

Discourse 37

“v’Chazakta v’Hayita L’Ish -
Be strong and be a man”

Delivered on the 2nd day of the week of Parshat Pinchas,
The 19th of Tammuz, 5728²²⁷⁰
By the grace of *HaShem*, blessed is He,

1.

The verse states,²²⁷¹ “Be strong and be a man.” Now, as known,²²⁷² the discourse said by the Rebbe Rashab, whose soul is in Eden, on the seventh day²²⁷³ of celebrating the Bar Mitzvah of his only son, his honorable holiness, my father-in-law, the Rebbe, on the 19th of Tammuz²²⁷⁴ 5653, [this discourse being

²²⁷⁰ The original text of this discourse was edited by the Rebbe and published as a pamphlet for the 19th of Tammuz, 5749.

²²⁷¹ Kings I 2:2

²²⁷² The note of his honorable holiness, my father-in-law, the Rebbe, printed in “*Maftai’ach Maamarei uDrushei Admor MeHoRaShaB*” p. 11 (p. 64 in the 5741 edition) is copied from the discourse “*Tefillin d’Marei Alma – 5653*” (Kehot 5728) p. 32; “*Maftai’ach*” (the index) of the discourses at the beginning of Sefer HaMaamarim 5652-5653 p. VII and on; Hosafot to Sefer HaMaamarim ibid. p. 325-326 [Kuntres Bar Mitzvah 5753 (Kehot 5760)].

²²⁷³ It can be pointed out that a Bar Mitzvah is related to a wedding (Zohar Chadash 10c; 15d), and in a wedding there are seven days of celebration.

²²⁷⁴ The 18th of Tammuz (the seventh day from the 12th of Tammuz) was the (pushed off) fast day. Therefore, the conclusion of the seven days was the 19th of Tammuz (see the note mentioned above [note 2 in the original discourse]). It can be pointed out that the 19th of Tammuz was the day of his circumcision (*Milah*), which is connected with the Bar Mitzvah – since “the conclusion and primary entry of the holy soul is at 13 years and one day... and the beginning of the entry of this holy soul is... upon the fulfillment of the *mitzvah* of the circumcision.” (Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Batra, end of Siman 4).

the conclusion and seal of the continuum of [the discourses] “*Tefillin d’Marei Alma*”²²⁷⁵ which began being said on the 12th of Tammuz, the day of his Bar Mitzvah] starting with this verse.

On a simple level, the connection between this verse (“Be strong and be a man”) and the Bar Mitzvah, is based on the well known fact,²²⁷⁶ that it (specifically) is a thirteen-year-old who is [now] obligated in *mitzvot* because it specifically is then that he is called a “man-*Ish*” אִישׁ.

Now, this must be better understood. For, since (according to the natural order) at thirteen-years-old [a boy] becomes a man, what is the emphasis in saying (at a Bar Mitzvah celebration), “Be strong and be a man”?

Another matter that we must understand is that the superiority of a thirteen-year-old is that he then comes to “the age of knowledge-*Bar Da’at*” בַּר דַּעַת,²²⁷⁷ in which Knowledge-*Da’at* is in the brains (*Mochin*). This is especially so according to the explanation in the discourse entitled “*Eeta b’Midrash Tehillim*” 5653, [which is one of the discourses that his honorable holiness, my father-in-law, the Rebbe, reviewed at his Bar Mitzvah celebration],²²⁷⁸ that the superiority of the age of thirteen is that he then has the essence of the intellectual faculties (*Mochin*).²²⁷⁹ [This being so], what is the reason for

²²⁷⁵ Printed in the pamphlet “*Tefillin d’Marei Alma*” *ibid.*, and from there in *Sefer HaMaamarim* *ibid.* p. 233 and on.

²²⁷⁶ See *Likkutei Sichot*, Vol. 15 p. 289, and the citations in the notes there.

²²⁷⁷ See *Encyclopedia Talmudit*, beginning of the section on “*Gadol*”; Also see *Kuntres HaTefilah*, Ch. 5 (p. 15 and on); *Sefer HaMaamarim* 5670 p. 115; *Hemshech* 5672 Vol. 3, p. 1,227.

²²⁷⁸ Printed in *Sefer HaMaamarim* 5708 p. 271, and from there printed in the *Hosafot to Sefer HaMaamarim* 5652-5653 p. 279 and on, and see the glosses there.

²²⁷⁹ See the end of the above-mentioned discourse of the year 5653 (*Sefer HaMaamarim* 5708 p. 274; 5653 p. 282). However, this requires some analysis based

the specific use of the description “man-*Ish*-אִישׁ” about a thirteen-year-old, when [this description] indicates the emotions (*Midot*).²²⁸⁰

2.

Now, in the part of the continuum that was then said,²²⁸¹ it explains the superiority of Yosef over Yaakov, in that the drawing down brought about through Yaakov is in the world of Emanation (*Atzilut*), whereas through Yosef there (also) is a drawing down of revelation in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

[It can be said that the fact that this discourse, entitled “v’*Chazakta v’Hayitah l’Ish*,” discusses the praise of Yosef, this being the first name of the Bar Mitzvah boy, is also in to awaken him to the special work of Yosef in drawing down the revelation all the way below.]

