

In פרשת נשא, we read the most wonderful ברכות that we have in all of the תורה. The כהנים gave this special ברכה in the המקדש, and for all generations we have the same ברכה. רש"י explains that יברכך means Hashem will give us money and guard us from danger. The דברי יחזקאל asks, it would seem that we need the opposite order, we should be guarded from danger and only after receive money. Why does רש"י present it in this order, with money first and only afterward protection?

The Gerrer Rebbe brings a pasuk in (ק"ה:ל"ז): תהילים: וַיִּצְיָאם בְּכֶסֶף וְזָהָב וְאֵין בְּשִׁבְטֵי כוֹשֵׁל: What does that mean? Hashem took בני ישראל out of מצרים with silver and gold, and there was nobody who was poor amongst the שבטים. What does it mean that no one was "poor"? It means that no one failed in their נסיונות with their הרע. The Gerrer Rebbe is telling us that דוד המלך wants to teach us that when בני הקב"ה took בני ישראל out of מצרים with all of this wealth, it was not their downfall. As we know, money can be someone's great downfall, but in this case, money did not spoil them.

I also saw a very fascinating דבר תורה in the name of R' Mendel From Riminov. He asks: who are the כהנים talking to when they recite ברכות כהנים? The כהנים in the המקדש, as well as the כהנים today, are speaking to כלל ישראל, whether in the המקדש or to the ציבור standing in shul listening to the duchaning. And yet, every single word in the duchaning is in לשון יחיד, it says יברכך, not יברככם, and וישמרך, not וישמרכם. Why is that?

R' Mendel answers that a ברכה for one person may not be a ברכה for another person. You can't make a general, כלל, giving a single ברכה for everyone and expect it to be "one size fits all." Each and every individual needs to receive the ברכה that is appropriate for him, for what he needs, for what his desires are, and the הקב"ה should fulfill them לטובה.

R' Mendel said that he once had a dream in which he went up to שמים and he heard a מלאך daven to Hashem to give all of the Yidden tremendous wealth. "Look Hashem, all the Yidden are so frum, they're so careful with mitzvos, and they're living under such difficult circumstances. Give each of them money and they'll be even better, they'll do more mitzvos." The Rebbe asked in his dream, "What's the name of this מלאך who's asking this request?" And he was told this מלאך's name is the שטן. The Rebbe cried out, "שטן טובות from the טובות of the שטן."

May we all get wonderful and appropriate ברכות that Hashem wishes to shower upon us לטובה and not just סתם אזוי, given indiscriminately to everyone. Each and every Yid should get what's coming to him and in that זכות, we should be able to fulfill all the מצות to the best of our ability and even greater.

