

Discourse 14

*“LaYehudim Haytah Orah v’Simcha v’Sasson v’Yikar –
The Jews had light and gladness and joy and glory”*

Delivered on Shabbat Parshat Tetzaveh & Parshat Zachor,

13th of Adar, 5716

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁰¹ “The Jews had light and gladness and joy and glory.” Regarding this, our sages, of blessed memory, stated,⁹⁰² “The word ‘Light-*Orah*-אורה’ refers to Torah.” In a discourse of the Alter Rebbe,⁹⁰³ it states that we must understand why the word “Light-*Orah*-אורה” is in the feminine form here, being that in most places we find that Torah is called “Light-*Ohr*-אור” (in the masculine form). For example, the verse states,⁹⁰⁴ “The Torah is light-*Ohr*-אור.” Why then does this verse state “light-*Orah*-אורה” in the feminine form?

⁹⁰¹ Esther 8:16

⁹⁰² Talmud Bavli, Megillah 16b

⁹⁰³ Subsequently printed in Maamarei Admor HaZaken 5564 p. 62 and on; Also see at great length in Shaarei Orah of the Mittler Rebbe, Shaar HaPurim, discourse entitled “v’*Keebel HaYehudim*,” Ch. 29 and on (97a and on); Also see the explanation that relates to the discourse in Likkutei Sichot, Vol. 11, p. 324 and on [also printed in the *Hosafot* (additions) to Maamarei Admor HaZaken *ibid.* p. 274 and on].

⁹⁰⁴ Proverbs 12:4

The explanation is that the word “*Orah*-אורה” is the same terminology as the word, “she illuminates-*Me’irah*-מאירה,” meaning that the “light-*Ohr*-אור” is found from it. Furthermore, this an active term that indicates action, like the active term “to feed-*Ma’acheel*-מאכיל” etc.

2.

Now, this may be better understood by prefacing that in the arousal that comes from *HaShem*-יהו"ה above (*It’aruta D’le’eyla*), blessed is He, there are two levels. The first is arousal from *HaShem*-יהו"ה above, in response to our arousal below (*It’aruta d’Le’tata*). The second is arousal from *HaShem*-יהו"ה above, blessed is He, in and of Himself, without our arousal below.⁹⁰⁵

Now, this needs to be understood. If the arousal can simply be from *HaShem*-יהו"ה above, why must there be arousal from below altogether?

The explanation is that *HaShem*’s-יהו"ה arousal above, in response to our arousal below (*It’aruta d’Le’tata*), is actually much deeper and loftier than arousal from *HaShem*-יהו"ה above, in and of Himself. This is because our arousal from below (*It’aruta d’Le’tata*) touches a much loftier level, as known about the explanation of the verse,⁹⁰⁶ “An accomplished woman is the crown of her husband,” and,⁹⁰⁷ “The Holy One, blessed is

⁹⁰⁵ See Torah Ohr, Beshalach 64c and on; Likkutei Torah Vayikra 2b and on; Tazria 20a and on, and elsewhere.

⁹⁰⁶ Proverbs 12:4

⁹⁰⁷ Talmud Bavli, Niddah 45b

He, granted women a greater portion of understanding (*Binah*) than men.”

Proof of this is the fact that when the arousal comes from *HaShem*-יהו"ה above (*It'aruta d'Le'eyla*), in and of Himself, it descends through many restraints (*Tzimtzumim*) that conceal and garments that cover over it. An example is the creation of the heavens and the earth, which are brought about through restraints (*Tzimtzumim*) and garments (*Levushim*) that conceal. This is because the heavens and the earth are brought about solely through an arousal from *HaShem*-יהו"ה above.

In contrast, our arousal from below (*It'aruta d'Le'tata*) brings about His arousal above (*It'aruta d'le'eila*) in way of wonders and miracles that transcend the order of the chaining down of the worlds (*Hishtalshelut*) and the concealing restraints (*Tzimtzum*) and garments (*Levushim*). An example is the miracle of Purim in the days of Mordechai and Esther. This is because what was drawn forth on Purim was specifically brought about by the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people below.