Now, to explain the great elevation of Yosef, he first explains the level of Yaakov, through which we thereby can

on what is stated in Pirush HaMilot (of the Mittler Rebbe), Ch. 2, but this is not the place to expound on this.

²²⁸⁰ That is, the term “man-*Adam*-אָדָם” is the name he is called as it relates to the intellect (*Sechel*), whereas “man-*Ish*-אִישׁ” is in regard to the emotions (*Midot*). (Sefer HaMaamarim 5700 p. 69; Also see Likkutei Torah, Shir HaShirim 25a; Sefer HaMaamarim 5629 p. 157 and elsewhere. In Likkutei Sichot Vol. 4, p. 1117 [it explains] that in the intellect (*Mochin*) there are also the two matters of “man-*Adam*-אָדָם” and “man-*Ish*-אִישׁ.” That is, there is the intellect that relates to the emotions (*Midot*) – “man-*Ish*-אִישׁ,” and there is the essence of the intellect – “man-*Adam*-אָדָם.” However, according to what is stated in the discourse above, which is from the discourse entitled “*Eeta b’Midrash Tehillim*,” that a thirteen-year-old has the essential intellect, then even according to this explanation it should have said “man-*Adam*-אָדָם” and not “man-*Ish*-אִישׁ.” This requires further analysis.

²²⁸¹ In Ch. 12 – p. 30 and on in the above-mentioned pamphlet; Sefer HaMaamarim 5653 *ibid.* p. 258 and on.

understand the great elevation of Yosef, who is even higher. He explains this with a preface on the verse,²²⁸² “You alone are *HaShem*-יהו”ה; You made the heavens etc., and you enliven them all,” in which there are three levels.²²⁸³ “You alone are *HaShem*-יהו”ה” refers to the limitless light of the Unlimited One before the restraint of the *Tzimtzum*. [In this, he enumerates three matters, “You-*Atah*-אתה” “He-*Hoo*-הוא” and “*HaShem*-יהו”ה.”

“You-*Atah*-אתה” refers to the essence of the Luminary (*Ma’or*-מאור), and about this it states “You-*Atah*-אתה,” in the second person. This is because the Essential Self of *HaShem*-יהו”ה, blessed is He, is present in all places in an openly revealed way,²²⁸⁴ in that “the Name of Heaven is frequent in all mouths.”

“He-*Hoo*-הוא” and “*HaShem*-יהו”ה” are two levels in the light (*Ohr*-אור). There is the essence of the light (*Etzem HaOhr*-התפשטות האור) (this being [the aspect of] “He-*Hoo*-הוא”) and there is the expression of the light (*Hitpashtut HaOhr*-התפשטות האור), (this being [the aspect of the Name] *HaShem*-יהו”ה), as explained in the discourse. About this it states “alone-*Levadecha*-לבדך,” in that there is nothing here but His Essential Self. For, in regard to the general light that precedes the restraint of the *Tzimtzum*, including the light (*Ohr*) that relates

²²⁸² Nehemiah 9:6

²²⁸³ In regard to the coming section, also see Sefer HaMaamarim 5660 p. 43 and on; Discourse entitled “*Ben Porat Yosef*” 5677 (Sefer HaMaamarim 5677 p. 117 and on); Sefer HaMaamarim, Kuntreisim Vol. 2, p. 296a and on; Sefer HaMaamarim 5701 p. 149, and elsewhere.

²²⁸⁴ See Torah Ohr, Vayera 14b

to the worlds (*HaShem*-יהו"ה), it is included in His Essential Self and is not the aspect of a [separate] existence.]²²⁸⁵

[The verse then continues], "You made the heavens etc.," referring to the light (*Ohr*-אור) as it is made to be the source for the existence of the worlds. This is why the verse states, "You made-*Atah Asita*-עשית," in which the word "You-*Atah*-את" is spelled missing the letter *Hey*-ה. For, when it comes to the light (*Ohr*), even including the light that relates to the worlds (*HaShem*-יהו"ה) as it is before the restraint of the *Tzimtzum*, it is beyond all relativity of being a source for worlds, and for it be a source for worlds, this comes about through the restraint of the *Tzimtzum*, in that all the light was concealed, and there only a small and constricted Line-*Kav* was drawn down. This is why it is written, "You made-*Atah Asita*-עשית," with the word "You-*Atah*-את" missing the letter *Hey*-ה. This is because the way that the light (*Ohr*) is made to be the source for worlds ("[You] made the heavens etc.") is through a lacking and diminishment ("You-*Atah*-את" spelled missing the letter *Hey*-ה).

