

connected!

Before the beginning of each of the 14 *seforim* of the Rambam, there is a *posuk* connected to what we'll learn in that *sefer*. Some of those *pesukim* come from *Kapitel Kuf-Yud-Tes!*

In the beginning of *Sefer Zmanim*, which talks about Shabbos and *Yom Tov*, the Rambam brings a *posuk* from today's *Tehillim!* “**Nochalti Eidvosecha Le'olam, Ki Seson Libi Heima**” — “I have your *mitzvos* as a *yerusha* forever, because they are what brings me happiness!”

The Rebbe explains why this *posuk* is connected to Shabbos and *Yom Tov*:

There are many *mitzvos*, like having *emunah* in Hashem and *davening*, that we understand are with us forever, because we do those *mitzvos* all the time! We would understand if the Rambam used this *posuk* at the beginning of one of the first two *sefarim*, which talk about these kinds of *mitzvos*.

But Shabbos and *Yom Tov mitzvos*, like *bentching licht* or making *Kiddush* on Shabbos, are only *mitzvos* at a certain time. They aren't with us all the time!

But the Rambam uses this *posuk* specifically here, to teach us something! The Rambam is teaching us that even though we only DO these *mitzvos* at certain times, because we love them, they really are with us all the time! If we love Shabbos and *Yom Tov*, and think about them every day, these *mitzvos* will be with us forever, not only on Shabbos and *Yom Tov!* This way, we will have ALL of the *mitzvos* with us all the time!

(At the end of Shemoneh Esrei everyone says a posuk that starts with the first and last letter of their name. If your name is Nechama or Nechemya, this could be your posuk, because it starts with a Nun and ends with a Hey!)

TANYA :: Likutei Amarim Perek Mem-Gimmel

Before we learn today's Tanya, let's review what we are up to:

For the neshama's shlichus in the world, the most important thing is DOING the mitzvah — Laasoso. This could be in Maaseh (action — like giving tzedakah), Dibur or Machshava (speaking or thinking, like saying or thinking words of Torah). This is the main part, because only by doing the mitzvah will the Shechinah be able to rest within us.

But Hashem also wants us to have Kavana, so that the mitzvah will be complete! It will be full of chayus and able to go up to a higher Ruchnius world, which the neshama will be able to enjoy in Gan Eden!

This Kavana needs to start with Yirah.

What is Yirah? Being afraid to do anything against Hashem, Who knows and is watching over everything we are doing and thinking.

The second part of the kavana needs to be Ahava.

In today's Tanya, we finish learning about Yirah and start learning about Ahava, which we will continue learning about until the end of Perek Nun.

There are two kinds of Yirah, *Yirah Tata'ah* and *Yirah Ila'ah*.

One way of *Yirah Tata'ah* is in a way of *Katnus* (small), which comes from our *Emunah*. Because we have *Emunah* that Hashem is watching over us, we think about the words *Vehinei Hashem Nitzav Alav*, and the words “*Kabolas Ol Malchus Shomayim*,” and they bring us to this kind of *Yirah*.

There is also *Yirah* in a way of *Gadlus* (great). This isn't just from our *Emunah*, this is also from our *Hisbonenus*.

When we think about the greatness of Hashem in creation, how everything in the world is like Hashem's "clothes," this brings us to a *Yirah* in a way of *Gadlus*.

But really, both of these kinds of *Yirah* are the lower kind of *Yirah*, *Yirah Tata'ah*. They are the lower kind of *Yirah* because we are thinking about Hashem only the way Hashem is enclothed in the world.

Yirah Tata'ah is what we need to help make sure we keep Torah and *mitzvos* properly!

Once we are already doing what we are supposed to with *Yirah Tata'ah*, we can reach a higher level of *Yirah*, *Yirah Ila'ah*! This kind of *Yirah* is thinking about the *Pnimius* of Hashem, how Hashem creates the world *Yesh Me'ayin*.

Then the Alter Rebbe starts to tell us about two different levels in *Ahava*, loving Hashem.

1) **Ahavas Olam**: This is a love for Hashem which comes through *Hisbonenus*. We think about the greatness of Hashem, like the Alter Rebbe explains here and in other places in *Tanya*. Then we will realize that our true love and enjoyment should be to Hashem, the source of all of life and the source of all of the pleasures.

So if we love chocolate, good books, or dancing on *Simchas Torah*, we can easily see why our REAL *Ahava* should be for Hashem, Who is the source of all of these things!

We will learn many ways to have and feel this *Ahava*.

2) **Ahava Rabah**: This is a higher level of *Ahava*. But it's not something we can get by ourselves! When we do what we should and work on our love for Hashem as best as we can, Hashem can give us this very special and strong love for Hashem as a gift.

