

### *Because Being Rich Is A Jew's Job!*

When G-d tells Moses at the *Burning Bush* to take the Jewish People out of Egypt, G-d says (-Exodus 3:21), *"I will make this people favorable in the eyes of the Egyptians, so that when you leave, you will not go empty-handed."* Upon which our Sages teach (-Shemos Rabba 3:11), *"I will give this people favor' – what I said to Abraham (-Genesis 15:14), 'And afterward they will emerge with great wealth.' I am destined to grant you favor in the Egyptian's eyes, so they will lend to them and they will leave well-stocked. In order that Abraham our patriarch will have no claim, saying, ' (-Genesis 15:13), 'They will serve them, and they will afflict them,' He [G-d] fulfilled in them, but (-Genesis 15:14), 'then they will emerge with great wealth,' He did not fulfill in them."*

The reason the Midrash begins with, *"what I said to Abraham, 'And afterward they will emerge with great wealth,"* is to answer an immediate question as to why is this being said in G-d's words to Moses, in Midian, before Moses accepts upon himself this mission? It is only because G-d is telling Moses of the fulfillment of a condition that makes possible the exodus from Egypt of (-Exodus 3:20), *"and then he (Pharaoh) will send you out,"* which can only be possible through the pre-requisite of (-Exodus 3:22), *"I will give this people (Israel) favor... Every (Jewish) woman will request (objects of silver and gold, and clothing,) from her (Egyptian) neighbor,"* which is G-d fulfilling His promise of (-Genesis 15:14), *"and afterwards they will go forth with great possessions,"* that accompanied the (-Genesis 15:13), *"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,"* at the covenant that G-d made with Abraham.

*Question:* What is the intention of the Midrash in its saying, *"In order that Abraham our patriarch will have no claim"*? Regardless, Does not G-d have to fulfill his promise?!

A similar thought to that of the Midrash we find in the Talmud (-Brochos 9a-b), only that with the wording of the Talmud we understand why it is specifically needed that we remove the *"claim of Abraham"*:

The Talmud is focused on the verse (-Exodus 11:2), *"Please, speak into the ears of the people* (Footnote #10 points out that some commentaries say that there was no request to Moses, that Moses go to speak to the Children of Israel. However, Rashi on the Verse in Exodus states, *"I beseech of you (Moses) to warn them (Children of Israel)"* concerning this), *and let them borrow..."* speaking of G-d telling Moses to command the Children of Israel, to borrow from the Egyptians a great amount of possessions. And on this the Talmud explains, *"The school of Rabbi Yannai said, 'Please' is nothing more than an expression of supplication. The Holy One, Blessed be He, said to Moses, 'I beseech you, and tell Israel, 'I beseech you, borrow vessels of silver and vessels of gold from the Egyptians,' so that that righteous person [Rashi: "Abraham"], will not say that, 'And they will be enslaved and afflicted,' He (G-d) fulfilled in them (Israel), 'And afterward, they will leave with great possessions,' He (G-d) did not fulfill in them (Israel)."*

The Talmud is coming to answer the question as to why G-d has to command to ask of Israel, *"please,"* to borrow from the Egyptians silver and gold, even though that Israel themselves would far rather leave now with nothing, than to stay longer and leave with great wealth, as the Talmud continues, *"And they (Children of Israel) said to Moses, 'If only we could get out ourselves'"?* To this question the Talmud answers that even though the Children of Israel requested to forego on the great wealth, nevertheless, G-d cannot grant them this request because of, *"so that that righteous person will not say that..."*

However, the Midrash makes no mention of G-d's commandment to the Children of Israel that they borrow from the Egyptians. Rather, the Midrash speaks only of G-d's action -- *"And I will give this people favor"*-- in order to fulfill His promise. If so, why does the Midrash have to make any mention of the, ""?

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 Note: In Footnote #11 the Rebbe discusses an answer that the commentator Yefei Toar gives on this, in aligning the Midrash with the explanation of the RAV"E, *"The Egyptians' appeasing of the Israelites by imploring them to ask for jewels and raiments, was also a great wonder* (the verse's word 'yasheelom' speaks of the Egyptians initiated and forced Israel's borrowing from them)." And this is the meaning of, *"In order that Abraham our patriarch will have no claim,"* referring to the great "wonder" that G-d performed, for were the Egyptians not to have appeased the Israelites, the Israelites would not have borrowed for the reason explained in the Talmud (rather leave earlier empty-handed). However, the Rebbe says that this "wonder" of the Egyptians appeasing and imploring of Israel is not hinted to in the Midrash at all.  
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*Questions:* Some emphasis concerning the teachings of the Midrash and of the Talmud:

- (i) In the Talmud the wording is, *"(And they will be enslaved and afflicted,' He) fulfilled in them* (bohem - בהם), *(And afterward, they will leave with great possessions,' He) did not fulfill in them* (bohem - בהם)"? Why not just simply, *"And they will be enslaved and afflicted,' He fulfilled, 'And afterward, they will leave with great possessions,' He did not fulfill"*?
- (ii) Why is the "claim" to G-d's "fulfillment" of *"they will emerge with great wealth,"* presented with its being a 'claim' only because of, *"And they will be enslaved and afflicted,' He fulfilled"*? When the primary "claim" is

That G-d did not fulfill His promise?