[The verse then continues], "and You-*v'Atah*-ואתה enliven them all," referring to the Line-*Kav*, through which vitality is drawn to the worlds once they are brought into being. That is, there are two matters in the Line-*Kav*. [The first] is that it is a short, constricted Line-*Kav*, and due to this the worlds are brought into being by it (that is, **the existence** of the worlds). [The second] is that it is drawn from the light (*Ohr*) that

²²⁸⁵ See *Hemshech* 5666 beginning of p. 182, that the general totality of the light that precedes the restraint of the *Tzimtzum* is solely the aspect of [His] ability (*Yecholet*-יכולת).

precedes the restraint of the *Tzimtzum*, and due to this, it draws vitality into the worlds (the revelation of Godliness).²²⁸⁶

The reason that this word “You-*Atah*-אתה” (of the verse “and You-*Atah*-ואתה enliven them all”) is spelled complete, with the letter *Hey*-ה, like the first “You-*Atah*-אתה” (of “You-*Atah*-אתה alone are *HaShem*-יהוה”) is because this matter of the Line-*Kav*, that it “enlivens them all,” stems from the fact that there is a drawing down in it of the revelation of the light that precedes the restraint of the *Tzimtzum*.

Now, it can be said that this is why (in continuation to explaining that “You enliven them all” refers to the drawing down of the Line-*Kav*) the discourse brings the language of Tikkunei Zohar,²²⁸⁷ “That flow is like the soul to the body, in that it is the life of the body.” This is to emphasize that the intention in “and You enliven them all” in this verse, is not to the matter of bringing them into being (“Do not just read it as ‘enliven-*Mechayeh*-מחיה’ but [read it] as ‘bring into being-*Mehaveh*-מהוה”),²²⁸⁸ but [rather refers] to the matter of the vitality, like the soul that enlivens the body.²²⁸⁹

²²⁸⁶ To explain based on what is stated in the Siddur (Im Da”Ch), Shaar HaKeriyat Shema (73c-d), that the body of all created beings is from the vessels (*Keilim*), whereas the soul within it is from the lights (*Orot*), it can be said that the same is so in regard to the two matters that are present in the light of the Line-*Kav*. That is, the fact that it is a short and constricted line is similar to the matter of the vessels (*Keilim*).

²²⁸⁷ In the introduction to Tikkunei Zohar (“*Patach Eliyahu*”) 17a.

²²⁸⁸ Mentioned in [Tanya], Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 2, and elsewhere. Also see Sefer HaMaamarim 5704 p. 20 and the note there.

²²⁸⁹ However, the existence of the body and its subsequent growth is **not** from the soul (Shaar HaYichud veHaEmunah [translated as The Gate of Unity and Faith], Ch. 6 – 81a).

This refers to the matter of the *Line-Kav* being [called] the “center beam” (*Brei’ach HaTeechon*) in that it goes through and connects the aspect of “You-*Atah*-אתה alone are *HaShem*-יהוה” with the aspect of “You-*Atah*-את made the heavens etc.,” so that even in the worlds that are brought into being through the restraint of the *Tzimtzum* (“You-*Atah*-את” spelled missing the letter *Hey*-ה), there be a drawing down in them of the revelation of the limitless light of the Unlimited One which is utterly without limitations, in that it precedes the restraint of the *Tzimtzum* (“You-*Atah*-אתה alone are *HaShem*-יהוה”).

3.

Now, the fact that it is through the *Line-Kav* that there is a drawing down of the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*, indicates that it even has an advantage relative to the light that precedes the *Tzimtzum*. This is because the light that precedes the *Tzimtzum* **became concealed** through the restraint of the *Tzimtzum*, and the concealment brought about through the *Tzimtzum* is also of the light that utterly is without limitation (and transcends the light that relates to worlds), only that the concealment of this light is that it became concealed and subsumed in its source and does not illuminate in a revealed way in worlds.²²⁹⁰

²²⁹⁰ See at length in *Hemshech* 5672 Vol. 2, p. 934 and on and elsewhere, that the effect of the *Tzimtzum* upon the light that is for the purpose of illuminating the worlds is that the light itself came to be in a state of descent and limitation, whereas the effect of the *Tzimtzum* upon the limitless light is only that it does not illuminate within the space of the void.

[For, though in various places²²⁹¹ it is explained that relative to the limitless light, the restraint of the *Tzimtzum* does not conceal, this is in regard to the light (*Ohr*). (That is, from His perspective, blessed is He, He also illuminates in an openly revealed way even in the space of the void.) However, from the perspective of the worlds (which are brought into being from the *Tzimtzum*), the effect of the *Tzimtzum* is that the (limitless) light is not sensed in the worlds.]²²⁹²

Thus, the fact that through the Line-*Kav* there is a drawing down of revelation in the worlds (so that even in the worlds the revelation is sensed) indicates that it has an advantage even over the light that precedes the *Tzimtzum*, even including the light that is without limitation (*Ohr HaBli Gvul*). This is as he explains in the discourse,²²⁹³ that the fact that the Line-*Kav* breaks through the darkness of the *Tzimtzum*, in which all breaking through (*Bekiya*) is due to a dominance,²²⁹⁴ is because the root of its drawing down is from even higher than the light that precedes the *Tzimtzum*.

It can be said that the explanation is that the fact that it is not possible for the light that precedes the *Tzimtzum* to come into revelation in the worlds that are brought into being through the *Tzimtzum*, is because the light (which is revelation) and the constriction of *Tzimtzum* (which is concealment) are opposites. However, the fact that through the Line-*Kav* there is a drawing down of the limitless light of the Unlimited One that precedes the *Tzimtzum*, is because the root of the Line-*Kav* is in the

²²⁹¹ *Hemshech* 5672 *ibid.* p. 995; *Sefer HaMaamarim* 5704 p. 226.

