



Adapted from the sefer **במוצאי שבת** a collection of maamarim on  
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

### Melave Malka Parshas Naso 5759

Our parsha contains the mitzva of **ברכת כהנים**. The brocha recited by the **כהנים**, illustrates the unique nature of **כהנים** and the mitzva of **ברכת כהנים**. The brocha recited before the mitzva concludes, **"וצונו לברך את עמו ישראל"** (and he commanded us to bless his nation Yisroel with love).

This formulation is unique among **ברכות המצוה**. We don't say, **"וצונו על"** **ברכות המצוה**, or **"וצונו על נטילת לולב באהבה"**. The brocha reflects a central aspect of **ברכת כהנים**. The Zohar Hakadosh, brought l'halacha by the **מגן אברהם**, says, **"כל כהן דלא רחים לעמא, או עמא לא רחמין ליה, לא ישא כפיו"** (Any **כהן** who doesn't love the people, or whom the people do not love, should not perform **ברכת כהנים**).

The Sfas Emes explains this unique phenomenon with a beautiful **חידוש**.

"This is the essence of **ברכת כהנים**. An **עובד השם** must recognize the stature of simple Jews and understand that they deserve to be blessed. The Torah says, **"כה תברכו"**, "This is how you should bless them". This implies that Hashem knows that every righteous **כהן**, wants nothing more than to bless **בני ישראל**. He then teaches the **כהנים** how to bless them."

The Sfas Emes wants us to notice a surprising omission in the Torah's presentation of **ברכת כהנים**. The Torah tells the **כהנים**, *how to perform the mitzva of ברכת כהנים, without ever commanding them to perform the mitzva!* Logically, the Torah should have first commanded the **כהנים** to bless **בני ישראל**, and only then instructed them how to bless them.



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)

This קושיא inspired his wonderful chidush, that הקדוש ברוך הוא, knows that every כהן wants to bless עם ישראל. The כהן's attributes of טו and רחמים, manifest themselves in his heartfelt yearning to shower each and every Jew with brachos.

הוא didn't need to command the כהנים to bless עם ישראל, because every כהן, intrinsically wants to bless them. The Torah simply had to provide instruction as to how the mitzva should be performed. In fact, any כהן who needs to be commanded to bless עם ישראל, is unfit to give them a ברכה.

We can now understand why the ברכת המצוה concludes with the word באהבה. Love of עם ישראל is the very essence of the mitzva. If כהנים do not bless עם ישראל with אהבה וחיבה, they are not performing the mitzva properly.

These days, before Shavuos, are the days that בני ישראל were told, "ואתם תהיו לי ממלכת כהנים", elevating every Jew to the level of a כהן. Each of us has to awaken and ignite אהבת ישראל in our hearts, to the extent that we want to give ברכות to every Jew. When we meet any Jew, we should greet him, and inquire as to his welfare with שלום, רעות, אחוה, אהבה.

Our Melave Malka takes place in the Beis Medrash of my grandfather, זיע"א. He truly loved every Jew as himself. Once, in my youth, my grandfather took a taxi somewhere, and I accompanied him. The driver was an ignorant, unrefined person. When my grandfather blessed him with good health, he responded that he didn't need the ברכה, since he is in the best of health.

My grandfather tried to give him other ברכות, not giving up until he finally found a ברכה that the driver was willing to accept. Afterwards, I asked him why he went to so much effort. Is there any need to try so hard to bless a foolish man who doesn't want ברכות? My grandfather responded, that he simply cannot resist his desire to bless every single Jew.



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א  
The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)

We must train ourselves to love each Jew, and aspire to bless every Jew with every conceivable ברכה . As soon as my ancestor the Rebbe R. Zusha of Anipoli זיע"א, woke up in the morning, he started his day by giving ברכות to each and every Jew with all of his might.

This is the time to awaken our desire to bless Am Yisroel באהבה. This in turn will bring all of us,

שפע אהבה וחיבה מבורא כל עולמים אכי"ר!



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)