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 Note: In *Footnote #12* the Rebbe says that this question comes from the *Proshis Drochim*, but that simply speaking the answer is that the pointing out of, "*And they will be enslaved and afflicted, He fulfilled,*" strengthens the "*claim*" of "*they will emerge with great wealth, He did not fulfill,*" and therefore it is presented as such.  
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- (iii) What is the reason behind the different wordings between the Midrash and the Talmud of:
- (a) Midrash: "*There should be no claim to Abraham, our father*". While the Talmud: "*That righteous one should not say.*"
  - (b) Midrash: "*There should be no claim to Abraham, our father*". While the Talmud: "*That righteous one should not say.*" Especially since the Midrash already says, "*That which I said to Abraham,*" and therefore there would be no reason to use the proper-noun again, while the Talmud makes no mention at all of whom he is speaking, to the point that Rashi needs to point out who the Talmud is speaking of, and yet the Talmud refers to Abraham only as, "*That righteous one.*"

*Introduction:* Clearly G-d, Who is (-Numbers 23:19), "*G-d is not a man that He should lie,... Would He say and not do, speak and not fulfill?*" and (-Psalms 89:35), "*I shall not profane My covenant, neither shall I alter the utterance of My lips,*" has to fulfill His promise, and not just in order to remove Abraham's "*claim*". And precisely because of this, it is evident that even without the, "*I will give this people favor,*" G-d could have His promise of, "*they will emerge with great wealth,*" fulfilled, and nevertheless, in that manner, albeit G-d's promise was fulfilled, however, there would still be the, "*claim of Abraham, our father.*"

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 Note: In *Footnote #19* the Rebbe explains that seemingly we could answer, that from the aspect of G-d's promise in itself, being that G-d's promise was only for the benefit of the Children of Israel, therefore, the Children of Israel have the right to forego and pardon the promise. Especially so, that not only were the Children of Israel wanting to forego on it, but even more so, the Children of Israel were in a situation in which they felt no goodness in the fulfillment of the promise, as the Talmud concludes, "*He says to them, 'I beseech you, release me today and I ask for nothing!'*" Thus, it is only for the need of, "*That righteous one should not say...*" that the promise had to be fulfilled.

However, this answer doesn't work, for that which is not a benefit for Israel in the present situation, it becomes simple that Abraham, our father would also ask that, "*Take them out today!*" and will relinquish on the great possessions, and will not claim for the fulfillment of the promise.  
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This is the novelty of the Midrash, that it is specifically only through, "*I will make this people favorable in the eyes of the Egyptians,*" that we are certain that there be no, "*claim of Abraham, our father.*" And upon this novelty, the Talmud adds on even more, that the actualization of the promise through, "*I am destined to grant you favor in the Egyptian's eyes, so they will lend to them and they will leave well-stocked,*" is still not enough. It is specifically needed that this be in the manner of, "*Please, speak into the ears of the people and let them borrow...*" It must be that the Children of Israel ask for this from the Egyptians, and only then is there no possibility for the "*claim of Abraham.*"

*Explanation:* The Talmud (-Sanhedrin 91a) tells how in the times of *Alexander of Macedon*, the Egyptians came to him with claim against the Jews, that the Children of Israel need to return to them all the silver and gold that they took from the Egyptians when they left Egypt. Geviha ben Pesisa answered them, "*Give us the wages of the 6000,000 who you enslaved in Egypt....*" Commentaries explain that the great possessions that the Children of Israel received from the Egyptians they earned as a payment for their work in Egypt --*Footnote #22* points out from the Sifri and from Rashi (-Deuteronomy 15:16), "*you were a slave [in the land of Egypt]': And I loaded you up (v'henakti - הִנְיַקְתִּי - the term used for the laws of severance pay)... from the spoil of Egypt*".

