



Daf HaYomi B'Halacha

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Today's LIMUD

Hilchos Tefila 128 (page 18)

מסעיף מא עד אמצע סעיף מד נהגו

Today's TOPICS

An Avel Reciting Birkas Kohanim

Birkas Kohanim in a House of Mourning

May a Kohein work in a Hospital?



An avel reciting birkas kohanim

An *avel* in his first week of *aveilus* should not recite *birkas kohanim*; he should leave the area of *davening* before the *chazan* reaches *Retzei*. According to the Mechaber, the *avel* can recite the *beracha* during the year of mourning for a parent or the thirty days for other relatives, but according to the Rama he may not. The contemporary *poskim* discuss what the correct practice should be in places where *birkas kohanim* is recited daily. According to some *poskim*, if the *avel* is within the first thirty days and two other *kohanim* are present, he may exit in accordance with

the Rama, but after thirty days he should remain and recite the *beracha*. A second opinion holds that he should always follow the opinion of the Mechaber and recite the *beracha* once the first seven days have passed.

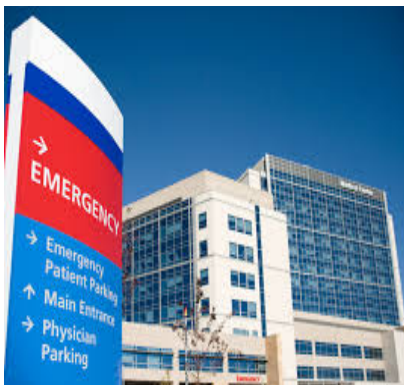
(סעיף כג, ס"ק קנז, וביה"ל ד"ה יצא; ביאורים ומוספים דרשו, 167)

Birkas kohanim in a house of mourning

Some have the custom that *birkas kohanim* and the prayer *E-lokeinu vE-lokei Avoseinu* recited in lieu of *birkas kohanim* are not recited in a house of mourning. Others have the custom that both are recited in a house of mourning. An *avel* leading the services should not read the words of the *pesukim* to the *kohanim* in places where the *beracha* is said. There is also a custom that allows a *kohein* who is an *avel* to recite the *beracha*.



(ביאורים ומוספים דרשו, 160)

**May a *kohein* work in a hospital?**

There is an opinion which permits a *kohein* who is a doctor to attend to patients in a hospital if his expertise is needed or if he is in dire financial straits. He cannot work in a room with dead people, and if someone dies in a room where he is working he must exit immediately unless he is providing lifesaving assistance. Others hold that he may only work in a hospital that rarely has deceased Jews in it, and only on the condition that if a Jew passes away or is near death he is permitted to leave immediately.

(ביאורים ומוספים דרשו, 156)

Yesterday's HIGHLIGHTS

- A *kohein* who is known to have committed many serious *aveiros* without repenting is still obligated to recite the blessing. But a *kohein* who violates any *mitzva* to anger Hashem is considered a rebel against Hashem, and he is disqualified from reciting the blessing.
- A *kohein* who married a woman forbidden to a *kohein* (e.g. a divorcee) may not recite the blessing; because he violated his '*kehuna*,' Chazal disqualified him.
- A *kohein* who drank a *reviis* of pure wine in one shot, or more than a *reviis* of diluted wine in several gulps, is forbidden from reciting the *beracha* until he sobers up.

Tomorrow's TOPICS

- The daily *mitzva* of *birkas kohanim*
- The custom of the Rama
- Turning during the *beracha*

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.

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