

# Receiving the Blessings of the Kohanim

Source Sheet by Mordechai Lewis

## TEHILLIM TOGETHER by HaRav Betzalel Rudinsky

### תהילים ד:ז

רַבִּים אֹמְרִים מִי־יִרְאֶנּוּ טוֹב נְסֵה־עֲלֵינוּ אֹר פְּנֵיךָ יְקוּק:

#### Psalms 4:7

Many say, "O for good days!" Bestow Your favor on us, O LORD.

#### Rashi on Psalms 4:7:1-2

...

#### רד"ק על תהילים ד:ז:א-ג'

(א) רבים אמרים אותם שאמר עליהם בני איש ואמר עליהם רבים אמרים לנפשי, הם מתאווים ואומרים במרדם: (ב) מי יראנו טוב שיצליח מרד אבשלום וימות דוד וימלוך בנו. והרע שלי טוב להם ומתאווים אותו; ואתה (ג) נסה עלינו אור פניך יקוק: לא כפי מחשבותם. ומלת נסה בסמ"ך תחת השי"ן ובה"א תחת האל"ף, והוא כמו נשא. ויש לפרשו לענין שאמר: ובטחו אל יקוק'. אמר: רבים אין דעתם אלא לטובת העולם הזה ומתאווים אליה ואומרים: מי יראנו טוב; אבל אני ואשר עמי, אומרים: נסה עלינו אור פניך יקוק', כל תאותנו לאור פניך לעולם הבא.

#### Radak on Psalms 4:7:1-3

(1) **Many (there be that) say:** – viz. those he has spoken of as sons of men; and he says concerning them, many say of my soul – they say longingly in their rebellion, (2) **Oh that He would shew us prosperity:** – that the rebellion of Absalom might succeed, and David perish and his son become king. And my evil is their good, and for it they are longing; but Thou, (3) **Lord, lift up (נסה) the light of Thy countenance upon us:** – not according to their purpose. And the word נסה (is written) with samek (ס) instead of the (usual) sin (ש), and is equivalent to נשא. And it is possible to explain it according to the sense of and put your trust in the Lord. He says: as for many their thought is only for the prosperity of this world, and they are longing for it and saying Oh that He would shew us prosperity! while I and those with me say, Lord, lift up the light of Thy countenance upon us! All our desire is for the light of Thy countenance for the world to come.

#### משנה תורה, הלכות שמיטה ויובל י"ג:ג

וְלֹא שִׁכַּט לְוִי בְלִבְךָ אֵלֶּא כֹּל אִישׁ וְאִישׁ מִכָּל בְּאֵי הָעוֹלָם אֲשֶׁר נִדְבָה רִחוּ אוֹתוֹ וְהִבִּינוּ מִדְּעוֹ לְהַבְדִּיל לְעִמְד לְפָנָי ה' לְשִׁרְתוֹ וְלַעֲבֹדוֹ לְדַעַה אֵת ה' וְהִלָּךְ יִשָּׂר כְּמוֹ שֶׁעָשָׂהוּ הַאֱלֹהִים וּפְרָק מֵעַל צְנֹאָרוֹ עַל הַתְּשֻׁבּוֹנוֹת הַרְבִּים אֲשֶׁר בִּקְשׂוּ בְּנֵי הָאָדָם הָרִי זֶה נִתְקַדֵּשׁ קֹדֶשׁ קְדָשִׁים וְיִהְיֶה ה' חֵלְקוֹ וְנִחְלָתוֹ לְעוֹלָם וְלְעוֹלָמֵי עוֹלָמִים וְיִזְכֶּה לוֹ בְּעוֹלָם הַזֶּה דְּבָר הַמְּסַפֵּיק לוֹ כְּמוֹ שֶׁזָּכָה לְכַהֲנִים לְלוֹיִם. הָרִי דָּוִד עָלָיו הַשְּׁלוֹם אוֹמֵר (תהילים טז ה) "ה' מְנַת חֵלְקִי וְכוֹסֵי אֶתֶּה תוֹמִיךָ גּוֹרְלִי".

