

“And you shall rejoice before Hashem your G-d for seven days”

The Simchah Associated with the Water Libations on the Festival of Succos Stems from the Teshuvah and Forgiving of Transgressions on Yom Kippur

In honor of the festival of Succos, which approaches auspiciously, it is fitting that we examine the title “זמן שמחתנו” — **“the time of our joy”** -- employed by our blessed sages, the Anshei Kenesses HaGedolah, to describe and define this festival. We find this appellation employed in the formula instituted for the Mussaf prayers on Succos: **“ותתן לנו ה' אלקינו באהבה, מועדים לשמחה חגים וזמנים”** and **“--לששון, את יום חג הסוכות הזה זמן שמחתנו מקרא קודש זכר ליציאת מצרים”** **and You, Hashem, our G-d, gave us with love, appointed holidays (“moadim”) for joy, festivals and seasons for joy, the day of this festival of Succos, the time of our joy, a holy convocation, commemorating the exodus from Mitzrayim.**

This depiction can be understood simply based on what the Rambam writes in Hilchos Lulav (8, 12): **“אף על פי שכל המועדות מצוה לשמוח בהן, בחג הסוכות היתה שם במקדש שמחה יתירה, שנאמר (ויקרא כג-מ) —although it is a mitzvah to rejoice on all of the appointed holidays, on the festival of Succos, there was enhanced joy there in the Mikdash, as it states: “And you shall rejoice before Hashem, your G-d, for seven days.”** Let us endeavor to understand the reason for this heightened joy on the festival of Succos—more so than on any of the other “moadim.”

Additionally, it is worthwhile examining the significance of the unique and exalted ceremony conducted on the festival of Succos: **“שמחת בית השואבה”**—celebrating the drawing of the water to be poured on the mizbeiach. Throughout the entire year, there was a requirement to bring a wine libation to be poured on the mizbeiach in association with a korban olah or a korban shelamim. During the seven days of the Succos festival, in addition to the wine libation, a water libation was also offered in association with the morning “tamid” offering. The “simchah”—joy—associated with this ceremony surpassed all other simchahs experienced in the Beis HaMikdash. Here is what we have learned in the Mishnah (Succah 51a):

“מי שלא ראה שמחת בית השואבה לא ראה שמחה מימיו... חסידים ואנשי מעשה היו מרקדין בפניהם באבוקות של אור שבידיהן, ואומרים לפניהם דברי שירות ותשבחות, והלויים בכינורות ובנבלים ובמצלתיים ובחצוצרות ובכלי שיר בלא

מספר, על חמש עשרה מעלות היורדות מעזרת ישראל לעזרת נשים, כנגד חמש עשרה שיר המעלות שבתהלים, שעליהן לויים עומדין בכלי שיר ואומרים שירה.”

Whoever did not see the “Simchas Beis HaSho’eivah” never saw rejoicing in his life. Chassidim and men of good deeds would dance before them with flaming torches in their hands, and say before them words of song and praises. And the Leviim, with their harps, lyres, cymbals, trumpets and countless other musical instruments, stood on the fifteen steps that led down from the Ezras Yisrael to the Ezras Nashim, which corresponded to the fifteen “Shir HaMa’alos” in Tehillim. For on them the Leviim would stand with their musical instruments and utter song.

The Gemara explains the rationale for the water libation on Succos as follows (R.H. 16a): **“מפני מה אמרה תורה נסכו מים בחג, אמר הקב”ה: “why did the Torah say that you should pour water during the festival? HKB”H said: “Pour water before Me on the festival so that the year’s rains will be blessed for you.”** Notwithstanding, we must still endeavor to understand the reason for the tremendous excitement associated with the “Simchas Beis HaSho’eivah”—unmatched by any other mitzvah. Now it is true that the Mishnah (ibid. 48a) states that while the water was being drawn: **“תקעו והריעו ותקעו” —they sounded a “tekiah,” a “teruah” and a “tekiah.”** The Gemara provides the following explanation for this procedure (ibid. 48b): **“דאמר קרא “(ישעיה יב-ג) ושאתם מים בששון מומעיני הישועה” —because it states in the passuk (Yeshayah 12, 3): “And you shall draw water while rejoicing from the wellsprings of salvation.”** Nevertheless, this passuk itself deserves further clarification. What is the significance of drawing water from the wellsprings of salvation?

