

## Rabbi's Article II

A 'Successful' 'Light' and 'Blessing'!

The Previous Rebbe, Rabbi Yoseph Yitzchok of Lubavitch (-Link) states: "On Simchat Torah (-Link) the (Heavenly) Gates are open. The Gate of Light, the Gate of Blessing, and the Gate of Success. All the Gates are open."

The question is, that *Simchat Torah* is all about rejoicing in the completion, and restarting, of reading the Torah, and the Torah was given in the year 2448, while *Light* and *Blessings* already existed in their fullest form from the *Six Days of Creation*?! Additionally, even if the Torah raises the completion of *Light* and *Blessing* from as it exists within creation, to the way completion exists within Creator, however, the Torah was given on the holiday of *Shavout* (-Link), so why are these *Gates* opened specifically on *Simchat Torah*?

To understand this, let us see how these three dimensions (*Light*, *Blessing* and *Success*) exist within the holiday of *Simchat Torah*: (i) *Simchat Torah* is the, "Second Day of Holiday of Exile," in which, --because those distanced from Jerusalem did not know when the Courthouse established *Rosh Chodesh* (first of the month), hence, they kept two days of holiday, not knowing if the previous month was a 29 day or a 30 day month-- it is an extension of the Biblical holiday. (ii) However, in itself it is a Rabbinical holiday, which is (-Avodah Zoroh 35a), "The statements of Your beloved ones (Rabbinical sages) are more pleasant to me than the wine of the written Torah itself." (iii) *Simchat Torah* is (-Zohar Vol III, 256b), "And Israel is accustomed to make with her (the Torah) joy, and it is called *Simchat Torah*. And the Torah is adorned with her crown." In which *Simchat Torah* is but a custom, which has a virtue even over the *Rabbinical* and the *Biblical*, and henceforth, it is only through the custom of this holiday that the Torah is, "adorned with her (Supernal) Crown," which transcends the Torah itself, which is but the Wisdom ('head') of G-d.

And so too, within the concept of *Simchat Torah* itself, there is, (i) celebrating the Torah in its entirety, represented in the *First Tablets*, (ii) *Simchat Torah* is not on *Shavout* (the day of the *First Tablets*; Biblical), but right after *Yom Kippur*, when the Second Tablets (similar to *Rabbinical* realm of Torah) were given, and (iii) the festivity of *Simchat Torah* itself is but a custom.

Now, let us see how these three dimensions reflect the three dimensions of *Light*, *Blessing* and *Success*. The reason why the *Second Tablets* are superior to the *First Tablets* is because they were brought about specifically through the work of *Israel*, in their *teshuvah* (repentance) for their sin of the *golden calf* (-Link). And being that *Israel* is sourced higher than Torah, within the Essence of G-d, hence, the *Second Tablets* have within them a dimension of *Israel's Essence connection* with G-d. And nevertheless, the effect of *Israel* is only that G-d, from Above, give us the *Second Tablets*. Greater that this is a custom, which in its entirety, is not a teaching from Above, but that which *Israel themselves* bring forth in the Torah, from Below! And nevertheless, (-Ramban on Pesachim 7b), "A custom of Israel is Torah!" And even more, it is the Crown of Torah!

Therefore, the *First Tablets*, which came only from Above, with no consideration of the capacity of the Below, is compared to *Light*, for *Light* shines everywhere equally, be it upon the synagogue, or upon the garbage disposal. The *Second Tablets*, --which even though they came from Above, was effected by the Below and their capacities,-- is compared to a *Blessing*, in which, even though the one who blesses is Above, nevertheless, the blessing is completely focused on the receiver Below. And being that (-Lecho Dodi prayer), "Last in creation, first in G-d's thought," meaning that the *original thought* of G-d, was not in His giving (*Light*), but in *Israel's* receiving (*Blessing*), hence, the *Second Tablets* are superior, and (-Job 11:6), "the wisdom is double," in that they were, "first in G-d's thought."

However, in the mystical sense, the deepest dimension of, "Last in creation, first in G-d's thought," is that that which comes from and after the *Last in creation*, is above and beyond Thought, even the first thought. And this is the dimension of Success, which is when the outcome ("Last in creation") of the craftsman's best work brings forth an unprecedented superior masterpiece that he could have even originally hoped for ("First in thought").

This means, that in the Essence of G-d (above even *First Thought*) is G-d's desire for creation, that it be (-Tanchumah, Naso 16; Tanya, Chapter 36), "A dwelling place for Him, blessed be He, below." And the depths of this Essence Desire is, that the dwelling place itself should not be made by the Above in the Below, but rather, that the dwelling place should be made by the Below itself. Hence, even though the dwelling place for G-d here below can only be made through *Torah and Mitzvot*, which are of the Above, nevertheless, the depths of the dwelling is specifically through the work of *Israel* (who are sourced within the Essence of G-d!), from Below! Hence, the ultimate fulfillment of G-d's Essence Desire, that from Below and through the Below, the Below be made a dwelling place for Him, is through a custom of Israel. And this it is why *Simchat Torah* specifically --and not *Shavout* (*First Tablets*; Biblical), or *Yom Kippur* (*Second Tablets*; Rabbinical)-- which is a custom, is the opening of the *Gate of Success*.

Nu, if so, why did the *Previous Rebbe* also mention that the *Gates of Light* and of *Blessing* opens on *Simchat Torah*, when the uniqueness of *Simchat Torah* is that it is a custom, and not a *Biblical* or *Rabbinical* holiday? The answer is that within Torah itself there is, (i) Torah is the Wisdom and Will of G-d, in which *Israel* is to (-Zohar Vol I, 12b), "add on to her," in their insights, and there is, (ii) the essence of Torah is that (-Tanya, Chapter 23), "The Holy One, blessed be He and the Torah is one!" On the latter dimension --the Torah being one with the Essence of G-d, which is where *Israel* is sourced, hence,-- there can be that the custom which *Israel* creates becomes *part-and-parcel* of the Torah itself. In other words, the power of *Israel* is that they draw the Essence of G-d --within the essence ("Gate of Success") of Torah-- into G-d's Wisdom and Will ("Gates of Light and Blessing") of Torah. And therefore, the custom ("Gate of Success") of *Simchat Torah* also opens the *Gate of Light* and the *Gate of Blessing*, as well.