However, being that this "*great possessions*" served as both, as a punishment for the Egyptians (as will be explained) and as a payment of wages for the Children of Israel, thus, the funds can be designed in one of two manners, in each manner one of these two details --(a) a punishment for the Egyptians, or (b) A payment of wages for the Children of Israel-- will serve as primary, and the other detail as subservient to the primary detail:

- (a) That which the Egyptians had to give to the Children of Israel their possessions was primarily a punishment for Egypt. This is the meaning of the verse by the covenant G-d made with Abraham (-Genesis 15:14), "*And also the nation that they will serve will I judge, and afterwards they will go forth with great possessions,*" in which the, "*and afterwards they will go forth with great possessions,*" is the punishment of the, "*the nation that they will serve will I judge.*" Meaning that primarily, the, "*and afterwards they will go forth with great possessions,*" was about Egypt's punishment, that Egypt be (-Exodus 3:22), "*And they emptied Egypt,*" which the Talmud explains (-Brochos 9b), "*This indicates that they made (Egypt) like a trap in which there is no grain* (that serves as bait to attract birds). *Reish Lakish said: They*

*made Egypt like an abyss in the sea without fish."*

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 Note: In Footnote #23 the Rebbe brings from the *Prishas Drochim* that the wages for the work, and the great possessions are two separate concepts, and that the, "And also the nation that they will serve will I judge, and afterwards they will go forth with great possessions," is all the payment upon Egypt for the wrong they have done to us.

Note: In Footnote #24 the Rebbe explains that Seemingly, "and afterwards they will go forth with great possessions," should have been said in connection with, "and they will enslave them and oppress them," concluding that which is concerning the *Children of Israel*. And then afterwards should have come, "the nation that they will serve will I judge."

And then the Rebbe directs us to see Orach HaChaim that this verse is in the chronological order of how it later happened: First, "the nation that they will serve will I judge": the Egyptians were punished, and then, "and afterwards they will go forth with great possessions": the Children of Israel borrowed great possessions.

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 However, the reason why the Egyptians' punishment worked out in that their great possessions were given specifically to the Children of Israel is because the Children of Israel worked for the Egyptians, thus, by the Children of Israel getting the funds of the Egyptian punishment, *as an aside*, the Children of Israel received the wages for their work for the Egyptians.

(b) The, "and afterwards they will go forth with great possessions," was *first and foremost* established as a reward for the, "and they will enslave them and oppress them." This that, "and afterwards they will go forth with great possessions," is stated in continuation with "the nation that they will serve will I judge," is because in addition to it being primarily a payment of wages to the Children of Israel, it was *also* a punishment for Egypt, that their great possessions were taken from them, to the point of, "And they emptied Egypt."

The difference between these two manners of what is the primary focus of the, "and afterwards they will go forth with great possessions," is:

(i) According to *Manner (a)*, there is no difference in what way the "great possessions" reach the Children of Israel. The main issue here is that it be taken away from Egypt. That which it reaches the Children of Israel is but an aside, and how it happens is immaterial.

Therefore, even if the Children of Israel would have taken the "great possessions" from the Egyptians during the *Plague of Darkness*, for example, this would have sufficed and would have accomplished the, "they will go forth with great possessions."

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 Note: In Footnote #26 the Rebbe directs us to a teaching of *Shemot Rabba* (-14:3), of *Tanchuma* (-Bo, Portion 3), and of *Rashi* (-Exodus 10:22), that this was one of the reasons for the *Plague of Darkness*, "That Israel search and see their (the Egyptian's) objects..."

Then the Rebbe says, "And to point out the greatest novelty of the *Midrash Lekach Tov* (-Bo 10:23. 11:20) that in the three days of the pitch darkness (not only did they search and see, but rather) they (the Children of Israel) actually took all that was theirs (the Egyptians). See there!"

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 (ii) However, according to *Manner (b)*, that the, "and afterwards they will go forth with great possessions," was primarily a payment of wages for the work in the, "and they will enslave them and oppress them," then this must happen in a manner of payment, that it should openly felt that the Egyptians are giving this to the Children of Israel --Footnote #27: "As a complete and absolute gift, (and not as a borrowing)". Meaning, that the Egyptians are paying with this the wages for the work performed --Footnote #28: "If the Children of Israel would have taken the possessions from Egypt forcefully, or even just without their knowledge, as mentioned above (i. e. taking it during the *Plague of Darkness*), not only would the Children of Israel not feel in this any payment for their work, but rather, they would be in fear that the Egyptians will return to take it away from them, etc."

The latter is the meaning behind the words of the *Midrash*, that it is only specifically though the, "I will give this people favor," that there will be, "that Abraham our patriarch will have no claim, saying, 'They will serve them, and they will afflict them,' He fulfilled for them, but, 'then they will emerge with great wealth,' He did not fulfill for them." Meaning, that from the perspective of G-d's Promise in itself, the, "And I will give this people favor," --which states no reason as to why nor as to its purpose, could have been fulfilled in a manner in which what all see is that primarily this is a punishment for Egypt (i. e. taken by the Children of Israel during the *Plague of Darkness*), and not as much that it is a payment of wages for the enslavement and oppression of Israel.

However, then there remains yet a place for the, "*Claim of Abraham, our father.*" Abraham, the "*father*" of the Children of Israel, demands that the the primary intention of the "*great possessions*" be for the benefit of Israel, as the payment of wages for the, "*they will enslave them.*" And only then will the, "*and afterwards they will go forth with great possessions,*" serve as a "*comforting; condolences,*" for their bitter exile in Egypt.

