
2. See Sanhedrin 58b and Hilchos Melachim 10:9 which states that a gentile that keeps Shabbos obligated the death penalty.
3. See Tur and Shlchan Aruch (Orach Chaim 307:1-2) which add that through this one will talk about the mundane which is prohibited as per "Daber davar."
4. It is worthwhile to mention here that Rabbi Moshe Feinstein Z"TL prohibited timers on Shabos due to a resemblance to amira l'akum (See Igros Moshe O.CH 4:60). However most of world Jewry uses timers based on the Chazon Ish and Minchas Yitzchok who compare it to shooting a lit arrow before Shabos that causes a fire on Shabbos, wherein the archer is exempt.

### Connecting to the Parsha 'imho'

The word 'Chukas' ends in a 'suf' which is the last letter of the Aleph Beis. The root word is 'chok', and by adding the 'suf,' the concept of higher than nature and eternity, which is implied by 'chok', is brought into the last letter of the holy tongue into the whole chain of creation (histalshalus)(see Sefer Hasichos Parshas Korach 5751 Ch 5). 'Shabos' also ends in 'sof'. Here 'shav' is brought into 'sof'. Chassidus expresses it as 'tashuv', whereas Shabbos is the idea of teshuva, and by keeping the Shabbos as halacha prescribes and honoring it, we accomplish the return of the shechina to its desired home in the lowest realms. This will *is happening* with the speedily coming of Moshiach, and as the Rebbe told us that teshuva is complete, we should see it immediately when will experience the *eternal Shabbos*, Ad mosai!