²²⁹² See *Hemshech* 5666 p. 501 and elsewhere.

²²⁹³ Also see *Sefer HaMaamarim* 5677 p. 121.

²²⁹⁴ Also see *Siddur* (Im Da"Ch) p. 248a

Hidden Splendor-*Tiferet HaNe'elam*,²²⁹⁵ which includes and unifies opposites, revelation (*Gilyu*) and constriction (*Tzimtzum*).

With the above in mind, we can explain the three matters in the verse, (“You-*Atah*-אתה alone are *HaShem*-יהו”ה,” and “You-*Atah*-את made the heavens,” “and You-*v’Atah*-ואתה enliven them all”), [each of] which begin with the word “You-*Atah*-אתה.”

That is, “You-*Atah*-אתה” indicates the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה, blessed is He (as mentioned in chapter two) and they are three ways of the revelation of His Essential Self. There is “You-*Atah*-אתה alone are *HaShem*-יהו”ה,” this being the revelation of the endlessness and limitlessness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה, blessed is He, in that He is present in all places and there is no existence outside of Him – “You-*Atah*-אתה are *HaShem*-יהו”ה **alone-Levadecha**-לבדך.”²²⁹⁶

[Then there is the aspect of] “You-*Atah*-את made the heavens etc.” which is the revelation of the power of limitation (*Ko’ach HaGvul*) within His Essential Self, (this being the

²²⁹⁵ Also see *Hemshech* 5672 Vol. 1, p. 273 that the matter of the dominance through which there is caused to be the “breaking through” (*Bekiya*) of the Line-Kav is the drawing down from the Hidden Splendor-*Tiferet HaNe'elam*.

²²⁹⁶ In addition to the fact that it is not applicable for there to be actual existence (“there was no room for the worlds to stand”) – since it is the case that prior to the *Tzimtzum* it is sensed in a revealed way that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה, blessed is He, is in every place, it is also not applicable for there to be the existence of the light (*Ohr*), (even though the light (*Ohr*) is the revelation of the Luminary (*Ma’or*) and is not actually an existence [unto itself]). This is as mentioned before in chapter two, that the light (*Ohr*) that precedes the restraint of the *Tzimtzum* is included in His Essential Self.

ability to not reveal).²²⁹⁷ Higher still, it is the matter of His Intrinsic Being. For, as known, the existence of the “something” (*Yesh*) (“[You] made the heavens etc.”) is only within the power of His Essential Self whose existence is intrinsic to Him.²²⁹⁸

[Then], “and You-*v’Atah*-ואתה enliven them all” is the revelation of the simplicity of His Essential Self, blessed is He, which is not limited by the parameters of “revelation” and “concealment,” and He therefore unifies both as one.

This then, is why it states, “and You-*v’Atah*-ואתה enliven them all” with the addition of the letter *Vav*-ו, which indicates the revelation of the Essential Self of the limitless light of the Unlimited One in the middle column (*Kav HaEmtza’ee*) (*Splendor-Tiferet*), which bonds the two opposites of Kindness-*Chessed* and Might-*Gevurah*.

This is as known regarding the matter of “the Great-*HaGadol*-הגדול, the Mighty-*HaGibor*-הגבור and the Awesome-*V’HaNora*-והנורא,”²²⁹⁹ that they are the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.²³⁰⁰ That is, when it states “and the Awesome-*v’HaNora*-והנורא” with the addition of the letter *Vav*-ו, this is because Splendor-*Tiferet* has the revelation of the Essential Self of the limitless light of the

²²⁹⁷ See *Hemshech* 5666 p. 188 and on.

²²⁹⁸ [Tanya], Iggeret HaKodesh, Epistle 20 (130a and on); To explain based on what is explained in various places, the fact that “You-*At*-את made etc.,” is juxtaposed to “You-*Atah*-אתה are *HaShem*-יהוה alone” is because the coming into being of the “something” (*Yesh*) is [solely] within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He. (Sefer HaMaamarim 5686 p. 35; 5688 p. 173; 5699 p. 231, and elsewhere.)

²²⁹⁹ Deuteronomy 10:17; Nehemiah 9:32; The beginning of the *Amidah* prayer.

²³⁰⁰ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15.]

Unlimited One within it, which transcends division into lines (“The Uppermost God-*E”l Elyon*-עליין-*Elyon*).²³⁰¹ Through this it unifies the two opposites of Kindness-*Chessed* and Might-*Gevurah*.

This is also one of the reasons that Yaakov-יעקב (who is the quality of Splendor-*Tiferet*) shares the same letters as “will break through-*Yibaka*-יבקע,”²³⁰² [as in the verse],²³⁰³ “Then your light will burst forth-*Yibaka*-יבקע like the dawn.” For, the fact that the light (the light of the Line-*Kav*) breaks through (*Bokeya*-בוקע) the darkness of the *Tzimtzum* (and is even drawn down in the worlds that are brought into being from the *Tzimtzum*) is because the root of its drawing down is from (the Concealed) Splendor-*Tiferet* (*HaNe’elam*), this being the quality of Yaakov.

