

ב"ה



# TO CHOOSE HASHEM

ע"פ מאמר ד"ה "ביום עשתי עשר"

*Background: When the Mishkan was finally built, the Torah says that each of the twelve "נשיאים" [= leaders of the 12 Shevatim, will have a chance to bring special "קרבנות" to Hashem. Each day, a different "נשיא" brought the "קרבנות" of his Sheivet.*

אות א'

THE NAME אשר

1. On the eleventh day, it was the turn for the Nasi of Sheivet Asher to bring their Korbanos.
2. There is an interesting Midrash that links each of the twelve Shevatim's names to two ideas:
  - A) A praise of the Yidden.
  - B) The upcoming "Geulah" of the Yidden.
3. Therefore, the name of Asher is also hinting to these two ideas;
  - A) The name "אשר" refers to a Posuk connected with the Geulah – "וְאֲשֶׁרוּ אֶתְכֶם כָּל הַגּוֹיִם כִּי תִהְיוּ אִתָּם אֶרֶץ חֶפְץ אֱמֶר ה' צְבָאוֹת".
  - B) It also refers [=resembles-] a Posuk about the praise of the Yidden –

"אֲשֶׁרֵי הָעַם שָׁכְחָה לֹא אֲשֶׁרֵי הָעַם שֶׁה' אֶלְקֵינוּ".

4. Then, the Midrash adds a second idea:

(A) "The only reason the Yidden are praised is because they chose Hashem"! (B) Hashem also chose the Yidden as a nation. (C) Therefore, The Nasi of Asher dedicated his "קרבנות" in honor of Hashem, for choosing the Yidden as a nation.

### THREE QUESTIONS

Q. #1 – The Midrash says that the Yidden are praised because they chose Hashem. If so, why did the Nasi of Asher dedicate his korban to the choosing in the opposite direction: Hashem's choosing the Yidden?

Q. #2 – Choosing is only necessary when; (a) the two items are the same, or (b) when each of the two items have an advantage over the other. When, however, it is obvious that only one item has an advantage over the other, there is no choice, as the choice has already been made for you.

- Since Hashem is obviously greater than "idols", we did not make a real choice. If so, how can the Midrash say that "we chose Hashem" if it is obvious that He is the best?

Q. #3 – The body and soul of a Yid is very special and unique, and this is clear to Hashem. If so, how can we say that Hashem "chose" Yidden as a nation?

### אֹת ב' — A STORY OF A KING

1. To answer these three questions, we must first give an introduction.

2. There is a Posuk in "מגילת איכה" where Yidden say: "חֲלָקֵי ה' אִמְרָה נְפֹשֵׁי" [- my Neshamah said, "Hashem is my portion"].

3. A Midrash gives a "משל" [-parable] for the Yidden choosing Hashem:

- A king came to a town, along with three types of officials: (1) top ranking; (2) Middle ranking; and (3) lowest ranking.
- The city people spoke between themselves. Some wanted to host the highest ranking officials, some wanted the lowest officials and some wanted to host the middle ranking officials.

- Only one “smart man” said: “I want to host the king himself. Because, all three officials eventually are switched, but a king does not switch [and does not get fired from his position].
- 4. The Midrash continues to say; this is a "משל" of the Yidden and the nations:  
= Only the Yidden who are “naturally smart”, choose Hashem. The rest of the nations choose to serve the "כוכבים ומזלות" [= the “servants of Hashem”].
- 5. This "משל" is not understood:
  - Why does a person need to be “smart” to choose the “king”? Everyone understands that the king is the greatest?!
  - Why does the “smart one” give a reason that the other servants “eventually switch”. Even if they were permanent, a king is still always greater?

## אות ג' - WHY NON-JEWS CHOOSE THE CONSTELLATIONS

### 1<sup>st</sup> EXPLANATION – THEY THOUGHT THEY HAVE FREE CHOICE

1. The original people served “Avodah Zarah”:
  - Recognized that Hashem is constantly giving “sustenance” to the "כוכבים ומזלות" [=stars and constellations], which they pass over to the world.
  - Their misunderstanding was as follows: they believed that the "כוכבים ומזלות" have free choice, and we only receive "השפעה" [=nourishment] from them because they decided to give it to us.
  - They therefore served the stars and constellations, (a) to thank them; (b) to please them, so that they will give even more light.
2. Later, the next generation made even a bigger mistake and believed as follows:
  - It is true that Hashem has created the world, and He used to give it sustenance. However, now Hashem gave over the world to the "כוכבים ומזלות", and the world is completely dependent on them. (Similar to a king who appoints officers to manage the country.)