#### Mishneh Torah, Sabbatical Year and the Jubilee 13:13

Not only the tribe of Levi, but each well-informed thinking person whose spirit moves him to devote himself to the service of the Lord, to know the Lord, and has walked uprightly after casting off his neck the yoke of many a cunning wile that men contrived, is indeed divinely consecrated, and the Lord will forever and ever be his portion. God will provide sufficiently for his needs, as he did for the priests and the Levites. David, may he rest in peace, declared: "The Lord is my allotted portion and my cup; thou holdest my lot" (Psalm 16:5).

#### ברכות ל"ה ב

רבי שמעון בן יוחאי אומר אפשר אדם חורש בשעת חרישה חורע בשעת זריעה וקוצר בשעת קצירה ודש בשעת דישה וזורה בשעת הרוח תורה מה תהא עליה אלא בזמן שישאל עושין רצונו של מקום מלאכתן נעשית על ידי אחרים שנאמר ועמדו זרים ורעו צאנכם וגו' ובזמן שאין ישראל עושין רצונו של מקום מלאכתן נעשית על ידי עצמן שנאמר ואספת דגנך ולא

עוד אלא שמלאכת אחרים נעשית על ידן שנאמר ועבדת את אויבך וגו' אמר אביי הרבה עשו כרבי ישמעאל ועלתה בידן  
כרבי שמעון בן יוחי ולא עלתה בידן

#### Berakhot 35b

**Rabbi Shimon ben Yoḥai says: Is it possible that a person plows in the plowing season and sows in the sowing season and harvests in the harvest season and threshes in the threshing season and winnows in the windy season,** as grain is separated from the chaff by means of the wind, and is constantly busy; **what will become of Torah? Rather,** one must dedicate himself exclusively to Torah at the expense of other endeavors; as **when Israel performs God's will, their work is performed by others, as it is stated: "And strangers will stand and feed your flocks,** and foreigners will be your plowmen and your vinedressers" (Isaiah 61:5). **When Israel does not perform God's will, their work is performed by them** themselves, as it is stated: **"And you shall gather your grain."** Moreover, if Israel fails to perform God's will, **others' work will be performed by them, as it is stated: "You shall serve your enemy** whom God shall send against you, in hunger, in thirst, in nakedness and in want of all things" (Deuteronomy 28:48). Summing up this dispute, **Abaye said:** Although there is room for both opinions, **many have acted in accordance with** the opinion of **Rabbi Yishmael,** and combined working for a living and learning Torah, **and** although they engaged in activities other than the study of Torah, **we were successful** in their Torah study. **Many have acted in accordance with** the opinion of **Rabbi Shimon ben Yoḥai and were not successful** in their Torah study. They were ultimately forced to abandon their Torah study altogether.

#### Numbers 6:27

Thus they shall link My name with the people of Israel, and I will bless them.

#### Rashi on Numbers 6:27:2

ואני אברכם AND I WILL BLESS THEM — i.e. I will bless the Israelites: I will give My approval to the priests' blessings (lit., I will agree with the priests). — Another explanation of "And I will bless them" is: "And I will bless the priests (Chullin 49a).

#### Chizkuni, Numbers 6:27:2

ואני אברכם, "and I will bless them." G-d will bless the Israelites in response to the priests invoking this blessing. The priests are never to take credit for having blessed the people, as the blessing stems from the Lord whose messengers they are. [There are commentators who understand the above words to mean that if and when the priests bless the people as prescribed, G-d, in turn will bless them. (Rashi). Ed.]

#### Numbers 6:23

Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them:

#### Numbers 6:23

Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them:

#### Sotah 38a

**It is taught in another baraita: "So you shall bless"** means that the benediction must be recited **out loud...**

#### Shulchan Arukh, Orach Chayim 128:14

Birchat Kohanim can only be performed: in Hebrew; standing; with outstretched palms; and in a loud voice.