The Water Libations on the Festival of Succos Are to Appease the Lower Waters

We shall begin our enlightening journey with a revelation from our blessed sages. They teach us that the water libations on the

mizbeiach during the festival of Succos were meant to appease the lower (earthly) waters. During creation, they were separated from the heavenly waters, distancing them from Hashem; this caused them to weep with grief. We learn this fact from the following passuk (Vayikra 2, 13): **“וכל קרבן מנחתך במלח תמלח ולא תשבית מלח ברית”**—**every korban minchah of yours shall be salted with salt; you may not discontinue the salt of your G-d’s covenant from upon your minchah offering—on all of your korbanos shall you offer salt.** Rashi explains: **“מלח ברית, שהברית כרותה למלח מששת ימי בראשית, שהובטחו המים התחתונים—ליקרב במזבח במלח וניסוך המים בחג”**—**for a covenant has been made with salt since the six days of creation; for the lower waters were promised to be offered on the mizbeiach in the form of salt and during the water libations on the festival (Succos).** Rashi’s source is the Midrash presented by Rabeinu Bachayei in parshas Vayikra (ibid.). Here is what he writes:

“וכן אמרו במדרש מים התחתונים נקראו מים בוכים, ולמה נקראו מים בוכים, כי בשעה שחלק הקב”ה את המים נתן אלו למעלה ואלו למטה, התחילו מים התחתונים בוכים, וזהו שכתוב (איוב כח-יא) מבכי נהרות חבש, אמר רבי אבא בבבלי נתפרשו המים התחתונים מן העליונים, אמרו אזי לנו שלא זכינו לעלות למעלה להיות קרובים ליוצרנו... אמר להם הקב”ה הואיל ולכבודי עשיתן כל כך, אין להן רשות למים העליונים לומר שיריה עד שיטלו רשות מכם... ולא עוד אלא שעתידין אתם ליקרב על גבי המזבח במלח וניסוך המים.”

And this is what they said in the Midrash: The lower waters are referred to as “weeping waters.” Why are they called “weeping waters”? Because when HKB”H divided the waters, He placed these above and these below. The lower waters began to weep. They lamented the fact that they did not merit to remain above in close proximity to the Creator. In an attempt to appease them, HKB”H told them that: (a) since you acted out of respect for Me, the upper waters are not permitted to utter their song until they first obtain permission from you, and furthermore (b) you, the lower waters, are destined to be offered on the altar in the form of salt and in the form of water libations—affording you distinction and honor.

The subject of the waters crying, because they were distanced from HKB”H, is also addressed by the Tikunei Zohar (Tikun 5, 19b), elucidating the passuk (Bereishis 1, 6): **“ויהי מבדיל בין מים למים... בגין דמים תתאין אינון בוכין ואמרו, אנו בעיין למהוי קדם מלכא עלת העלות”**—**ובען לסלקא לעילא”**. The passuk indicates that the Almighty created a separation between the two bodies of water. This caused the lower waters to cry and protest: **“We want to ascend to the heavens to be in the presence of the King of Kings, HKB” H.** So, on the festival of Succos, when we pour water on the mizbeiach before Hashem, there is great joy. For, the earthly waters are appeased by being presented as libations before HKB”H.

Without a doubt, the weeping of the lower waters and their protest: **“We want to be in the presence of the King”**—requires further explanation. If HKB”H, Who created them, determined that they should remain down below on earth, who are they to complain and question His decision? Should He have altered the order of creation on account of their dissatisfaction? Furthermore, it is one of the principles of our faith, as expressed by the song of the heavenly seraphim (Yeshayah 6, 3): **“קדוש קדוש קדוש ה’ צבאות מלוא”**—**“Holy, holy, holy is Hashem, Master of Legions; the whole world is filled with His glory.”** He is everywhere; so, even down in this world, the lower waters stand before the Glory of the King. Thus, their protest seems entirely invalid. We must also endeavor to explain why Succos differs from all of the other festivals. Why did HKB”H choose to appease the lower waters with libations poured on the mizbeiach specifically on the festival of Succos?