3. From here we see that it is easy for people to make a mistake and choose to serve the "servants" [=the "כוכבים ומזלות"] instead of the "king" – Hashem. A person can mistakenly think that the stars have free choice, and therefore he should serve them.
4. A Yid is smart for choosing the king, since he realizes that that the "כוכבים ומזלות" do not have free choice and are like "an axe in the hand of a wood-chopper".

## אות ד'

### 2<sup>nd</sup> EXPLANATION – QUANTITY OVER QUALITY

1. However, if you look closer in the "משל" of the Midrash above, it is clear that the smartness of the Yidden is not just that they realize that the stars do not have free choice. Regardless if the stars have free choice or not, the Yidden still want Hashem and not the stars. [– Their reason is, because the king is most valuable to them and they therefore want to serve Him.]
2. The way we see this in the Midrash:
  - The Midrash compares the Yidden neglecting the stars – to the "smart man" neglecting the officers.
3. The smart man didn't neglect the officers because they didn't have free choice, since human officers obviously do have free choice. Rather, it must be that the reason he chose the king was for a different reason.
  - The real reason is that serving the king was the most valuable to him.
  - The same must apply in the "נמשל": Yidden neglect the stars because the only thing that matters to them is to serve the "King Himself". [The reason why "serving the king" is so important to them will be explained in the next chapter.]
4. The most important thing to the non-Jew is (a) to receive their "השפעה" without working; and (b) to receive lots of "השפעה".
5. Indeed, the stars (קליפה) give "השפעה" in these two ways: (a) they give "השפעה" even to those who don't work to deserve it; and (b) more "השפעה" than Kedusha.
6. Q. Why are the Yidden different, and they only want to serve the King Himself?

# אות ה' — WHY DO YIDDEN CHOOSE HASHEM?

## 1<sup>st</sup> EXPLANATION – TO BENEFIT

1. The Midrash said that the reason the Yidden (the smart one) choose the king is because “all the officials eventually switch, but a king does not get switched”.
2. The simple understanding of this reason is that the "השפעות" from Kedusha;
  - A) Will continue forever and never end.
  - B) They will eventually give even more "השפעה" than "קליפה".

## 2<sup>nd</sup> EXPLANATION – FOR HASHEM

1. However, if you look closely, this cannot be the true meaning of the Midrash (as this means the Yidden are also looking for their own benefit, only that they are smarter).
2. The Yidden give their reasoning in the Posuk: "חלקי ה' אמרה נפשי" [=My soul said, “I want only Hashem Himself].
3. It is important to the Yid to connect to Hashem because Hashem is the most valuable entity. This is why the Yid chooses Hashem. It does not matter to the Yid what he will receive from Hashem.
3. Q. If so, why does the Yid say that he is choosing the king because “the king will never switch”?
4. A. The Yid is explaining his proof, and is saying as follows; “How do I know that Hashem is the most valuable and the true quality? – Because, Hashem never changes. This proves that He is the true quality.

## אות ו'

## 3<sup>rd</sup> EXPLANATION – BEYOND LOGIC

1. Based on the above, there is a logical reason why the Yidden choose Hashem.
2. However, the Posuk "חלקי ה' אמרה נפשי" [= My Neshama said...] means that the Yidden choose Hashem because of the way their Neshama feels. This feeling is higher than understanding,

3. Q. If so, how can we say earlier, that the Yid chooses Hashem because of Hashem's value.  
– This is a logical reason, but from the Posuk it is clear that the decision of Yidden comes from the Neshama, and not because of a reason???
4. A. It is true that the Yidden's reason is because Hashem is everlasting and is true forever.  
- However, at the same time, this reason does not make sense to a human being.
- The mind of a human being will only understand the concept of doing an action in order to benefit from it.
- Q. How, then, does it make sense to a Yid to give himself over to Hashem without the intention of receiving?
- A. The true reason a Yid chooses to devote himself to Hashem is because this is how his Neshama [=soul] feels. — This feeling does not just stay a feeling. Rather, Hashem decided that the feeling will also affect a Yid's mind!
5. To sum up, now we understand;
- On the one hand – the decision is beyond logic [- it is a natural feeling of the Neshama].
  - On the other hand – the decision is based on reasoning, [= “Hashem is everlasting and is the only true valuable existence]. However, it is only possible for a Yid with a Neshama to understand such a reason.

