

## הלכות נשיאת כפים (סימן קכח: דיני נשיאת כפים ודברים הפוסלים בכהן)

### קכח:מד-מה

#### Outline

1. Today's Topics
  - a. כהן who is unmarried
  - b. Days on which we do ברכת כהנים
  - c. Swaying to the north and south during ברכת כהנים
  - d. Making personal use of a כהן
2. כהן פנוי (קכח:מד)
  - a. Even if a כהן is unmarried, he does ברכת כהנים (שו"ע)
  - b. Some say that if a כהן is unmarried, he does not do ברכת כהנים because the מברך must be in a state of joy and one who lives unmarried is not in a state of joy (רמ"א)
    - i. Q: Under what circumstance does even this opinion agree that a כהן does ברכת כהנים?
      1. If he is married but without his wife (משנ"ב קס)
  - c. The practice is for an unmarried כהן to do ברכת כהנים, but if he wishes, he may leave the shul prior to being called up to the דוכן (רמ"א)
    - i. Q: What is the extent of this practice?
      1. Even if he is the only כהן (קסא)
    - ii. Q: Why is the practice to be lenient?
      1. We are stringent for an אבל because he is in pain, but we are lenient for an unmarried man who is not in pain (משנ"ב קסב)
    - iii. Q: When must he leave if he wishes?
      1. At רצה, and he should also not be present for ברכת כהנים so that his כהונה is not suspected
        - a. Q: Under what circumstances must he stay? (הע' 168)
          - i. If without him, there is less than a מנין in shul (שבט הלוי ד: יד)
    - d. The practice is to do ברכת כהנים only on יו"ט because people are in a joyous state on יו"ט and only those who are joyous should give the ברכה; on other days, even on שבת, people are anxious about their sustenance and missing work (רמ"א)
      - i. Q: Is this the practice everywhere?
        1. No; in א"י and throughout מצרים, the practice is to do ברכת כהנים everyday, and the מוסקים praise this practice (משנ"ב קסד)
          - a. Q: If בני א"י make their own מנין in חו"ל, may they do ברכת כהנים? (הע' 170)
            - i. Yes (גר"י קניבסקי)
            - ii. No (רב אלישיב)
        - ii. Q: Does it matter on what day יו"ט falls?
          1. No (משנ"ב קסה)
        - iii. Q: What if בני חו"ל are davening on מוסף and שני של גליות and the only כהן is א"י?
          1. He should not do ברכת כהנים (צו: שבט הלוי ג: צו)
          2. Perhaps, he should do ברכת כהנים (לז: אג"מ א"ח ה: לז)
        - iv. Q: Do all agree with this practice?
          1. Some do not do ברכת כהנים even when יו"ט coincides with שבת, but this is not the accepted practice (משנ"ב שם)
            - a. Q: What is the reason for the practice? (הע' 171)
              - i. They are concerned that בעלי קריין should not do ברכת כהנים (שעה"צ קלב)
              - ii. They do not want to recite the בקשה of the "רבוננו של עולם" after (מג"א) ברכת כהנים
          - v. Q: Do the כהנים prepare for ברכת כהנים on יו"ט?
            1. The כהנים have the practice to go to the מקוה before יו"ט for ברכת כהנים and to be טהור for the רגל, but this is not an absolute necessity (משנ"ב שם)

- vi. Q: What is the meaning of the שו"ע regarding anxiety on שבת?  
1. שו"ע that כלל ישראל would be anxious about missing work on שבת; rather, the שו"ע means to explain why they don't do ברכת כהנים on weekdays (משנ"ב קסז)
- vii. Q: What are alternative reasons for ברכת כהנים is not done everyday in חו"ל (הע' 172)?  
1. Because we limit ברכת כהנים to times when people go to the מקוה beforehand (מהרי"ל כא)  
2. Because non-Jews used to be found in shul (מהרי"ל שם)
- e. Even on יו"ט ברכת כהנים is done only during מוסף because after מוסף people leave shul and will take advantage of the joy of יו"ט (רמ"א). Whenever during שחרית and/or מוסף ברכת כהנים is not said, או"א should be said instead (רמ"א)
- f. On יוה"כ ברכת כהנים is done. Some do it even during נעילה, and some do it even during שחרית (רמ"א)  
i. Q: Why?  
1. Because on יוה"כ, there is the שמחה of forgiveness (משנ"ב קסו)
3. (קכח:מה) הפיכת פנים  
a. When the כהנים say "שלום", "לך", "אליך", "ויחנך", "אליך", "וישמרך", "ויברכך", they turn towards the north and the south (שו"ע)  
i. Q: Why?  
1. To spread the ברכה to everyone on their sides (משנ"ב קסח)  
2. Each one of these words is in the second person (קע) (מג"א מובא במשנ"ב קע)  
b. The practice is to prolong each of these words because each concludes an independent ברכה (רמ"א)  
i. Q: How should the כהנים prolong?  
1. They should prolong only after they finish the last letter of the word, and the חזנים should also be careful not to split words into two (משנ"ב קסט)  
ii. Q: What does the רמ"א mean by independent ברכה?  
1. Each פסוק contains two ברכות; the first has "ויברכך ה'" and "וישמרך"; the second has "וישמרך קע" and "וישם...שלום", and the third has "וישם...אלך" and "ויחנך", and the third has "וישם...אלך" and "וישם...שלום" (משנ"ב קע)  
c. The מקריא may say "רבון" while the כהנים sing after the last word of each פסוק, but the מקריא should not say "רבון" (רמ"א)  
i. Q: When is "רבון" said?  
1. During the time that the כהנים prolong with singing (משנ"ב קעא) the final letter of the last word (משנ"ב קעב)  
ii. Q: What is the scope of the prohibition for the מקריא?  
1. If he is the חזן, then certainly he cannot say "רבון" because it is an interruption in his חזרת הש"ן; if he is not the חזן, he shouldn't say it lest he lose track of how to start the next ברכה, but he may say it after "שלום" (קעג) (משנ"ב קעג)  
iii. Q: If there are no כהנים, what is the proper נוסח for תפילה?  
1. "מהר"ם מלובלין מובא במשנ"ב שם) "ותערב" is not recited (משנ"ב קעד)  
d. It is prohibited to make use of a כהן, even nowadays, because doing so is like making personal use of sanctified property, unless the כהן foregoes (רמ"א)  
i. Q: Why?  
1. Because we are obligated to sanctify the כהן since he is set aside to serve in the מקדש, and although he doesn't do so nowadays, he is still sanctified, which is why he may not marry a divorcee or defile himself with the dead (משנ"ב קעד)  
a. Q: What is the level of this הלכה? (הע' 177)  
i. (משנ"ב רא:יג) דאורייתא  
b. Q: Does this הלכה apply to a קטן? (הע' 178)  
i. No, because he is not fit to do עבודה (יב) (משנ"ב רפב:יב)  
ii. Q: Why is מחילה effective?  
1. Because the honor is given to the כהן for his benefit, and therefore, he has the right to forego it and give permission to a ישראל to derive personal use from him (משנ"ב קעה)  
iii. Q: Do all agree that foregoing is effective?  
1. No; some say that it is not effective unless the כהן gets some benefit from his מחילה, such as payment or serving an honorable person (משנ"ב שם)  
a. Q: Why can't he forego?