The Simchah on Succos Is due to the Atonement of Transgressions on Yom HaKippurim

I was struck by a wonderful idea. I would like to explain this matter based on a fascinating passage from the Midrash. According to the Midrash, the heightened simchah on Chag HaSuccos is an expression of our great joy and relief at having been granted atonement for our transgressions on Yom HaKippurim. Here is the passage from the Midrash (Yalkus Shimoni Emor 654):

“אתה מוצא שלש שמחות כתיב בחג, (דברים טז-יד) ושמחת בחגך, (שם טז-טז) והיית אך שמח, (ויקרא כג-מ) ושמחתם לפני ה’ אלקיכם שבעת ימים... לפי שנטלו הנפשות דימוס [שיצאו זכאים בדין] ביום הכיפורים, כמו שנאמר (ויקרא טז-ל) כי ביום הזה יכפר עליכם, ועוד שהתבואה ופירות האילן בפנים, לפיכך כתב שלש שמחות.”

The notion of “simchah” is mentioned three times in association with Succos: (1) “And you shall rejoice on your festival,” (2) “and you will only be joyous” and (3) “and you shall rejoice before Hashem, your G-d, for seven days” . . . This association is due to the fact that the people were exonerated on Yom HaKippurim . . . Additionally, the grain and fruits of the tree have been brought inside; therefore, the notion of “simchah” is mentioned three times.

Support for the idea that atonement results in simchah can be found in the following passuk (Tehillim 51, 9): **“תחטאני באזוב ואטהר, תכבסני ומשלג אלבין, תשמיעני ששון ושמחה תגלנה עצמות דכית”**—**purge me of sin with hyssop and I shall be pure; cleanse me and I shall be whiter than snow. Make me hear joy and gladness once more; then the bones you crushed may exult.** Rashi explains that **“hearing joy and gladness once more”** signifies the forgiveness of sin. In a similar vein, we find in the Midrash Rabbah (Koheles 9, 7)

that at the conclusion of Yom HaKippurim, after Yisrael has been forgiven completely: **“A heavenly voice (a “baht-kol”) goes out and says to them (ibid.): ‘Go eat your bread with simchah.’”**

This provides us with a very nice explanation for the prevalent custom (minhag) among Yisrael presented by the Rama (O.C. 625, 1) in the name of the Maharil: **“It is a mitzvah to work on the succah immediately after Yom Kippur; because the opportunity to perform a mitzvah should not be squandered.** As we have learned from the Midrash, the simchah on Chag HaSuccos stems from the atonement of transgressions on Yom HaKippurim. Therefore, at the conclusion of Yom HaKippurim, after the “bahs-kol” instructs them to go and eat their bread with simchah, to celebrate the atonement of their transgressions, they immediately begin building their succahs. In this manner, they extend the simchah from Yom HaKippurim to Chag HaSuccos.

Thus, we can suggest a reason why “simchah” is mentioned three times in association with Chag HaSuccos. For, the simchah accrues from the three types of atonement we are granted on Yom HaKippurim: **כפרה, סליחה, מחילה** for the three categories of transgressions: **חטאים, עוונות, פשעים**. [Translator’s note: The three types of atonement can be translated as: atonement, forgiveness and pardon. Whereas the three categories of sin correspond to: sins committed unwittingly (חטא), intentional sins without a spirit of rebellion (עוון) and rebellious sins (פשע).] Note the mention of the three types of forgiveness and the corresponding three categories of sin in the formula of the confession recited on Yom HaKippurim (prior to the “על חטא”): **“ובכן יהי רצון מלפניך ה' אלקינו ואלקי: (על חטא) על אבותינו, שתכפר לנו על כל חטאותינו, ותסלח לנו על כל עוונותינו, ותמחל לנו על כל פשעינו—and so may it be Your will, Hashem, our G-d and the G-d of our forefathers, that You forgive us for all our sinful errors (חטאים), and You pardon us for all our iniquities (עוונות), and You atone for us for all our transgressions (פשעים).**

Based on this understanding, I would like to propose an interpretation of the following passuk which appears in association with Chag HaSuccos: **“ושמחתם לפני ה' אלקיכם שבעת ימים—and you shall rejoice before Hashem, your G-d, for seven days.** We have learned in the Gemara (Succah 52a) that the yetzer hara has seven distinct appellations: **“שבעה שמות יש לו ליצר הרע”**. The Maharsha (ibid.) explains that these refer to seven distinct aspects or forces of the yetzer hara. Now, we have learned that the simchah on Chag HaSuccos stems from the atonement for our transgressions, which were instigated by the seven evil forces of the yetzer hara. Therefore, HKB”H commanded us to: **“ושמחתם לפני ה' אלקיכם שבעת ימים—to rejoice seven days--one day for the atonement from each of the seven evil forces of the yetzer hara.**

