

מִצְוֹת
עֲשֵׂה
#19

 We learn this mitzvah from Parshas Eikev: (דברים ח"י)

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ
אֶת ה' אֱלֹהֶיךָ וְגו'

Today in *Sefer Hamitzvos* we learn the same *mitzvah* again — that after we eat, we need to *bentch*.

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

מִצְוֹת
עֲשֵׂה
#215

 We learn this mitzvah from Parshas Lech Lecha: (בראשית י"ז)

הַמּוֹל לְכֶם כָּל זָכָר

Every Jewish boy needs to have a *Bris Milah*. A father has a *mitzvah* to make sure his son has one.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Shabbos perek Yud-Tes* and *Mesechta Yevamos perek Daled*

The Mitzvah of Bris Milah

While the Yidden were in Mitzrayim, they were bare of *mitzvos*. Hashem wanted to give them *mitzvos*, so that they will deserve the *Geulah*. Hashem gave them two important *mitzvos*, one in *Sur MeiRa* (staying away from doing something not good), and one in *Asei Tov* (doing something good).

1) The first *mitzvah* Hashem gave the Yidden was *Dam Milah*, the blood of the *Bris Milah*. This *mitzvah* shows the connection a Yid has to Hashem, even in his body. That is what they needed for *Asei Tov*.

2) The second *mitzvah* was the *mitzvah* of *Dam Pesach*, the blood of the *Korban Pesach*. This *mitzvah* showed that the Yidden were not serving *Avodah Zarah*, even though the Mitzriyim worshiped sheep. This is what the Yidden needed for *Sur MeiRa*, to separate themselves from the *Avodah Zarah* they were attached to in Mitzrayim.

Rambam: Hilchos Brachos, Hilchos Milah

PEREK YUD

In addition to making *brachos* before we enjoy things, the *Chachomim* taught us that we need to say *brachos* to Hashem as a way of thanking and praising Hashem constantly. Some examples for those are the *brachos* we say in *Birchos Hashachar* every morning, *Shehecheyanu*, and *Hagomel*. (Can you think of any other examples? In this *perek* of Rambam, you will see many more of these kinds of *brachos*!)

Did you know that there is a *bracha* for good news, and a *bracha* ALSO for things that don't seem good at all? Because it's a *mitzvah* to thank Hashem for NOT-good news just like we thank Him for good news!

At the end of this *perek*, the Rambam tells us to remember to ask Hashem for help, thank Hashem for what He does for us, and praise Him as much as we can!

PEREK YUD-ALEF

In this *perek*, we learn *halachos* about another type of *brachos*, called *mitzvah-brachos*, like the *bracha* for washing *Netilas Yodayim*, or the *bracha* for *Tefillin*. Usually we say the *bracha* before we do the *mitzvah*.

The Rambam finishes off this *perek* and section of *halachos* that you say as many *brachos* as you can, but you should be careful not to say *brachos* that are not necessary. Like Dovid Hamelech says in *Tehillim*, "**Bechol Yom Avarcheka, Va'ahalela Shimcha Le'olam Va'ed.**" "Every day I will *bentch* You, and I will praise Your name forever." (Do you know where that *posuk* is from?)

PEREK ALEF

Now we start to learn *Hilchos Milah*, about a *Bris Milah*:

We start learning about the *mitzvah* of giving a baby a *bris*, when he is 8 days old. The *halacha* is that if the baby is sick, we don't do the *bris* right away, because danger for life pushes away all *mitzvos*. We can do the *bris* later, when it's not dangerous for the baby.