

מִצְוֹת
עֲשֵׂה
#191

 We learn this mitzvah from Parshas Shoftim: (דברים כ"ב)

וְהָיָה פְּקֻדְכֶם אֶל
הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן

Before the Yidden fight a war that isn't a *mitzvah* (*Milchemes Reshus*), a *kohen* needs to remind them about the *mitzvos* of a war. This *kohen* is called the *Mashuach Milchamah*!

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Sotah perek Ches

מִצְוֹת
עֲשֵׂה
#214

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כ"ד)

נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת
וְשָׂמַח אֶת אִשְׁתּוֹ אֲשֶׁר לָקַח

A *chosson*, who is married for less than a year, has to stay with his *kallah* and shouldn't go fight in a war or go on a long trip.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Sotah perek Ches

מִצְוֹת
לֹא תַעֲשֶׂה
#311

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כ"ד)

וְלֹא יַעֲבֹר עָלָיו לְכָל דָּבָר

We can't make a *chosson* who is married for less than a year go to the army or anything that will keep him away.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Sotah perek Ches

מצוות
לא תַּעֲשֶׂה
#58

 We learn this mitzvah from Parshas Eikev: (דברים: זכא)

לֹא תַעֲרֹץ מִפְּנֵיהֶם

We are not allowed to be afraid of our enemies when we're fighting and run away.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Sotah perek Ches

מצוות
עשה
#221

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כא:א)

וְרָאִיתָ בַּשִּׁבִּיָּה אִשָּׁה יִפֹּת תֹּאֵר

This is the *mitzvah* of *Yefas Toar* — if a soldier sees a non-Jewish woman he wants to marry while he is fighting.

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

מצוות
לא תַּעֲשֶׂה
#263

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כא:יד)

וְהָיָה אִם לֹא חִפְצָתָ בָּהּ וְשָׁלַחְתָּהּ לְנִפְשָׁהּ וּמָכַר לֹא תִמְכְּרָנָהּ בְּכֶסֶף

A Jew can't sell the *Yefas Toar*.

מִצְוַת
לֹא תַעֲשֶׂה
#264

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כא:יד)

לֹא תַעֲמֹד בֵּה תַּחַת אֲשֶׁר עֲבִידָהּ

We can't make a *Yefas Toar* into a slave.



The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Kiddushin perek Alef

Rambam: Hilchos Melachim

PEREK YUD

In this *perek*, we learn more *halachos* about non-Jews. The last *halacha* is that we should do *Bikur Cholim* for *goyim* who are sick, bury them if they pass away, and give them *tzedakah* if they need it, for the sake of *shalom*.

PEREK YUD-ALEF

In this *perek*, the Rambam teaches us about *Moshiach*! We learn that *Moshiach* isn't just something nice that the *Chachomim* told us, it is a part of Torah! If someone doesn't believe in *Moshiach* and doesn't hope that he is coming, it means they don't believe the Torah is true, *chas veshalom*.

PEREK YUD-BEIS

When *Moshiach* comes, a lot of very special things will happen. But did you know that that's not the reason why all of the *Chachomim* and *Neviim* wanted *Moshiach*? They only wanted *Moshiach* because then we can learn Torah and do ALL of the *mitzvos* without anything stopping us!

**Tam Venishlam —
Shevach LoKeil
Borei Olam!**

**Mazel Tov! We have
finished the entire
Rambam!**

SIYUM!

All of our *brachos* come through Torah, each through a different part. So to have our *brachos* COMPLETELY, in every part of our lives, we have to be connected through the WHOLE Torah!

The Rambam is the only *sefer* that has the ENTIRE Torah, all of the *halachos* of the Torah, gathered from all of the different *Gemaras* and brought together in one place.

In *Tanya* the Alter Rebbe tells us that when we learn something in Torah we become united with that part of Torah, which connects us with Hashem, and when we all learn the same *chelek* in Torah, that same piece of Torah unites all of the Yidden who are learning it together!

But what if someone didn't learn the whole Rambam this year?

Even if you didn't learn through all five books of the Torah, you still celebrate on Simchas Torah! So when it is time to make a siyum on Rambam, it is a simcha even for Yidden who didn't learn it. So even if you didn't have a chance to learn through the whole cycle of Rambam or Sefer Hamitzvos, you should still be part of a siyum!

When we make a *siyum*, the *minhag* is to connect the end of what we learned with the beginning of the next thing we are learning, or the beginning of what we learned. Now we will learn a connection between the end and beginning of the Rambam.

At the end of the Rambam, we learn that when *Moshiach* comes, everyone will be busy with one thing:

Understanding Hashem in everything we do.

We can understand this by looking at what comes next — the beginning of the Rambam! Just like on *Simchas Torah*, when we finish the Torah and start again right away, when we finish the Rambam we go right back to the beginning to start again.

At the beginning of Rambam, we learn that Hashem is what makes everything in the world exist: “*Yesod Hayesodos Va’amud Hachachmos*” — the basis of everything is, “*Leida Sheyesh Sham Matzui Rishon*,” to know that there is a first Existence (Hashem), “*Vehu Mamtzi Kol Nimtza*” and Hashem is what makes everything else exist.

When *Moshiach* comes, everyone will be able to see that everything is really *chayus* of Hashem!

That will change how we look at everything in the world. Everyone, Yidden and *goyim*, will be looking at and thinking about the *Elokus* that is inside of, and IS, everything that exists. That helps us understand the end of the Rambam, that “*Lo Yihyeh Esek Kol Ha’olam Ela Ladaas Es Hashem Bilvad*” — the whole world will be busy understanding Hashem all the time, because that is the true existence!

(See *Likutei Sichos* vol. 27 p. 248)