## אות ז

### DIFFERENT WAYS OF RECEIVING SUSTENANCE [= "השפעה"]

1. When a person serves "קליפה" [-Avodah Zora etc.], Hashem gives him "השפעה" [=nourishment] through "קליפה" as an aside [= "בדרך אגב"].
2. However, when a person serves Hashem [= "קדושה"], Hashem gives him "השפעה" not as an aside [= "בדרך אגב"], rather it is with a primary intention.
3. The reason for this difference is: "קליפה" receives its energy from Hashem as an aside, and this is the way it transfers the nourishment.
4. The Alter Rebbe gives a "משל" for this:

- A king spends a large sum of money to host a big feast for his high officers and respected servants. They all get together and have the feast.
  - After the meal, there is obviously a very large amount of leftovers. Therefore, after the meal when the word goes out about this, many people come to take the leftovers. For example; the low-class servants and the maidservants come to take. In addition, even the king's "dogs" come and take some bones from the floor.
5. The king obviously didn't plan on serving them the leftovers, but he does not stop them.
  6. This is a "משל" for how "קדושה" and "קליפה" receive their nourishment from Hashem, each in a different way:
    - (a) The "king" is refers to Hashem; (b) the "respected slaves and high officials" who join the feast refer to those who serve "קדושה"; (c) the "low-class servants and maidservants" refer to those who serve "קליפה".

### THIS "משל" IN MORE DETAIL

1. Now we understand that those who serve Avodah Zara are like "Shlepers" – they can only collect the "leftovers" and do not get to join the feast. However if the person would only serve Hashem, then he would "join the feast" [with Hashem].
2. More specifically, however, if a person serves Hashem out of fear of punishment, he is on a lower level than a person who serves Hashem out of love and with a desire.
  - Based on this, we can explain that the "regular slaves" who are rejected from joining the feast, can even be referring to those who indeed do serve Hashem, but they serve Hashem out of fear of punishment, and for this reason – they do not join the king's feast!
  - The reason they are called low class is because their motivation is their feeling of fear of Hashem and not love.
3. In the "משל" it says that also the "dogs" are not invited to the feast.
4. In the "נמשל" this means: A "dog" represents a person who – G-d-forbid – actually currently serves "עבודה זרה" and "קליפה". The reason he does so is because "his heart controls him". This is what his heart desires so he follows.

5. It makes total sense why the “dogs” cannot join the feast. Because even the “regular slaves” who do serve the king – but only out of fear of punishment – cannot join the feast. All the more so, those who don't serve the king at all are not able to join.

### THOSE WHO SIT BY THE TABLE

1. Q. Who does get invited to the feast and is able to sit by the table with the king?
2. A. Those who have a desire to accept the “yoke” of the king – they are the ones who get to sit by the table together with the king.
  - This is why the Midrash says, that “the dignified [-respected] slaves” join the feast.
3. There are also the “high officials” who get to sit by the table with the king; these are the ones who not only serve the king and have a desire to do so, but they also have an understanding of how the king rules over his kingdom.
  - Therefore, the king will even listen to their advice sometimes.
4. There is also a third group – “regular officials who also have an understanding, but not as great as the “high officials”.
  - These are the three “groups” who get to join the feast and sit by the king's table. The lesson the Midrash is teaching us is that we should have a desire to serve Hashem. And we should also have an understanding of Hashem's “kingship”, and only then can we join Hashem by “His table”.

### NOT EVEN THE GREATEST “OFFICIALS”

1. Until now we have interpreted the “משל” in the sense that those who sit by the table are referring to a few different types of people, and the lesson to us is to be like those who sit with the king and not like those who only take the “leftovers”.
2. There is another way to interpret the “משל” in a completely different way, and that is;
  - Those who sit by the table refer to the different levels of “אלוקות”. And those who take the leftovers refer to levels of “קליפה”. The Midrash is telling us: we should not serve the officials who don't sit by the table [=the “קליפה”]. Rather, we should choose to connect ourselves – to those who do sit by the table with the king - the levels of “אלוקות”.
3. In truth, there is even a deeper level, and that is;

Even those who sit with the king by the table, even those “levels” of “אלוקות” – we should not choose them! Rather, we should only choose Hashem Himself.

