

# Chitas for Friday, Parshas Bereishis Simchas Torah Erev Shabbos Kodesh Chof-Gimmel Tishrei, 5785

**For the safety and security of the Yidden in Eretz Yisrael  
and the success of the soldiers fighting for its protection**

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן  
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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Shnas Bracha Vehatzlacha!

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Shnas Bracha Vehatzlacha!

## **CHUMASH :: Parshas Bereishis - Shishi with Rashi**

*In today's Chumash, we will need to finish the whole Parsha of Vezos Habracha, and catch up to Shishi of Parshas Bereishis — all in one day!*

### **Shishi:**

Because Hashem takes care of the Yidden, the Yidden will each be able to live in Eretz Yisroel, everyone in their own part. They won't need to be afraid of the Goyim and all want to live close together in the same place!

Moshe doesn't need to say more details of the *brachos* — the Yidden have *brachos* in EVERYTHING!

Now Moshe finished writing the Sifrei Torah, because he will soon go onto Har Nevo to pass away.

### **Shvi'i:**

*This is the very last part of the Torah!*

Moshe went up onto Har Nevo, like Hashem told him to. Hashem showed him Eretz Yisroel, and everything that would happen to the Yidden there.

“This is the land I promised to the Avos,” Hashem told Moshe. “I am letting you look at it, but you can’t go in. You will tell the Avos that I did what I promised and gave it to the Yidden!”

Then Hashem took Moshe’s *neshama* with a “kiss,” like He did with Aharon Hakohen. Hashem buried Moshe Himself on Har Nevo. Hashem didn’t let anyone see exactly where Moshe was buried.

Moshe was 120 years old when he passed away. Because he was a *tzadik*, even after he passed away, his holy body didn’t change.

All of the men cried for Moshe for a month, because they missed learning his Torah. (When Aharon passed away, the women cried just as much, because Aharon made *shalom* between them and their husbands.)

Yehoshua became the leader over the Yidden, and they listened to him. Still, there was never another *Navi* like Moshe — Hashem talked to him “face to face,” he was able to be very brave and able to go to Paraoth, he was very strong to carry the *Luchos*, he did so many *Nissim*, and most of all he loved the Yidden so much, that he was ready to save them even when he had to break the *Luchos*!

### **CHAZAK CHAZAK VENISCHAZEK!**

*And now we will start the whole Torah from the beginning! BEREISHIS!*

### **Rishon:**

**YOM ECHAD:** *Bereishis* — at the very beginning of Hashem’s creating the world, Hashem just made an empty world that wasn’t organized. He hovered over it, because He wanted to make it the place He would live. So Hashem said, “Let there be light!”

This light wasn’t regular light — it was a special “good” kind of light that made it easy to see the *Ruchnius* inside everything! But if that light would shine, we wouldn’t be able to CHOOSE to do what Hashem wants, we would KNOW to do it all the time. So Hashem put that part of the light away for when *Moshiach* comes.

The rest of the light was good too — but it needed to be with “*seder*” — only shining during the daytime. So Hashem separated the light and the dark — one for day, and one for night.

**YOM SHEINI:** The whole world was covered with water, and Hashem made that part of the world with “*seder*” too. Hashem made a sky, and put the part of the water that was like steam over the sky, and the rest of the water He put underneath. (When the water on the bottom complained that it wanted to be closer to Hashem, Hashem told it that the salt from the water would be used on *Korbanos*!) Hashem called the sky “*Shomayim*” — meaning that there is water there.

(Hashem also made the *Malachim* on this day, and *Gehennom*.)

**YOM SHLISHI:** Then Hashem made the water to have a *Seder* — instead of covering the whole world, part of it should go into a place and be the ocean, and the rest of the world should be dry land. This is also when the earth stopped being perfectly round like a ball, and became mountains and valleys and deserts! All the parts of

the world were different, so different kinds of people would live there and serve Hashem in different ways.

Hashem saw that it was good, and now He told the earth to grow plants and trees!

Hashem told the trees that they should have seeds to grow more, and the plants also grew with seeds, even though Hashem didn't tell them to — they did even more than Hashem asked! But Hashem told the trees to make bark that tastes like their fruit, and the trees didn't listen.

Still, Hashem saw that it was good.

