

Bilaam said to Hashem, "Look! I made as many *Mizbechos* as the *Avos* did! And I brought even MORE *korbanos* than they did!" (If you look at all of the places where the *Avos* made a *Mizbeiach* for Hashem, in *Chumash Bereishis*, you will see that there were seven all together. Bilaam said to Hashem that he made as many *Mizbechos* as all of the *Avos* together. And, even though Avraham *Avinu* only brought an *Ayil* as a *korban*, Bilaam told Hashem that he brought a *Par* AND an *Ayil*.)

Hashem gave him a *nevuah*, showing Bilaam that Hashem loves the Yidden and he won't be able to curse them. Hashem told him to go back and tell Balak.

Bilaam went back to Balak, who was standing with his officers, and said his *nevuah*: "Balak the king of Moav brought me here, asking me to curse the Yidden! But how can I curse people that Hashem didn't curse? And how can I get angry at them if Hashem isn't angry?"

"I see the Yidden from their beginning, from the *Avos*. I see that they are as strong as mountains, and that in the *zechus* of the *Avos* and *Imahos*, they will live alone and not be destroyed like the other nations will.

"Who can count the Yidden, who were promised to be as many as the dust of the earth? I wish I was like them!"

When Balak heard this, he was FURIOUS! "What did you do? I asked you to curse my enemies, and you are giving them *brachos*!"

Bilaam answered, "What can I do? I have to say whatever Hashem tells me to say!"

TEHILLIM :: 72 - 76

Today's *kapitelach* are *Ayin-Beis* to *Ayin-Vov*.

Kapitel Ayin-Beis begins with the word "*L'Shlomo*." This was the last *kapitel* of *Tehillim* that Dovid Hamelech said. (The *kapitelach* of *Tehillim* are not in the order that they were made.) Dovid Hamelech saw with *Ruach Hakodesh* that his son Shlomo Hamelech would ask Hashem for a special *bracha*, and Dovid Hamelech asked Hashem to give it!

What was this *bracha*?

In Sefer Melachim, we learn the story of what happened: When Shlomo Hamelech became king, there was not yet a *Beis Hamikdash*. People would bring *korbanos* wherever they wanted, on a *bamah*, a type of *Mizbeiach*.

Shlomo Hamelech went to *Givon*, where the *Mizbeiach Hanechoshes* was in those days. There he brought a thousand *korbanos* to Hashem!

In Givon, Hashem came to Shlomo Hamelech in a dream. Hashem asked, "What should I give you?"

Shlomo Hamelech could have asked for a long life, or for riches, or for his enemies to leave him alone. But Shlomo Hamelech answered, "Hashem made me the king, but I am still young. Please, Hashem, give me the understanding to properly take care of the Yidden!"

Hashem was very happy with the *bracha* that Shlomo Hamelech had asked for! Not only did Hashem give Shlomo Hamelech wisdom to understand, Hashem also gave him riches and honor, and promised that if he would keep the *Torah*, he would live a long life.

This is what Dovid Hamelech asked for in this *kapitel*. The first *posuk* says, "***L'Shlomo, Elokim Mishpatecha Lemelech Tein, Vetzidkascha Leven Melech.***" "About Shlomo: Hashem, give the *chochmah* of Your *Torah* to a

king (Shlomo), and Your *tzedek* to judge properly to a king's son (Shlomo was also the son of a king)."

The *meforshim* say that this *kapitel* is also speaking about the wisdom of *Moshiach*!

TANYA :: Igeres Hateshuvah Perek Gimmel

Today we learn how many times a person would have to fast if he did an *aveira* many times, and then did *teshuvah*.

We learned that if a person does an *aveira*, he needs to give Hashem a present. Since we don't have a *Beis Hamikdash*, a way to give Hashem a present is to fast.

What if a person does an *aveira* more than one time? Does he need to fast for EACH time he did the *aveira*, or just one time for all of them together?

There is a *machlokes*! One opinion is that if a person did an *aveira* a bunch of times, he should fast for each time he did it like it was in the *Beis Hamikdash* with a kind of *korban* called a *chatas*!

Another opinion is that he only needs to bring it once like it was with the *korban* called *Olah*.

The *halacha* is — a compromise! Even if a person did an *aveira* a hundred times, he only needs to fast for THREE times he did the *aveira*.

