

Discourse 25

“U’Mikneh Rav - An abundance of livestock”

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5720¹⁶⁹³
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁹⁴ “The children of Reuven and the children of Gad had much livestock... They saw the land of Ya’zer and the land of Gil’ad, and found that the place was a [good] place for livestock... They said... let this land be given to your servants as a permanent holding; do not bring us across the Jordan.” Moshe responded with words of rebuke, reminding them of the misdeeds of the spies. However, he finally said,¹⁶⁹⁵ “If you arm yourselves before *HaShem*-יהו"ה for war... and the Land will be conquered before *HaShem*-יהו"ה... then you will be vindicated... and this Land will be your permanent holding.”

From this it is understood that, in and of itself, the request of the children of Reuven and the children of Gad, was similar to the argument of the spies, who did not want to enter the Land. Only when they agreed to the condition stipulated by

¹⁶⁹³ Part of this discourse is included in Likkutei Sichot, Vol. 8 p. 189 and on.

¹⁶⁹⁴ Numbers 32:1-5

¹⁶⁹⁵ Numbers 32:20-22

Moshe, when they said,¹⁶⁹⁶ “We will quickly arm ourselves etc.,” did this matter become desirable.

2.

This may be better understood by prefacing with the explanation in the discourse [by the same] title “*U’Mikneh Rav*” of the Tzemach Tzedek¹⁶⁹⁷ and the Rebbe Maharash (in Sefer HaMaamarim 5629),¹⁶⁹⁸ based on the Alter Rebbe’s explanation¹⁶⁹⁹ of why our forefathers and the tribes chose to be shepherds. That is, in order to serve *HaShem*-יהו"ה, including serving Him through Torah and *mitzvot*, they wanted seclusion (*Hitbodedut*) from the world. They therefore chose to be shepherds, so that the world would not distract and obstruct their service of *HaShem*-יהו"ה, blessed is He.

For the same reason the spies too did not want to enter the Land.¹⁷⁰⁰ That is, they argued that entering the Land would bring about a great [spiritual] descent and that remaining in the desert was preferable, being that in the desert, they did not need to engage in worldly matters. This is especially so considering that they were the generation of knowledge (*Dor De’ah*),¹⁷⁰¹

¹⁶⁹⁶ Numbers 32:17

¹⁶⁹⁷ Ohr HaTorah, Matot p. 1,339

¹⁶⁹⁸ Sefer HaMaamarim 5629 p. 281 and on.

¹⁶⁹⁹ Maamarei Admor HaZaken 5565 Vol. 1 p. 192 and on; Also see the discourse entitled “*Ben Porat Yosef*” in Torat Chaim, Vayechi p. 102b and on; Ohr HaTorah, Mikeitz Vol. 6 p. 1,102a and on; Discourse entitled “*v’Lo Zachar Sar HaMashkeem*” 5633 (Sefer HaMaamarim 5633 Vol. 1 p. 63 and on); Discourse by the same title of the year 5677 (Sefer HaMaamarim 5677 p. 103 and on); 5688 (Sefer HaMaamarim 5688 p. 23 and on); Also see the discourse entitled “*U’Mikneh Rav*” 5721 (Sefer HaMaamarim 5721 p. 230 and on).

¹⁷⁰⁰ See Likkutei Torah, beginning of Shlach.

¹⁷⁰¹ Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

and wanted to be engaged in the study of Torah, which only was given to those who ate of the Manna.¹⁷⁰² The same applied to all of a person's necessities, all of which were readily available to them [in the desert], such as water from the well of Miram,¹⁷⁰³ and clothing provided by the Clouds of Glory, etc.¹⁷⁰⁴

That is, [in the desert] all matters that pertained to their sustenance and garments were not [obtained through engaging in] physicality. Therefore, they did not want to enter the Land of Israel (*Eretz Yisroel*) and engage in refining matters of physicality. They therefore argued,¹⁷⁰⁵ "It is a Land that consumes its inhabitants." In other words, [they argued that] instead of them refining, purifying, and elevating the physical, the opposite could possibly happen, Heaven forbid, that through doing so, they would descend [spiritually] etc.

It is in this regard that the response to them was,¹⁷⁰⁶ "The Land is very, very good." That is, to attain the ultimate elevation, as indicated by the words, "very very-*Me'od Me'od*-מאד מאד," this specifically is brought about through toiling in service of *HaShem*-יהו"ה, blessed is He, in the Land, by revealing its "goodness-*Tov*-טוב." This is because ascent is specifically brought about through descent.¹⁷⁰⁷

¹⁷⁰² Mechilta at the beginning of Parshat Beshalach and 16:4 there.

