



Daf HaYomi B'Halacha

YOU CAN HAVE THE ZECHUS

OF TENS OF THOUSANDS OF PEOPLE
LEARNING DAF HAYOMI B'HALACHA

SPONSORSHIP OPPORTUNITIES



TO SPONSOR THE DAILY EMAIL TO TENS OF THOUSANDS OF PEOPLE, PLEASE CALL 732-987-3948 x106 OR EMAIL AG@DIRSHUNJ.ORG

Today's LIMUD

Hilchos Tefila 128 (page 6)
מאמצע סעיף ו והלוי עד סעיף ט

Today's TOPICS

Who Washes the *Kohein's* Hands?

A *Beracha* on This Washing, and the Question of Whether the *Levi* Should Wash His Own Hands First

Stepping Forward During *Retzei*



Who washes the *kohein's* hands?

It is customary for the *leviim* to wash the *kohanim's* hands prior to *birkas kohanim*. It is not a disgrace for a *levi* who is a *talmid chochom* to wash the hands of an uneducated *kohein*. On the contrary, it is an honor for the *levi* to involve himself in a *hidur mitzva*. In some circles it is customary for many *leviim* to jointly pour the water on the hands of one *kohein* when there are fewer *kohanim* than *leviim*. Some contemporary *poskim* disapproved of this practice, since in many areas of halacha a job that could

have been done by one person but was performed by two is considered a *shinui* (aberration) and inappropriate for a *mitzva*. If there are no *leviim* in shul, a *bechor* (a mother's eldest child) pours the water on the *kohanim's* hands. (There is an opinion, based on the Zohar, that only a *levi* may pour the water and when a *levi* is unavailable, the *kohein* should wash his own hands.) When there is no *levi* or *bechor*, it is preferable for the *kohein* to wash his own hands rather than have a Yisrael wash his hands.

(סעיף ו וס"ק כב; ביאורים ומוספים דרשו, 32, 34, ו-35)

A *beracha* on this washing, and the question of whether the *levi* should wash his own hands first



The *kohanim* do not recite a *beracha* (*al netilas yadaim*) during the handwashing prior to *birkas kohanim*. However, there is an opinion (which the custom does not follow) that if the *kohein's* hands were soiled, or if the *kohein* had been distracted from watching the cleanliness of his hands since the morning's washing, he should recite a *beracha* on this washing. It is preferable for the *kohein* to be careful to keep his hands clean from the time he washes *neigel vasser* so as to avoid the issue of whether or not to recite a *beracha*. According to the Mechaber, the

levi should wash his own hands before washing the *kohein's* hands. The *Ashkenazic* practice, based on the opinion of the Rama, is that the *levi* does not wash his own hands first. However, if his hands are soiled or if he was distracted from minding the cleanliness of his hands after washing them in the morning, it is preferable for him to wash them prior to washing the *kohein*.

(סעיף ו-ז וס"ק כג-כד; ביאורים ומוספים דרשו, 39)



Stepping forward during *Retzei*

In the Beis Hamikdash, *birkas kohanim* was performed as part of the service of the *korbanos*. When Chazal appended *birkas kohanim* to *tefilla*, they associated it with the *beracha* of *Retzei* and required the *kohanim* to step forward to perform the *mitzva* during this *beracha*. A *kohein* who is still in the middle of *Shemoneh Esrei* at that point should shuffle his feet a bit. If the *kohein* waited to step forward until near the end of the *beracha* he may still,

bedieved, recite *birkas kohanim*. If he did not move at all or if he headed in the wrong direction, even to wash his hands, he may not recite the blessing. Instead, he should leave the shul. The *poskim* discuss whether a *kohein* may head to the front prior to the beginning of *Retzei*.

(סעיף ח, ס"ק כח ושעה"צ ס"ק כח; ביאורים ומוספים דרשו, 40 ו-45)

Yesterday's HIGHLIGHTS

- Rabban Yochanan ben Zakai instituted that *kohanim* may not recite the *birkas kohanim* when wearing shoes.
- *Kohanim* serving in the Beis Hamikdash were required to wash their hands [and feet] from the *kior* before beginning their service. Chazal mandated that the *kohanim* must likewise wash their hands prior to the *birkas kohanim*.
- Passing near people *davening* is permitted when necessary, and the need to fulfill the *mitzva* is sufficient reason to permit it in the case of *birkas kohanim*. According to a second opinion, the need to wash overrides the prohibition of passing in front of those *davening*. There is a *machlokes* as to whether a *kohein* may pass in front

Tomorrow's TOPICS

- Answering *Amein* after the *Shaliach Tzibur's Modim*
- Various customs for calling up the *kohanim*
- Conflicts between *kohanim* and members of the congregation

of someone *davening* in order to recite the *beracha*. One opinion permits him to pass near the person *davening* but not directly in front of the person. A second opinion permits him to pass in front as well.

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: dirshu@dirshu.co.il

Important Note: The halachic summaries are to assist you with your learning.
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

Dirshu International, Inc., 212 Second St, Suite 404B, Lakewood, NJ 08701

[SafeUnsubscribe™ {recipient's email}](#)

[Forward this email](#) | [Update Profile](#) | [About our service provider](#)

Sent by mc@dirshunj.org in collaboration with

Constant Contact® 

Try it free today