This is why about Purim the verse states,⁹⁰⁸ “The Jews undertook that which they had begun to do.” That is, the giving of the Torah at Mount Sinai was only the beginning, whereas on Purim it became firmly established.⁹⁰⁹ This is because what

⁹⁰⁸ Esther 9:23

⁹⁰⁹ See Torah Ohr, Megillat Esther 96c; Also see the discourse entitled “*VeKeebel HaYehudim* – The Jews undertook that which they had begun to do,” 5711 (translated in The Teachings of The Rebbe – 5711, Discourse 5), Torat Menachem, Sefer HaMaamarim Adar p. 54; Sefer HaMaamarim 5711, p. 36), Note 4 (5th note of the discourse in the English).

was drawn down at the giving of the Torah was through an arousal from *HaShem*-יהו"ה above (*It'aruta d'Le'eyla*). For though the Jewish people said,⁹¹⁰ "We will do (*Na'aseh*)" before they said, "We will listen (*Nishma*)," they nevertheless, did this because,⁹¹¹ "The Holy One, blessed is He, overturned the mountain (*Har*) above them like a tub."

Now, the overturning of the mountain is the matter of the revelation of the Great Love (*Ahavah Rabba*) of *HaShem*-יהו"ה above, blessed is He,⁹¹² which is why it is called a mountain (*Har*-הר), as our sages, of blessed memory, said,⁹¹³ "unlike Avraham, who is called a 'mountain-*Har*-הר.'" That is, in Avraham there was the revelation of this Great Love (*Ahavah*) called a "mountain-*Har*-הר."⁹¹⁴

Furthermore, this is apparent by the fact that upon [the giving of the Torah at Mount Sinai] with each utterance, "their souls flew out of their bodies,"⁹¹⁵ due to *HaShem*'s-יהו"ה, Supernal speech, blessed is He, rather than themselves.

Thus, since the drawing forth that took place at the giving of the Torah was by way of arousal from *HaShem*-יהו"ה above (*It'aruta d'Le'eyla*), it was only the beginning of the matter. Only later, on Purim, after they had withstood the tests (of Haman's decrees) with self-sacrifice (*Mesirat Nefesh*) for

⁹¹⁰ Exodus 24:7

⁹¹¹ Talmud Bavli, Shabbat 88a

⁹¹² See Torah Ohr *ibid.* Also see the discourse entitled "*HaChodesh* – This month etc." of this year, 5716, Discourse 16, Chapter 5, and elsewhere.

⁹¹³ Talmud Bavli, Pesachim 88a; Rashi to Genesis 28:17

⁹¹⁴ See Torah Ohr *ibid.*, and the discourse entitled "*HaChodesh* – This month" *ibid.*

⁹¹⁵ See Talmud Bavli, Shabbat 88b

an entire year,⁹¹⁶ out of their **own** toil in the service of *HaShem*-יהו"ה, blessed is He, in a way of arousal from below to *HaShem*-יהו"ה above (*It'aruta d'Le'tata*), did they then fulfill and firmly establish with an everlasting sustainment, what they had begun to do at the giving of the Torah.

This is why it states,⁹¹⁷ "The Jews had light (*Orah*-אור),” in the feminine form, whereas, elsewhere, the Torah is usually called “light-*Ohr*-אור” in the masculine form (as mentioned before). This is because the word “Torah-תורה” is of the root “instruction-*Hora'ah*-הוראה,” indicating that one must learn how to conduct himself. In other words, the instruction results from intellect (*Sechel*) and wisdom (*Chochmah*), which are called “light-*Ohr*-אור.” However, as known, it is in the aspect of,⁹¹⁸ “I shall teach you wisdom (*A'alephcha Chochmah*),” and, “I shall teach you understanding (*A'alephcha Binah*),” referring to the source of the Torah’s wisdom (*Chochmah*). Now, when the Torah was given, there only was the revelation of the wisdom (*Chochmah*) itself, which is called “Torah is light (*Ohr*-אור).”

