

Rambam Yomi^{b'sd}

8 Strengthening Limud HaRambam Worldwide

Week of Devarim 5772

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A lesson in Avodas Has-herm From Eruvin

It is possible to connect living with the Torah shiur of the day with today's Rambam shiur [on eruvin]...

The explanation of the matter in man's service to the Creator:

The "shulchan echad" (one table) – that everyone relies on – is the table of the Holy One Blessed Be He. Although there are differences between individuals, implied by "each one", as the Rambam says, "has his own house", they "do not require an eruv". This is because in reality they are as the Rambam says, "one household", finding themselves in the 'reshus hayachid (private domain) of the yechida shel oloam (G-d). This is specifically applicable to 'shulchan' (table) because the 'shulchan' is the main place, where one eats his meal, which becomes his flesh and blood, by which he lives. The idea in 'avoda' (religious service) is that a Jew's 'chayos' (life) is from his 'shulchan', the 'shulchan of the 'yechida shel olam'. In addition, it is a 'chayos' of 'simcha' (joy), to the extent of actual physical 'simcha', implied by eating on a 'shulchan'. The meal is fitting of its name (how much more so a meal of The Holy One Blessed Be He), that it not only over 'lechem' (bread) (see footnote 63 of the sicha, that an eruv is over bread (Rambam Eruvin 1.8), being the mainstay of a meal, but also 'bassar' (meat). This is because 'there is no joy except with 'bassar' (see foot note 64, Rambam 1.10 regarding meat). It is thus found that the shiur Rambam HaYomi, stresses a Jew's 'chayos' with Torah, to the extent that it becomes his 'shulchan'. Further, and mainly, when the Torah becomes the Jews life, until it is also his physical life, it adds in the unity of the Jewish people. The effect of eruv is that it unites us as into one domain; this is 'achdus' (unity). The reason we need an eruv, is because, although we all fit together and share one father, we have separate bodies, and leads to division in our different matters, because of each one having "one household". Therefore there needs to be a physical substance to unite us via an eruv. However, when Jews live with the Torah, until it our physical life, then there is no need for an eruv, because then there is no division...[the Rebbe extended his brachos for parnaso, and continued...] The 'chayos' of Torah has to be with joy, which will hasten the constant joy of the redemption. Then we will have the moadim (festivals) in a complete way with the korban shalmei simcha, and chagiga, and "all will see the face of their master" (G-d) in the Third Temple. This is accomplished through "and make for me a sanctuary and I will dwell among them" (based on Sefer Hasichos Mishpatim 5749a).

Perek Echad Rambam Cycle Starts this week Eruvin 4:1

The dwellers of a courtyard (1) that always eat on one table (2) [share sustenance]; although each has his own house, they do not require to make an eruv because they are like one household. Just as one's spouse, children, and servants do not forbid him to carry, one is not required to join in an eruv with them. Similarly, they are all considered as one household, because they are all eating from the same table (3, 4).

1. See Eruvin 71a
2. The Kesef Mishneh notes that the Rambam is not speaking literally, rather even if the group eats in the same room on different tables, or even of their own food, they still do not require to make an eruv. See also Rambam Perush HaMishnayos Eruvin 6:7 and Ramah O. Ch. 370:4. A modern application of this law is in a hotel, bungalow, or yeshiva dorm, where many people eat together in one dining hall, yet have different dwellings [See the commentary of Rabbi Touger].
3. It is implied from the Rambam that the most important factor that establishes one's residence is where he eats and not where he sleeps (Rabbi Touger). This has implications as to where to light Shabbos and Chanukah candles when eating away from home (as heard from rabbonim-consult your rav for a psak).
4. See Sefer Hasichos 5749a p249.

Beis HaRav:

"Note, since the custom has spread out to learn this shiur [Rambam] yomi, it includes the instruction to live, 'I'chayos' with the inyanai Torah of that day." (Sefer Hasichos 5749a p248 note 50).

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