*Hashem also made Gan Eden on this day!*

**YOM REVI'**: Hashem made the sun and moon (and stars and planets!) on the first day, but only today Hashem put them into the sky. They help us know when it is day or night, when time passes, and when it's Shabbos and *Yom Tov*!

At first the sun and moon were the same sizes, but the moon complained. So Hashem made it smaller, and gave it stars to shine with it. The moon was still upset, so Hashem promised that the Yidden would bring a *Korban* every *Rosh Chodesh* to say sorry for making the moon smaller. When *Moshiach* comes, the moon will be bigger again!

**YOM CHAMISHI**: Hashem made the waters fill up with fish, and birds to fly in the sky. Hashem made two big fish called Leviatan, but they were SO big Hashem couldn't let them have babies — they would take up the whole world! So Hashem killed the girl Leviatan, and saved the fish for a big *Seudah* when *Moshiach* comes.

Hashem told the birds and fish to have lots of babies, since some of them will have to be food for each other, and some will have to be *Korbanos*.

**YOM SHISHI**: Hashem made all kinds of animals and bugs and creeping kinds of animals on the world. Hashem didn't give them a *bracha* to have lots of babies yet, since Hashem didn't want the snake (who would make trouble) to get the *bracha* too.

Hashem asked the *Malachim* in a humble way, "Let US make a person." (Hashem was also saying that a person will have ALL of the 10 *Sefiros*, just like Hashem — and animals are made with only one or two *Sefiros*.) At first some *Malachim* didn't want to, but Hashem said that it is only fair — *Malachim* in *Shamayim* look like Hashem, so there has to be people on earth that are like Hashem!

Hashem made a person, that was like Hashem — that could understand things. The first person was like a boy AND a girl together! It asked Hashem to make it rain so everything could start to grow. Hashem made it rain, and soon the earth was covered with plants.

Then Hashem separated the person into a boy and a girl (we will learn more about that later!) and gave them a *bracha* to be in charge of the world. They should make it into a place where we can see Hashem!

Still, only Hashem is REALLY in charge, and they weren't allowed to kill animals for food. They could eat plants, and animals that passed away by themselves.

Now that there were people, who would be able to make the world into a place for Hashem to live, Hashem saw that the world was VERY good!

**SHABBOS**: Now that Hashem finished MAKING things, it was time for Shabbos — to make this special resting day that is what Hashem made the world for!

Hashem gave Shabbos a *bracha* and made it extra-holy. Hashem also rested on Shabbos!

## **Sheini:**

Now the Torah goes back and tells us more about how Hashem made people:

Hashem took dirt from all parts of the world for the body. He also used part of the dirt from the place of the *Beis Hamikdash*, where we bring *Korbanos* to do *Teshuvah* — so that a person is MADE to be able to do *Teshuvah*.

Even though all the plants started growing IN the ground, they didn't grow up higher, since there was no rain. Hashem made the ground wet, but it wouldn't rain until a person would ask for it.

Hashem used this wetness together with the dirt to make like a "dough", and shaped a person. Hashem blew a *Neshama* inside, as part of Hashem! He called it "Adam," a person, from the word "*Adamah*" — earth, since that's what it was made of!

Hashem filled *Gan Eden* with beautiful trees and plants (mostly apple trees) and put the person there.

Now we hear more about *Gan Eden*: Hashem made two trees in the middle of *Gan Eden* — a tree of life (*Eitz Hachayim*) and a tree of knowledge (*Eitz Hadaas*). Rivers came out of *Gan Eden* and made the places they flowed to very good!

At first the person didn't want to go into *Gan Eden*, because it was afraid of the *mitzvos* Hashem would give it there — having such a big job to be in charge of the world. Still, Hashem convinced it to go there!

Hashem told it not to eat from the *Eitz Hadaas*, or else it would die.

Hashem didn't want the person to look like it didn't need any help, or it would look like a Hashem! So He decided to split the person into two parts — a man and a woman, who would help him do the right thing.

Hashem wanted the person to WANT to have two parts, so first Hashem asked it to name all of the animals. Once it would see that ALL animals are married, it would want to be married too! The person figured out how to name all of the animals, based on their special *kochos*!

## **Shlishi:**

Even though Adam looked at all the animals, it couldn't find any for IT to marry! (Remember, Adam was made as a boy and girl together!)

Hashem made the person fall asleep, so it wouldn't see, and took off the girl side. Hashem brought her to Adam, who called her an "*Isha*" (woman) since she came from part of a man ("*ish*").