The Spirit of Mashiach in the Merit of Teshuvah and in the Merit of Torah

Following this line of reasoning, we can proceed to explain why HKB”H separated the **“מים העליונים”—the heavenly waters—from the “מים התחתונים”—the lower waters.** We shall refer to Chazal’s elucidation in the Midrash (B.R. 2, 4) of the following passuk (Bereishis 1, 2): **“והארץ היתה תוהו ובוהו וחושך על פני תהום ורוח אלקים מרחפת על פני המים—and the earth was chaos and void, with darkness over the surface of the deep, and the spirit of G-d was hovering above the surface of the waters.** Here is the passage from the Midrash:

“רבי שמעון בן לקיש פתר קריא בגלויות, והארץ היתה תוהו, זה גלות בבל... ובוהו זה גלות מדי... וחושך זה גלות יון... על פני תהום, זה גלות ממלכת הרשעה שאין להם חקר כמו התהום... ורוח אלקים מרחפת, זה רוחו של מלך המשיח, היאך מה דאת אמר (ישעיה יא-ב) ונחה עליו רוח ה', באיזו זכות ממשמשת ובאה, המרחפת על פני המים, בזכות התשובה שנמשלה כמים, שנאמר (איכה ב-יט) שפכי כמים לבך.”

Rabbi Shimon ben Lakish interprets this passuk as being a reference to the galuyos (exiles). “Tohu” is associated with galus Bavel, “vohu” with galus Madai, “choshech” with galus Yavan and “tehom” with the evil regime of galus Edom, which is like a bottomless pit. The passuk concludes by stating that the spirit of G-d hovered upon the surface of the water; according to the Midrash, this refers to the spirit of the Melech HaMashiach. It brings a proof to this allusion from the passuk in Yeshayah (11,2) which states: **“The spirit of Hashem will rest upon him.”** Then the Midrash asks in what merit will that spirit which hovers above the waters hurry and come before the designated time. It answers: In the merit of teshuvah, which is compared to water, as it states (Eichah 2, 19): **“Pour out your heart like water.”**

Now, the Ohr HaChaim hakadosh in parshas Bereishis brings this Midrash and its analogy to water not as an allusion to teshuvah but rather as an allusion to Torah: **“ורוח אלקים וגו' אמרו במדרש זה רוחו של משיח, מרחפת על פני המים, אין מים אלא תורה, על דרך אומרים בזהר (זהר חדש פרשת בראשית דף ח טור ד' ד"ה ויקרא) שלא יגאלו ישראל אלא בזכות התורה שנמשלה למים.”** He cites the Midrash’s interpretation that this passuk is an allusion to the spirit of the Mashiach, hovering over the surface of the water. Then, however, he interjects that there is no water other than Torah; in other words, the water in the passuk necessarily alludes to Torah. To corroborate this interpretation, he cites the statement in the Zohar that Yisrael will only be redeemed in the merit of the Torah, which is compared to water. This is astonishing, seeing as we find no such statement in the Midrash.

In my humble opinion, however, it appears as if the Ohr HaChaim hakadosh only cites the beginning of the Midrash: **“ורוח אלקים מרחפת,**

“זה רוחו של מלך המשיח”—that the hovering spirit refers to the Melech HaMashiach. Then he proceeds to add his own interpretation regarding the conclusion of the passuk: “על פני המים”—that the spirit of Mashiach will be revealed in the merit of the Torah, which is compared to water. This viewpoint is apparent from his commentary at the beginning of parshas Tetzaveh citing the Zohar Chadash (above): “אמר הקב”ה, בגלויות הראשונות חזרו בזכות אברהם יצחק ויעקב, עכשיו הם חטאו בתורה שנתתי למשה, כדי יתובון ויתעסקון בתורתו, בזכות משה”
HKB”H said: The first exiles returned in the merit of Avraham, Yitzchak and Yaakov. Now, they have violated the Torah that I gave to Moshe. When they will sit and engage in the study of his Torah, in Moshe’s merit, I will redeem them. Based on this premise, the Ohr HaChaim says (Tetzaveh): “ולזה נתארך: הגלות, כי כל עוד שאין עוסקים בתורה ובמצוות, אין משה חפץ לגאול עם בטלנים מן התורה—this is the why the galus is so prolonged; so long as they do not engage in Torah-study and mitzvot, Moshe is unwilling to redeem a people who are remiss in Torah study.”