With this we will also understand why the Midrash has the, "*claim of Abraham,*" of the, "*And afterwards..., 'He did not fulfill,'*" come specifically in connection with the, "*and they will enslave them and oppress them, 'He did fulfill,'*" (even though G-d has to fulfill His promise, regardless of the "*claim of Abraham*") being that the latter is the entire foundation to the, "*Claim of Abraham,*" that the, "*and afterwards they will go forth with great possessions,*" be in a manner that it is clear that this is primarily for the benefit of the en of Israel. For, it is only because of the, "*They will serve them, and they will afflict them, 'He [G-d] fulfilled in them,*" in which the Children of Israel suffered from the hard work and the oppression, that obligates that the, "*then they will emerge with great wealth,*" be in the manner of, "*fulfilled in them.*" Thus, the answer as well, as to why the Midrash emphasizes the word "*fulfilled bohem - in them,*" being that Abraham's claim is that the primary intention of the, "*then they will emerge with great wealth,*" be the Children of Israel, "*in them.*"

And in order to answer this claim, G-d ascertained that the "*great possessions*" reach the Children of Israel in a manner that the Egyptians give it, and with favor, of their own good volition, and with a shining countenance, "*I will make this people favorable.*" For this emphasizes that the "*great possessions*" are primarily connected to the (payment for), "*And they will enslave them and they will oppress them,*" as explained above."

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Note: In Footnote #30 the Rebbe explains that there is yet another concept at play here. In all of matters of Torah, Mitzvot, and their reward, there are categories that come from the perspective of the "*Giver*" - G-d, and there are categories that come from the perspective of the "*Recipient*" - Israel.

So too, it is with the, "*And then they will emerge with great wealth*":

From the perspective of the "*Giver*" -G-d, what is primary is the "Actuality," that the Egyptians be punished, and that the Children of Israel receive their payment for their work. Therefore, from this perspective, the how it gets to the Children of Israel isn't all that important.

From the perspective of the "*Recipient*" - the Children of Israel, which is felt by Abraham our father," it is important that the how it reaches the Children of Israel is in a way that the Children of Israel feel that it is being given to them as a payment for their work.

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Then comes the Talmud and adds on to this point, how far G-d went to negate there being any *Claim of Abraham*, by the Talmud bringing its explanation specifically upon the verse, "*Speak please into the ears of the nation, that they should borrow....*"

Even if the Egyptians would have given to the Children of Israel as they were leaving Egypt silver objects and gold objects, etc., and with a shining face, there would still be room to say this is not openly recognizable that how it is being given is clear that this is for the sake of a payment of wages for their work. The thought is possible that this is not about a payment for work, but as simply that of the Egyptians giving the Children of Israel random gifts, or for the sake of Israel not leaving naked and lacking everything. Therefore, in order to ascertain that the, "*And then they will emerge with great wealth, 'He fulfilled in them,*" --that the Children know with certain that this is a payment for their work-- G-d commanded that it be specifically that the workers themselves ask for and demand from the Egyptians --in a manner that their demands are fulfilled-- the "*great possessions.*" For this truly shows that they deserve the "*great possessions*".

And this will answer as to why the differences of wording between the Midrash in the Talmud of, the Talmud's, "*should not say,*" versus the Midrash's, "*should not claim* (lit. "*Should not have an opening of the mouth*") and the Talmud's "*that righteous person,*" versus the Midrash's, "*Abraham, our father*".

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Note: In Footnote #33 the Rebbe explains that the difference between "*saying*" and "*opening of the mouth*" is that on the one-hand, *saying* denotes a stronger demand than just *opening of the mouth*. On the other-hand, *saying* just comes from one's self, while *opening of the mouth* speaks of a "*something*" that comes and opened the closed mouth, meaning something right and powerful.

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Even if the Egyptians were to have given of their own accord\* the "*great possessions*" to the Children of Israel,

--which this would have proven that the "*great possessions*" are related to the Children of Israel, and the intent is for the goodness of Israel, and therefore,--

there would not have been an "*opening of the mouth,*"

--which in general comes through "*something*" opening a closed mouth, which would be only if the Egyptians would not have given altogether, which would then cause the closed mouth to open and say--

that the "*And afterwards they will leave with great possessions He did not fulfill in them.*"

However, from the aspect of, "*that righteous person should not say,*" due to the complete righteousness and straightness of Abraham, there yet remains room to say that having gone through such hardships of enslavement and oppression in Egypt, the Children of Israel deserve to be paid the "*great possessions*" in a fashion that is clearly recognizable that this a payment for their work. And only then is the, "*And afterwards they will leave with great possessions*" completely "*fulfill in them.*"

And this '*in a fashion that is clearly recognizable that this a payment for their work*' is fulfilled through the, "*Speak please into the ears of the nation, that they should borrow....*"

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\*Note: In Footnote #34 the Rebbe points out that in our Torah-portion it is afterwards stated in G-d's directive that, "*And a woman shall borrow from her neighbor,*" and thus, we do not need that the Talmud's teaching to be specifically on the verse, "*Speak please into the ears of the nation, that they should borrow.*" For the directive of verse, "*Every woman will request from her neighbor,*" already speaks to G-d ascertaining that the "*workers themselves*" should ask for their payment?