4.

Now, as known, the drawing down of the Line-*Kav* concludes in the world of Emanation (*Atzilut*).²³⁰⁴ This is as

²³⁰¹ Which in the Amidah prayer comes in immediate continuation to “and the Awesome-*v’HaNora*-והנורא.”

²³⁰² In Likkutei Torah, Tzav (8d) it cites to Etz Chayim, Shaar 31, end of Ch. 1, but in our editions it is in Shaar 32 (Shaar Ha’arat HaMochin). Also see Etz Chayim, Shaar HaKlallim Ch. 10 [which cites the coming verse]. Zohar HaRakiya (to Zohar III 104a), 177b.

²³⁰³ Isaiah 58:8; Also see Zohar III 104a, “Yaakov-יעקב said, ‘Then your light will burst forth-*Yibaka*-יבקע like the dawn.’”

²³⁰⁴ For, the fact that the illumination of the Line-*Kav* within the vessels (*Keilim*) of Kingship-*Malchut* of the world of Emanation (*Atzilut*) breaks through the partition (*Parsa*) with them and illuminates in them in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), like in the world of Emanation (*Atzilut*) (Iggeret HaKodesh ibid. – 131b) – this is to say that it illuminates “within them,” specifically, meaning in the vessels (*Keilim*) of Kingship-*Malchut* of the

explained in the discourse,²³⁰⁵ that Yaakov-יעקב (which shares the same letters as “break through-*Yibaka*-יבקע,” and refers to the center column (*Breyach HaTichon*) that “runs through from one end to the other end,”²³⁰⁶ meaning, from the “end” of the upper heaven to the “end” of the lower heaven, the “end” of the lower heaven being the end of the world of Emanation (*Atzilut*).

However, for there to also be the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is brought about through Yosef, as the verse states,²³⁰⁷ “Yosef, he was the ruler over the land.” That is, it is through Yosef that the revelation is drawn down in “the land,” [meaning], in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is the meaning of the verse,²³⁰⁸ “These are the offspring of Yaakov, Yosef.” That is, it is Yosef who draws down the revelations of Yaakov so that they illuminate in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is like the difference between the forefathers and the giving of the Torah. (For, Yosef relates to the giving of the Torah, since the giving of the Torah was brought about through Moshe, in that “Moshe took the bones of Yosef with him.”)²³⁰⁹ That is, the drawings down brought about through our forefathers fulfilling the *mitzvot* was in the world of Emanation

world of Emanation (*Atzilut*), but not in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves (*Hemshech* 5666 p. 21).

²³⁰⁵ And this is likewise stated in *Sefer HaMaamarim* 5677 p. 121 and on; Also see the citations in *Likkutei Sichot*, Vol. 15 p. 436, note 28.

²³⁰⁶ *Zohar* II 175b; *Tanya*, Ch. 13 (19a)

²³⁰⁷ *Genesis* 42:6

²³⁰⁸ *Genesis* 37:2; See the citations in *Likkutei Sichot* *ibid*.

²³⁰⁹ *Exodus* 13:19

(*Atzilut*), whereas upon the giving of the Torah a novelty was introduced, that the revelation will also be drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).²³¹⁰

Now, from the fact that the discourse states that Yosef drew down the revelations of **Yaakov** so that they illuminate in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this seems to indicate that the fact that Yosef drew down the revelations in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is because Yosef is the progeny of Yaakov, meaning that through him there is the revelation of the inner aspect (*Pnimiyut*) of Yaakov-יעקב, who shares the same letters as “breaks through-*Yibaka*-יבקע.” For, from the perspective of the matter of “breaking through,” (the true matter of “breaking through” is that it has no measure or limitation), it is possible for there to also be drawings down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and it only is that this matter of Yaakov-יעקב (“breaking through-*Yibaka*-יבקע”) is revealed through Yosef.

This may be understood according to what is known,²³¹¹ that the reason that the drawing down of the Line-*Kav* concludes in the world of Emanation (*Atzilut*) is because the intention of the drawing down of the Line-*Kav* is so that the light (*Ohr*) will come forth in a way of inner manifestation (*Hitlabshut*), and the inner manifestation (*Hitlabshut*) of the light (*Ohr*) can only occur in matters (vessels (*Keilim*) and worlds (*Olamot*)) that are Godly.

²³¹⁰ Torah Ohr, Yitro 68a (cited in the discourse *ibid.*) and elsewhere.

²³¹¹ *Hemshech* 5672 Vol. 1, Ch. 129; *Sefer HaMaamarim* 5703 p. 131 and on.

Thus, for there to be the drawing down and revelation of the Line-Kav in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is brought about through a drawing down of HaShem's יהו"ה surrounding transcendent light (*Ohr HaSovev*), which in general, is the light (*Ohr*) that precedes the restraint of the *Tzimtzum*, and within the light (*Ohr*) that precedes the *Tzimtzum* itself – is the limitless light (*Ohr HaBli Gvul*) (which transcends the light (*Ohr*) that is for the sake of illuminating the worlds).