Thus, we see that there are two ways to interpret this passuk: “ורוח אלקים מרחפת על פני המים”. According to the Midrash, the spirit of Mashiach hovers and will be revealed in the world in the merit of teshuvah, which is compared to water—as it states: “**Pour out your heart like water.**” According to the Ohr HaChaim, the spirit of Mashiach hovers and will be revealed in the world in the merit of the study of Torah, which is compared to water.

We can propose that the two interpretations are interconnected. For, we have an explicit passuk stating (Tehillim 50, 16): “ולרשע אמר אלקים מה לך לספר חוקי ותשא בריתי עלי פיך”—**but to the wicked, G-d said, “What benefit is it to you to recount My decrees and to bear My covenant upon your lips?**” According to this passuk, it serves no purpose to engage in Torah-study until a person has performed teshuvah and repented for his sins. Therefore, the spirit of Mashiach hovers and only reveals itself in the world in the merit of these two types of water. Initially, in the merit of teshuvah, which is compared to water, and subsequently in the merit of Torah, which is also compared to water.

The Heavenly Waters Represent Torah while the Earthly Waters Represent Teshuvah

Now, I would like to propose a novel idea as a means of explaining why HKB”H separated the lower waters from the heavenly waters. The heavenly waters represent the Torah. The Torah descends from the heavenly realms to the earth below. Not only did HKB”H bring the Torah down from the heavens to earth at the time of Matan Torah, but He does so every single day—providing us with new, heavenly insights regarding the Torah on a daily basis.

This is apparent from what the Torei Zahav (O.C. 47, 5) writes by way of explaining the formula instituted at the conclusion of Birkas HaTorah: “ברוך אתה ה' נותן התורה”—**Blessed are You Hashem, Who gives us the Torah.** He notes that the berachah employs the present tense “נותן” rather than the past tense “נתן”: “ונראה לי עוד שתקנו לחתום 'נותן' התורה, שיש במשמעותו לשון הווה, ולא 'נתן' בלשון עבר, אלא הכוונה שהוא יתברך נותן לנו תמיד בכל יום תורתו, דהיינו שאנו עוסקים בה וממציא לנו הוא יתברך בה טעמים חדשים.” **This indicates that the Blessed One gives us His Torah constantly, on a daily basis; that is, we study it and He provides us with novel understandings.**

Thus, we have gained a new perspective on the concept of “מים עליונים”—the upper, heavenly waters. They represent the heavenly Torah, which comes down to earth, as we learned in the Gemara (Ta’anis 7a): “למה נמשלו דברי תורה למים, דכתיב (ישעיה נה-א): (א) הוי כל צמא לכו למים, לומר לך מה מים מניחין מקום גבוה והולכין למקום נמוך, --אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה” **Why are words of Torah compared to water? . . . To teach us that just as water flows from higher ground to lower ground, so, too, words of Torah are only retained by someone who possesses a lowly self-image (humility).** In contrast “מים תחתונים”—the lower, earthly waters—represent teshuvah. Teshuvah is relevant to the inhabitants of earth. For, only human beings, living down below on earth, who possess a yetzer hara, are susceptible to sin. Consequently, they need to perform sincere, complete teshuvah. As long as the sinner fails to perform teshuvah, he is unable to acquire the Torah.

It turns out, therefore, that prior to engaging in Torah-study the sinner must perform teshuvah. We can view this as the lower waters ascending upwards, in keeping with the Gemara’s statement (Yoma 86a): “גדולה תשובה שמגעת עד כסא הכבוד”—the power of teshuvah is so great that it reaches all the way up to the Kisei HaKavod, the Throne of Glory. Now, when the waters of teshuvah from down below ascend to the heavens, they cause the waters of Torah in the heavens to come down to earth. This process is analogous to the rains, which start out as vapors of dew down on earth; they rise upwards and subsequently come back down to earth as rain. This is alluded to by the Gemara as follows (Ta’anis 7a): “גדול יום הגשמים כיום שניתנה בו תורה”-- **a day on which rain falls is as momentous as the day on which the Torah was given.**

We can find a similar allusion in the Gemara quoted above: “**Just as water flows from higher ground to lower ground, so, too, words of Torah are only retained by someone who possesses a lowly self-image.**” This statement can be interpreted as alluding to

a person who is lowly enough to realize that he has sinned and must first perform teshuvah before engaging in Torah-study. As a result of his teshuvah, the lower waters of teshuvah ascend upwards and stimulate the release and descent of the upper waters of Torah.

