



Daf HaYomi B'Halacha

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Today's LIMUD

Hilchos Tefila 128-129 (page 20)

מאמצע הסעיף והמקרא עד סימן קכט סעיף ב

Today's TOPICS

Consecrating the *Kohein*
Using the Services of a *Kohein*
Birkas Kohanim* at *Mincha



Consecrating the *kohein*

The Torah says "you should consecrate [the *kohein*]," which teaches that *kohanim* should be given special privileges, like having the first *aliya* or leading the *bentching*. The *poskim* discuss whether granting these privileges is a *mitzva d'oraisa* or a *d'rabonon*. These privileges are for the benefit of the *kohanim* and it is their prerogative to forego them if they wish (except for taking the first *aliya*, which is partially done to avoid fights).

According to some *poskim*, a *kohein* who is an invalid is entitled to these privileges even though he is excluded from performing the Temple service. The *poskim* discuss whether a minor is entitled to these privileges or whether his status is lower than that of an invalid since he is neither eligible to receive, nor obligated to eat, a portion of the sacrifices.

(סימן קכח, ס"ק קעד-קעה; ביאורים ומוספים דרשו, 177-178)

Using the services of a *kohein*

Inappropriate use of the *kohein's* service is akin to desecrating *kodshim*. A *kohein* may waive the honor due him. According to some *poskim*, this is permissible only in cases when the *kohein* derives some benefit from the use of his services (e.g. a salary or prestige), but unpaid service is a disgrace to the *kohein* which the *kohein* should not allow. One should certainly be careful to avoid using a *kohein* to perform degrading services, but it is permissible to hire a *kohein* who earns his living by providing a degrading service. (It is, though, unbecoming for a



kohein to be involved in such business.) One *kohein* may avail himself of the services of another *kohein* who is unwilling to forgo his honor.

(סימן קכח, ס"ק קעה, וביה"ל ד"ה אסור; ביאורים ומוספים) דרשו, 180



Birkas kohanim at Mincha

In ancient times, it was common to drink wine throughout the day and people often became intoxicated during the day. Chazal forbade *birkas kohanim* during *Mincha* to prevent drunken *kohanim* from reciting the blessing. *Birkas kohanim* is recited at *Mincha* on a *ta'anis* (except on Yom Kippur) since people won't be drunk then. The *poskim* discuss whether *birkas kohanim* can be recited at early *Mincha* (*gedolah*) on those days or only late *mincha* (*ketana*). *Birkas kohanim* must be completed while it is

still day. The contemporary *poskim* discuss the question of exactly when the day ends with respect to this halacha. The prayer of *E-lokeinu v'E-lokei Avoseinu* may be said past the end of the day.

(סימן קכט, סעיף א וס"ק א, ר"ג; ביאורים ומוספים דרשו, 1-4)

Yesterday's HIGHLIGHTS

- It is a *mitzva mid'oraisa* for the *kohanim* to bless *Klal Yisrael* daily. This *mitzva* applies both inside and outside Eretz Yisrael, and at all times. Most communities in Eretz Yisrael and some in other countries practice this *mitzva* every day. Many communities in *chutz la'aretz* and some in the northern part of Eretz Yisrael do not recite the *beracha* daily, but only during *Mussaf* on Yom Tov.
- According to the Rama, only joyous people may recite *birkas kohanim*. On most days, people are overwhelmed by thoughts about making a living and are not sufficiently happy to recite the prayer. Only on Yom Tov, people are glad enough to recite the blessing. The *minhag* in most communities outside of Eretz Yisrael follows the Rama.
- The *kohanim* turn to their right and left to spread the *beracha* to all those present at the time they are enunciating: *yevarechicha*, *v'yishmirecha*, *eilecha*, *v'chunecha*, *eilecha*, *lecha* and *shalom*. They draw out the final

Tomorrow's TOPICS

- The *tefilla* of *Ribono Shel Olam*
- Who may recite *Ribono Shel Olam*
- The connection between *birkas kohanim* and dreams

syllable when saying these seven words.

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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