

1. What is the מחלוקת in the גמרא with regards to standing by ברכת כהנים?	1. What the source for standing is: גמרא סוטה - Tana Kamma : "כה תברכו" – just like the were גריזים ועיבל by ברכות, so, too, the ברכת כהנים must be בעמידה. - R' Nasan : "לשרתו ולברך בשמו" – we learn ברכת כהנים must be done בעבודה from the בית המקדש, which must also be done בעמידה. Source that we can link ברכת כהנים to avodah: "לשרת לשרת." - Conclusion: Whether standing for ברכת כהנים is learned from גריזים ועיבל or from עבודה.
2. What is the first source that would seem show that ברכת כהנים בעמידה would be מעכב even בדיעבד?	2. תוספות : If he did it sitting he didn't do anything, since we learn it from עבודה, which would be like nothing if you do it sitting.
3. What would be the problem with saying ברכת כהנים in a פסול way?	3. You are making a ברכה, which would be a לבטלה.
4. What would be a way to say that, למעשה, the still did something if he did ברכת כהנים sitting even according to תוספות?	4. נצי"ב על הספרי and All Other Achronim : שיטה might have only been talking within the שיטה of R' Nasan.
5. What is the question of the קרן אורה on the גמרא? What answers are suggested?	5. קרן אורה : - Q: How does R' Nasan know that the דין of עמידה applies even outside of the בית המקדש, if we learn it from the עבודה then the דין should only apply in the המקדש just like avodah? - A: There's no logical distinction between מקדש and גבולין on something that isn't actually עבודה. תורת הקנאות : - A: We are learning ברכת כהנים בעמידה only from שבמקדש. Source: "הבדיל ה' את" שבט הלוי." - Conclusion: Q: According to R' Nasan, עמידה should only be a halacha in גבולין. A#1: ברכת עבודה שבמקדש. A#2: We're only learning from עבודה שבמקדש.
6. Do we paskin like the Tana Kamma or like R' Nasan?	6. משנה תורה פרק י"ד : We learn the din of amidah from ko sevarchu. שו"ת זרע אמת : The רמב"ם is paskining like the Tana Kamma, and, therefore, the דין of עמידה is only a לכתחילה, דין, like all דינים that we learn from תברכו. - Conclusion: Tana Kamma.
7. What Contradiction does שבות יעקב raise on this רמב"ם and what halacha does he derive from this?	7. משנה תורה פרק ט"ו : If a became a christian, no matter the circumstances, he may never do ברכת כהנים again, just like he may never do the עבודה again, and is like avodah . - Being able to do birchas kohanim is not based on tzidkus; Even a בועל may do ברכת כהנים – the ברכה is from ה', it's just coming through the כהן. שבועת יעקב : The אסמכתא of פרק ט"ו in רמב"ם is just an אסמכתא, and therefore we paskin like the Tanna Kamma, and מעכב בדיעבד in a case of אונס. And therefore an old person must do ברכת כהנים, even if he can't stand, since someone who doesn't go up to the דוכן violates 3 positive commandments (גמרא סוטה). - Proof #1 (shver): גמרא סוטה : The people receiving the ברכות must be in front of the כהנים, but in a case of אונס, even the שבועות get the ברכה. - If we can bend the rules for the מתברכים in a case of אונס then we should be able to do that for the מברכים, too. - Problem: The מצוה of the ציבור is different from the מצוה of the כהנים. - Proof #2 (super shver): שבות יעקב אבינו gave the ברכות while in bed. - Problem: What שייכות between ברכות of יעקב אבינו and ברכת כהנים?!? - Conclusion: Contradiction – רמב"ם seems to be בעמידה לעמידה. Halacha – מעכב בדיעבד is not עמידה.
8. What does the שבועת יעקב define as the age where someone is considered old enough to be able to sit בדיעבד?	8. Close to 80 years old.
9. What's the problem with the שבות יעקב?	9. Nodah BeYehudah : A. סמ"ג & תוספות say that the היקש of the רמב"ם in פרק ט"ו is a גמור. The שבות יעקב must have only read half sentences of the תוספות & סמ"ג – the first half that it's not a היקש גמור by the היקש מום, but not the other half, that by עמידה it is a היקש גמור. B. רמב"ם פרק י"ד misunderstood the שבות יעקב. The last line that "that is only in the בית המקדש" wasn't going on all of the above 6 halachos, rather only on the last one, that the מפורש is only said in the מקדש, in accordance with the משנה סוטה . - Conclusion: A) The היקש was גמור, B) he misunderstood the פרק י"ד רמב"ם.
10. Do we paskin like the שבות יעקב or like the נודע ביהודה?	10. מגן אברהם, פרי מגדים, פרי חדש, שו"ע הרב, שבט הלוי, משנה ברורה . Nodah BeYehudah. שולחן הטאהור : Shevus Yaakov. משנת בנימין : If there's no one else we can rely on the Shevus Yaakov, since the ציבור needs him. Reason: A) מעכב only means that he has to do it again if he does it in that incorrect way, so if he's someone who can never stand there is no doing it again. B) You only require עמידה in the מקדש. - Conclusion: Nodah BeYehudah.
11. What would be the problems with having one everyone in the ברכה to get out of the problem of לבטלה?	11. 1. Practical: His usual Rabbi probably doesn't let him do כהנים, so he's going to complain to him when he gets back. 2. Halachic: The כהן can't be doing anything distracting (משנה מגילה), and a seated כהן might be distracting. - Conclusion: 1. Causes the other Rabbi trouble, 2. Distracting.
12. Can the כהן go up and just not say a ברכה?	12. כף החיים : Yes. שבט הלוי : No, since the problem is with the כהנים ברכת כהנים not with the המצוה. - Conclusion: מחלוקת כף החיים ושבט הלוי.
13. Can he דוכן if he can only stand while saying the words?	13. Dayan Fischer & ישא יוסף : Yes. - Proof: משנה ברורה says if he can't hold his hands up the whole time it suffices to just hold them up while saying the words. - Conclusion: Yes.

14. What are some final סיניפים להקל for a kohen who can't stand? (3)

14. **Ratz Katzvi**: 1. כבוד הבריות is דוחה a lo saaseh derabanan; 2. If you can do תפילה sitting down then maybe you can do ברכת כהנים sitting down; 3. תוספות say that anything that is an aid to the עבודה is מותר to do while standing, so the same thing should apply to ברכת כהנים.

- Conclusion: כבוד הבריות, like תפילה, and aid to the ברכת כהנים.