Now Hashem gave them a *mitzvah* to get married! (They did, and they had twins!)

*Now the Torah tells us about something that happens later, about Cheit Eitz HaDaas, because it only happened after the snake saw Adam and Chava get married:*

The snake was jealous of Adam, HE wanted to get married to Chava! He decided to trick Chava into giving fruit from the *Eitz Hadaas* to Adam.

The snake asked Chava if she was allowed to eat from all the trees. She said "yes — except for the *Eitz Hadaas*." Chava thought that the tree was poisonous, and that's why they weren't allowed to. So the snake pushed her against the tree, to show her that it wasn't poison.

The snake said, "Hashem doesn't want you to eat from that tree because then you will be like Hashem!" The snake kept on talking to Chava until it convinced her that it would be good to eat from the tree.

The snake was very upset, because instead of giving Adam first, she ate it herself! Then she shared it with Adam, who ate it because he was confused — she was supposed to be helping him!

The fruit of the *Eitz Hadaas* changed them — now they felt like they were separate from Hashem. They felt bad, and decided to be *tznius'dik* to try to make up for what happened. Before they were able to get *tznius'dik*, they heard Hashem calling them!

Hashem said to Adam, “*Ayeka?* Where are you?” Hashem wanted Adam to tell the truth and say sorry, but at first Adam blamed Chava for making him eat from the fruit. Chava also didn’t say sorry right away — she blamed the snake.

Hashem didn’t make Adam and Chava die right away, since they DID feel bad. But instead of living forever, they would have to die later.

Then Hashem punished all of them:

**The snake** — Hashem made it not able to talk anymore, and took away its feet so it could only crawl on the ground. People would be able to kill it.

**Chava** — Hashem made it hard for her to have babies. It would be hard to take care of them, and hard to be pregnant and have babies. She would want to be with her husband, but he will be in charge.

**Adam** — It would be hard to grow plants for food, and he would have to work very hard.

Now the world wasn’t as holy as it was before — Yidden would need to fix that and make the world a *Ruchnius'dike* place again!

*Now we go back to what we were talking about before — how Hashem made Chava.*

Adam named her Chava, since she would be the mother of all living (*chai*) people.

*And back to what happened after Cheit Eitz Hadaas:*

Hashem decided to help Adam and Chava become *Tznius'dik*, and made them special, warm, and comfortable clothes that fit them perfectly. They could have made their own, but Hashem did a *chesed* for them.

### **Revi'i:**

Now that Adam and Chava ate from the *Eitz Hadaas*, they might decide to eat from the *Eitz Hachayim*, and then live forever. That might make them look like they are trying to be Hashem. So Hashem had to send them out of *Gan Eden*, and put a *malach* there to guard it so they can’t come back in.

Before this happened, Adam and Chava had 5 children — Kayin and a twin sister, and triplets — Hevel and two sisters. They were allowed to marry their sisters, since Hashem needed there to be more people in the world!

Hevel decided to be a shepherd, since the ground was cursed because of the *Cheit Eitz Hadaas*. Kayin decided to be a farmer anyway.

Once they both decided to bring *Korbanos* to Hashem: Kayin thought that the KIND is important, but not which ones — so he brought the worst plant from the fanciest kind of plants. Hevel thought that the kind isn’t so important, but you need to bring the best. So even though he didn’t bring a fancy animal (like a cow), he brought the nicest sheep. Hashem was happier with Hevel’s *korban*.

Kayin was jealous, but he didn’t want to think that he did something wrong, so he didn’t do *Teshuvah*. Hashem



told him that if he really wants he can also bring a special *korban*. It is up to him to be a good person and overcome his *yetzer hara*. But, instead of listening to Hashem, he got mad at Hevel, and killed him.

Hashem told Kayin that he needs to be punished for what he did! He will have to always be wandering around, he won't be able to live anywhere. And the ground will grow even less than it did before.

Kayin cried and asked Hashem why he won't forgive him — now everyone, and all of the animals too, will want to kill him! Hashem made a sign on his head so that nobody will hurt him, and he will get punished after seven generations. But Kayin didn't really do *Teshuvah*, and he decided to live in one place even though Hashem told him he has to wander.