¹⁷⁰³ Talmud Bavli, Taanit 9a; Rashi to Numbers 20:2 and elsewhere.

¹⁷⁰⁴ See Rashi to Deuteronomy 8:4

¹⁷⁰⁵ Numbers 13:32

¹⁷⁰⁶ Numbers 14:7

¹⁷⁰⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, Section entitled "The twelve letters ל"ב ט"ז ז"ח ז"י ז"י ז"י ז"י ז"י ז"י ז"י correspond to the twelve tribes of Israel."

Moreover, in this itself, it is not enough to suffice with the general descent of the soul into the body and animalistic soul. That is, even the spies agreed to the descent into the world of thought (*Olam HaMachshavah*)¹⁷⁰⁸ or the world of speech (*Olam HaDibur*).¹⁷⁰⁹ Rather, there also must specifically be descent into the world of action (*Olam HaMa'aseh*). Specifically through such descent do we reach the aspect indicated by the words, “very very-*Me'od Me'od*-מאד מאד.”

Thus, when the children of Reuven and the children of Gad said that they wanted to stay on the other side of the river Jordan and to be shepherds of flocks, this was similar to the argument of the spies. However, through accepting Moshe's condition [and stating], “We will quickly arm ourselves etc.,” demonstrating that they too had the necessary self-sacrifice (*Mesirat Nefesh*) to enter the Land of Israel (*Eretz Yisroel*), then after this, they could remain on the other side of the river Jordan.

3.

Now, we must understand this in greater depth. Additionally, we must understand the difference between the children of Reuven and Gad and the forefathers and tribes. That is, without requiring any preconditions, the forefathers and tribes were shepherds. In contrast, this was not so of the children of Reuven and Gad who required the stipulation that “We will quickly arm ourselves etc.,” and even then, it was not

¹⁷⁰⁸ Likkutei Torah, Shlach 37b, 38b

¹⁷⁰⁹ Likkutei Torah, Shlach 37a; See Likkutei Sichot Vol. 4, p. 1046 and on.

enough that they said of their own volition, “We will quickly arm ourselves,” but they first needed to receive words of rebuke from Moshe, the shepherd of Israel. Only then did he affect that their service of *HaShem*-יהוה, blessed is He, would be desirable.

This may be understood by prefacing with the explanation in the above-mentioned discourses, about the difference between Yosef and the other tribes. That is, like our forefathers, the other tribes were shepherds, which was not so of Yosef. Even before Yosef went down to Egypt, he was not a shepherd like his brothers, but remained in the house of Yaakov.

This was especially so when he went down to Egypt. When he was in the house of Potiphar,¹⁷¹⁰ “he appointed him over his household, and placed all that he had in his custody.” Furthermore, even when he was imprisoned, the verse states,¹⁷¹¹ “The prison warden placed all the inmates of the prison in Yosef’s custody, and whatever was done there, was accomplish by him.”

Moreover, this certainly was so when he was taken to Pharaoh and was told,¹⁷¹² “By your command shall all my people be sustained,” and, “without you no man shall lift his hand or foot in all the land of Egypt.” That is, he was engaged in worldly matters etc., but even so, at the very same time, he was in the utmost state of adhesion to *HaShem*-יהוה.

¹⁷¹⁰ Genesis 39:4

¹⁷¹¹ Genesis 39:22

¹⁷¹² Genesis 41:40

This is also the meaning of the verse,¹⁷¹³ “Yosef recognized his brothers, but they did not recognize him.” This is because the tribes, whose service of *HaShem*-יהו"ה, blessed is He, was through solitude (*Hitbodedut*) and separating themselves from the world, could not understand how a person who is engaged in worldly matters, can at the very same time be in a state of adhesion to *HaShem*-יהו"ה.

However, in truth, even when Yosef was engaged in worldly matters, he was in the ultimate state of adhesion to *HaShem*'s-יהו"ה, greater than the adhesion of the tribes when they were in solitude (*Hitbodedut*). This is the meaning of the words, “They did not recognize him.” That is, they did not recognize such a lofty level of adhesion to *HaShem*'s-יהו"ה, as his.