4. This idea is emphasized in the previous Midrash about a king who comes to a town with three officials, and only a “smart man” chooses the king himself.
5. The three officials, who come with the king to the city, correspond to the three groups who sit by the table with the king. This Midrash clearly emphasizes that we should not be satisfied with the “officials” who come together with the king, rather, we should be “smart” and choose the king himself.
6. The “נמשל” [=moral] of this is that we should not even be satisfied with the levels of “אלוקות” that are near Hashem [=which sit next to Hashem]. Rather, we should choose Hashem Himself.
7. Now we can understand even more, why one must be “very smart” in order to choose Hashem. Because, he is not just choosing “קדושה” rather he is choosing Hashem himself and no other level.
8. A parable to this is when a person enters the king’s palace, and is not satisfied with seeing the beautiful palace. Rather, he wants to see the king himself.

## ’עצמות” CHOOSING — אות ה’

1. This love and compassion to connect only to Hashem Himself is emphasized in the words the Alter Rebbe would say. - The Alter Rebbe would say that he has no interest in “Gan Eiden” or “Olam Haba” [=the world to come] (=revelations), rather, his only wish is to connect to “עצמות” – the deepest level of G-dliness – Hashem Himself!
2. [This can be read into the “משל” of the king and his servants who come to the city and the smart one [=the Yid] wants only Hashem Himself. He is smart because, although he knows that he can receive all the revelations of Hashem through the lower level, he still knows that it is more valuable to connect only to Hashem Himself.]
3. This is what the Alter Rebbe meant, when he said; “I don’t want Your Gan Eiden, I don’t want Your Olam Haba...I only want You Yourself”.
4. This means: even all Your [=Hashem’s] revelations are not enough, because I want to connect to You Yourself and not just to enjoy revelation.

## אות ט' — THE DANGER IN CHOOSING LESS

1. Earlier (אות ב) we quoted a Midrash. And we gave two interpretations:
  - 1) It is referring to all the Yidden, and they all choose to serve Hashem and not "עבודה זרה [=the stars].
  - 2) It is referring to the Yidden who not only choose Hashem, but even more, they choose to connect to "עצמות" and refuse to be satisfied with any other level other than "עצמות".
2. In truth, these two interpretations to the Midrash are connected one to another.
  - The person who chooses "עצמות" [the way that Hashem is for Himself] and refuses all lower levels is making a very big sacrifice. When he connects to "עצמות", (1) he does not have pleasure from it, (2) the person becomes transparent (and is taken over) by the level of "עצמות", because, in the realm of "עצמות" – only "עצמות" can shine, and the person's entity is not expressed.
  - But if he would connect to a revelation of "אלוקות", then he would be able to enjoy and express himself, and thereby have pleasure from the experience.
3. What's understood from this is:
  - If a person is not willing to sacrifice his entity to connect to "עצמות", then in a time when he will desire more "השפעה" from "קליפה" [=for his own pleasure] – he will also not sacrifice his entity and receive only from "קדושה". Rather, he will go and serve "קליפה" to receive more "השפעה" for himself.
  - Therefore, one leads to another.
4. Another idea: The revelations of Hashem are only a "side thing", because, compared to "עצמות" these revelations have no significance at all.
5. If so, if a person acknowledges these revelations as an entity of their own – even though they are only a side thing – this can lead him to acknowledging the stars and constellations too as an entity of their own.
  - He can end up acknowledging them in two ways: (a) that they have free choice; (b) that they themselves are the source of the nourishment.
  - In truth, they are only a (side thing) and an intermediate to give the world nourishment.

6. When a person chooses the "גילויים", even if he has in mind that he is doing so because the "גילויים" are the light of Hashem, this can still lead him to make a mistake that the stars and constellations have free choice.
7. Therefore, a person must awaken in himself a yearning to connect to Hashem, the level of "the way Hashem is to himself" – "עצמות", and only then can he be sure that he will not end up serving Avoda Zora [-the stars etc.].

## אות י' — HOW TO APPROACH THE INTERMEDIATES

1. The main mistake of those who serve "Avodah Zara" was:
  - A) They respected the stars as an entity for itself, although in truth they are only a "middle" used to transfer the "השפעה" of Hashem to the world.
  - B) They viewed the physical nourishment of this world as an entity for itself, although in truth it is only a "middle" to be used to serve Hashem, and not an entity of its own.
  - This is what led them to serve the "כוכבים ומזלות", in order to receive even more physical nourishment to enjoy it.
2. Similarly, the "גילויים" are only a "middle" [to bring down "אלוקות" down to the world] and to create a "Dira B'tachtonim" [=a dwelling place for Hashem].
  - If a Yid views the "גילויים" as an entity of their own, this can potentially lead to him respecting other intermediates – like the "כוכבים ומזלות" and the physical nourishment – as entities of their own, and therefore serve "Avodah Zora" as earlier explained.