Now the Torah tells us the children of Kayin: Chanoch (he built a city for him and named it after him), who had a son Irad, whose son was Mechuyoel, whose son was Mesusha'el, who had a son Lamech.

*Y"YH we will see how Kayin was punished in the seventh generation for his aveiros.*

### **Chamishi:**

By now, the people living in the world were not acting the way Hashem wanted. Lemech married two women — one of them to have children (Adah), and the other one just to have a pretty wife (Tzilah). He was afraid that if she had babies, she wouldn't look as pretty anymore!

Adah had two boys — Yaval and Yuval. Yaval was a shepherd who lived in a tent and wandered around. He built places for *Avodah Zarah*. Yuval played instruments for *Avodah Zarah*.

Even though Lemech didn't want her to have any children, Tzila had babies too — Tuval-Kayin, who made tools and weapons, and Naamah — who became Noach's wife.

### **Shishi:**

Hashem said that he would punish Kayin in the seventh generation. Lemech's children were the seventh generation, so here's what happened: Hashem took away the sign He put on Kayin's forehead, and now he looked like an animal!

Lemech was blind, and his son, Tuval-Kayin, used to take him around. Once, Tuval-Kayin saw Kayin and got scared, and told his father to shoot Kayin! Lemech did, and once he realized what happened, he clapped his hands together because he was so upset — and by mistake hit Tuval-Kayin and killed him too.

Lemech's wives, Ada and Tzilah, were very upset, and they didn't want to have children anymore. They were afraid ALL of their children would all be punished by Hashem. Adam told them not to think too much about what Hashem would do — they should just do THEIR *mitzvah* and have children. Lemech's wives agreed, but they reminded Adam that HE hadn't had children in a long time! He ALSO needs to do the *mitzvah*!

Adam realized they were right, so he had another baby — Sheis. (Noach would later come from his family!)

Sheis later had a son Enosh. In the times of Enosh, people thought that they need to give *Kavod* to Hashem's servants, like the sun and the moon. They started giving them *Korbanos* and *davening* to them too. Later, people forgot all about Hashem, and only *davened* to these things! They made idols for different things they wanted, and thought that if they worshiped them they would get whatever they wanted.

Adam only managed to make sure that SOME of his children still believed in Hashem. The rest of the world was all *Resha'im*. Hashem tried to warn them by sending a small *Mabul*, but they didn't do *Teshuvah*.

*Now the Torah is going to tell us over the generations from Adam to Noach, and when they died. Today we do the first*

half:

1) **Adam**

2) **Sheis**

3) **Enosh**

4) **Keinan**

5) **Mahalalel**

6) **Yered**

7) **Chanoch**: Chanoch followed only Hashem, but Hashem saw that he would later become a *Rasha*. To keep him from needing to be punished, Hashem took him into *Gan Eden* while he was still alive.

8) **Mesushelach**

## **TEHILLIM :: 108 - 112**

In today's *Tehillim*, we have a *posuk* that says "**Reishis Chochma Yiras Hashem**" — the beginning of *Chochma* (the first thing before we get the *chochma* of Torah) is to have *Yiras Hashem*.

A person could go to *Yeshiva* and learn a lot of Torah! Sometimes a person might think he is so smart, he is smarter than his teachers! He thinks he doesn't need to listen to his parents either!

That's why we need to have *Yiras Shomayim* first, because this way (as the *Gemara* explains), we can make sure that our Torah will only bring to GOOD things!

## **TANYA :: Igeres Hakodesh Siman Chof-Daled**

Today we learn the first half of a very famous letter where the Alter Rebbe teaches us about not talking during *davening*:

*Imagine that you are waiting for a long time to see someone special. Finally, he tells you that he will be coming to your house tomorrow! You will be so excited — you were waiting for so long!*

*Imagine that your special guest comes — but you don't even go to talk to him. You decide that you need to go shopping, or you need to go play kugelach with your neighbor.*

*Wouldn't that be a crazy way to act? You were waiting for so long, and now that your guest comes, you just waste your time and forget about how excited you were?! You should be spending time with him, not doing anything else — especially things that aren't even important!*

Hashem is like a king who is very special, and who we aren't allowed to see all the time. We ask Hashem for *Moshiach* now, when we will see Him ALL the time! But even nowadays, we are very lucky that Hashem comes to "visit" us every day when we *daven*! When we pay attention to the words of *davening*, we can feel that Hashem is there with us!

