

מצוות
לא תעשה
#63

 We learn this mitzvah from Parshas Emor: (ויקרא כב:לב)

ולא תחללו
את שם קדשי

We are not allowed to make a *Chillul Hashem*. This includes:

- A Yid must give up his life *Al Kiddush Hashem* for ANY *mitzvah* or *minhag* if someone is trying to destroy Torah and *Yiddishkeit*, called a *Shaas HaShmad*. If he doesn't, that is a *Chillul Hashem*.
- If it is not *Shaas HaShmad*, a Yid must give up his life not to do three serious *aveiros*: *Avodah Zarah*, *Gilui Arayos* (marrying someone we are not allowed to), and *Shefichas Domim* (killing another person)
- If a person does an *aveira* for no reason, not because he had a *taavah* for it, but just to show Hashem that he doesn't care, that is called a *Chillul Hashem*.
- A *Talmid Chochom* or respected Jew can't do anything that doesn't look appropriate, even if it isn't an *aveira*.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Pesachim*, and the end of *Mesechta Yoma*

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 We learn this mitzvah from Parshas Re'eh: (דברים יב:ד)

לא תעשון כן
לה' אלקיכם

We are not allowed to destroy any part of the *Mishkan* or *Beis Hamikdash*, or destroy *Sifrei Torah* or a *shul*. This *mitzvah* also teaches us not to erase Hashem's name.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Shevuos perek Daled*

מצוות
עשה
#172

 We learn this mitzvah from Parshas Shoftim: (דברים יח:טו)

אֵלֶּיּוֹ תִשְׁמָעוֹן

We need to listen to a *Navi*, even if he tells us to not keep a *mitzvah* for a certain amount of time. (If he tells us to never keep a certain *mitzvah* again, we don't listen to him.)



The details of this mitzvah are explained in Mishnayos & Gemara:
End of Mesechta Sanhedrin (Perek Yud)

Rambam: Hilchos Yesodei HaTorah

PEREK ZAYIN

In today's Rambam, we learn about *nevuah*. A Yid has to believe that there ARE *neviim* who hear things right from Hashem! A *Navi* can tell us these things so we know what Hashem wants from us at a certain time.

PEREK CHES

We learn the signs of how we know someone is a *Navi*. One of the ways we know is if he predicts the future. But that is not why we listen to what he says — we listen to him because Moshe Rabbeinu gave us this sign in the Torah! That's why, even if he does predict the future, there are times we wouldn't listen to him anyway, like we see in the next *perek*.

PEREK TES

If a *Navi* tells us that a *mitzvah* isn't important anymore, we know he is not a real *Navi*! All of the *mitzvos* of the Torah are FOREVER, and even if sometimes we might need to stop keeping a *mitzvah* for a short time if a *Navi* tells us to, no *mitzvah* ever goes away forever!