This allows us a very nice interpretation of a statement in the Zohar hakadosh in the Raiyah Mehemnah (Pinchas 247b): “אין טיפה יורדת מלמעלה שאין עולין כנגדה טיפיים”—**a drop does not descend from above without two corresponding drops ascending.** Here is the allusion: It is impossible for a drop of the upper waters, the waters of Torah, to descend from above, unless two corresponding drops of the lower waters, the waters of teshuvah, ascend first. For, they represent the two forms of teshuvah—teshuvah from yirah and teshuvah from ahavah; they trigger the release and descent of the waters of Torah.

The Lower Waters Weep to Arouse the Sinners to Perform Teshuvah

We can now address the challenging matter of the weeping of the lower waters, protesting that they want to remain in close proximity to the King. For, as we have explained, the lower waters represent teshuvah, and as such they yearn to ascend heavenwards to the Kisei HaKavod. Yet, they are prevented from doing so unless the people down below awaken and perform teshuvah—pouring out their hearts like water before Hashem. Therefore, they weep in an attempt to arouse the inhabitants of earth to perform complete teshuvah for their transgressions. This will enable them to ascend heavenwards to the Kisei HaKavod.

Now, we can begin to appreciate why the tikun for the lower waters occurs specifically on Chag HaSuccos, when water libations are poured on the mizbeiach. As we have learned, the simchah on Chag HaSuccos stems from the teshuvah and atonement for our sins associated with Yom HaKippurim. As a result, the lower waters, representing teshuvah, are now able to ascend on Succos. Therefore, HKB”H commanded us to pour the lower waters on the mizbeiach, which atones for those who transgress by means of the korbanos. This ceremony alludes to the fact that the lower waters, representing teshuvah, are going up to Hashem just like all of the korbanos that are offered up on the mizbeiach, producing a pleasing aroma for Hashem.

Based on this discussion, we can begin to understand the message of the Midrash presented by Rabeinu Bachayei.

According to the Midrash, the lower waters weep, because they wish to remain close to Hashem; HKB”H says to them: **“Seeing as you have acted for the sake of My kavod, the heavenly waters do not have permission to utter song until they obtain permission from you.”** Let us attempt to explain:

The heavenly waters, representing Torah, utter song when they come down to earth, because the purpose of Torah is to be revealed to Yisrael down below in this world. However, the heavenly waters do not have permission to utter song until they obtain permission first from the lower waters; because first Yisrael have to perform teshuvah, represented by the lower waters. As a result of their teshuvah, the waters ascend to the Kisei HaKavod triggering the release and descent of the heavenly waters of Torah down to earth.

This correlates wonderfully with the fact that our blessed sages established the holiday of **“Simchas Torah”** immediately after Chag HaSuccos on Shemini Atzeres. On Simchas Torah, we conclude the reading of the entire Torah for the previous year and dance in circles with the sifrei-Torah. As we have learned, the tikun for the weeping waters representing teshuvah occurs on Succos. This tikun is accomplished due to the complete and sincere teshuvah performed by all of Yisrael on Yom HaKippurim. The atonement resulting from this teshuvah is the source of the simchah that prevails during the seven days of the ensuing festival. Having achieved their tikun, the lower waters ascend heavenwards; this is celebrated by means of the water libations on the mizbeiach before Hashem.

Now, when the lower waters ascend, they trigger the descent of the heavenly waters representing Torah. This explains why we recite the prayer for rain on Shemini Atzeres. Therefore, how nice and sweet is it to join together with our fellow Jews on Shemini Atzeres and rejoice with the Torah—the heavenly waters that descend to earth. This is depicted so aptly and beautifully by the words of the divine poet (recited before returning the sifrei-Torah to the Heichal): **“שישו ושמחו בשמחת תורה, ותנו כבוד לתורה, כי טוב סחרה מכל סחורה, מנפז ומפנינים יקרה. נגיל ונשיש בזאת התורה, כי היא לנו—celebrate and rejoice on Simchas Torah, and pay tribute to the Torah; because its contents are better than any other merchandise; it is more valuable than gold and diamonds. Let us exult and rejoice with this Torah, for it represents our strength and light.”**

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