In contrast, on Purim, because of their service of *HaShem*-יהו"ה below, there even was a drawing forth and revelation in the aspect of the source of Torah’s wisdom. It therefore is called “light-*Orah*-אור,” in the feminine form, as an active term (as explained in chapter one), indicating that this

⁹¹⁶ See Torah Ohr *ibid.* p. 97a; See the discours entitled “*BaLaylah HaHoo*” 5744 (Torat Menachem, Sefer HaMaamarim Adar p. 85, note 56).

⁹¹⁷ Esther 8:16

⁹¹⁸ Job 33:33; Talmud Bavli, Shabbat 104a

is what actualizes and draws forth the light of Torah in the first place, to give existence to the wisdom (*Chochmah*) of Torah.

3.

The verse then continues, “and joy (*V’Sasson*-ויששון) and glory (*V’Yikar*-ויקר).” The explanation is the verse,⁹¹⁹ “Man (*Adam*-אדם) shall not repose in glory (*B’Yikar*-ביקר).” This means that even when Adam, the first man, was in the Garden of Eden (*Gan Eden*) before the sin of the tree of the knowledge of good and evil, he was incapable of attaining the Supernal Glory (*Yikar HaElyon*-יקר העליון) because his receptacles were too limited to receive it. In other words, this aspect of Glory (*Yikar*-יקר) is very lofty, which is why Adam, the first man, was incapable of receiving it. This is like what was said about Ben Azai,⁹²⁰ that “he gazed and he died.” About him the verse states,⁹²¹ “The death of His pious ones is precious (*Yakar*-יקר) in the eyes of *HaShem*-ה' יהו.” In other words, the aspect of “Glory-*Yikar*-יקר” is a much loftier revelation that causes nullification (*Bittul*) to *HaShem*-ה' יהו, blessed is He, to the point of the expiry of the soul (*Klot HaNefesh*).

Now, the word “glory-*Yikar*-יקר” has the numerical value of 310-ש"י,⁹²² and refers to the matter stated in

⁹¹⁹ Psalms 49:13; See Ohr HaTorah Vayeitze 174a and on.

⁹²⁰ Talmud Bavli, Chagigah 14b

⁹²¹ Psalms 116:15; See Ohr HaTorah *ibid.* 174b.

⁹²² Me'orei Ohr 10:25; Mikdash Melech to Zohar III 54b

Mishnah,⁹²³ “The Holy One, blessed is He, will bestow an inheritance of 310-ש” worlds to every single righteous one-*Tzaddik*.” Nevertheless, 310-ש” is only the numerical value of the word “Glory-*Yikar*-יקר,” but does not share the same letters as “Glory-*Yikar*-יקר,” except by way of letter exchange. Thus, since the aspect indicated by “310-ש” is not the actual aspect of “Glory-*Yikar*-יקר” itself, it therefore is possible for the aspect of “310-ש” to be revealed to the righteous *Tzaddikim* in the coming future.

In contrast, the aspect indicated by “Glory-*Yikar*-יקר” itself is even loftier, about which it states, “Man (*Adam*-אדם) shall not repose in glory (*B’Yikar*-ביקר).” That is, even Adam, the first man, as he was in the Garden of Eden (*Gan Eden*) before the sin, was incapable of receiving this aspect of “Glory-*Yikar*-יקר” and continue remaining in existence. This is because, the revelation of this aspect causes nullification (*Bittul*) to the point of the expiry of the soul (*Klot HaNefesh*).

Nevertheless, about Purim it states,⁹²⁴ “The Jews had... glory (*V’Yikar*-ויקר).” That is, through serving *HaShem*-יהוה, blessed is He, in a way of arousal from below (*It’aruta d’Le’tata*), coupled with self-sacrifice (*Mesirat Nefesh*), they even attained this aspect of “Glory-*Yikar*-יקר.” Moreover, the revelation of this aspect did not cause the expiry of their soul (*Klot HaNefesh*), but they remained in their existence. Rather,

⁹²³ Mishnah Otkzin 3:12 – The continuation is, as it states (Proverbs 8:21), “That I may cause those who love Me to inherit ‘something-*Yesh*-ש-310,’ and I shall fill their treasures.”

⁹²⁴ Esther 8:16

even as they remained in their existence this aspect of “Glory-*Yikar*-יקר” was revealed to them.

4.