The essential point is that the tribes, and also the forefathers, were the aspect of the lower Chariot (*Merkavah Tata'ah*), which is [part and parcel of] the chaining down of the worlds (*Hishtalshelut*). Thus, in that aspect, the world takes up space and is of consequence, and therefore the world distracts [from adhesion to *HaShem*-יהו"ה]. In other words, in this aspect there are two lines and modes, in that “[God made] one opposite the other.”¹⁷¹⁴ This was so even with Yaakov, the choicest of the forefathers,¹⁷¹⁵ about whom the verse states,¹⁷¹⁶ “A man wrestled with him,” like two people who wrestle each other etc., being that they are of some consequence and relation to each

¹⁷¹³ Genesis 42:8

¹⁷¹⁴ Ecclesiastes 7:14

¹⁷¹⁵ Midrash Bereishit Rabba 76:1, and elsewhere.

¹⁷¹⁶ Genesis 32:25

other. This is also the meaning of the verse,¹⁷¹⁷ “Was not Esav the brother of Yaakov?” In other words, Esav takes up space and importance, and is of some consequence [relative to Yaakov] etc.

In contrast, this was not so of Yosef, who was from an aspect that was higher than even the roots of [both] the world of Chaos-*Tohu* - the root of Esav - and the world of Repair-*Tikkun* - the root of Yaakov.¹⁷¹⁸ He thus was of such an aspect that there utterly was no room for the existence of any opposition. Therefore, even when he was engaged in worldly matters, he could be in the ultimate state of adhesion (*Dveikut*) to *HaShem*-יהוה, being that worldly matters did not at all oppose him.

Through the above we also can understand the distinction between Yaakov and Yosef.¹⁷¹⁹ That is, Yaakov made various physical arrangements to save himself from Esav, but nonetheless, it was not considered sinful for him to do so. [This is so, even though our sages, of blessed memory, stated,¹⁷²⁰ “The moment Yaakov called Esav, ‘my lord-*Adonee*-אדוני,’ the Holy One, blessed is He, said to him: ‘You debased yourself by calling him ‘my lord-*Adonee*-אדוני’ eight times. As

¹⁷¹⁷ Malachi 1:2

¹⁷¹⁸ See the discourse entitled “*Eem Lavan Garti*” of the Alter Rebbe, printed with the glosses in Ohr HaTorah, Vayishlach 231b and on; Tavo p. 1,036 and on; Kitzurim v’Ha’arot l’Tanya p. 49 and on, and elsewhere.

¹⁷¹⁹ See Maamarei Admor HaZaken ibid., p. 200; Torat Chaim ibid. p. 107a and on; Ohr HaTorah, Vayeishev Vol. 6 p. 1,098a and on; See the discourse entitled “*v’Lo Zachar Sar HaMashkeem*” 5633 (Sefer HaMaamarim 5633 Vol. 1 p. 61 and on); 5677 (Sefer HaMaamarim 5677 p. 102 and on); 5688 (Sefer HaMaamarim 5688 p. 22 and on).

¹⁷²⁰ Midrash Bereishit Rabba 75:11

you live, I will establish eight kings from his descendants¹⁷²¹ before your descendants [have a king].” Nevertheless, this was not an actual sin, nor was this an actual punishment.]

In contrast, we find about Yosef that when he said to the royal cupbearer,¹⁷²² “If only you would think of me... and mention me to Pharaoh etc.,” he was punished for this and two years were added to his imprisonment.¹⁷²³ As stated in Midrash,¹⁷²⁴ “This is the meaning of the verse,¹⁷²⁵ ‘[Happy is the man who has placed his trust in *HaShem*-יהו"ה] and has not turned to the arrogant (*Rehavim*-רהבים) [nor to those who stray after falsehood].” That is [by asking the royal cupbearer to mention him to Pharaoh] Yosef gave over his reliance to the Egyptians who are called “arrogant-*Rahav*-רהב.”

The question on this is well known. Namely, what was Yosef’s sin here? For, as it states in Chovot HaLevavot,¹⁷²⁶ a person is obligated to seek means and arrangements etc. Proof of this is from Shmuel, who said [to *HaShem*-יהו"ה],¹⁷²⁷ “How can I go? If Shaul finds out he will kill me,” and this was not considered to be lack in his trust of *HaShem*-יהו"ה, blessed is He. This being so, what was Yosef’s sin? The Alter Rebbe¹⁷²⁸ asks this question with even greater depth, that Yosef’s father Yaakov, made various arrangements etc., but even so, this was not considered to be sinful for him.

