

נשא has a great זכות to be the longest פרשה of the תורה. It comes immediately after שבועות, all the מפרשים bring that point down that since it's the first thing we do after שבועות, we want to show our love of תורה, so Hashem gives us an especially long שטיקל of תורה.

There are a number of fantastic topics in פרשת נשא, the one I've chosen is ברכת כהנים. In the past, we've tried to connect the beginning and end of various sections of תורה, and we'll try to do the same here. The ברכת כהנים starts with (6:23) וַיְבָרֶךְ אֱלֹהִים וְאָל בְּנֵי לְאֹמֶר פֶּה תִּבְרְכוּ אֶת בְּנֵי יִשְׂרָאֵל. The whole ברכת כהנים is a ברכה. The last three words of ברכת כהנים are וַיֵּשֶׁם לָךְ שְׁלוֹם. What is the connection between the beginning and the end?

With two little וערטלאך of R' Chaim Kanievsky from his sefer on chumash, I think we'll find a very important connection and a very important lesson. The גמרא in ב' עמוד דף נ"ה teaches us that one who has a bad dream should stand in front of the כהנים when they give the ברכה of ברכת כהנים, and recite a special formula requesting from Hashem that he change the dream to good. If you look in every מחזור, every סידור, you'll see it. We use it. R' Chaim related that he once saw the explanation as to what is the connection between nullifying a bad dream and ברכת כהנים. Two דפים later, on נ"ז עמוד ב', Chazal tell us that a dream is one-sixtieth of נבואה. ברכת כהנים is considered to be a real נבואה. Why? Because Hashem gives us the ברכה that the כהנים are relating and they're doing a מצות עשה. So this ברכת כהנים is on a super high level, higher than we ever dreamed of, it's a נבואה. Now, as we well know, the הלכה is that things become בטייל בשישים. Since a dream is one-sixtieth of what a נבואה is, and ברכת כהנים are representing a נבואה, the dreamer is nullifying the bad dream in the positive effect of the נבואה of ברכת כהנים. ברכת כהנים is a נבואה, it's a full נבואה, and a חלום is one-sixtieth of a נבואה. So one-sixtieth plus sixty is sixty-one. It's בטייל בשישים. By the way, he brings down, how many letters in ברכת כהנים? You can ask this of all your friends and neighbors. Sixty letters. So therefore, it has the ability through the כח of being a נבואה of being מבטל the bad חלום in שישים.

Another שטיקל from R' Chaim. One of his sons completed סדרי משנה when he was ten and a half years old. For the celebration, R' Chaim wrote him a little וערטל, which is a very interesting and nice וערטל. The final משנה in ש"ס teaches us: אָמַר רַבִּי שְׁמַעוֹן בֶּן חֶלְפָתָא, לֹא מֵצָא הַקָּדוֹשׁ בְּרוּךְ הוּא כֵּלִי מְחֻזָּק בְּרִכָּה לְיִשְׂרָאֵל: שְׁנָאֲמַר ה' עַד לְעַמּוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם - Hashem found no vessel, no כלי, to contain ברכה for Jews better than or other than שלום. What is it about שלום that makes it such a tremendous כלי for ברכה? The גמרא in בבא מציעא teaches us that ברכה cannot be found in anything that is measured or counted. חז"ל teach us that שלום in the world, see the גמרא in א' עמוד א' in גמרא, increase תלמידי חכמים. Since the amount of שלום is not constant, but is constantly increasing through the זכות and the influence and the merit of the תלמידי חכמים, it is a perfect כלי for ברכה since it is never measured precisely, it's always increasing. It goes up to infinity. There's an infinite amount of תורה that we can learn. We have to get going and start doing our portion of התורה.

This is a fabulous lesson to get from פרשת נשא, which in the זכות of קבלת התורה, is a tremendously beautiful פרשה and gives us a tremendous connection to התורה.

