


מִצְוֹת
עֲשֵׂה
#73

 We learn this mitzvah from Parshas Naso: (דברים הו-י)

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל אִישׁ
אוֹ אִשָּׁה כִּי יַעֲשֶׂוּ מִכֹּל
חַטָּאת הָאָדָם וּגְו' וְהִתְוֹדוּ
אֶת־חַטָּאתָם אֲשֶׁר עָשׂוּ

We learn the same *mitzvah* one last time: If someone does an *aveira* (*Chas Veshalom!*) he needs to SAY to Hashem what he did and ask Hashem to forgive him.

 The details of this mitzvah are explained in Mishnayos & Gemara:
End of Mesechta Yoma

Teshuva

We learn in *Pirkei Avos* that “*Yafah Sha’ah Achas BeTeshuvah Umaasim Tovim BaOlam Haze, Mikol Chayei Olam Haba.*” “One hour of Teshuvah and *mitzvos* in the world is better than the whole *Olam Haba!*”

Why is that?

Because the only way to appreciate the light of Hashem in *Gan Eden* is like we learn in *Tanya* — through using “clothes” made of *mitzvos*, that will let us see it. Otherwise, we can’t see the light of Hashem!

In *Parshas Chayei Sarah*, the Torah says that Avraham grew old. The Torah uses the expression that he was “*Ba Bayamim,*” “coming along in days.” The *meforshim* explain that he “came with his days” — Avraham came with the *koach* of every single day! He never missed a chance to do a *mitzvah*, so he had the *mitzvos* of every day of his whole life with him in a complete way!

What does that mean to regular people like us, who might have missed some chances to do *mitzvos*?

With the *koach* of *teshuvah*, Hashem can help us make up for any chances

we missed so that we can also have complete days, like Avraham Avinu!

See *maamar Vayihayu Chayei Sarah 5745*

מצות
עשה

#10

 We learn this mitzvah from Parshas Vaeschanan: (דברים וז):

וְדַבַּרְתָּ בֵּם
בְּשַׁבְּתֶךָ בְּבֵיתְךָ

We learn the *mitzvah* to say *Kriyas Shema* two times every day — one time in the morning (by a certain time) and once at night.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Brachos

Rambam: Hilchos Teshuvah, Hilchos Kriyas Shema

PEREK YUD

In this *perek*, the Rambam tells us that the best way to serve Hashem is *lishma*, since a person knows it's the right thing to do. But that doesn't happen on its own, it takes time and work! In the meantime, a person first serves Hashem for rewards and prizes, until he learns how to serve Hashem *lishma*.

The Rambam also says “Al Pi HaDeiah Tihiyeh HoAhava” — the more we learn about *Yiddishkeit* and Hashem, the more we will appreciate it, and our love for Hashem and *Avodas Hashem* will be greater!

Mazel Tov!
Now we have
finished Sefer Mada!

PEREK ALEF

In the first *perek* of *Hilchos Kriyas Shema*, we learn about the *mitzvah* of saying *Shema* in the morning and at night. The Rambam tells us that Yaakov Avinu asked his sons, before he passed away, if all of them believed in Hashem. They all answered, “*Shema Yisroel*,” “listen, our father Yisroel,” “*Hashem Elokeinu, Hashem Echod*!” “We all believe in Hashem!” When Yaakov Avinu heard this, he said, “*Boruch Sheim Kevod Malchuso Le’olam Va’ed*!” to thank Hashem.

PEREK BEIS

Now the Rambam tells us HOW to say *Shema*. We need to make sure we have *kavana* when we say the first line of *Shema*, otherwise we need to say it again! If a person is working and realizes that he will soon miss saying *Shema* on time, he needs to stop working so he can say *Shema* properly.