HAYOM YOM :: Chof-Vov Nisan

Today is the eleventh day of the *Omer*!

In today's *Hayom Yom*, we learn about *Avodas HaTefillah* according to *Chassidus Chabad*. First we need to work ourselves to get rid of our not-good habits that are not the way the Torah teaches (*mikvah*), and then to learn *Chassidus* and make time to think *Chassidus* before davening (*Bigdei Kodesh*).

On *Yom Kippur*, the *Kohen Gadol* needs to change his clothes many times. Every time he puts on different clothes, he needs to go to the *Mikvah* first.

In our *Avodas Hashem*, we also need to "go to the *Mikvah*" when we "change our clothes!"

We learned in *Tanya* that the *neshama* has "clothes" (*Levushim*) — *Machshava*, *Dibur*, and *Maaseh* (what we think, what we say, and what we do).

Chassidim get special clothes for their *neshama* — thinking *Chassidus* (*machshava*), saying words of *Chassidus* (*dibur*), and making time before davening to think *Chassidus* (*maaseh*).

Before we use these special "clothes", we need to "go to the *mikvah*"! How?

We "wash off" the things that we got used to doing, just like water washes us off. We fix up the things that we aren't doing right yet, so that our *neshama* is ready to use our special *Chassidus* clothes! Then we can feel close to Hashem when we *daven*.

That's what the Alter Rebbe had *Mesiras Nefesh* for — so *Chassidim* can *daven* in this special way.

SEFER HAMITZVOS :: Shiur #39 - Mitzvas Lo Saasei #320

Today's *mitzvah* (*Mitzvas Lo Saasei* #320) is that we are not allowed to do *melacha* on Shabbos.

We learn this *mitzvah* from a *posuk* in *Parshas Yisro*: לא תעשה כל מלאכה

The details are explained in *Mesechta Shabbos*.

This is the matching *mitzvah* to the one we just learned yesterday and the day before. Hashem often gives us TWO *mitzvos* for one thing so we get double rewards — one for the *Mitzvas Asei*, doing what we are supposed to do, and one for the *Mitzvas Lo Saasei*, not doing what Hashem told us not to!

RAMBAM :: Hilchos Shabbos

Perek Vov: In this *perek*, we learn that the *Chachomim* made it *asur* to tell a *goy* to do something for us on Shabbos, so that we won't treat Shabbos lightly and come to do the *melacha* ourselves. There are some times we are allowed to ask a *goy* to do something, like if someone is even a little bit sick or if it is important for another *mitzvah*.

We are not allowed to have any benefit from *melacha* that was done on Shabbos when it is *asur*, even if it was done by a *goy*.

Perek Zayin: We now start to learn the 39 *melachos* of Shabbos! The Rambam lists them, and teaches us the difference between an *Av Melacha* and a *Tolda*. The *Av Melacha* is the way the *melacha* was done to build the *Mishkan*. A *tolda* is something that accomplishes the same thing, but in a different way.

Perek Ches: In this *perek*, we learn the first 10 *melachos*, from plowing the earth to kneading the dough. The Rambam tells us the *halachos* of each of these *melachos*.

RAMBAM- PEREK ECHAD :: Hilchos Terumos - Perek Gimmel

Now we learn the first three *mitzvos* of this set of *halachos*, which are: separating *Terumah*, separating *Terumas Maaser*, and doing the *Terumos* and *Maasros* in the right order.

INYANA D'YOMA :: Sefiras Haomer - Fixing Our Midos

This week in *Sefiras Ha'omer*, we are working on the *midah* of *Gevurah*.

One of the main differences between the first week of *Chesed* and this week of *Gevurah* is that *chesed* is the way we share of ourselves or what we have with others. *Gevurah* is the opposite — the way we hold back from something we want to say or do, and DON'T share with others.

One of the ways we show our *Gevurah* is by being stronger than our *Yetzer Hara* who might want us to say something, but we hold ourselves back.

Let's say that a girl named Sarah sees a group of her friends. She wants to tell them that her Morah says her project is the best in the whole class!

But Sarah can "rechen mit a tzveiten," think about how another person will feel.

She can stop and think: How would I feel if another girl told me that the Morah said it about HER project? I would feel bad that Morah didn't like MY project more.

Then Sarah will use her *Gevurah*! She WON'T tell her friends about what her *Morah* said. She decides that she will tell her parents about it later, since it will make them proud. For now, she will ask her friends to all play with her instead — that way EVERYONE will feel good!

Can you think of a way that you can use the *gevurah* of your *neshama*?

TEFILLAH :: First Bracha of Shemoneh Esrei

In the first *bracha* of *Shemoneh Esrei*, we praise Hashem using three words — *HaGadol*, *HaGibor*, *VehaNora*, saying that Hashem is great, strong, and awesome.

