

## Welcome to *The Rambam Weekly* newsletter!

The goal of this little printout is to provide **quick-and-easy review**, **additional insights**, and **highlight key takeaways** from the week's covered materiel — all on **just one small sheet of paper!**  
Just remember to **print out before Shabbos**, and **enjoy!**

## The Rambam Review Concise overviews of each daily chapter

### Monday, July 13th, 2020: **Mitzvat Aseh 1 (1-83)**

**Overview:** Begins with mitzvot related to God Himself, then constant means to stay aware of Him, and finally to the place of His presence.

**Remember that?** There's a mitzvah to be in awe of the Beit Hamikdash (Mitzvat Aseh 21) because of the One who dwells within (see Sefer HaMitzvot).

### Tuesday, July 14th, 2020: **Mitzvat Aseh 2 (84-166)**

**Overview:** Covered mitzvot ranging from korbanot, tumah and taharah, pledges, tithes, and slaughter, and concluded with resting on the holidays.

**Remember that?** We are obligated to fulfill all of our commitments, whether we say we'll bring a korban or donate to charity (Mitzvat Aseh 94).

### Wednesday, July 15th, 2020: **Mitzvat Aseh 3 (167-248)**

**Overview:** Picked up from the holidays, and then covered the entire gamut of interpersonal laws (civil and criminal) and Beit Din functions.

**Remember that?** Newlywed couples are commanded to rejoice together for a full year (Mitzvat Aseh 214). "Shana Rishona" is more than a nice idea!

### Thursday, July 16th, 2020: **Mitzvat Lo Taaseh 1 (1-91)**

**Overview:** Begins with idolatry itself and continues through many other mitzvot which less obviously relate to it (begeg isha, shatnez, peyot, etc.)

**Remember that?** There are six distinct mitzvot (count 'em!) dealing with one who tries to seduce another to serve idolatry (Mitzvat Lo Taaseh 16-21).

### Friday, July 17th, 2020: **Mitzvat Lo Taaseh 2 (92-183)**

**Overview:** Covered violations dealing with korbanot, kohanim, tithes and pledges, concluding in the midst of forbidden foods.

**Remember that?** One must ensure tithes are removed in the prescribed order; don't delay things which should be prioritized! (Mitzvat Lo Taaseh 154)

### Shabbos Kodesh, July 18th, 2020: **Mitzvat Lo Taaseh 3 (184-275)**

**Overview:** Picked up from forbidden foods, and then turned to cover agricultural laws, and then improper interpersonal behavior.

**Remember that?** It is prohibited to have faulty scales and measures in our possession, even if they are not used (Mitzvat Lo Taaseh 272).

## "Survey Says..."

*Rabbinic debate and consensus regarding this week's Rambam*

The Rambam maintained that it is a positive command to lend with usury to a non-Jew (Mitzvat Aseh 198). However, many others (e.g. Raavad, Ramban) argued that there is only allowance — but no mitzvah — to do so. They accused the Rambam of erring in the interpretation of the Sifri, which really intended to state that this is a *lav habaah m'chlal aseh* (i.e. if one lends a Jew with usury, they not only violate the negative command, but also fail with regard to this pasuk as well). Some authorities (e.g. Ran) strove to demonstrate how the Rambam's understanding is indeed the correct one.

The value of this peculiar notion can be understood with insight into the prohibition against usury to a Jew. One could argue that there is **nothing intrinsically evil** about receiving payment for a loan; not all interest is proof of predatory lending! But when the loan is to a **brother**, an opportunistic, *quid pro quo* outlook betrays the relationship. Thus, we deal with non-Jews differently to establish sharp contrast and accentuate our familial bonds (see Sefer HaChinuch 573).

## TAKE IT HOME

*A clear and powerful message from the Rambam to share with the family and apply to our lives*



In his list of positive commands, the Rambam counts "V'Halachta B'Drachav," "emulation of God's good and upright ways," as a positive command. Based only on the Gemara (Sotah 14a) illustrating various acts which God Himself performs (e.g. He visits the sick, He comforts mourners, etc.), one might have thought this mitzvah is simply to **act** in a Godly fashion, to behave divinely.

The Rambam (Hilchot Deot 1:5-7), however, profoundly understood this mitzvah to be something more. He saw it as a call to actually **be** Godly, to transform our inner worlds and become genuinely good and upright. We are *all* charged with this mission — it is a positive command incumbent on *every single Jew* — and, by force, that therefore also means we have the capability to achieve this lofty goal. With this awareness, we are already that much closer to doing so.

## מנין המצוות מצות עשה א - ט:

מצוה ראשונה ממצוות עשה לידע שיש שם אלוה ... ליחדו ... לאהבו ... ליראה ממנו ... להתפלל לו ... לדבקה בו ... להשבע בשמו ... להדמות בדרכיו הטובים והישרים ... לקדש שמו ....