

Chitas for Sunday, Parshas Bereishis

Simchas Torah

Chof-Gimmel Tishrei, 5784

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

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CHUMASH :: Parshas Bereishis - Rishon with Rashi

The Chitas for Simchas Torah is the entire Vezos Habracha, plus Rishon of Parshas Bereishis. Here is a link with Chitas summaries for the whole week of Vezos Habracha, as we are only putting Rishon of Bereishis here.

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'I: 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 *Shomayim* 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!

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-Gimmel

The Alter Rebbe explained to *Chassidim* how important it is to use the time when a *Minyan* is there for holy things. So what should they do when they aren't *davening*? Today the Alter Rebbe tells us.

In the *Gemara* there are special parts where the *Chachomim* explain *pesukim* and stories in the Torah. The Arizal writes that these parts of the *Gemara*, called *Ein Yaakov*, are very special. It is like the *neshama* of the Torah, and the secrets of Torah are hidden in these stories and explanations! (*Chassidus* shows us the Torah secrets that are in many of these parts of Torah.) When we learn it, it makes Hashem forgive our *aveiros*! It also gives us many *eitzos* in how to act.

The Alter Rebbe says to learn it between *Mincha* and *Maariv*, when the *Minyan* is there for *davening*. We should also learn some *halachos*, so everyone will be sure they are acting the way Hashem wants.

On Shabbos at *Mincha* time, it is a good idea to learn the *halachos* of Shabbos. There are many *halachos* that people don't know, especially the details that the *Chachomim* teach us, like the *halachos* of *Muktza*. If we don't learn them, and we don't know what to do, we can't say that it's not our fault!

Everyone should stay and learn TOGETHER (not just something by themselves). If we do this, it will definitely bring *Moshiach*!

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 #169 - Mitzvas Lo Saasei #132

(*Mitzvas Lo Saasei* #132) If a *kohen* was thinking the wrong thing when he brought a *korban*, like if he planned to bring it on the *Mizbeiach* or eat it after the time he is allowed to, the *korban* becomes "Pigul."

We learn this *mitzvah* from a *posuk* in *Parshas Tetzaveh*: לא יאכל פי קדש הם

RAMBAM :: Hilchos Pesulei HaMukdashin

In today's *Rambam*, we learn more about what can make a *Korban Posul*:

Perek Beis: The blood of a *korban* needs to be sprinkled on the *Mizbeiach* in a certain way. If it is done wrong, it can make the *Korban posul*.

Perek Gimmel: What happens if a *korban* that became *posul* was brought onto the *Mizbeiach*, or it was put into the *keilim* of the *Beis Hamikdash*? Sometimes, once it is already on the *Mizbeiach* or in the *keilim*, we need to bring up the *korban* even though it is *posul*.

Perek Daled: We learn what happens to a *Chatas* and an *Asham* that can't be brought as *korbanos*.

RAMBAM- PEREK ECHAD :: Hilchos Shofar V'Sukah V'Lulav - Perek Gimmel

In this *perek* we finish learning the *halachos* of the *shofar*. We learn how to blow the *shofar*, including about the three kinds of sounds, *Tekiyah*, *Shevarim*, and *Teruah*.

INYANA D'YOMA :: Chitas

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!

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 HATZRICHOS :: Simchas Torah

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

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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!

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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