Nevertheless, our Torah-portion emphasizes primarily G-d's actions upon the Egyptians: "*And I will make this people favorable in the eyes of the Egyptians,*" which concludes with, "*so that when you leave, you will not go empty-handed.*" Only after this, in the next verse, do we have, "*Every woman will request from her neighbor.*" Thus, it is the Torah-portion of *Bo*, in the verse, "*Speak please into the ears of the nation, that they should borrow,*" that the emphasis is on the Children of Israel, doing the action of the workers themselves asking for payment for their work.

The Rebbe then directs us to see the *RAV"E* and the *Kil Yaker* that the, "*and she shall borrow,*" means that the Egyptians were appeasing of the Israelites by imploring of them to borrow from the Egyptians. Meaning that this was but an additional detail in the, "*I will make this people favorable in the eyes of the Egyptians....*"

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*Spiritually Speaking:* Every Torah concept must translate itself into our practical service to G-d. Let us understand how all of the above translates itself within our service to G-d.

The spiritual dimension of the "*great possessions*" that the Children of Israel took with them from Egypt, is a compilation of the *Holy Sparks* that were there in Egypt, and were refined throughout their duration of exile there. Including the *Sparks* within the gold and silver, from which they later built the Tabernacle, and in general used for holy causes. Thus, the intention and goal of the bondage in Egypt was that through it we reach the, "*And afterwards they will leave with great possessions.*" Taking out and elevating the *Sparks of Holiness* of Egypt --Footnote #36 points out that this in addition to the self-refinement of the Children of Israel, in which Egypt served as a smelting pot refining the precious metals from its sediments.

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Note: A brief explanation on the *Holy Sparks*:

Our Sages tell us that before this world was created, G-d had created worlds and destroyed them. Now, G-d does not need to run a "*trial and error period*" until He gets the world He wants. Thus, this world needed that there first be a preceding world that then got destroyed, in order for this world to be able to fulfill G-d's intentions for creation.

The world that was created and then destroyed is called *Tohu*, which comes from the higher dimension of Divinity, in the *Name of 63* way of spelling out the four letters of G-d's holy Tetragrammaton. The intensity of the *Light* of the *Ten Emanations* of the world of *Tohu* matching with the super delicate ten *Vessels* of these *Ten Emanations*, were not sustainable. Thus, there was the *Shattering of the Vessels* of the *Lower Seven Emotion Emanations*. The pieces of these *Vessels* that fell into the *Lower Worlds of Separation*, and primarily, into our *Physical Dimension of the World of Action*, are what these *Holy Sparks* are.

The *Sparks* are the *spiritual* dimension, which plays through the *metaphysical* dimension of the object it lay in. Meaning, that the war of refinement, elevation, and transformation of the *Spark* is held in the *intentions*, *purpose*, and *outcome* of our engaging with the physical object. For example, the *Baal Shem Tov* once showed his students the spiritual image of a man eating meat, in which the students saw the image of an ox dressed in Shabbat clothing, eating the meat. The *Baal Shem Tov* explained, "*in the place of one's mind, there he is.*" Meaning, if the person eating has his mind on

Shabbos, Torah thoughts, and kindness, than the physical flesh of the meat becomes transparent to the person's *Image of G-d* and the person's service to G-d. Thus, the meat is elevated into the person, who is elevated into becoming one with G-d, through his self-nullification and service to G-d. However, if the person's mind is on his salivating over the momentary pleasure of his taste buds, and filled feeling of his belly, then his *Image of G-d* becomes covered by the opaqueness of his physical dimension which is now concealing his *Image of G-d*, and he descends into the imagery of the *Animal Kingdom*.

