



Table Talk Parshat Naso

במדבר ו': כ"ב-כ"ז

וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר כֹּה תְבַרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם: (ס) יְבָרְכֶךָ ה' וַיִּשְׁמְרֶךָ: (ס) יָאֵר ה' וּפְגִי אֵלֶיךָ וַיַּחַלֶּךָ: (ס) יִשָּׂא ה' אֶת-פָּנָיו אֵלֶיךָ וַיִּשְׂמָךְ: (ס) וַיִּשְׂמוּ אֶת-שְׁמִי עַל-בְּנֵי יִשְׂרָאֵל וְאֲנִי אֶבְרַכֶם: (פ)

Numbers 6:22-27

Hashem spoke to Moses: Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them: Hashem should bless you and protect you! Hashem should deal kindly and graciously with you! Hashem should bestow His favor upon you and grant you peace! Thus they shall link My name with the people of Israel, and I will bless them.

חולין מ"ט א: ט"ז

רבי ישמעאל אומר למדנו לברכה לישראל מפי כהנים לכהנים עצמן לא למדנו כשהוא אומר ואני אברכם הוא אומר כהנים מברכין לישראל והקדוש ברוך הוא מברך לכהנים

Chullin 49a:16

Rabbi Yishmael says: We learn from this verse about a blessing for Israel from the mouth of the priests, but we have not learned about a blessing for the priests themselves. When it says afterward with regard to the priests: "And they shall put My name upon the children of Israel, **and I will bless them**" (Numbers 6:27), **you must say: The priests bless Israel, and the Holy One, Blessed be He, blesses the priests.**

אברבנאל

... ויש ברכה שהיא מהנבראים לקצתם והיא אינה שפע כמו ברכת ה' לנבראיו, ולא שבה והודאה כברכת הברואים לבורא, אבל תפילה ובקשת רחמים על המתברך שישפיע עליו הקב"ה מברכתו. ולזה גם כאן "דבר אל אהרן ואל בניו כה תברכו..."

Abravanel

Then there is the blessing given by one person to another which is neither to be compared to the abundance of grace emanating from God nor to the praise proceeding from His creatures, but rather constitutes a supplication by the author calling on God to bless the person concerned. Into this category falls the priestly blessing.

"The question then arises why do we need the priest at all? This principle of enlisting human cooperation in the work of God is to be found in many places... The human assistance that God requires is implied in the the order to the priests to bless the Children of Israel and prepare their hearts ... just as the ground is prepared by the farmer for the rain."

- Nechama Leibowitz

Let's Talk

Why do you think Hashem has the Kohanim give brachot to the Jewish people?

How do people and Hashem work together?

What does it mean that the Kohanim bless the people and Hashem blesses the Kohanim?

What brachot can you give to your family?

What does it feel like to receive a bracha from someone else?

It is customary in Hebrew to say ברוך הבא (blessed are those who arrive), when someone arrives, and the response is ברוך הנמצאים (blessed are those who are here).

Why do you think that we have a tradition of offering a bracha to someone when we greet them?



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