It can be said that the explanation is that when it comes to the limitless light (*Ohr HaBli Gvul*), since relative to it the *Tzimtzum* does not conceal, it therefore illuminates in a revealed way in every place (even after the *Tzimtzum*), including in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). It only is that this is solely of His knowledge, blessed is He, whereas in the worlds themselves, this is not sensed, (as mentioned in chapter three).

However, through the illumination of the Line-Kav being from the light (*Ohr*) that precedes the restraint of the *Tzimtzum*, the Line-Kav is therefore also made to be in this way, in that it is also drawn down and revealed in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

With the above in mind, we can explain the difference between the “breaking through” of Yaakov-יעקב, who shares the same letters as “break through-Yibaka-יבקע” (as he is unto himself), and the “breaking through” of Yaakov-יעקב, who shares the same letters as “break through-Yibaka-יבקע,” as it is revealed through Yosef. That is, the breaking through of

Yaakov (in and of himself) is a bursting through (*Peritzah*)²³¹² and nullification of the parameters of the revelation (*Giluy*) and the constriction (*Tzimtzum*), [this being brought about through the revelation of the simplicity (the Hidden Splendor-*Tiferet HaNe'elam*) that is not contained by these parameters] and through this, the revelation is (also) drawn into the worlds that are brought into being from the *Tzimtzum*.

Nevertheless, the parameters still remain in the matter of the revelation itself, [such as] the difference between the revelation that is in the state of transcendence (*Sovev*) and the revelation that is in a state of inner manifestation (*Hitlabshut*). For, the revelation that is in a state of transcendence (*Sovev*) is in every place, whereas the revelation that is in a state of inner manifestation (*Hitlabshut*) has measure and limitation,²³¹³ in that it can only be in matters that are receptacles (*Keilim*) for the revelation (*Giluy*).

In contrast, the “breaking through” of Yaakov-יעקב, which shares the same letters as “break through-*Yibaka*-יבקע” as it is revealed through Yosef, is the bursting through and nullification of even the parameters of the matter of revelation (*Giluy*) itself, such that even the revelation that is in a state of inner manifestation (*Hitlabshut*) can be in every place.

²³¹² It should be pointed out that it is about Yaakov that it is written, “You shall burst forth-*uFaratzta*-וּפָרַצְתָּ” (Genesis 28:14; Talmud Bavli, Shabbat 118b).

²³¹³ As in the language of Sefer HaMaamarim in note 41 [of the original discourse - Sefer HaMaamarim 5703 p. 131 and on].

5.

With the above in mind, we can also explain the statement in the discourse²³¹⁴ about the reason that the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is specifically through Yosef. That is, Yosef is the aspect of Foundation-*Yesod* (the conclusion of the bestowal) and the primary pleasure and joy is upon the conclusion of the bestowal, as explained there at length. Therefore, it specifically is through Yosef that there is a drawing down of the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, we must understand what the relationship is between the matter of the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the pleasure and joy at the conclusion of the bestowal, and why the pleasure and joy at the beginning and middle of the bestowal are not enough (for this revelation).

It can be said that the explanation is that the superiority of the pleasure and joy upon the conclusion of the bestowal, [and the intention here in stating “the conclusion of the bestowal” is that the bestowal is well-received in the recipient],²³¹⁵ is that the pleasure (*Taanug*) reaches the essence

²³¹⁴ As it states in Sefer HaMaamarim 5677 p. 121

²³¹⁵ See in the discourse that this is comparable to a person who prepares a feast for the joyous occasion of his son, to which he invites people to partake. The primary joy and pleasure of the one who held the feast is at the conclusion of the feast, “after the guests have already eaten etc., and have delighted in all that they ate and are sated,” and “this is what brings the one who held the feast the primary pleasure.”

that transcends the root of the bestowal. This is as known²³¹⁶ regarding the matter of “the end action arose first in thought,”²³¹⁷ that the “end action” refers to the receipt of the bestowal, and this reaches “first in thought,” meaning, the beginning that precedes (and is higher than) the first thought, the root of the bestowal.

Therefore, it is specifically through the pleasure and joy at the end of the bestowal that there is caused to be the breaking through and nullification of the parameters of the revelation (the bestowal), and through this, even the revelation that is in a state of inner manifestation (*Hitlabshut*) (this being the revelation of the Line-Kav) is also revealed in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

6.

The discourse continues [and explains] that this is also the meaning of the statement in Shnei Luchot HaBrit,²³¹⁸ that Yaakov is the Tefillin of the head, whereas Yosef is the Tefillin of the hand. For, through the Tefillin of the head there is caused to be the bond (the word “*Tefillin*-תפילין” meaning “to bind”) between the limitless light of the Unlimited One, the Emanator, with the emanated, so that there is a drawing down of additional light in the Father-*Abba*, Mother-*Imma*, and *Zeir Anpin* of the

²³¹⁶ See at length in the discourse entitled “*HaSam Nafsheinu BaChayim* – He set our souls in life,” 5724 [translated in The Teachings of The Rebbe 5724, Discourse 41], (copied in short in Likkutei Sichot Vol. 6, p. 19, note 57); Also see Torat Chayim, discourse entitled “*Vayigash*” Ch. 2-3 (89a and on); *Hemshech* 5672 Vol. 2, p. 1,120.