Based on this, we can also understand why,⁹²⁵ “a person is obligated to become intoxicated on Purim, to the point that he does not know [to distinguish between, “Cursed is Haman” and “Blessed is Mordechai],” which is a matter that we do not find in the rejoicing of any other holidays. This is because, though the rejoicing of other holidays is Biblically mandated, they nevertheless are limited, to the extent that the Rabbinical Courts would send emissaries to ensure that people would not overindulge in drinking wine etc.⁹²⁶ In other words, the joy [of other holidays] required the oversight and restriction of the Rabbinical Courts, so that people would not come to stumble and transgress. In contrast, “a person is obligated to become intoxicated on Purim to the point that he does not know,” and we are not concerned about stumbling into transgression. For, since this itself is the *mitzvah*, therefore there is no concern about stumbling into transgression.

The explanation is that, in regard to the joy of other Festivals, though this too is a *mitzvah*, nevertheless, it was received when the Torah was given, when the drawing forth [of influence] was in a way of arousal from *HaShem*-יהו"ה above

⁹²⁵ Talmud Bavli, Megillah 7b

⁹²⁶ See Rambam, Hilchot Shvitat Yom Tov 6:21; Shulchan Aruch of the Alter Rebbe, Orach Chayim, end of Siman 529.

(*It'aruta d'le'eyla*), blessed is He. Therefore, the drawing forth was limited and thus the oversight and restrictions of the Rabbinical Court is required etc.

In contrast, in regard to Purim, since there was a revelation of the aspect of “light-*Orah*-אורה (in the feminine form)...and Glory-*Yikar*-יקר,” which is the revelation of that which transcends limitations and the chaining down of the worlds (*Hishtalshelut*), it therefore transcends serving *HaShem*-יהו"ה, blessed is He, through refining (*Birurim*) the world. That is, from the perspective of this level, there utterly is no room to stumble or transgress in the first place. Thus, “a person is obligated to become intoxicated on Purim to the point that he does not know.”

5.

In addition, we can state that the aspect of the “Glory-*Yikar*-יקר” of Purim is itself the aspect of, “the unknowable (*Lo Yada*-לא ידע).” However, it is through the straps of the Tefillin (as it states,⁹²⁷ “The word ‘Glory-*Yikar*-יקר’ refers to the *Tefillin*,”) that we draw this aspect forth throughout the rest of the year, in a settled manner. For, the matter of the straps of the Tefillin is that they indicate the drawing forth [of influence] from the mind to the heart, and from the heart, even further down. The straps of the *Tefillin* must therefore be long and

⁹²⁷ Talmud Bavli, Megillah 16b

extend to the legs,⁹²⁸ since they are the matter of drawing down [influence] below.

This then, is the meaning of the verse,⁹²⁹ “The Jews had light and gladness and joy and glory.” As stated in the Talmud,⁹³⁰ “The word ‘light-*Orah*-אורה’ refers to Torah, the word ‘Gladness-*Simchah*-שמחה’ refers to the Festivals, the word ‘Joy-*Sasson*-ששון’ refers to the covenant of circumcision, and the word ‘Glory-*Yikar*-יקר’ refers to the Tefillin.” In other words, through fulfilling these *mitzvot* we draw down the aspect of “Glory-*Yikar*-יקר” in a settled manner. That is, the drawing forth is not just of the aspect of the “310-ש” worlds” (this being the lower half of the crown-*Keter*-כתר-620),⁹³¹ which, in numerical value, only equals “Glory-*Yikar*-יקר-310.” Rather, through fulfilling these *mitzvot* we draw forth the aspect of “Glory-*Yikar*-יקר” itself, in the most literal sense, in a way that the drawing forth is in a settled manner (*Hityashvut*).

⁹²⁸ See Torat Menachem, Sefer HaMaamarim Elul p. 262 note 68.

⁹²⁹ Esther 8:16

⁹³⁰ Megillah 16b *ibid*.

⁹³¹ See Etz Chayim, Shaar 17 (Shaar Z”A) Ch. 1, in the note. That is “crown-*Keter*-כתר” has a numerical value of 620, and the aspect indicated by “310-ש” is the lower half of the crown-*Keter*-כתר.