



## **Sicha Summary**

Chelek 19 | Simchas Torah

### **The Context:**

The Previous Rebbe said the following at a Simchas Torah *farbrengen*: “On Simchas Torah three gates are open: The gate of light, the gate of blessing, and the gate of success. All the [heavenly] gates are open. And we attain these things through Torah.”

### **The Explanation:**

Simchas Torah can be defined in three ways: 1) It is a continuation of the biblically mandated holiday of *Shemini Atzeres*; 2) it is a separate holiday enacted by rabbinic legislation; 3) the dancing with and celebration of the Torah is a custom adopted by the Jewish people.

Corresponding to this, Simchas Torah as the celebration of Torah can be viewed in three ways: 1) It is a celebration of Torah in general. This corresponds to the definition of Simchas Torah as the continuation of a biblical holiday, focusing on the original manifestation of Torah given by G-d at Sinai. 2) We celebrate Simchas Torah in the days following Yom Kippur because the second tablets were given on Yom Kippur. The second tablets represent the proliferation of Torah, alluding to rabbinic legislation. 3) The celebration of Simchas Torah itself is a custom.

The three gates mentioned by the Previous Rebbe allude to these three concepts featured in Simchas Torah.

- 1) Light is an unfiltered expression of the luminary. The gate of light alludes to the unfiltered revelation of Torah given by G-d at Sinai.

- 2) A blessing is tailored to the receiver. This alludes to the second tablets which were given in response to the Jewish people's repentance.
- 3) Success refers to an unexpected perfection that follows a person's efforts. This alludes to the customs of the Jewish people which represent a novel, "unexpected," additional perfection in fulfilling G-d's desire for a home in this world, initiated by the people themselves.

This also explains the *Zohar's* statement that when the Jewish people dance with the Torah they crown the Torah. A crown is higher than the head upon which it sits. The unprompted joy of the Jewish people reaches higher than the Torah's expectations itself, "crowning" the Torah with G-d's unarticulated desire.

**A Question:**

Why are the gates of light and blessing, which correspond to the Torah as given by G-d and advanced through repentance, open on Simchas Torah, which is a celebration of the Jewish people's unprompted customs?

**The Explanation:**

When the Jewish people contribute their own insight to Torah, they reveal their source in the Essence of G-d, which allows them to be "authors" of Torah, so to speak, like G-d Himself. Thus, through their contributions, they reveal the essential bond between G-d and the Torah as well. This in turn reveals how the standard, G-d given dimension of Torah — the gates of light and blessing — is truly bound up with G-d's Essence. The joy of Simchas Torah, therefore, throws open all the gates of Torah — light, blessing, and success.