These three praises of Hashem come from the Torah, when Moshe Rabbeinu used them to praise Hashem, in *Chumash Devarim*. Since then, Yidden used to use these words also when they *davened*.

Needs *Iyun*: But at the time of the *Navi Yirmiyahu*, the *goyim* came and destroyed the *Beis Hamikdash*. Yirmiyahu felt that Hashem's awesomeness was hidden if Hashem let such a thing happen. So he stopped using the word "*HaNora*" to praise Hashem.

Then, when the Yidden were being brought into *Golus*, the *Navi Daniel* saw and was very upset. He asked, how do we see Hashem's strength if His children are being taken away by the *goyim*? So he stopped using the word "*HaGibor*" to praise Hashem.

Later, the *Anshei Kneses Hagedolah* came together to write down the *nusach* of *davening*. They decided that we SHOULD praise Hashem with all of these words!

Because even when Hashem lets His children be taken away, we can see Hashem's strength! Hashem holds Himself back from punishing the *goyim* right away, and gives them a chance to do *teshuvah*.

And even when Hashem lets the *Beis Hamikdash* be destroyed, we can see Hashem's awesomeness — because if Hashem was not awesome, how could the Yidden, who are so few, survive with so many *goyim* around them trying to destroy them?

R' Yehoshua *ben Levi* says that this is actually why the *Anshei Kneses Hagedolah* are called by the name "great": Because they brought back Hashem's *kavod* by using these three words again to praise Hashem — *HaKeil HaGadol*, *HaGibor*, *VehaNora*!

See *Gemara Yoma daf Samach-Tes*, *amud Beis*

HALACHOS HATZRICHOS :: Muktza

The *Chachomim* made a *takana* called *Muktza*, which is things we aren't allowed to move or carry, even inside of our own houses!

There are three reasons for this *takana*:

- 1) Shabbos is a day of rest. But if we can carry around whatever we want to in our homes, it won't be very restful! We will be busy all day moving things around from one place to the next. So the *Chachomim* made the *takana* of *muktza*, so we won't be able to be busy with all of these things, and will rest on Shabbos.
- 2) *Muktza* helps keep us from making a mistake and doing *Hotza'ah* on Shabbos, carrying outside of a *Reshus Hayochid*.

If we could just carry whatever we wanted all the time on Shabbos, even things we're carrying for no reason,

we would forget and carry things outside! That is the *melacha* of *Hotza'ah*, and the *takana* of *muktza* helps keep us from accidentally doing it.

3) The third reason why the *Chachomim* made the *takana* of *muktza* is to make sure that Shabbos feels different and *Shabbos'dik* for EVERY type of Yid.

Some Yidden don't do much *melacha* during the week. If the only thing different on Shabbos was *melacha*, there wouldn't be much different on Shabbos for them! It would feel just like a weekday.

The *takana* of *muktza* makes sure that Shabbos feels very different for EVERYBODY.

See the Alter Rebbe's *Shulchan Aruch*, *siman Shin-Ches*, *se'if Alef*

GEULAH U'MOSHIACH :: Judging By Smell

The *Navi* in *Yeshaya* (part of the *Haftora* of *Acharon Shel Pesach*) tells us about the qualities of *Moshiach*:

וְהָרִיחוּ בִּירְאָתוֹ ה' וְלֹא לְמַרְאֵהוּ עֵינָיו יִשְׁפּוֹט וְלֹא לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ

Veharicho BeYiras Hashem — *Moshiach* will be so filled with *Yiras Hashem*

Velo Lemareh Einav Yishpot — That he will not need to judge based on what he sees

Velo Lemishma Aznav Yochiach — And he will not need to prove things based on what he hears.

The *Chachomim*, in *Gemara Sanhedrin*, connect the word "*Veharicho*" (and he will be filled) with the word "*Reiach*" (smell). They tell us that *Moshiach* will judge by "smell!" Usually a judge has to decide things based on what he sees and hears, but *Moshiach* will be so filled with the *Chochma* of Hashem that he will be able to judge by "smelling" what is right and what is wrong.

Fifty years after the Churban of the second Beis Hamikdash, a great man named Bar-Kochba, who fought for the Yidden against the Romans, came and said that he was Moshiach and would bring the Yidden back to Eretz Yisroel and rebuild the Beis Hamikdash. The Chachomim tested him based on this posuk: They checked to see if he could judge by "smell," knowing who is right because of the Chochma of Hashem inside of him. When he couldn't do this, the Chachomim knew that he was not really Moshiach.

But *Moshiach* will have this special *koach* to judge directly with the *Chochma* of Hashem!

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