

## Rabbi's Article II

### Moses' Blessing and G-d's Blessing

This week's *parsha* has Moses giving the Jewish people blessings. 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," the Midrash (-Devarim Rabbah 1:13 (also in Rashi -see closing paragraph)) comments, "The Israelites said to him, 'Our teacher Moses, The Holy One, blessed is He did not give a limit to our blessings, and you are saying, 'a thousandfold?' He said to them, 'That which I blessed you, of my own I blessed you, when the Holy One, blessed be He, comes, He bless you as He spoke to you (a limitless blessing).'" The question is, being that the rule is (-Baba Kama 74a), "Within 200 is 100," and hence, there is no need to mention the 100, then why did Moses bless the Israelites at all, when his blessing of *thousandfold* is already included in G-d's limitless blessing?

There are commentaries who answer, (i) G-d's blessing is contingent on when we are, "Doing G-d's will," while Moses' blessing is for when we temporarily aren't doing G-d's will, and (ii) Moses' blessing is for now, while G-d's blessing is for when *Moshiach* (-[Link](#)) will come ("when the Holy One, blessed be He, comes"), when (-Hose 2:1), "And the number of the children of Israel shall be..., which shall neither be measured nor counted."

Simply speaking, the question is that Moses' blessing is nullified, hence, non-existing, in the face of G-d's blessing. However, the fact that Rashi and the Midrash are explaining the answer that Moses is giving the Israelites, they are saying that even when G-d's blessing is here, Moses' blessing still exists (unlike the answer of the commentaries that assign G-d's blessing and Moses' blessing for different times (now vs. when Moshiach comes) and situations (when we are doing the will of G-d vs. when we temporarily aren't)). To understand this: Being that G-d desires that all blessings be drawn through our service to G-d, and hence, the blessing of G-d (*limitless*) is being drawn through our, "Doing G-d's will," and Moses' blessing (*limited*) is being drawn through our service of, "Not doing G-d's will." Let us understand the inner-dimensions to the "Doing," and the, "Not Doing," of, "G-d's Will."

In the verse of Hosea, "And the number of the children of Israel shall be... nor counted" we are saying one concept, in which, "the number (*limited*)," of the Israelites will be, "nor counted," (*limitless*). The *Counted* and the *Nor Counted* are found in our service to G-d as well. "Counted," is our service of 613 Mitzvot, upon which we are commanded (-Deuteronomy 4:2), "Do not add to the word which I command you, nor diminish from it," while the, "nor counted," refers to *Teshuvah* (Return; Repentance), which reaches above and beyond the limitations of the supernal "Chain of Evolution." Deeper yet, being that we are speaking of *one concept* in which the "counted" *is the* "nor counted," hence, even through the service of the "Counted" 613 Mitzvot we are drawing the "Nor Counted" Infinite Will of G-d. Only that in the "Counted" 613 Mitzvot we are experiencing but the *limited* service, confined within the boundaries and details of the specific mitzva, while in the "Nor Counted" *Teshuvah* we are experiencing the bursting through boundaries, repenting and connecting to our *infinite essence*, and from there connecting to the *Infinite Master of the Will*.

To understand this better, the 613 Mitzvot are the *Infinite Will* of the *Infinite G-d*, however, G-d desired they descend into our *finite world* and into our *finite capacity of service* to G-d as finite precepts, with finite rules, details and boundaries, so that the *Infinite Light* be clothed within *Finite Vessels*. Hence, these boundaries are *essence Boundaries*, which means that they are not due to forced outer impositions, (unlike the limitations of creatures, in land creatures versus sea creatures, in their *forced* environments, imposed upon them by genetics and survival adaptation) but come from within the *free Infinite Will of G-d* itself, and hence, in essence, isn't a *boundary* or *limitation* at all! And through this is fulfilled G-d's ultimate desire (-Tanchumah, Naso 16; Tanya Chapter 36), "To have made for Himself a dwelling (*Nor Counted*) in the below (*Counted*)."

This is possible only for G-d, Who in His omnipotence, can have *measurement* (*Counted*; limited) be the experience of *non-measurement* (*Nor Counted*; limitless). Hence, Moses' *finite* blessing, it is not nullified when G-d gives His *infinite blessing*, for this is G-d's desire, to have the infinite ("Himself a dwelling") be clothed specifically in the finite ("the below"). Hence, first comes Moses and gives the *finite* blessing ("thousandfold"), and then G-d comes and makes that very finite blessing the vessel for His *infinite* blessing.

Being that G-d's desire is that it all be, "Of the below, for the below, by the below," hence, the primary denominator is the *below*, therefore, even though G-d's blessing of having "for Himself a dwelling in the below," is a gift from *Above*, nevertheless (-Gittin 50b), "were it not for some benefit that the donor derives from the recipient, he would not have given him the gift." Therefore, not only is Moses' *limited* blessing (finite manifestation of the mitzvot for the *below* to be able to perform them) making possible the ultimate desire of G-d ("for Himself a dwelling in the below," specifically "Of the below, for the below, by the below,") but even deeper yet, Moses' blessing (*Counted*; our service from below) completes G-d's blessing (*gift*) from *Above*, for, "were it not for some benefit that the Donor derives from the recipient" (Moses' finite blessing, making possible our service to G-d), *He would not have given him the gift* (G-d's infinite blessing, allowing us to have Him dwell here *below*)."

This is all the "wondrous secrets" within our Rashi. However, Rashi (unlike the Midrash) is dedicated to the, "Simple meaning of the verse." Hence, what Rashi is telling us on a simple level is, "The Holy One, blessed is He, already promised to Abraham (-Genesis 13:16), 'So that if a man will be able to count [the dust of the earth, so will your seed be counted]!" that G-d's blessing *here* is that of to Abraham, which is connected to the blessing of (-Numbers 23:10), "Who can count the dust of Jacob," which Rashi there defines: "As the Targum [Onkelos (-[Link](#))] renders," who in turn defines this to be, "In the times of the World to Come (*Messianic times*)."