



Daf HaYomi B'Halacha

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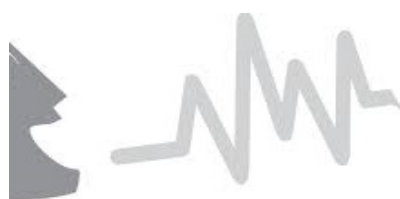
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Today's LIMUD

Hilchos Tefila 128 (page 9)
מסעף יד עד אמצע סעיף יח ואחר

Today's TOPICS

Birkas Kohanim in a Normal Voice
A Frail Kohein
The Beracha Should be Recited Independently



Birkas kohanim in a normal voice

The Torah uses the expression "speak to them" when discussing the *mitzva* of *birkas kohanim*. Chazal explained this to mean that the *kohein* must speak in an audible voice, like someone who is speaking with his friends. Ideally, the *kohein* should speak in a way that the entire shul can hear him. If it is a large shul, he should raise his

voice loud enough to be heard by those far away from him. A *kohein* with a soft or hoarse voice that cannot be heard by at least nine people standing nearby should leave the shul before *Retzei* and not recite the *beracha*.

(סעיף יד וס"ק נ ונג; ביאורים ומוספים, 72)



A frail kohein

The *kohanim* must elevate their hands when reciting the *beracha*. A *kohein* who is unable to keep his hands elevated for the entire *beracha* may lower them between words. The *kohanim* are supposed to stand when reciting the *beracha*. A *kohein* may lean on something if he would not fall if it was removed. If he is unable to stand, he may lean on something [even if he would fall without it] between uttering the words. A *kohein* who cannot stand or lift his hands at all during the recitation of the *beracha*

should leave the shul at *Retzei* and not remain for *birkas kohanim*.
(סעיף יד וס"ק נא-נב; ביאורים ומוספים דרשו, 69-70)



The *beracha* should be recited independently

Each *kohein* must recite the *beracha* independently. The Acharonim provide several reasons why the rule of *shomea k'oneh* (hearing is like saying) cannot be applied to *birkas kohanim*: 1) *Birkas kohanim* is supposed to be recited in a normal voice, as one person talking to another. This voice requirement cannot be fulfilled through *shomea k'oneh*. 2) *Birkas kohanim* is in the same class as *Shemoneh Esrei*, which should not be recited on behalf

of those who are able to daven on their own. 3) There is a rule that *shomea k'oneh* does not apply to blessings that must be recited in *Lashon Hakodesh*.

(ביאורים ומוספים דרשו, 66)

Yesterday's HIGHLIGHTS

- The *minhag* is that the *kohanim* begin the *beracha* facing front and turn around to face the congregation either before the word *vetzivanu* (He commanded us) or *b'ahavah* (lovingly).
- *Birkas kohanim* is also known as *nesias kapayim*-"raised hands" because the *kohanim* must raise their hands to recite the *beracha*. The *poskim* discuss whether they must lift the entire arm or if is sufficient for them to lift just their hands.
- The *pesukim* of *birkas kohanim* must be read to the *kohanim* word by word, preferably from a text. If the *kohanim* recite the *beracha* without hearing the words first the *mitzva* is fulfilled.

Tomorrow's TOPICS

- Listening to *birkas kohanim* in the middle of *Shemoneh Esrei*
- A *chazan* who is a *kohein*
- Waiting for *Amein*

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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