

How Hashem's Unlimited Blessing Enters The World

In this week's Parsha, Devarim, Moshe blessed the Jewish People, "Hashem, G-d of your fathers, add to you a thousand times as many as you are, and may He bless you as He spoke about you."¹

The Sifri,² the Midrash³ and Rashi⁴ explain that when Moshe blessed them with a thousand times as many descendants, the Jewish People said to Moshe, "Moshe, you are setting a limit to our blessing; Hashem already promised Avraham,⁵ 'if a man will be able to count them...'." Meaning, that their descendants would be uncountable, like the dust of the earth, the stars in the sky and the sand by the sea. Moshe responded to them, "This [blessing] is from me; however, He 'will bless you as He spoke about you.'"⁶

Many ask, being that Hashem's blessing is unlimited, what does Moshe's blessing add?

There are two common answers given to this question.

One is, that Hashem's blessing applies when we keep Torah and Mitzvos, and Moshe's blessing applies even when we are not observing Torah and Mitzvos.⁷ Another is that Hashem's blessing applies after Moshiach comes, and Moshe's blessing applies before Moshiach comes.⁸

Both of these answers divide the blessings into two separate times or eras. The problem with this is that the verse says, "Hashem, G-d of your fathers, add to you a thousand times as many as you are, and may He bless you as He spoke about you,"

which seems to indicate that the blessings are simultaneous, and not at different times or eras. If the blessings are simultaneous and Hashem's blessing is unlimited, then, we repeat, what does Moshe's blessing add?

Another question: It is obvious that Moshe's blessing must add something. Since this is the case, we now have Hashem's unlimited blessing and Moshe's limited blessing simultaneously. How can something be limited and unlimited at the same time?

The Midrash says, "Hashem had a desire to make for Himself a dwelling place down here."⁹ In other words, why did Hashem create the world? Because He wanted to dwell in it. And in which part of the world? "Down here," in our physical realm, which is the lowest. The word for dwelling place used here is *dirah*, the place where you live, where you can be yourself. Everything Hashem created, compared to Him, is limited – even the most sublime spiritual realms! Yet, He wants to be Himself, unlimited, in this lowly, limited, physical realm of ours. And He created us, the Jewish People, to accomplish this desire of His. Here, again, we see the idea of meshing limited and unlimited.

How do we accomplish this? And why are we able to accomplish this?

Hashem's desire comes from His will, which is beyond the created world. Mitzvos are Hashem's will as well. When we do Mitzvos, we draw Hashem's unlimited essence from beyond Creation into the lowest realm of Creation.

In the blessing we say for Torah study and before reading the Torah, we say, "...because You have chosen us." In the Yom Tov Amidah (silent prayer for holidays), we say, "You have chosen us." Hashem chose us, and true choice comes from one's will. In this case, it is Hashem's will, which is beyond Creation – His essence – that chose us. So we are connected to His will, and therefore, we can

¹ Devarim, 1:11.

² Sifri to Devarim, 1:11.

³ Devarim Rabbah, Chap. 1, par. 13.

⁴ Rashi to Devarim 1:11.

⁵ Bereshis, 13:16.

⁶ For an in-depth discussion on the differences between the Sifri, the Midrash and Rashi, see *Likutei Sichos*, vol. 19, pp. 15–23.

⁷ Gra, Levush, Be'er Mayim Chaim, Devek Tov and more.

⁸ *Chidushei U'pirushei Maharik and Maskil Ledavid*.

⁹ Midrash Tanchuma, Nasso, 16; Bechukosai 3. Bamidbar Rabbah, Chap. 13, par. 6.

draw His unlimited essence down from beyond Creation.

But aren't we in a limited physical world, making us limited as well? And aren't Mitzvos done with limited physical objects? How are we able to draw down the unlimited essence of Hashem?

In truth, we can't, but because this is what Hashem wants, and He can do anything, He, Himself, puts His unlimited Self into our limited realm as a gift to us. Here is how it works: Hashem wants this to happen, but He wants it to come through our effort. When we do a (limited, physical) Mitzvah, this sets the stage for Hashem to then do His part. It is our physical act that makes Hashem want to gift us with His unlimited essence, thereby meshing the limited with the unlimited.

Now we can understand what Moshe's blessing adds, and how the two blessings work simultaneously. Hashem wants His blessing to come into the limited physical world, but there has to be an action from below that draws the blessing down. Moshe's blessing, although limited, was the act that made Hashem's unlimited blessing "able" to come into the limited physical world. Without Moshe's blessing, we would not have Hashem's blessing.¹⁰

Right now, we can't see the unlimited blessing or the unlimited essence of Hashem in the physical that is accomplished by our Mitzvos, but it is there. When we complete our mission, the world will be a true home for Hashem's unlimited essence, and our eyes will be open to see our accomplishments. That is what the era of Moshiach is: Hashem's essence dwelling openly in the world.

By now, we have done so much, we are so close. May Hashem send Moshiach and take us out of this dark and bitter exile. The time has come.

¹⁰ *Likutei Sichos*, vol. 19, pp. 24–29.