¹⁷²¹ See Genesis 36:31

¹⁷²² Genesis 40:14

¹⁷²³ Rashi to Genesis 40:23; Midrash Bereishit Rabba 89:2

¹⁷²⁴ Midrash Bereishit Rabba 89:3, cited in Rashi *ibid*.

¹⁷²⁵ Psalms 40:5

¹⁷²⁶ Shaar HaBitachon, Ch. 7

¹⁷²⁷ Samuel I 16:2

¹⁷²⁸ See Maamarei Admor HaZaken *ibid*., p. 200.

However, the explanation is that in regard to the lower Chariot (*Merkavah Tata'ah*), there is room to consider worldly matters. It therefore is necessary to make physical arrangements, being that, in this aspect, the world has some importance and consideration. Therefore, from the perspective of worldly matters there is a need to make the appropriate arrangements etc.

In contrast, Yosef was the aspect of the upper Chariot (*Merkavah Ila'ah*), in which the world is utterly of no consideration. Therefore, he had no need to make any physical arrangements at all. [On the contrary], for one such as him, who utterly transcends the world, making physical arrangements would be a descent etc.

Thus, being that Yosef knew his level, that he completely transcended the world, being that he saw in himself (even before imprisonment) that though he engaged in worldly matters, nevertheless, this did not at all distract him [from adhesion to *HaShem*-יהו"ה], he therefore knew that he was of the aspect of the upper Chariot (*Merkavah Ila'ah*) in which the world is of no consideration. Therefore, for him to make physical arrangements was a descent from his level, and he therefore was punished measure for measure, remaining imprisoned in the pit for an additional two years, which is a matter of descent etc.

4.

This may be better understood with the analogy of the difference between a minister of the king and the king himself.

That is, when a great minister gives some attention and importance to a simple person, this is because, in truth, the simple person has some measure of comparison to him. For, even though, compared to the minister, the simple person is very far from the stature of the minister, nevertheless, there is some measure of comparison between them.

However, when a great and magnificent king gives some attention and consideration to a simple and lowly man amongst men, this is not because there is any comparison or relationship between them. For, compared to the exaltedness of the king, no one is of any consideration or importance whatsoever.

Rather, the opposite is true. Specifically because of [the king's] incomparable greatness and humility [in that he lowers himself to him] since it is the nature of the exalted to be drawn to the lowly, it is self-understood that such an existence, that in and of itself has no existence, and its only existence is that the king gives its existence, it is not applicable for such an existence to cause [the king] any distraction etc.

The same is understood as it is Above in *HaShem's*-יהו"ה Godliness. That is, in that aspect of His Godliness where the world's existence is of some consequence and consideration, it applies that engaging in matters of the world will distract from service of *HaShem*-יהו"ה, blessed is He. Moreover, in this aspect physical arrangements must be made, being that worldly matters must also be taken into consideration.

In contrast, this is not so of the aspect of *HaShem's*-יהו"ה Godliness that entirely transcends the worlds, which was the

level of Yosef. On such a level, the world's existence causes no distraction whatsoever, and physical arrangements need not be made etc.

5.

With the above in mind, we can also understand what is related about the Baal Shem Tov, that because of his Godly soul's great adhesion (*Dveikut*) to *HaShem*-יהו"ה on the evening of the Holy Shabbat, he was incapable of properly responding worldly questions. He therefore prayed about this, thus affecting that even on the evening of the Holy Shabbat he could respond about worldly matters.

Now, at first glance, it is not understood why he needed this. However, the explanation is that this was not a descent for him, but on the contrary, he ascended to a higher level than before, until the physical was no longer in contradiction at all.

To explain, as known, on the evening of the Holy Shabbat there is a matter of the ascent of the worlds.¹⁷²⁹ Therefore, at first, he was incapable of responding to matters of the world, being that the physical stood in opposition etc. Then, [through prayer], he affected the elevation of his level to the ultimate level, in which the physical does not stand in opposition etc. Moreover, from that state itself he could respond to worldly matters. That is, he brought about the drawing down of that which transcends the chaining down of the worlds (*Hishtalshelut*) into matters of the world.

¹⁷²⁹ See Pri Etz Chayim, Introduction to Shaar HaShabbat, Ch. 1 and on, and elsewhere.