The intention of having these *Holy Sparks* fall into our world, is that our physical body from the *Name of 52* (also the numerical value of the Hebrew word for *animal*, meaning the body) way of spelling out the four letters of G-d's holy Tetragrammaton, engages with the *Spark* that has fallen from the *Name of 63*, and when our body becomes transparent to our soul, which is from the *Name of 45* (also the numerical value of the Hebrew word for *man*, meaning the soul) way of spelling out the four letters of G-d's holy Tetragrammaton, then the body's engagement with the *Spark* is one of holiness and service to G-d, and thus, the *Spark* is freed from a egocentric vessel of, "*I Am! I Want!*," and is thus, refined, and elevated to its original exalted dimension of the *Name of 63*, only that now, this intense and exalted *Light of Tohu* is now settled in a well-balanced *Vessel of Tikkun*. The ultimate goodness comes when we have the intense infinite *Light of Chaos* (the definition of the word *Tohu*) housed, directed, and used through, and within, the *Vessel of Orderliness* (lit. *correctness*, the definition of the word *Tikkun*). This manifests itself by having a physical world which now becomes the transparent abode of G-d, in which, "*And all flesh will see the mouth of G-d.*"

Note: In a brackets, the Rebbe answers an unasked question on the Talmud that we previously quoted: Being that the Children of Israel clearly stated that they forego on the *great possessions* that G-d promised Abraham that we would leave Egypt with, so that we can, "*if only we can take ourselves out!*," and as stated in *Footnote #19* that definitely Abraham would also forego this promise of G-d, in order that his offspring be able to "*Leave Today*" then why did G-d not allow for this, and instead forced to stay until we borrow, receive, and can carry out with us this *great possessions*?!

However, with our present understanding that our taking out of Egypt the "*great possessions*" of the *Holy Sparks* is the very intention and goal of the entire, "*your seed will be strangers in a land that is not theirs, and they will enslave them and oppress them,*" we now understand why G-d would not allow for the *Children of Israel* to forego on the "*great possessions*" and to be left in Egypt. For then the entire purpose of the bondage of Egypt would not be fulfilled.

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In addition to taking out with us the *great possessions* of the *Holy Sparks*, through the, "*and they will enslave them and oppress them,*" through which the Children of Israel refined and elevated the *Sparks*, there was a also accomplished an elevation, "*in them,*" in the Children of Israel themselves.

This then is the mystical meaning behind the verse's wording of, "*And afterwards they will leave with great possessions,*" meaning that the Children of Israel, through their working in elevating the *Sparks*, they themselves received this great elevation of (-Genesis 46:4), "*And I will bring you up, and you will also go up.*" -- *Footnote #38*: And this elevation within the Children of Israel themselves is an additional concept to the refinement of the *Sparks*. See *Footnote #36*.

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**Note: The Rebbe is going to use this understanding of the purpose of the bondage of Egypt being for, (a) elevate "*great possessions*" of *Holy Sparks* in Egypt, and (b) the elevation within the Children of Israel themselves, we will understand what we previously explained concerning the two manners of the Children of Israel receiving the *great possessions*, (a) it is punishment of Egypt, and the primary point is that Egypt lose these possessions, or (b) it is payment of wages for the Children of Israel, and the primary issue is how they receive the possessions.**

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According to *Manner (a)* in which the primary intention of the "*great possessions*" is concerning Egypt, to punish Egypt, thus, the primary spiritual intention of the Egyptian Exile is in order to refine and elevate from there the *Holy Sparks*, that the *Sparks* should be refined. Only that, being that the Children of Israel were those who fulfilled this intention with their work, therefore, they deserve the payment, which is the great elevation that they received through this work.

However, according to *Manner (b)* our father Abraham, sees the "*great possessions*" as primarily connected to the *Children of Israel*. "*And afterward, they will leave with great possessions,*" He did *fulfill in them*," means that the intention of the Egyptian Exile is for the sake of the *Children of Israel* to reach to their fullest completion. In other words, the focus is on Israel's reaching their completion, and therefore, G-d sent them to Egypt, to purify there the *Holy Sparks*, because through this, they will reach their completion. In other words, the intention here is the fulfillment of the Children of Israel, only that this is achieved through the refinement of the *Holy Sparks*. And for this reason the "*great possessions*" have to be reached specifically through the, "*I will*

give this people favor'... so they will lend to them and they will leave well-stocked." When the Egyptians give the possessions to the Children of Israel --and not that the Children of Israel take it on their own-- it is expressed that the rectification of the Sparks are for the sake of the elevation of the Children of Israel, and therefore, the Holy Sparks themselves are helping (meaning that the Egyptians themselves are giving the possessions to) the Children of Israel in their service to G-d.

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 Note: In brackets, the Rebbe compares this to the mystical meaning behind the verse (-Psalms 118:7), "The L-rd is for me with my helpers (plural)," referring to the Holy Sparks that are rectified through the service of the man, they themselves are transformed into "helpers", and helps the man to work in his service. And the reason as to why the Holy Sparks become helpers of the one rectifying them is an outcome of this which the primary intention of rectifying Sparks is (-Rashi, Genesis 1:1), "for Israel," so that the Children of Israel will be elevated.

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 The point that the Rebbe is making here is that according to Manner (b), in which the intention of the "great possessions," is for the reward of the Children of Israel, is aligned with saying that the possessions have to reach the Children of Israel through it being given by the Egyptian, and not by the Children of Israel taking it on their own, so that we see clearly that the Sparks in themselves are helping the Children of Israel.

