

Rambam Yomi^{b'sd}

7 Strengthening Limud HaRambam Worldwide

Week of Parshas Mattos-Masei 5772

Contact: Rabbi Yonason Kahanovitch at kahanovitch@yahoo.ca about this project or phone 973-223-7877. Please email for email subscription or sponsoring this project via dedications etc. Support will help further this project with printings, and all donors of any amount will receive Birkas Kohanim ("and place my name on Israel, and I will bless them) in 770.

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A Lesson in Avodas Hashem from Techumim.

A Jew must always remember that he is always in the domain of the 'camp of Israel'. This comprises the Ohel Moed, and the Clouds of Glory, which surround and protect. The Torah says, and the Rambam brings as halachah, "a man shall not go out from his place." Allegorically, it is forbidden for the Jew to leave his place of Yiddishkeit and Torah and Mitzvos.

Indeed, this command applies to Shabbos, but the holiness of Shabbos pervades the week; affecting it. This is expressed in the chanting of the daily song by the Levites, "today is day...from Shabbos." In addition the Rambam explains the verse "remember the Shabbos day to sanctify it", that the Yiddin count all the days of the week for the sake of anticipation of the Shabbos.

The practical effect of the above is that a Jew permeates his week and weekly matters with holiness, beginning with his saying "modeh ani..." He knows it is a mundane day, yet with this G-d has given him his Neshama anew, to accomplish a shlichus. Then he says the morning blessings, davens, and fulfills mitzvos; acting according to the dictates of the Torah all day long. Even when he meets a non-Jew and must deal with business matters, he is weighing it according to Torah law, and finds himself in that mundane state in a techum of kedusha. He is always then in the techum of Shabbos, of kedusha, and in the camp of Israel (based on a Sichah of Shabbos Behar-Bechukosai, 5745).

Dedications needed, please contact the compiler

In memory of those Jews killed this week by Iranian Terror may G-d avenge their blood, and may we take on a mitzvah to bring yeshuos to klal Yisrael.

Refuah Shleima Habochur **Hatamim** Shneur Chaim Yitzchok Alexander ben Nechama Dina

In honor of the 30th yearzeit of my uncle Yehoshuah (Falk) ben Moshe Eliyahu HaKohen

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Perek Ehad Rambam Cycle Starts this week 27:1:

He who goes out of the techum of his city on Shabbos is administered lashes, as it says in the Torah: "A person shall not go out of his place on the seventh day." (1) This place is the techum of the city (2). The Torah does not give a measure to this techum, but the sages have the tradition (from Mt. Sinai) that this techum is 12 mil (3), which corresponds to the Israelite camp (when they travelled from Egypt in the desert). Such did Moshe Rabbeinu command: "Do not go outside the camp!" (4) From the sages it is learned (in addition (as a safeguard) to 12 mil) that one cannot go outside the city except up to 2000 amos (5), but outside 2000 amos is forbidden, because 2000 amos is the city limits (6).

1. Beshalach 16:29.
2. Talmud Bavli Eruvin 17:b, Talmud Yerushalmi ibid. 3:4.
3. A mil is about 1 kilometer (Rabbi Eliyahu Touger).
4. Yerushalmi ibid 1:10, 3:4.
5. Eruvin 36a, 59a, Sotah 30b.
6. See Masei 35:4-5, Eruvin 51a, Sotah 27b.

Iyunim:

In Sefer Hamitzvos the Rambam takes a different approach to Mishnah Torah, where he says that the issur of techumim is rabbinic and not a biblical command. Nonetheless, in a 'teshuva', the Rambam says clearly that he was making general statements in Sefer Hamitzvos, and clarified it in the Mishnah Torah. However, there are other poskim, including the Ramban and Rashba, that say that this prohibition is rabbinic. They explain that the verse in Beshalach is only an 'asmachta' (prohibition based on the verse, but rabbinically borrowed issur and not a Torah mandate). In fact, in the Rambam's Perush HaMishnayos Sotah 5:3, he seems to support this opinion (which perhaps also relates to his Sefer Hamitzvos ruling).

Reconciling the different opinions requires analysis of the two Talmuds. The basis of 12 mil (techum m'doraisa) is in the Talmud Yerushalmi in Eruvin 1:10. Nevertheless, the Talmud Bavli brings a disagreement among Rabbi Akiva and the Chochomim, whereas Rabbi Akiva maintains the Torah mandate of techumim at 2000 amos, and the sages say its rabbinic. The Rambam agrees with the Talmud Yerushalmi (and Rabbi Akiva in the Bavli), and the opposing opinion depends on the disagreement between the majority view in Talmud Bavli (that there is no established Torah view of Techumi), and the Talmud Yerushalmi. The psak, in general of such disagreements, will follow the majority view of the Talmud Bavli (like here). It is ununiversally accepted that 2000 amos is rabbinic, and the Shulchan Aruch Orach Chaim 404:1 seems to accept this as does Shulchan Aruch Harav Or.Ch. 260, 391. The Ramah sides with the Rambam. The Rogichtover also is accordance with the Shulchan Aruch and Bavli. (See Rabbi Eliyahu Touger's commentary and Sichah Behar-Bechukosai 5745 of the Rebbe).