

The donkey said, “You always ride on me!” Bilaam said, “Only this time!” The donkey again said, “Am I not the same donkey you have ALWAYS used to ride on?” Bilaam didn’t have anything else to say! The donkey asked Bilaam, “Do I usually not listen to you?” Bilaam had to admit that the donkey usually did listen.

Bilaam talks to the *malach*: Now Hashem let Bilaam see what the donkey saw: A *malach* standing with a sword, blocking the way. Bilaam bowed down. The *malach* told Bilaam that the donkey saved his life! If the donkey hadn’t moved, the *malach* would have killed Bilam.

Bilaam admitted that he had done the wrong thing to hit the donkey, but he still didn’t feel bad about going to curse the Yidden. “Hashem told me I can go if I want to!” he said.

The *malach* let him go, but warned him again — he can only say what Hashem tells him to say.

Balak asks Bilaam why he didn’t come before: Balak came out to meet Bilam. He said, “Why didn’t you come the first time I asked you to? Do you think I can’t give you enough *kavod*?” Balak didn’t realize, but he was saying a *nevuah* that at the end, he really wouldn’t give Bilaam any *kavod*! He would be embarrassed at the end instead.

Bilaam said, “I am here now — but I can only say what Hashem tells me to.”

TEHILLIM :: 69 - 71

Today’s *shiur Tehillim* is *kapitelach Samach-Tes to Ayin-Alef*.

In today’s *Tehillim*, we say a *posuk* “**Yemalei Fi Tehilasecha**.” “My mouth should be full of Your praises.”

The *Gemara* says that we learn from here that when we say a *bracha*, our mouth needs to be FULL of the *bracha*. That’s why the *halacha* is that we shouldn’t say a *bracha* with food in our mouth — our mouth should be full of Hashem’s *bracha*, not full of food!

TANYA :: Igeres Hateshuvah Perek Beis

When a person does *teshuvah*, he is forgiven for his *aveira*. But to be as close to Hashem as he was before the *aveira*, he needs to give Hashem a present.

We said that the *mitzvah* of *teshuvah* is to make a *hachlata* to ONLY act the way Hashem wants, and of course not to do the same *aveira* again!

This is real *teshuvah* — it works! Hashem will forgive him! Hashem won’t see any *aveiros* in a time when the person is judged. BUT, he still isn’t as close to Hashem as he was before.

Let’s say there are two friends, Zelig and Laibel. One day, Laibel hears Zelig saying something not nice about him. When Zelig realizes what he did, he says sorry and asks for forgiveness right away! But are they best friends again? Not yet. When Zelig gives Laibel a present to show how much he wants to be friends, they are best friends again.

In the times of the *Beis Hamikdash*, after someone did *teshuvah*, he brought Hashem a present — a *korban*! This way Hashem would love him like He loved him before he did the *aveira*.

But what kind of present can we give now, when we don’t have the *Beis Hamikdash*? A person can fast. Fasting is like a *korban*, because we lose some of what would be in our stomach, like a *korban*, where part of the animal is burned on the *Mizbeiach*.

The Arizal taught his *Talmidim* all about fasting instead of bringing a *korban*. He had a list of how many times a

person should fast for different kinds of *aveiros*.

We don't give Hashem this present nowadays either, later we'll see why and what we do instead!

HAYOM YOM :: Yud-Gimmel Tammuz

In today's *Hayom Yom*, we learn about today's *Chag Hageulah!*

Today is the day that the Frierdiker Rebbe was given the papers from the Russian government letting him go free, and was actually able to leave! (He heard about the *Geulah* on *Yud-Beis Tammuz*, but it wasn't a regular day of work for the *goyim*. He had to wait until the next day to actually go free.)

The Frierdiker Rebbe was in jail from *Tes-Vov Sivan* at 2:15 in the morning, and he was let free from Kostroma on *Yud-Gimmel Tammuz*, at 12:30 in the afternoon.

In today's *Hayom Yom*, the Rebbe brings a letter that the Frierdiker Rebbe sent out in the year *Tof-Reish-Tzadik-Beis*, the 5th year after the Frierdiker Rebbe was released from prison. The Frierdiker Rebbe sent out this letter to the *Chassidim*, together with a *maamar*, to be part of their *farbrengens!* He asked that at the *farbrengen* they should *farbrenge* about doing what *Chassidus* teaches us, and making times to learn.

He gave the *Chassidim* many *brachos* in *Gashmius* and *Ruchnius!*

SEFER HAMITZVOS :: Shiur #55 - Mitzvas Lo Saasei #200, #201, Asei #158

In today's *Sefer Hamitzvos*, we learn 3 more *mitzvos* about *Pesach*:

1) (*Mitzvas Lo Saasei #200*) We shouldn't leave any *chometz* in our house on *Pesach* that we will be able to find on *Pesach*. This is the *isur* of "*Bal Yera'eh*," that *chometz* should not be seen.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וְלֹא יֵרָאֶה לְךָ חֶמֶץ וְלֹא יֵרָאֶה לְךָ שָׂאֵר בְּכֹל גְּבוּלְךָ

2) (*Mitzvas Lo Saasei #201*) We can't have any *chometz* in our house on *Pesach*, even if we don't see it or it belongs to another *Yid*. (Nowadays, we close our *chometz* away and sell it to a *goy*, which is the only way to keep *chometz* in our homes on *Pesach*.) This is the *isur* of "*Bal Yematzeh*" — that *chometz* shouldn't be found.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: שִׁבְעַת יָמִים שָׂאֵר לֹא יִמָּצֵא בְּבֵיתְכֶם

The *Gemara Pesachim* explains what the exact difference is between these two *mitzvos* of *Bal Yera'eh* and *Bal Yematzeh*.

