



HALACHIC DIGEST

יום הכיפורים תשפ"ד

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לעילוי נשמת הרב יצחק בן הרב אליעזר צבי זאב ע"ה צירקינד

Shabbos Shuva

- In Magen Avos on Friday night we say המלך הקדוש instead of האל-הקדוש.¹
- There are those who light "א תשובה ליכט" candle to burn all day Shabbos Shuva.²
- We omit "יהי נועם – ואתה קדוש" on Motzei Shabbos since there is Yom Kippur during the week.
- We wait until after Yom Kippur to make Kiddush Levana as that is an auspicious time.³

Erev Yom Kippur

כפרות

- The optimal time for (*shechita of*) *kaporos*⁴ is the last third of the night, after approximately 3am, before *alos hashachar* of Erev Yom Kippur⁵, the time of Hashem's רחמים⁶.
- However, you may do *kaparos* any weekday of *Aseres Yemei Teshuva*. If you missed it, according to some it can still be done on *Hoshana Rabba*⁷.
- Some men have a custom to immerse in the Mikvah before *Kaporos*⁸.
- Males and females should preferably use roosters and hens for *kaporos* respectively⁹. But bedieved it does not make a difference¹⁰.
- A pregnant woman needs 2 hens and 1 rooster, since it is a ספק what she will give birth to¹¹ and it's *lechatchila* one chicken per person¹².
- If an ultrasound shows the gender conclusively, take only 1 extra chicken based on the baby's gender¹³. If the ultrasound wasn't fully conclusive you need three¹⁴.
- Even if a woman is expecting multiple babies, she does the same *kaporos* as any pregnant woman¹⁵.

¹ מט"א תרב, לך

² ספר המנהגים עמ' 58. בשם המהר"ל.

³ מט"א תרב, מו

⁴ מט"א תרב-ה:ג, ועי' בקצה המטה סק"ח שם

⁵ שער הכוונות דרושי יוה"כ, מט"א סי' תרה:ג ומשנ"ב סק"ב,

⁶ (פרי עץ חיים) שער יום הכיפורים בתחלתו), ובמשנת חסידים (מסכת ימי תשובה פ"ג מ"ג

⁷ 'שו"ת שארית שמחה סי' ח

⁸ מט"א שם סעי' ו

⁹ שוע"ר סי' תרה:א

¹⁰ אשל אברהם בוטשאטש תנינא סי' תרה

¹¹ שוע"ר סי' תרה:ג סידור הרב

¹² אליה רבה סי' תרה סק"ח. ועי' בדעת תורה (למהרש"ם) תרה:ב

¹³ דעת הגרי"ש אלישיב והגר"ש וואזנער. משנה ברורה מהדורת דרשו סי' תרה

¹⁴ 'שו"ת קנה בושם ה"ב סי' כ

¹⁵ עי' שערי הלכה ומנהג ח"ב ע' רטו. ולכאור' מקילים, ועי' בס' פסק"ת סי' תרה אות ב

- White chickens are optimal, as it says "I will whiten (your sins) like snow"¹⁶. but any color chicken is good, (except black since it represents severity)¹⁷. Still, one must not *specifically* seek out white chickens¹⁸
- If chickens are unavailable use live fish¹⁹ or money (and say וכו' הכסף ילך לצדקה וכו').²⁰
- After each אדם בני אדם swing the chicken over the head saying "זה חליפתי זה תמורתי זה כפרתי" [זאת חליפתי] (some do a total of 9 times²¹). The acronym is ח'ת'ך - the name of the Angel of life²².
- If doing kaporos for others (e.g. a child), say "זה חליפתי"²³ [for a female "זאת"].
- Preferably do your own kapara before doing for others - "let the innocent atone for the guilty"²⁴.
- You cannot say the Pessukim if there is a foul odor from the chickens. Step away until you don't sense the odor. So too if the chicken is dirty, wash or wrap it when saying the Pesukim²⁵
- Preferably the Shechita should be done immediately after doing the Kaporos²⁶.
- Carry the chicken gently, and avoid grabbing it by its wings, as it may cause damage to the bones or joints, which would render it treif. If the chicken falls while you are holding it, let the shochet know, so it can be checked carefully.
- If waiting in line for Shechita make sure the live chicken is not able to see the Shechita of other chickens; as this can cause trauma that may damage its lungs and render it treif. Also, it is *tzaar baalei chaim*, causing pain to a living creature.
- If the שחיטה was not properly done, you must redo the *kapara*²⁷.
- If the שחיטה is good you're yotzeh even if the chicken is found to be treif later²⁸.
- The Mitzvah of covering the blood belongs to the שוחט. If you wish to do it yourself, you must request his permission²⁹. The *bracha* is "אקב"ו על כסוי דם בְּעַפְרָה"³⁰. It is best to recite the bracha after the שוחט checks his knife after the Shechita³¹ although in reality this is impractical.
- Though the Shochet can't officially charge money for the mitzvah, it is proper to compensate him for the right to do the *Kisui hadam*
- Donate the value of kaporos to the poor (but not the actual chicken lest you embarrass them)³².
- Kaporos money used should not be from Ma'aser³³.