## TWO TYPES OF DESIRE

1. There is a level of "אלוקות" called "פנימיות הרצון" [=Hashem's ultimate and deep desire].
  - The level of "פנימיות הרצון" is not just a "feeling" of Hashem; rather, it is an actual level of "אלוקות".
2. This level of "פנימיות הרצון" feels the ultimate purpose in everything. Therefore, it finds meaning – only in Hashem Himself and nothing else!

- The reason why it feels this way is because; it is the level of “the ultimate purpose” and ultimate desire of Hashem, [therefore it only sees the “the ultimate purpose, the end of the tunnel and the true purpose in everything].
- 3. This level is the source from which the Yidden come from, therefore the Yidden have the same way of looking at everything = they only thing that they see is the ultimate purpose – Hashem.
- 4. This is why the Yidden choose Hashem, because they recognize Hashem being the ultimate purpose and depth of the entire world.
- 5. The source of the "גויים", on the other hand, is "חיצוניות הרצון" [=Hashem’s external desire].
- Therefore, they can only see the external meaning of everything that exists in the world, but they do not see the ultimate purpose.

## אות י"א — UNDERSTANDING IT

1. There is a tremendous benefit when a Yid uses his “שכל” [=his mind] and understands that choosing Hashem is the best decision.
2. When a Yid brings down the idea of the “בחירה” [his choice to serve Hashem] into his understanding – his “פנימיות” [-his inwardness] – he thereby draws down a deep level of “אלוקות”. This deep level is “פנימיות המקיף” [= an inward and deep level of "אלוקות"], this is the source of the Yidden.
3. The reason he draws down this great level is:

When he understands this concept in his mind, he thereby is using his "פנימיות" [=inwardness]. Therefore, through this he draws down the level of "פנימיות המקיף" [=the inner level of "אלוקות"].

## אות י"ב

1. It says in Tehilim "לִמְנַצֵּחַ לְדָוִד לְהַזְכִּיר" = Dovid Hamelech is asking Hashem to please remember him and return him to his position (as king and leader of the Yidden).

2. Dovid Hamelech was not asking Hashem that he should have this position in the generation in which he lived. In his time, he was indeed king and had the position of leading the Yidden. Rather, Dovid was asking for the future, that when Moshiach comes – he should be the leader of the Yidden once again.
3. On this concept of Dovid asking to be in position of taking care of the Yidden, there is a "משל" [=parable] (which is brought in the Midrash on Tehilim):
  - There was a king who had lots of sheep and he had a shepherd who would take care of them. This went on for many years.
  - It once happened that after many years of having the sheep and the shepherd, the king got angry at the sheep. It was to the extent that the king made the sheep leave the barn, and he also fired the shepherd from his job.
  - Later, the king calmed down, and gathered the sheep back to their barn and accepted them back. But the king did not tell the shepherd that he can come back. Therefore, the shepherd pleaded to the king to please allow him back.
4. This is a "משל" for Hashem, Dovid and the Yidden: Hashem is the king, and Dovid is the shepherd [taking care of all the needs of the Yidden = the sheep].
  - Dovid knew that the Yidden will be sent away from the Beis Hamikdash to Galus, and that one day Hashem will gather the Yidden back to the Beis Hamikdash. Dovid is asking that not only should the Yidden be taken care of, but even more than that; that the Yidden should have a shepherd [=Dovid Hamelech] who will take care of them.
5. Q. In the "משל", the Midrash says that after the king calmed down, he gathered the sheep and began to give them all their needs. Now, one of the basic necessities for sheep is that they have a shepherd to help them.
  - If so, how can it say that the king gave them all their needs, but they are alone without a shepherd?
  - [The same question is in the "נמשל" regarding the Geulah; if the plan was, that in the time of the Geulah the Yidden would not have a "shepherd" [-a leader], then how would it be a true redemption?]

