

הלכות נשיאת כפים (סימן קכט : באיזה תפילות נושאים כפים)

קכט:א-ב

Outline

1. Today's Topics
 - a. The תפילות during which there is ברכת כהנים
 - b. A יוה"כ who ascends the דוכן during מנחה of כהן
2. (קכט:א) נשיאת כפים בתפילות שונות
 - a. נשיאת כפים can be done during שחרית, מוסף, and נעילה but not during מנחה because intoxication is prevalent at that time of day and lest the כהן be intoxicated (ש"ע)
 - i. Q: What is the meaning of שחרית, מוסף, and נעילה?
 1. שחרית everyday, מוסף on שבת וי"ט, and נעילה on יוה"כ if it is still daytime (משנ"ב א)
 - a. Q: Why must ברכת כהנים be during the daytime? (הע' 1)
 - i. Because ברכת כהנים is linked to עבודה, which must be done during the daytime (משנ"ב תרכג:ח). However, daytime lasts until 30 minutes prior to צאה"כ (שעה"צ שם) צאה"כ, we may be lenient for 13 minutes after שקיעה (גרשז"א, רב אלישיב) שקיעה.
 - ii. Q: What other days have נעילה?
 1. Fast days on which the חכמים instituted נעילה like יוה"כ (משנ"ב ב)
 - iii. Q: Why is there no concern for intoxication during מוסף?
 1. Because one may not have a large meal prior to מוסף (משנ"ב ג)
 - b. The חכמים outlawed נשיאת כפים during מנחה of a fast day because it is outlawed during מנחה of other days; however, if a תענית doesn't have נעילה, then because מנחה is close to שקיעה, it is treated like נעילה and not confused with מנחה of other days, and therefore, נשיאת כפים can be done then (ש"ע)
 - i. Q: To what fast day does the ש"ע refer?
 1. To יוה"כ or a תענית with נעילה (משנ"ב ד)
 - ii. Q: What is the rationale for the גזירה?
 1. When there is נעילה, then מנחה is done early in the afternoon so that נעילה begins before שקיעה, and therefore the מנחה will get confused with מנחה on other days, which people daven earlier in order to eat afterwards (משנ"ב ה)
 - iii. Q: What fast days do not have נעילה?
 1. The four public fast days and תענית אסתר (משנ"ב ו)
 - iv. Q: If a כהן is not fasting, can he do ברכת כהנים on a fast day? (הע' 3)
 1. No (כף החיים)
 2. Yes (מקור"ח קכז:ב)
 3. If he is the only כהן (רב טקוצ'ינסקי) or if he is one of two כהנים (גרשז"א)
 - v. Q: Why is מנחה close to שקיעה on days that don't have נעילה?
 1. Such is the custom (משנ"ב ז)
 - a. Q: What if מנחה is said before קטנה? (הע' 4)
 - i. There is no ברכת כהנים (גרשז"א), but there is או"א (רב טקוצ'ינסקי)
 - ii. There is ברכת כהנים because we don't veer from חז"ל (חזו"א)
 - c. Our practice was explained in סימן קכח (רמ"א)
 - i. Q: Are these הלכות relevant to our practice?
 1. Yes, because we say או"א only when the תפילה is fundamentally fit for ברכת כהנים (משנ"ב ח)
 3. (קכט:ב) עלה במנחה ביוה"כ
 - a. If a כהן ascends the דוכן during מנחה of יוה"כ, then he does ברכת כהנים because we're concerned that if he descends, people will suspect him of being disqualified (ש"ע)
 - i. Q: Why is מנחה of יוה"כ different from מנחה of other days?
 1. Because on יוה"כ, there is no concern for intoxication but on other days, when there is, the כהן may not do ברכת כהנים even if he ascends the דוכן (משנ"ב ט)

- b. Therefore, אורי"א is said during מנחה of יום"כ, and this is the custom even though some disagree (רמ"א)
 - i. Q: According to this opinion, is אורי"א said during מנחה when people have fasted up until מנחה?
 1. No; on days like ערב ר"ה and the like, it is not said even according to this opinion (משנ"ב י')