²³¹⁷ See the liturgical hymn “*Lecha Dodi*.”

²³¹⁸ [ShaLa”H], Chelek Torah SheB’Khtav, Parshat VaYeichi (305a)

world of Emanation (*Atzilut*). Through the Tefillin of the hand, which is Kingship-*Malchut*, [as it states,²³¹⁹ “Bind them as a sign upon your arm-*Yadechah*-ידכה,” [meaning], “your weak hand-*Yad Keiheh*-יד כהה,”²³²⁰ and the “weak hand-*Yad Keiheh*-יד כהה” refers to Kingship-*Malchut*],²³²¹ there (also) is caused to be the bond between the limitless light of the Unlimited One and the creations.

[This is why the Tefillin of the head are called “splendor-*Pe'er*-פאר,”²³²² “like an ornament that one dons as an adornment,”²³²³ and the hand Tefillin²³²⁴ are only a garment. This is because the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are garments (*Levushim*), whereas the ten *Sefirot* of the world of Emanation (*Atzilut*) are called “fixtures” (*Tikkunim*),²³²⁵ and “fixtures” (*Tikkunim*) are like “adornments” (*Tachsheeteem*).]²³²⁶

²³¹⁹ Deuteronomy 6:8

²³²⁰ Talmud Bavli, Menachot 37a; Zohar III 269a – In Deuteronomy there it states, “your hand-*Yadecha*-ידך.” This teaching of our sages, of blessed memory, appears to be on the verse (Exodus 13:16), “It shall be a sign upon your arm-*Yadechah*-ידכה.” However, this is as the matter is stated in Zohar III *ibid.*, and it is likewise stated thusly in the discourse entitled “*Tefillin d'Marei Alma*” *ibid.* Also see Nitzutzei Zohar there.

²³²¹ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

²³²² This is as stated (Ezekiel 24:17), “Don your headgear-*Pe'ercha*-פאךך upon yourself” – Talmud Bavli, Brachot 11a; Zohar III 230b – cited in the discourse entitled “*Tefillin d'Marei Alma*” *ibid.* (p. 3 in the above-mentioned pamphlet; Sefer HaMaamarim *ibid.* p. 333).

²³²³ See the discourse *ibid.*, and the citations there.

²³²⁴ In that they are not called “splendor-*Pe'er*-פאר.”

²³²⁵ Tikkunei Zohar *ibid.* [note 17 in the original discourse – introduction to Tikkunei Zohar 17a].

²³²⁶ See at length in the above-mentioned discourse, Ch. 2 (p. 8 in the above-mentioned pamphlet; Sefer HaMaamarim *ibid.* p. 236 and on); Also see the glosses to the discourse entitled “*Patach Eliyahu*” 5658 p. 4, and elsewhere.

This then, is why Yaakov is the head Tefillin and Yosef is the hand Tefillin. For, Yaakov is “the center beam that goes through” and bonds the limitless light of the Unlimited One with the emanations, and Yosef [[about whom it is written],²³²⁷ “A charming son is Yosef,” in which the word “charming-*Porat* פורת” shares the same letters as “to sew-*Tofer* תופר,”²³²⁸ meaning, “to join” and “to fasten”] binds the limitless light of the Unlimited One with the creations.

Now, we must better understand this. For, since it is the case that for there to be the drawing down in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is necessary for there to first be the drawing down in the world of Emanation (*Atzilut*), why then do we first don the hand Tefillin before the head Tefillin?

It can be said that the explanation is based on what is known,²³²⁹ that the *mitzvot* of the Holy One, blessed is He, that are done by the Jewish people fulfilling the *mitzvot*, are loftier than the *mitzvot* of the Holy One, blessed is He, as they are in and of themselves. It can be added that when it comes to the *mitzvah* of Tefillin, this is to a greater degree. For, since about the Tefillin of the Master of the world [we are taught],²³³⁰ “What is written in them etc.? [The verse],²³³¹ ‘Who is like Your people, Israel, one nation in the earth,’” in that “the Holy

²³²⁷ Genesis 49:22

²³²⁸ Torah Ohr, Vayeishev 29a; Likkutei Torah, Korach 55a; Maamarei Admor HaZaken, Inyanim p. 430; Ohr HaTorah Vayechi 410b, and elsewhere.

²³²⁹ Torah Ohr, Mikeitz 35c; Discourse entitled “*Padah b'Shalom*” 5738 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 145).

²³³⁰ See the discourse entitled “*Et HaShem He'emarta* etc.” 5730 note 10 (Torat Menachem, Sefer HaMaamarim Elul p. 257).

²³³¹ Chronicles I 17:21; See note 4 [in the discourse] *ibid*.

One, blessed is He is glorified in the praise of Israel,”²³³² – therefore it is in this that the service of the Jewish people is of greater importance, that is, the donning of Tefillin by the Jewish people.