3) (*Mitzvas Asei #158*) It is a *mitzvah* to eat *Matzah* on the first night of *Pesach*. It is only a *mitzvah* from the Torah on the *seder* night(s), and the rest of *Pesach* there is no *chiyuv* to eat it.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: בְּעֶרְבַּ תֹּאכְלוּ מִצַּת

The details are explained in *Mesechta Pesachim*.

RAMBAM :: Hilchos Chomeitz U'Matzah

Perek Hey: We learn what makes things *chometz*, and also about how to *kasher keilim* to be used on *Pesach*.

Perek Vov: We learn how to properly keep the *mitzvah* of eating *matzah* on the first night of *Pesach*. One *halacha* is that once a child is old enough to eat bread, we teach him to eat a *kezayis* of *matzah* for *chinuch*.

Perek Zayin: We learn about the *mitzvah* of telling over the *Yetziyas Mitzrayim* on *Pesach*, leaning (*haseiba*), drinking four *kosos*, and the *mitzvah* of eating *maror*.

RAMBAM– PEREK ECHAD :: Hilchos Nizkei Mamon - Perek Tes

This *perek* explains how much the owner needs to pay when his animal hurt an animal that was pregnant, two separate animals, or an animal that belongs to two people!

INYANA D'YOMA :: Chassidishe Yom Tov

The year after the Frierdiker Rebbe came out of jail, *Yud-Beis Tammuz* was made into a *Chassidishe Yom Tov* for always!

That year, the Frierdiker Rebbe sent out a *maamar* for the *Chassidim* to learn, called “*Asara SheYoshvim*.”

The Rebbe told us that since the Frierdiker Rebbe sent the *maamar* for *chassidim* to learn, it must be important for us to learn it EVERY year! If we can, we should try to get together in a group — because that’s what the title of the *maamar* means: “Ten people that sit and learn Torah!”

The Rebbe said that this is not just for adults, but also for kids!

Ask your Tatty to tell you something from this *maamar*! (Here is a link to a *shiur* in this *maamar* from Rabbi Paltiel — kidschitas.org/asarasheyoshvim)

TEFILLAH :: Ribon Ha'olamim

At the end of *Kriyas Shema She'al Hamitah*, we say a paragraph that starts with the words “*Ribon Ha'olamim*.”

In this paragraph, we ask Hashem to take good care of our *neschama* when it goes up to *Shomayim* during our sleep. We ask Hashem to clean it and give it *chayus* so that tomorrow we can serve Hashem even better!

Part of this paragraph speaks about waking up in the middle of the night to say *Tikun Chatzos*. Since it is not our *minhag* to say this *tefillah* nowadays, we skip that part.

At the end of *Ribon Ha'olamim*, we say the *posuk* “**Torah Tziva Lanu Moshe!**” The reason for this is so that we will go to sleep with words of Torah.

HALACHOS HATZRICHOS :: Too Tired for Kriyas Shema

Once while in *Yechidus*, a *shliach* asked the Rebbe a question that was bothering him. He had a lot of work to do at night, and by the time he was done, he was so exhausted he would sometimes fall asleep without saying *Kriyas Shema She'al Hamita* at all! What should he do?

The Rebbe answered that before starting the things he thinks he needs to finish at night, he should first say *Kriyas Shema She'al Hamitah*, but not *Hamapil*. This way he can say *Kriyas Shema* properly.

Then, right before he goes to sleep, he should say the first paragraph of *Shema* again (from *Shema* until *Uvisharecha*) and then *Hamapil*.

GEULAH U'MOSHIACH :: No More Yetzer Hara!

The Navi Yechezkel was one of the Yidden brought into Golus in Bavel. He warned the Yidden to do teshuvah, or else Hashem would destroy the Beis Hamikdash. Unfortunately, the Yidden didn't listen. When the Beis Hamikdash was destroyed, they realized that the Navi Yechezkel was telling the truth, and they felt very sad.

Now Yechezkel tried to make the Yidden feel better. He told them many nevuos about the building of the second Beis Hamikdash, the Geulah, and the third Beis Hamikdash. He wanted them to know that they wouldn't stay in Golus forever! When Hashem was happy with the way they were acting, they would be brought back to Yerushalayim.

The main reason why we do aveiros isn't because aveiros are so much fun. It is because our Yetzer Hara tricks us into doing them!

The Navi Yechezkel tells us that when Moshiach comes, Hashem will take away our Yetzer Hara! We will be able to serve Hashem properly all the time:

וְנִתַּתִּי לָהֶם לֵב אֶחָד וְרוּחַ חֲדָשָׁה אֶתֶּן בְּקִרְבְּכֶם וְהִסְרֹתִי לֵב הָאֵבֶן מִבְּשָׂרָם וְנִתַּתִּי לָהֶם לֵב בָּשָׂר

Venasati Lahem Leiv Echad — Hashem says, I will give them one heart, that believes in Hashem completely

V'Ruach Chadasha Etein Bekirbechem — And I will put inside of them a new *ratzon* to do only what Hashem says

Vehasirosi Leiv Ha'even Mibesaram — And I will take out their heart of stone (that doesn't want to do the *ratzon* of Hashem)

Venasati Lahem Leiv Basar — And I will give them a soft heart (that wants to do what's right!)

See Yechezkel perek Yud-Alef posuk Yud-Tes

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