If we waste that time and talk about other things, we are being foolish ourselves, and it is embarrassing for Hashem. He wants us to be happy with the time we spend with Him, and not to be busy with other things at the same time!

In this letter, the Alter Rebbe makes a *Takana* that NOBODY should speak at all during *davening* in *Shul* — from the very beginning until the end of the last *Kaddish*! If someone does speak (and it wasn't by mistake or because they didn't know) they need to ask Hashem to forgive them, in front of three people, for not acting the way they should!

When we are careful not to talk during *davening*, Hashem will give us lots of *brachos*!

## **HAYOM YOM :: Chof-Gimmel Tishrei**

On *Simchas Torah*, the year after the Alter Rebbe came out of jail, he said a Torah (like a *Dvar Torah*) about “*Avodah Yidden*.” When Yidden don’t just learn Torah, but they make sure that the Torah changes them, that is very special! These Yidden have a special connection to Hashem.

The Alter Rebbe explains a *posuk* in *Mishlei* according to *Chassidus*. It shows us how special these “*Avodah Yidden*” are, and what they do in *Ruchnius*!

## **SEFER HAMITZVOS :: Shiur #213 - Mitzvas Asei #99**

Today’s *mitzvah* (*Mitzvas Asei* #99) is about the *Tumah* of *Niddah*, a kind of *tumah* a woman can get from her body. We need to follow all of the *halachos* about when a person gets this kind of *tumah*, and how it can be passed on.

*Even though this kind of tumah, and some of the other kinds of tumah we will learn about, are kept in certain ways nowadays, in these halachos we are learning about how someone with these kinds of tumah makes other people or things tomei. These halachos are only kept when there is a Beis Hamikdash.*

This *mitzvah* includes the *halachos* of *Tumas Niddah* which are written in *Parshas Tazria*.

## **RAMBAM :: Hilchos Metamei Mishkav U'Moshav**

*In today’s Rambam, we start learning a new set of halachos — about people who can make something tomei in a different way than the kinds of tumah we learned before, like Tumas Meis or Tumas Tzoraas. These people have a certain kind of tumah that come from their body.*

**Perek Alef:** The Rambam teaches us what can make a person *tomei* enough to make other things *Tomei* by sitting down or lying down on them. (Those things will become an *Av HaTumah* — that’s is the strongest kind of *tumah*, which can make other things *Tomei* more easily.)

**Perek Beis:** Now we explain the *halachos* about things that come from a person with these kinds of *Tumah* — like their blood or the spit in their mouth. This can be also counted as an *Av HaTumah*.

**Perek Gimmel:** This *perek* teaches us when another person can get this kind of *Tumah* too, from them. We also learn about when a woman finds out that she was *Tomei* — sometimes we say that she was probably *Tomei* the day before too, and just didn’t find out until now. So everything she touched since yesterday is *Tomei* too!

## **RAMBAM– PEREK ECHAD :: Hilchos Bechoros - Perek Daled**

The Rambam teaches us when an animal is *patur* from being a *bechor*, and when it’s a *sofek* — for example, if it belongs to a *Yid* and a *goy*, or if we are not sure it is a *bechor*.

## **INYANA D'YOMA :: Shabbos Bereishis**

There is a *vort* from the Rebbbeim that “***Vi M’shtelt Zich Avek Shabbos Bereishis, Azo! Geit A Gantz Yohr.***” The way we use the *kochos* from *Shabbos Bereishis* helps set things up for the whole year in a good way.



EVERY *parsha* and *Yom Tov* have certain things we need to learn from them, and live with those lessons the whole year. So why are the *kochos* we get from Shabbos *Bereishis* SO important, that we say that it sets things up for the whole year, more than any other *parsha* and *Yom Tov*?

The answer is that Shabbos *Bereishis* teaches us *Emunah*! We learn about how Hashem created the world, and so we understand that everything that happens in the world is all from Hashem. (As we are learning now in *Tanya*, the *chayus* of Hashem is constantly creating the world!) *Emunah* in Hashem is the most important thing that we need to have, and it makes a difference in EVERYTHING in our lives all year.

When we know that Hashem is making everything in the world happen, we will know that there can't be anything in the world that can stop us from doing what Hashem wants. Since Hashem created everything in the world, and Hashem tells us to do the *mitzvos*, it isn't possible that there can be anything in Hashem's world that can keep us from doing what Hashem wants!