This is why we first don the hand Tefillin before the head Tefillin, since the superiority of the service is primarily in the service in the Lower Unity (*Yichuda Tata'ah*) (in the worlds of Creation, Formation, and Action – *Briyah, Yetzirah, Asiyah*).²³³³ Therefore, the service of the Lower Unity (*Yichuda Tata'ah*) reaches higher than the service of the Upper Unity (*Yichuda Ila'ah*) (the world of Emanation – *Atzilut*). This addition is brought about in the Tefillin of the Master of the world, [the drawing down of the limitless light of the Unlimited One in the world of Emanation (*Atzilut*) (the head Tefillin) and in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (the hand Tefillin)], brought about through the Jewish people donning Tefillin, is primarily brought about through donning the hand Tefillin.²³³⁴

Now, the fact that through the Jewish people fulfilling the *mitzvot* additional elevation is caused to be in the *mitzvot* of

²³³² Talmud Bavli, Brachot 6a; Yalkut Shimoni to Deuteronomy 6:7 (Remez 825).

²³³³ For, the service of the Upper Unity (*Yichuda Ila'ah*) is through there being a revelation of light in his soul, whereas the service of the Lower Unity (*Yichuda Tata'ah*) stems from the person who serves. Therefore, the superiority of the service (that is of his own strength) is primarily in the service of the Lower Unity (*Yichuda Tata'ah*). (See what is stated similar to this in *Hemshech* 5666 p. 327 and on.)

²³³⁴ To explain based on what it states in Ohr HaTorah, p. 1,399, that “there is an aspect in the bride which causes ‘the crown with which His mother crowned him etc., and in the same way, it is through the hand Tefillin that there is subsequently caused to be the drawing forth of the head Tefillin.”

the Holy One, blessed is He, is because²³³⁵ “Israel arose in thought,”²³³⁶ meaning, in the essential thought that transcends all revelations (even the revelation of “He desires kindness,”²³³⁷ which is the root and cause of all the revelations). Therefore, it is through the service of *HaShem*-יהו"ה, blessed is He, (with the fulfillment of the *mitzvot*) that the Jewish people add in elevation to the *mitzvot* of the Holy One, blessed is He.

With the above in mind, we can give another reason that the addition in the Tefillin of the Master of the world is brought about primarily through donning the hand Tefillin. For, the drawing down in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (the hand Tefillin) reaches His Essential Self which transcends the root of the bestowal and revelation (as mentioned in chapter five) which, in general, is the aspect of the essential thought (*Machshavah Atzmit*) mentioned above.

7.

This then, is the meaning of [the verse], “Be strong and be a man.” That is, the fact that a thirteen-year-old boy becomes a man according to the natural order, is something that stems from Above, from the Holy One, blessed is He, who established

²³³⁵ See at length in the discourse entitled “*Zeh HaYom*” of the eve of Rosh HaShanah 5742, Ch. 5 (Torat Menachem, Sefer HaMaamarim Tishrei p. 44) and on; Discourse entitled “*Ishah Ki Tazriya* – When a woman conceives and gives birth to a male” 5725, [translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 37], Ch. 3 (Torat Menachem, Sefer HaMaamarim Nissan p. 123) and on.

²³³⁶ Midrash Bereishit Rabba 1:4

²³³⁷ Micah 7:17; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.]

the nature of the creation. However, since the primary elevation in every matter is when it comes through man's toil, (as mentioned before at length), therefore, one must "be strong and be a man," in that he also should "be a man" through his toil in serving *HaShem*-יהו"ה, blessed is He.

With the above in mind, we can also explain the specific wording, "Be strong and be a **man-Ish**-איש," in that the term "man-Ish-איש" indicates the emotions (*Midot*), even though the superiority of the age of thirteen is in the intellect (*Mochin*), that he now has the essence of the intellect (*Mochin*) which transcends the matter of the emotions (*Midot*).

That is, this is because the superiority in man's toil in serving *HaShem*-יהו"ה, blessed is He, which reaches the essential thought, is primarily in the toil of drawing down the essence of the intellect (which transcends the matter of the emotions) into the emotions (*Midot*). This is like the explanation before about the matter of Yosef, who draws down the revelation of the world of Emanation (*Atzilut*) (which transcends the root of the creations) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

We can connect all this to the work of his honorable holiness, my father-in-law, the Rebbe, the Yosef of our generation.²³³⁸ That is, the discourse entitled "Be strong and be a man" was said at the conclusion and seal of the celebration of his Bar Mitzvah, in that his primary work was in spreading the wellsprings [of the teachings of Chassidus] to the outside (*Hafatzat HaMaayanot Chutzah*), so that even in the outside, in

²³³⁸ See at length in Likkutei Sichot, Vol. 3, p. 835 and on, and elsewhere.

the lowest place of which there is no lower,²³³⁹ there will be a drawing down (in addition to the water that is drawn from the springs, but even) of the springs themselves. This (spreading of the wellsprings to the outside – *Hafatzat HaMaayanot Chutzah*) is the preparation and receptacle for the Master who is coming soon, literally, that is, King Moshiach.²³⁴⁰

²³³⁹ Up to and including the “outside” of the lower half of the globe. It can be said that this is similar to the fact that Yosef was in Egypt-*Mitzrayim*-מצרים, the constraint-*Meitzar*-מיצר of the land.

²³⁴⁰ See the famous letter of the Baal Shem Tov – also printed in the beginning of Keter Shem Tov and elsewhere [and translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzavaat HaRivash].