The *Zohar* explains why: When a person does an *aveira*, it makes the *neshama* a little dirty. The second time the dirty spot gets bigger, and after three times, the whole *neshama* is dirty.

Imagine a shirt. First someone splashes grape juice on it — now it's a little bit dirty. Then more grape juice spills all over the sleeve — now the dirty part is bigger. Then the whole becher falls over and the WHOLE shirt gets dirty! Once the whole shirt gets dirty, splashing more juice doesn't make so much difference.

That's why the first three times of an *aveira* are the most important to fix. So a person also should fast for the first three times they do an *aveira*.

Tomorrow IY"Y we will see that nowadays we give *tzedakah* in place of fasting.

HAYOM YOM :: Yud-Daled Tammuz

Today we learn something that the Alter Rebbe told his sons during the week of *Parshas Balak*, and was later written in one of the *maamarim* of the *Tzemach Tzedek*.

Did you ever wonder why the people on the other side of the world don't fall off the world, if the world is like a big ball and they are on the bottom?

When the Alter Rebbe spoke about this to his children, he told them that scientists have an answer, but it is not the true answer. The true answer is in *Eitz Chayim*, where it explains that the world is from the *Ruchniyus'dike chayus* of Hashem called *Igulim*.

Igulim is a *chayus* that is like a circle — a circle doesn't have a top and a bottom! The world gets its *chayus* from Hashem this way, so no part of the world is really "on top"! Everything is part of the world-circle, which is inside of the sky-circle. The people on the other side don't fall because they aren't underneath us. Their sky is over them like our sky is over us!

SEFER HAMITZVOS :: Shiur #56 - Mitzvas Asei #157, Nusach HaHagadah, Mitzvas Asei #170

In today's *Sefer Hamitzvos*, we learn one last *mitzvah* about *Pesach*, say the Rambam's *nusach* of the *Haggadah*, and then learn one of the *mitzvos* of *Rosh Hashana*:

1) (*Mitzvas Asei #157*) We need to tell over the story of *Yetziyas Mitzrayim*. The Rambam tells us the words we need to say to fulfill this *mitzvah*, and as part of the *mitzvah*, we also say the *Nusach* of the *Haggadah*, the way the Rambam writes it in the *Mishnah Torah*.

We learn this *mitzvah* from a *posuk* in *Parshas Bo*: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא
The details are explained in the end of *Mesechta Pesachim*.

2) (*Mitzvas Asei #170*) We need to hear the *Shofar* on *Rosh Hashana*.

We learn this *mitzvah* from a *posuk* in *Parshas Pinchas*: יוֹם תְּרוּעָה יִהְיֶה לָכֶם
The details are explained in *Mesechta Rosh Hashana*.

RAMBAM :: Hilchos Chomeitz U'Matzah - Nusach HaHagadah - Hilchos Shofar V'Sukah V'Lulav

In today's Rambam, we learn how to run a *Seder* properly. We learn about all the steps of the *Seder*, and the *Mah Nishtana*, and the whole *Haggadah*!

We also learn about the *mitzvah* of blowing the *shofar*. The Rambam tells us that we don't blow the *Shofar* on *Shabbos*, so that nobody will carry it outside on *Shabbos* by mistake.

Chassidus tells us that the REAL reason why we don't blow the *Shofar* on *Shabbos* is that when *Rosh Hashana* is on *Shabbos*, the *koach* of *Shabbos* is so strong that we don't NEED to hear the *Shofar* to get the *koach* we usually get from hearing the *Shofar*. The day of *Shabbos* itself does what the *shofar* usually does!

RAMBAM- PEREK ECHAD :: Hilchos Nizkei Mamon - Perek Yud

The Rambam teaches us that an animal who kills a person needs to be killed. If the animal was *mu'ad* (we could expect that it would do it) then the owner also needs to pay a fine.

INYANA D'YOMA :: Yud-Beis Tammuz

Even though it's already after *Yud-Beis Tammuz*, the *inyan* of the *Yom Tov* continues for another few days!

After the *Frierdiker Rebbe* went free, he wasn't able to say the *bracha Hagomel* (that a person usually says when coming out of jail) until *Tes-Vov Tammuz*, when he actually came home! (According to the *Alter Rebbe*, a person who was in jail isn't allowed to make the *bracha* until he gets home.)