This was Yosef's level, about whom the verse states,¹⁷³⁰ "Yosef collected all the money found in the land of Egypt etc." In other words, not only was his involvement with worldly matters not in contradiction to his ultimate state of adhesion (*Dveikut*) to *HaShem*'s-יהו"ה at the very same time, but beyond that, it was specifically from this state of adhesion (*Dveikut*) to *HaShem*'s-יהו"ה that he drew down [beneficence] in physical matters, by which he affected their refinement (*Birur*) etc.

This likewise is the general difference between the service of *HaShem*-יהו"ה of the forefathers and tribes, and Yosef's service of Him.¹⁷³¹ That is, the toil of the tribes and forefathers was in the first refinement (*Birur Rishon*), which is the matter of refining (*Birur*) *HaShem*'s-יהו"ה Name of *Ba''N-*ב"ן-52 [י"ד ה"ה ו"ו ה"ה] in a way of an inner manifestation and hold (*Hitlabshut*) on the thing being refined. It thus is understood that there is consideration and room given to the world here, and therefore the world is distracting etc.

In contrast, Yosef's toil was in the second refinement (*Birur*), which is the refinement (*Birur*) of *HaShem*'s-יהו"ה Name of *Ma''H-*מ"ה-45 [י"ד ה"א ו"א ה"א],¹⁷³² and it therefore was accomplished automatically etc.

6.

Now, the general difference between these two above-mentioned paths of serving *HaShem*-יהו"ה, blessed is He,

¹⁷³⁰ Genesis 47:14

¹⁷³¹ See Torah Ohr, Vayeishev 28a-b

¹⁷³² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

existed before the giving of the Torah. However, after the giving of the Torah, which specifically was given below [as in Moshe's response to the angels],¹⁷³³ "Did you descend to Egypt? Is there an evil inclination amongst you?" it is understood that our service of *HaShem*-יהו"ה, blessed is He, must be in a way of engaging in worldly matters, to make them receptacles (*Keilim*) for *HaShem*'s-יהו"ה Godliness.

Therefore, when the spies argued that they wanted to stay in the desert and continue to be in a state of seclusion (*Hitbodedut*) apart from the world, this was the opposite of *HaShem*'s-יהו"ה Supernal intent, in that after the giving of the Torah, every single Jew is empowered that even when he is engaged in worldly matters, this does not obstruct his service of *HaShem*-יהו"ה, blessed is He

The same was so of the children of Reuven and the children of Gad. That is, when they said that they wanted to stay on the other side of the river Jordan and be shepherds of flocks, in and of themselves, this was not *HaShem*'s-יהו"ה Supernal intent. However, there was assistance to this end, by their stating, "We will quickly arm ourselves etc.," this being the matter of self-sacrifice (*Mesirat Nefesh*) in a way that their whole existence is solely the existence of the Master.¹⁷³⁴ This was roused in them after the words of rebuke that Moshe, the shepherd of Israel, said to them. That is, he revealed the matter of self-sacrifice (*Mesirat Nefesh*) within them.

¹⁷³³ Talmud Bavli, Shabbat 88b and on; Also see the discourse entitled "v'Khol HaAm" 5700, and elsewhere.

¹⁷³⁴ See the discourse entitled "U'Mikneh Rav" (and the discourses that follow it) in *Hemshech* 5666.

The explanation is that through their self-sacrifice (*Mesirat Nefesh*) in entering the Land of Israel (*Eretz Yisroel*) they demonstrated in themselves, that even when they are on the other side of the river Jordan, it is not a matter of secluding (*Hitbodedut*) themselves, but rather, they also toil in the world, in making “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁷³⁵ Only that in this itself, their primary toil and form of serving *HaShem*-יהו"ה was through the study of His Torah etc.¹⁷³⁶

For, as known, within the Jewish people there are two categories. There are masters of Torah and masters of good deeds.¹⁷³⁷ However, each must include the other, because, “whoever says, ‘I only have Torah’ does not even have Torah.”¹⁷³⁸ Rather, one must have Torah, as well as acts of lovingkindness (*Gemilut Chassadim*),¹⁷³⁹ which includes all the *mitzvot*.¹⁷⁴⁰ Likewise, masters of good deeds must also study Torah, at the very least one chapter in the morning and one chapter in the evening, or a verse in the morning and a verse in the evening.¹⁷⁴¹

Therefore, by the fact that they said, “We will quickly arm ourselves etc.,” they could remain on the other side of the

¹⁷³⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁷³⁶ See Likkutei Sichot, Vol. 8, p. 190.

