



## The Community

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Boruch Hashem

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## Rabbi's Article

### *Infinite Numbers*

The source of Rashi's (-[Link](#)) commentary is often from a Midrash (-[Link](#)), and nevertheless, Rashi is saying something completely different than the Midrashic source of his commentary. The reason being, that Rashi's commentary is focused only on, "the simple meaning of the verse," while not so the Midrash. And so it is with Rashi's comment on the verse (-Deuteronomy 1:11), "May the L-rd G-d of your forefathers add to you a thousandfold as many as you are, and may He bless you, as He spoke concerning you": "Add to you a thousandfold as many as you are: What is [the purpose of] repeating further [in the verse]: 'And He will bless you, as He has spoken concerning you?' They [the Israelites] said to him, 'Moses, you are limiting our blessings [i.e., our numbers being multiplied only a thousandfold]. The Holy One, blessed is He, already promised to Abraham (-Gen. 13:16), 'so that if a man will be able to count [the dust of the earth, so will your seed be counted]!' [Moses] replied to them: 'This [blessing of a thousandfold] is mine, but He will bless you as He spoke concerning you!'" Rashi poses the question on the duplicity within the verse, while the Midrash, giving the same explanation, poses only the Israelites' question of why Moses is limiting their infinite blessing from G-d to a finite blessing. And the reason for Rashi's changing the question is because (i) simply speaking it is no wonder that a finite human being can only give a finite blessing, (ii) the term *thousandfold*, is not specifically limited to the *thousand*-fold, but a term of infinite, and (iii) G-d's blessing of the numbers of the stars and the earth is neither infinite, but only, "so that if a man will be able to count," due to the incredibly large number of the *finite* amount of stars and sands. And with answers (ii) and (iii) we see that Moses' blessing is not in contradiction or limiting G-d's blessings at all, and hence, from Rashi's approach of the simple meaning of the verse, the question of the Israelites isn't the issue here. Rather, the question is only concerning the duplicity of Moses' blessing, "add to you a thousandfold as many as you are," being followed by, "and may He bless you, as He spoke concerning you."

Deeper yet, according to the Midrash, the question of the Israelites is as to why Moses is *minimizing the number* from the numbers of the stars and sands to the number of *thousandfold* (of 600,000 males from ages 20-60 + women, children and seniors = 2,000,000), which would equal only *2 Billion* (vastly less than the amount of stars and sands that exist!), while according to Rashi, their question is why Moses took them from being uncountable ("so that if a man will be able to count") to countable (2 Billion). Even deeper yet, according to Rashi, what Moses is saying here is that the blessings are actually all from G-d, only that when Moses is speaking of G-d's blessing, as a finite human being, Moses expresses it in human finite terms of, *thousandfold*," which as expressed earlier, is essentially referring to far greater than *thousand*-fold, but humanly expressed as such.

This leads us to the mystical meaning of Rashi, called the, "Wine of Torah," as taught by the *Arizal* (-[Link](#); whose *yahrtzeit* (-[Link](#)) is this week, the 5<sup>th</sup> of Av, this year coinciding with August 2): Moses (משה -345) has the numerical value of (G-d's names) *E-I Sha-ddai* (א-ל-ש-ד-י). Now, when you spell out each of the letters of those names (א-ל-ש-ד-י) you have 999, and with the encompassing energy of the words, you have 1000. Hence, Moses says, "until here is from me," who is only able to bless with the "(1000 Lights of) Understanding," but from here further G-d will bless you," with the (Infinite Light of) Wisdom. The meaning behind this is that even though the *infinite* blessing of G-d is but a *borrowed term* of "stars of the heaven and sands of the earth," nevertheless, the Torah uses this to express an *infinite*. The reason being because this reflects as it is *Above* in its spiritual source. In the realm of the (first of the *Four Worlds* (-[Link](#))) *Supernal World of Atzilut*, there are the *Ten Emanations*, which are (*Finite; Ten*) *Vessels* through which the *Infinite Light* shines and manifests. However, above this spiritual world, in the *Supernal Crown* (-[Link](#)) there is no (*finite*) *Vessels*, and hence, only the *Infinite Light*. Hence, the Jewish people, in their own right, are truly *Infinite*, and it is only because of the *Finite Worlds*, that their *Infinity* expresses itself in *Borrowed Terms* of the *Finite* (stars and sand). Only that according to the Midrash, G-d's blessings speak of the *Infinite Source* of the Israelites in their own right, the *Supernal Crown*, according to Rashi, G-d's blessing are from the *Emanation of Wisdom of Atzilut*, in which there are *Vessels*, but they are transparent to the *Light*, while Moses' blessing is from the *Emanation of Understanding*, in which the *Vessels* are confining, only "Thousandfold."

FRIDAY, AUGUST 5, 2022 ★ ח' מנחם אב תשפ"ב

Shabbat Candle Lighting: North Miami: 7:46 PM · Mincha: 7:45 PM

SATURDAY, AUGUST 6, 2022 ★ ט' מנחם אב תשפ"ב

TORAH READING: [Devorim](#) (Deuteronomy 1:1-3:22) · HAFTORAH: [Isaiah](#) 1:1-27

[Shabbat Chazon](#) (of Vision) · Shacharit: 9:30 AM · Shabbat Ends: North Miami: 8:40 PM · Eicha: 9:00 PM

Eve of Tisha B'Av Fast: Fast Begins: North Miami: 8:03 PM · It is forbidden to; eat & drink, wear leather shoes, shower, anoint, and to have marital relations · One should read the [Book of Lamentations](#).

SUNDAY, AUGUST 7, 2022 ★ י' מנחם אב תשפ"ב

Tisha B'Av Fast: Read the [Book of Lamentations](#) · All prohibitions apply until tonight (but prohibition of meat & wine applies until Monday morning) · Fast Ends: North Miami: 8:28 PM

***This Week...***