6. A. This entire Midrash is not referring to the physical nourishment of the Yidden. Rather, this is referring to the spiritual nourishment of the Yidden, and in this sense it can make sense.
- In the spiritual nourishment it may be satisfactory for a Yid to have an “external” nourishment [=“השפעה חיצונית”] and does not need to have an “inward” nourishment [“השפעה פנימית”].
  - A shepherd represents “inward” nourishment – he gives food which enters the body of the sheep.
7. It is generally enough for a Yid to have external nourishment and not an inward nourishment.
- And therefore Dovid was worried for Yidden and davened to Hashem that although that they are already “gathered” and nourished properly, still they should have the additional nourishment.
8. Q. Although that this nourishment is an “extra” and is not a necessity, still how can it be Dovid had to “Daven” in order that the Yidden should have the “inward nourishment” in the time of Geulah? If it is the final and “grand Geulah”, wouldn’t the Yidden automatically get this revelation even without Dovid davening for it?
9. A. The main concept of the Geulah is that in that era, the Yidden will have tremendous nourishment from Hashem. But still, the main emphasis in the time of the Geulah will be external nourishment.
- Therefore, if not for Dovid Hamelech’s prayers, the Yidden would not receive inward nourishment.

## אות י”ג — HASHEM CHOOSING US

1. Now we can answer the question we asked earlier (אות ב’):

[= Q. #1 – The Midrash says that the main reason why the Yidden are praised is because they chose Hashem. If so, why did the Nasi of Asher dedicate his korban to the choice in the opposite direction, to the fact that Hashem chose the Yidden?]

2. The answer is: Because there are both concepts; the praise of the Yidden is indeed this that they choose Hashem, this is something that the Yidden decided to choose.
  - First; the Midrash explains the praise of the Yidden, that they chose Hashem.
  - Second; the Midrash explains to us the details of the prayer that the Nassi had in mind when bringing his Korban, because this prayer was related to the idea of the Yidden to “choosing” Hashem.
  - The reason why Sheivet Asher dedicated his Korban to Hashem choosing the Yidden is because he did not bring a Korban as a praise Yidden – the idea of a Korban is not to praise the Yidden. Rather, it is a "תפילה" [=prayer and appeasement] to Hashem.
  - The Midrash is telling us about the Nasi’s prayer. He prayed that the “choice of Hashem in Yidden” should be revealed and expressed to the Yidden. It was important to the Nassi to pray for the revelation of this "בחירה" because the more that Hashem’s “choice in us” and “love to us” is revealed, it affects the Yidden that we will in return be able to “choose” (and “dedicate” ourselves) to Hashem.
  - It is very important to us that we should be capable to dedicate ourselves to Hashem. (Therefore, the Nasi of Asher prayed for this revelation.)
3. Our choice in Hashem and Hashem’s choice in us are connected, and one leads to the other. (This is why the Midrash brings them one after another).
4. To sum up, we have the "נתינת כח" to “choose” and dedicate ourselves to Hashem because of three reasons:
  - 1) Because of our source, which is [Hashem’s desire in us as an ultimate purpose [= because of who we are, and he did not create us just so that he can get some kind of benefit out of us. Unlike the Goyim and everything else in the world – who were created only to serve us, and to “help Hashem get to something”], - this gives us the ability to recognize and choose the ultimate purpose of this world which is Hashem. [“We recognize something similar to our make”].
  - 2) The Korbanos of Asher – the revelation of our source – where we stem from [= from Hashem’s choice in us as the ultimate purpose].
  - 3) Through the Alter Rebbe’s talk of עצמות –דיך אליין, and from the fact that the Tzemach Tzedek spread these words [=and this idea].

## THE REBBE CONCLUDES

1. Through this, a Yid will get an abundance of physical **השפעה**, as the Alter Rebbe said: “Hashem gives the Yidden material things and the Yidden transform the material into something spiritual.”
2. When Hashem gives the Yidden an abundance of **גשמיות**, the Jews transform it into an abundance of **רוחניות**.
  - This abundance is both in quantity and quality, reaching the ultimate perfection.
3. The Yidden will reach the level where they are bound up and united with Hashem — “Yisrael, the Torah, and Hakadosh Baruch Hu are all one.”
4. All of this will be accomplished with joy and gladness of heart, in these days of preparation for “the season of our freedom.”
5. This will bring about the actual experience of “the season of our freedom” – the true and complete Redemption by Mashiach. May it take place right away!

[SOURCES: BASED ON MAAMAR “BEYOM ASHTEI ASAR...” AS WELL AS OTHER SOURCES.  
THIS IS ALL BASED ON THE WRITER’S UNDERSTANDING.]

TO RECEIVE FUTURE PUBLICATIONS LIKE THESE, PLEASE EMAIL THE  
WORD “SUBSCRIBE” TO [MahatPublications@gmail.com](mailto:MahatPublications@gmail.com)

MAHAT PUBLICATIONS 5781 – 2021