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**Note: Now the Rebbe is explaining how this expresses itself in two different manners of service to G-d, of each and every Jew.**  
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And these two above mentioned manners of what the intention of, (i) the Children of Israel leaving with the "great possessions" --a punishment for the Egyptians or a payment for the Children of Israel-- (ii) which expresses itself in how the Children of Israel receive the "great possessions" --the Egyptians on their own giving it to them or the Children of Israel asking for it, or even taking it on their own--, (iii) which all this is the outcome of whether the primary intention of the job of rectifying the Holy Sparks are for the sake of the Holy Sparks --their own elevation-- or for the sake of the Children of Israel --their elevation and completion through the Holy Sparks being elevated, exists in the service of each and every Jew --being that the soul within each and every Jew which descends from upon high into the physical body is in a dimension of true exile.

The descend of the soul into the body here below in the physical world is in order to rectify the body, the Animalistic Soul --the lifeforce of the body, the spiritual of the physical, and of this person's portion and belonging of the physical world, (-Tanya, Chapter 47, p. 48b), "to bind them and unify them with the Infinite Light, blessed be He." Through which the Jew makes that this world should become an abode for Him, blessed be He, in the lower realm.

And through the soul accomplishing this, its descent is for the sake of its ascent, and within the soul itself I accomplished an elevation, to even higher than where it was prior to its descent. To the point that through this the soul reaches its completion.

And within this --that (i) the soul descends for the sake of rectifying the lower realm, and (ii) the soul reaches its own unprecedented heights of completion-- there are two explanations --similar to the two explanations given earlier in the Egyptian exile:

- (a) That the main purpose is that the world be rectified and become an abode for Him, blessed be He. Only that, being that it I the Children of Israel that make this abode, they deserve a reward for this the, "And afterwards they left with great possessions," which is the elevation that the Children of Israel merit through their service.
- (b) The ultimate purpose is the Children of Israel, that the Jew reach his true completion, only that the way to accomplish this is through the soul descending into the physical realm and its work of rectifying and purifying the world.

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**Note: Now the Rebbe is explaining how this two manners of service is connected to two different approaches to the service to G-d.**  
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This is connected with two different approaches to the service of G-d (-Hemshech 5666, of d'h Umikne Rav, explain the difference between a Trustworthy Slave and a Simple Slave):

- (a) The service of rectifying the world is done with Obedience, "Acceptance of the Yoke of the Kingship of Heaven," as that of the, "Simple Slave". He knows but one thing: He has a mission from G-d to complete. However, from his perspective, it makes no difference what the mission is. As the known statement (-Likkutei Torah, Shelach 40a, and in many places), "If we were commanded to chop wood," were we to do it with the same

"Acceptance of the Yoke."

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 Note: In *Footnote #52* the Rebbe explains that even though the source of this saying is from the *Alter Rebbe* in *Likkutei Torah*, nevertheless, we find such terminology of, "performing a mitzva... like... chopping woods from the forest," from Maimonides in his *Guide for the Perplexed*, vol III, Chapter 51. Only that by Maimonides this parable speaks of one who performs the mitzva without any intentions at all ("Not upon He who commands to do so..."). And the Rebbe concludes with, "And here is not its place (to explain this)."

Meaning that *Alter Rebbe* speaks of the person having the *all-encompassing* intention of all mitzvot, which is to fulfill the will of G-d, regardless of what this specific individual mitzva is about. Not so Maimonides, who speaks of a habitual behavior learned at home, in which there isn't even the intention that it is G-d who commanded this be done.

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- (b) Regardless of the fact that he performs his service with self-negation and *Acceptance of the Yoke*, together with this, he also knows and understands the content of the mission, that through this he is making an abode for Him, blessed be He, in the lower realm.

The difference between these two approaches to the serving of G-d --(i) Just *Acceptance of the Yoke* to fulfill G-d's command, or (ii) also understanding the intent of G-d's command-- expresses itself in his relationship to the elevation of his soul that happens through his service:

- (a) When his service is but with one goal, to fulfill the mission of G-d, then his soul's elevation through his service is something in addition to his service, the concept of a payment that he receives afterwards, because of his fulfilling G-d's intentions of His commandment.

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 Note: In *Footnote #53* the Rebbe explains completion that he reaches --which is the payment for the work-- is (- Zohar, Vol III 292a), "With Him I have become one," 'Him' referring to the being of the Master, a respite that is higher than mobility and elevation. "And here is not its place (to explain this)."