Our *Emunah* is also important for our *Gashmius*! When we know that everything comes from Hashem, we won't worry so much about all of the *gashmiyus* things that we need, like *parnasa* and health and things we need for our family. We will know that everything that happens to us is from Hashem and know that it must be good. Even more, when we remember this, Hashem will give us good things in a way that we can tell is good too!

*See Likutei Sichos chelek Alef, Parshas Bereishis*

## **TEFILLAH :: Ata Horeisa**

In the *davening* of *Rosh Hashana*, we say many *pesukim* from the Torah that explain the *mitzvah* of *shofar* and the *inyan* of *Rosh Hashana*. These are in the sections of *Malchiyos*, *Zichronos*, and *Shofros* in *Shmoneh Esrei*.

On *Simchas Torah*, we also say *pesukim* from the Torah that explain the *inyan* of the *simcha* we have on *Simchas Torah*. These are the *pesukim* in *Ata Horeisa*!

The Rebbe once said that these *pesukim* are not only explaining what *Simchas Torah* is all about, but they are also a *tefillah*. One of the most important things these *pesukim* are asking for is the *Geulah*!

## **HALACHOS HATZRICHS :: Simchas Torah**

On *Simchas Torah* during the day, it is also a *minhag* to make a *farbrengen* before the end of *Yom Tov*.

At the Rebbe's *farbrengen* on *Simchas Torah*, the Rebbe would remind *chassidim* to make a *hachlata* to learn *Chitas* for the coming year.

*In the year Tof-Shin-Nun-Beis, at the end of the farbrengen, the Rebbe mentioned Chitas three or four times! After bentching, the Rebbe stood up and AGAIN said that he is reminding everyone about learning Chitas. Today we need an extra special reminder because the Chitas is so long!*

On *Motzei Simchas Torah* the *gabbai* makes an announcement in *Shul*: "**Veyaakov Halach Ledarko!**" (Yaakov went on his way). This reminds us to take the *chayus* of all of the *Yomim Tovim* in *Tishrei*, and use that *chayus* all year!

~

In the beginning of each day's *Hayom Yom*, the Rebbe tells us the *Chitas* of the day.

If you look at the beginning of today's *Hayom Yom*, you will see that today we learn the day's *shiur* of *Vezos*

*Habracha*, and then on Shabbos *Bereishis*, we learn the rest of *Vezos Habracha* and the whole *Parshas Bereishis*.

But in later years, the Rebbe said that since we start *Parshas Bereishis* on *Simchas Torah*, we should catch up to today's *shiur* on *Simchas Torah*!

Why did the Rebbe say something different than the way it is in *Hayom Yom*?

Really, the *mitzvah* of today, the *mitzvah* of *Simchas Torah*, is to be *besimcha*! This should take up our whole day, with singing, dancing, and celebrating! Our joy on *Simchas Torah* is very special and helps us the whole entire year! So we don't have time to sit down and learn a whole *parsha* of *Chumash* with Rashi, instead we push it off until Shabbos *Bereishis*.

But, the Rebbe said, people seem to find time to do other things. They aren't dancing and singing the whole day! If you already have time to do other things, the right time to catch up in *Chitas* to *Parshas Bereishis* is today!

*See farbrengen Simchas Torah Tof-Shin-Mem-Vov*

## **GEULAH U'MOSHIACH :: Simchas Torah**

On the day of *Simchas Torah*, after we finish *leining* the end and beginning of the Torah, we say a *piyut* that starts with the words "*Sisu Vesimchu Besimchas Torah*."

One of the lines in this *piyut* is "Ogil Ve'esmach *Besimchas Torah*, Bo Yavo **Tzemach** *Besimchas Torah*." "I will rejoice and be happy on *Simchas Torah*, Tzemach will come on *Simchas Torah*!"

Tzemach is the name of *Moshiach*, like we see in many places (like the *Gemara Yerushalmi* and in *Nach*). We see that *Moshiach* has a very special connection to *Simchas Torah*!

R' Yaakov Emden also writes in his *Siddur Yavetz* that *Moshiach* will come in the *zechus* of the *simcha* that we have with the Torah!

*See sicha Leil Simchas Torah 5752, Sefer Hasichos Tof-Shin-Nun-Beis p. 37 ff.*

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