One year, the *Rebbe* told *Chassidim* to keep on making *farbrengens* every day until *Tes-Vov Tammuz*! At each *farbrengen* we should make three *hachlatos* — one in *Torah*, one in *Avodah*, and one in *Gemilus Chassadim*.

TEFILLAH :: Hamapil

Before we go to sleep

There is a *bracha* we recite
We bless Hashem Who helps us
To fall asleep every night.

We ask to sleep peacefully
And that when morning comes again
Our *neshama* be peacefully returned
Full of *chayus*, from Hashem

We ask that while we're sleeping
Our dreams should be just right
With no bad thoughts to bother us
Or disturb our rest tonight

We finish with the *bracha*
Praising Hashem's light
His glory fills the world
And makes it shining bright.

When the light shines through our windows
We will wake up again
For another joyful day
In the service of Hashem!

HALACHOS HATZRICHS :: Interruption After Hamapil

The *halachos* about *Hamapil* depend on what kind of *bracha* it is.

Some *poskim* say that *Hamapil* is like any other *bracha* we make on things which bring us pleasure, *Birchos Hanehenin*. We make a *bracha* before eating or drinking, and a *bracha* before enjoying a night's sleep!

According to this opinion, after we say *Shema*, we can't do or say anything else. We don't make any interruptions after saying a *bracha* on food, until we've eaten some. In the same way, we shouldn't make any interruptions after saying *Hamapil*, before we've slept.

Other *poskim* say that *Hamapil* is a *bracha* of praise to Hashem, like the *brachos* we say in *Birchos Hashachar*. When we say a *bracha* praising Hashem for giving us shoes ("*She'asa Li Kol Tzorki*") we don't have to run and put on shoes right away! The same way, we don't have to go to sleep right after praising Hashem for making people sleep.

Most *poskim* say that it's a *bracha* of praise. Therefore, if we realize that we forgot something important after saying *Hamapil*, we are allowed to do it. That's especially true if it's a *mitzvah*, like if we forgot to count *sefirah* or bring *negel vasser*.

Still, we should try our best to make sure that everything is taken care of before we say *Hamapil*. This way, we can say *Hamapil* and go to sleep right away.

If we did have to make an interruption, before we go to sleep we say the first paragraph of *Shema* again, and the *posuk* of *Beyadcha Afkid Ruchi*.

According to Piskei Teshuvos p. 987

GEULAH U'MOSHIACH :: Moshiach Will Be Our Shepherd

In *Perek Lamed-Daled* of Yechezkel, the *Navi* warns the leaders of the Yidden to change the way they are acting!

The *Navi* uses a *mashal* when he speaks to them. He tells them that the Yidden are like a flock of sheep, goats, and rams. The leaders of the Yidden are like the shepherds.

Yechezkel tells them, “You are supposed to be taking care of the Yidden, but you are only taking care of yourselves! You use your power to rule over the Yidden, but you do not care about them. Now the Yidden are like sheep without a shepherd. Some are lost, and some are running wild because nobody is teaching them how to act.

“Hashem says that He will not let you stay the leaders! Hashem will gather all of the lost Yidden and bring them back. Hashem will judge the leaders for the way they were treating the Yidden they were supposed to be taking care of.

“Hashem will instead give the Yidden a true shepherd, a leader who cares about each one and will show them how to behave — *Moshiach*, who comes from the shepherd of the Yidden, from Dovid Hamelech!”

וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד וְרֹעֶה אֶתְהֶן אֶת עַבְדִּי דָוִד הוּא יִרְעֶה אֹתָם וְהָיָה לָהֶן לְרֹעֶה

Hashem says:

Vehakimosi Aleihem Ro'eh Echad — I will give the Yidden one leader

VeRa'ah Es'hen — And he will take care of them like a shepherd takes care of his sheep.

Es Avdi Dovid — This is *Moshiach*, who comes from My servant, Dovid Hamelech!

Hu Yir'eh Osam — He will be the one to take care of the Yidden

Vehu Yihiyeh Lahen LeRo'eh — And he will be the only one to be their leader.

See *Yechezkel perek Lamed-Daled posuk Chof-Gimmel*

- Credits, sponsorships, and contact info at KidsChitas.org -