¹⁷³⁷ See Tanya, Iggeret HaKodesh, Epistle 5 (109a); Biurei HaZohar of the Mittler Rebbe, Vayeishev p. 25a-b; Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 134.

¹⁷³⁸ Talmud Bavli, Yevamot 109b

¹⁷³⁹ Likkutei Torah, Vayikra 5a; Re'eh 23c

¹⁷⁴⁰ Likkutei Torah, Re'eh 23c *ibid.*, and elsewhere.

¹⁷⁴¹ Hilchot Talmud Torah of the Alter Rebbe 3:4

river Jordan and serve *HaShem*-יהו"ה, blessed is He, in the way of masters of Torah etc.

This also is the meaning of what our sages, of blessed memory, said,¹⁷⁴² “There are ten [grades] of holiness. The Land of Israel (*Eretz Yisroel*) is holier than all the lands... since from it the Omer, the first-fruits (*Bikkurim*), and the two loaves (*Shte HaLechem*) are brought.” However, in this, the lands on the other side of the river Jordan also apply, from which the Omer, the first-fruits (*Bikkurim*), and the two loaves (*Shte HaLechem*) are also brought (just as in the Land of Canaan).

As known, the matter of these three things [the Omer, the first fruits and the two loaves] is the refinement (*Birur*) of physical things. Nonetheless, even so, “the Land of Canaan is holier than the land on other side of the river Jordan,”¹⁷⁴³ and *HaShem*’s-יהו"ה ultimate Supernal intent is for us to enter the Land of Israel (*Eretz Yisroel*), specifically, whereas [dwelling on] the other side of the river Jordan is only preparatory to [dwelling in] the Land of Israel (*Eretz Yisroel*).

To explain, even though in general, even the other side of the Jordan is holy in regard to the Omer etc., nevertheless, more specifically, in comparison to the Land of Israel (*Eretz Yisroel*) itself, the other side of the river Jordan is called, “an inheritance that in its beginning is hastily seized.”¹⁷⁴⁴ An “inheritance that is hastily seized” is a matter of the world of

¹⁷⁴² Mishnah Kilayim 1:6; Midrash Bamidbar Rabba 7:8

¹⁷⁴³ Midrash Bamidbar Rabba 7:8 *ibid*.

¹⁷⁴⁴ Proverbs 20:21; See Midrash Bamidbar Rabba 22:9 [The verse in proverbs is, “If an inheritance is seized hastily in the beginning, its end will not be blessed.”]

Chaos-*Tohu*,¹⁷⁴⁵ which is the opposite of a settled (*Hityashvut*) “dwelling place for the Holy One, blessed is He, in the lower worlds.”

Rather, *HaShem* יהו"ה's ultimate Supernal intent is that we enter the Land of Canaan to engage in the thirty-nine forms of labor, such as plowing and sowing etc. This is the matter of specifically refining (*Birur*) physical things, by which we gather and collect all the sparks of holiness. This is as stated before on the verse,¹⁷⁴⁶ “Yosef collected all the money etc.”

Through this we merit the third treasure [hidden by Yosef for the righteous-*Tzaddikim*], which will be revealed in the coming future.¹⁷⁴⁷ That is, the secret will be openly revealed, literally. This refers to the revelation of the inner aspect (*Pnimiyut*) of Torah in the coming future,¹⁷⁴⁸ as the verse states,¹⁷⁴⁹ “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future. In other words, through the toil of affecting refinements (*Avodat HaBirurim*) during the time of exile, we will merit the revelations of the inner aspect (*Pnimiyut*) of Torah in the coming future, through our righteous Moshiach,¹⁷⁵⁰ may it be speedily in our days!

¹⁷⁴⁵ See Midrash Bereishit Rabba 83:1; Also see Sefer HaMaamarim 5633 Vol. 1 p. 37; Sefer HaMaamarim 5627 p. 495-498.

¹⁷⁴⁶ Genesis 47:14

¹⁷⁴⁷ See Talmud Bavli, Pesachim 119a; Torah Ohr, Vayigash 44b, 44d.

¹⁷⁴⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One.

¹⁷⁴⁹ Song of Songs 1:2 and Rashi there.

¹⁷⁵⁰ See the preceding discourse of this year entitled “*HaMaskeeleem Yazhiru* – The wise will shine like the radiance of the firmament,” Discourse 16, Ch. 2 (Sefer HaMaamarim 5720, p. 134 and on).