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- (b) When he is permeated with G-d's intention of the mission, including what he accomplishes through this service --to connect the world with G-d, and to make the world an abode for Him, blessed be He-- then the elevation his soul obtains through this service is not only as a payment for the service, but rather, this elevation of his soul is in continuation of the service itself. For this itself is the meaning of the elevation of his soul, that the drawing forth of the *Essence of G-d* that is accomplished through the service of the rectification and refinement of the world, that it becomes an abode for His Essence --*Footnote #54*: As the abode of a person, in his essence lives in the abode, reveals itself to the souls, the one who made the abode.

The Rebbe is saying here, that in person who serves G-d also permeated with G-d's intention for the work, that the world become a dwelling place for the *Essence of G-d*, that this elevation of the soul, in which the Essence reveals itself to the soul, is part-and-parcel of the work, that the *Essence of G-d* live openly here in His abode. However, for the person who does not understand the intention of G-d, but only that fulfill G-d's will, then the elevation of his soul is not part of his service (which is only to fulfill G-d's will), and thus is a post-work reward for the work.

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**Note: The Rebbe now subdivides the second approach to the service of G-d.**

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Within the second approach, in which, beside his service being with humility and an *Acceptance of the Yoke*, he also understands G-d's intention in this service, there is also two ways:

- (a) Only at the end of his service does he feel G-d's intention, and the outcome, of the service. When he completes his service he reaches a recognition of what he accomplished with his work.

- (b) Also during the service itself he feels the content and intentions of the service, to the point that he does not perform his service only with the intention to fulfill G-d's intention, only that this intention of G-d also becomes his own intention, during his working, to make an abode for Him, blessed be He, in the lower realm, to bring the world to its completion.

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 Note: In *Footnote #56* the Rebbe points us for us to see the difference the manner of the work of a hired worker and the work of the owner. As trustworthy and dedicated the worker is, even one who is not doing his work for the sake of his payment, nevertheless, he feels that this is not his. The owner feels all along that the work and its intention is his. This is as the difference between the two approaches the Rebbe is now speaking of. Whether throughout the service itself has the intention of



the work become his, and throughout the work, he feels the intention of making for G-d a dwelling place here below, or it is only at the completion of the work that he feels the completion of the intention of G-d that his work accomplished.

**Note: The Rebbe now returns to understanding the difference between what the Midrash is saying, and what the Talmud is saying.**

And this is the contextual difference between the wording in which the Midrash says the teaching and the wording with which the Talmud says its teaching:

*The Talmud:* In order to remove the possibility of, "*That righteous person say... 'And afterwards they will leave with great possession,' He did not fulfill in them,*" it was needed that the Children of Israel ask the Egyptians for the "*great possessions*". Because according to the Talmud --as in the second manner just explained--, also during the time of the bondage, the Children of Israel felt that the purpose of the bondage is the "*great possessions*" the rectification of the *Sparks*. And therefore, it was demanded of the Children of Israel, at the completion of the mission, in continuance of the mission, that the continuance of the work is that they received the "*great possessions*". Therefore, "Please, speak into the ears of the people, and let them ask for...."

*The Midrash:* The Children of Israel did not feel G-d's intention of the work during their work. They only felt it after the completion of their work. Therefore, it sufficed for the Children of Israel to receive their "*great possessions*" after they completed the work, and in a manner of, "*Vayashilom*," in which the Egyptians, themselves, gave it to the Children of Israel --See Footnote #34 above.

*The Lesson:* A Jew must study Torah and perform mitzvot with *Acceptance of the Yoke*, simply because this is what G-d commanded us to do. And the question as to what is G-d's intention in his mission and service does not form any difference at all in his firmness of service. Therefore, for him it is inconsequential whether the service is being performed in the times of the Holy Temple or in the times of exile, in general, or in the times of the "*Heels of Moshiach*." His approach to his service to G-d is but, to fulfill the command of G-d.

However, knowing that he is in the times of the "*The Heels of Moshiach*" and that the (-Tanya, Chapter 37, p. 46a), "*The ultimate perfection of the Messianic era and [the time of] the resurrection of the dead, meaning the revelation of the Infinite Light in this physical world is dependent on our actions and [divine] service throughout the period of exile,*" this knowing itself needs to be felt in his work.

As we see that when a Jew feels that his observing Torah and mitzvot brings and hastens the coming of Moshiach, the building of the Holy Temple --in other words, that his service brings the world and the entire *Order of the Chain of Evolution of the Worlds* to its purpose, "*for which it was created to begin with,*" that it be made into an abode for Him, blessed be He, in the lower realm-- this bring has his service to G-d performed with a totally different liveliness, and with a far greater measure of embellishment.

And when his service is as such, then his wanting and beseeching for the revelation of Moshiach is in a totally different manner, to the point that he demands, "*We want Moshiach now!*" And this in itself hastens and advances even more so the redemption of each and every one of Israel, together with the *Divine Presence* --which finds itself-- in exile, and causes that "*immediately they are redeemed,*" truly and practically "Now", in our times.