

"Great Possessions!"

G-d foretold Abraham (-Genesis 15:13-14) *"You shall surely know that your seed will be strangers in a land that is not theirs, and they will enslave them and oppress them... And also the nation that they will serve will I judge, and afterwards they will go forth with great possessions."*

Question: Is the, "and afterwards they will go forth with great possessions," part of the, "And also the nation that they will serve will I judge," they will lose or their, "Great Possessions," or is the, "and afterwards they will go forth with great possessions," part of the, "You shall surely know that your seed will be strangers in a land that is not theirs, and they will enslave them and oppress them," that they be compensated for their work and oppression?

G-d argued with Moses (-Exodus 3:16-22), *"Go and assemble the elders of Israel, and say to them... 'I will bring you up out of the affliction of Egypt... And I will put this people's favor in the eyes of the Egyptians, and it will come to pass that when you go, you will not go empty handed. Each woman shall ask from her neighbor and from the dweller in her house silver and gold objects and garments... and you shall empty out Egypt.'"*

Question: Is the, "And I will put this people's favor in the eyes of the Egyptians," so that the Egyptians give Israel their gold and silver, so that, "and you shall empty out Egypt," because Egypt must be punished and left empty, or is the, "And I will put this people's favor in the eyes of the Egyptians," so that the Israel can ask for the Egyptian gold and silver, because part of Israel's job in their, "your seed will be strangers in a land that is not theirs, and they will enslave them and oppress them," is that Israel, "they will go forth with great possessions," and, "and you shall empty out Egypt"?

G-d commanded Moses (-Exodus 11:1-3), *"G-d said to Moses, 'I will send one more plague upon Pharaoh and Egypt. After that, he will send you forth from this place... Please speak to the people and let them ask each man from his friend and every woman from her friend—items of silver and gold...' G-d made the Egyptians regard the people favorably."*

Question: Why is it so important to G-d, to that that he pleads with the Children of Israel, "Please speak to the people and let them ask"? Could they not just have taken it from the Egyptians during the *Plague of Darkness*? Could not the Egyptians just have given it to the Children of Israel, once, "G-d made the Egyptians regard the people favorably"?

From the different wordings of the two different sources of teaching upon the matter, the Midrash and the Talmud, there seems to be different opinions on what the primary, versus the secondary, intention of the, "and afterwards they will go forth with great possessions," was about: (i) To punish the Egyptians, but since it was the Jewish people that did the work, so they received what was taken from the Egyptians. (ii) For the Jewish people to receive payment for their oppression, and since it was Egypt to oppress them, therefore, the reward for the Jewish people came from Egyptian people.

Which will then lead to the difference on whether: (i) The Egyptians lose it, and the Jewish people receive it, regardless of how the Jewish people receive it. (ii) It is all about that the Jewish people receive it in a way that it is crystal clear that they are being paid for their work.

Now, let us take this entire conversation to the spiritual dimension of the intention, service, and outcome of the Jewish people being enslaved and oppressed in the Egyptian exile, and then from there, to the all-encompassing exile of the soul descending into a physical body, within a physical realm, the work and service of the soul in this exile, and the outcome of its work and service.

The outcome of the Children of Israel descending into the Egyptian exile, bondage and oppression was: (i) To leave Egypt as a *"Trap that has no crumbs in it,"* preparing the world for G-d's giving the Torah, and (ii) *"as a smelting pot,"* to refine, purify and elevate the Children of Israel for receiving the Torah from G-d.

Powerful infinite *Holy Sparks* descended into this world, and are in bondage and oppression by the egocentric self-serving physicality of this world. When a Jew engages with the physical object, but not for self-pleasure or self-aggrandization, but for a selfless service to G-d, then these fallen *Holy Sparks* are rectified and elevated to their trans-worldly dimension. Through this, the world is rectified, refined, and elevated into becoming the *Dwelling Place For G-d*. This mission is performed through the Jew, and as so, the Jew himself is elevated and bound with the trans-worldly divinity of, "And G-d is one."

However, there seems to be different opinions on what the primary, versus the secondary, intention of this *"ascent that is brought about through the descent,"* is about: (i) The *Holy Sparks* and the elevation and transformation of the world into *G-d's Abode*, but since it was the Jewish people that did the work, so they too are elevated into this dimension of *G-d's Abode*. (ii) For the Jewish people to be elevated into their ultimate completion of being one with G-d, and since they achieved this through the world, the world is transformed into *G-d's Abode*.

Which will then lead to the difference on whether the service of the Jew is that: (i) The Jew is to do his work, simply because his job is to fulfill G-d's command, with no feel of G-d's intentions with his work. Like that of a *Simple Servant* (or that of the work of hired hand). (ii) Besides his humility and acceptance to but fulfill G-d's command, the Jew is to feel G-d's *intention*, to the point that his service is permeated with G-d's intention, of having a dwelling place within the lower realm. Like a *Trustworthy Servant* (or that of the work of the owner himself).

The difference will be in whether the "*great possessions*"; the "*Holy Sparks*"; the transformed "*G-d's Abode*", are: (i) But the Jew's post-work reward for the descent and the work he did, or (ii) part-and-parcel and within the Jew's work for G-d itself.

Which will lead to the difference of whether: (i) It makes no difference how the Jew receives the "*great possessions*", or (ii) It is part-and-parcel of the work that the world, of its own transformed volition, give the Jew its "*great possessions*", and that the rectified *Holy Sparks* themselves now help the Jew in his mission and service to G-d.

A Practical Lesson: As we stand in the *Heels of Moshiach*, on the one-hand, the Jew must serve G-d with simple acceptance to fulfill G-d's command, whatever it, and wherever he, maybe. On the other-hand, the Jew's knowing and being imbued with the G-d's intentions, and its imminent actualization, should this brings that his service to G-d be performed with a totally different liveliness, and with a far greater measure of embellishment.

And this in itself will hasten even more the coming of Moshiach here and now!