שחרית

- From this morning until the end of Tishrei, we do not say *Tachanun*³⁴.
- We omit מזמור לתודה, למנצח יענך, תפלה לדוד, אבינו מלכנו³⁵
- The *minhag* is to ask the *gabbai* or Rov for *lekach* (honey cake) and eat it³⁶ - If it was decreed for you to beg this year, you should be *yotzeh* by begging for *lekach* now.

¹⁶ שוע"ר שם סעי' ב

¹⁷ ס' שער הכולל פמ"ד סק"א בשם הזוהר

¹⁸ שוע"ר שם ס"ב

¹⁹ מ"ב ס' תר"ה סק"ד

²⁰ נטעי גבריאל יוהכ"פ פ"י אות י"ז

²¹ 'עני נט"ג פ"א סעי' ד

²² מט"א תרד-ה:ג

²³ שם

²⁴ שם סעי' ו

²⁵ נט"ג שם סעי' ז

²⁶ רמ"א בשו"ע ס' תרד

²⁷ שו"ת כנף רננה ס' נ"ט

²⁸ א"א בוטשאש מהד"ת מט"א בקצ"מ תרה סקי"ב

²⁹ 'עני מט"א שם סעי' ה

³⁰ מט"א שם

³¹ שו"ע יו"ד ס' כ"ה ס"ט

³² שוע"ר תרה:ד ומט"א שם סעי' י

³³ קשו"ע ס' קל"א ס"א ומשנ"ב סק"ו, מט"א שם

³⁴ שו"ע ס' רל"א:א

³⁵ נט"ג פ"ד

³⁶ אלף המגן ס' תרד ס"ק ל"ח, נטעי גבריאל יוה"כ פ"ד אות י"א, ס' המנהגים חב"ד ע' 58

מחילה

- Yom Kippur only atones for *averos* between us and Hashem. For *averos* against one's fellow man, you must first ask forgiveness from the victim directly so that Yom Kippur can atone³⁷.
- Before Yom Kippur ask forgiveness from anyone you may have hurt³⁸.
- If your friend doesn't forgive, request 3 times (using 3 different approaches)³⁹.
- Requesting *mechila* each time needs to be done in front of three people⁴⁰.
 - (Some hold that you need three people even the first time you ask forgiveness.⁴¹ Others say you ask once privately. If he does not forgive you, take 3 people another 3 times⁴²)
 - If the person still refuses to forgive, you need not ask again. You proclaim before 10 people that you tried to appease him, so that nobody suspects that you never tried. But if one wronged his teacher, he must ask forgiveness as many times as it takes, until he forgives⁴³.
- If it may embarrass the victim, do not specify *how* you hurt them, only *that* you wronged them⁴⁴.
- The one who was wronged should not be cruel about forgiving⁴⁵.
- If you gave someone a bad name publicly, then strictly speaking the victim need not forgive. However, *midas Chassidus* is to forgive nonetheless⁴⁶.
- One should ask מחילה from a non-Jew too⁴⁷.

Meals

- It is a Mitzvah to eat extra on Erev Yom Kippur⁴⁸, (more than the amount of one day⁴⁹).
- Fasting today is forbidden⁵⁰. Eating is a mitzvah today even for one with a heter to not fast Yom Kippur (unless it'll make him ill)⁵¹.
- At meals today, the challah is dipped into honey⁵².
- We have a meal (with challah) early in the day, before Mincha, in addition to Seudah mafsekes⁵³.
- The table should be set as on Shabbos with a tablecloth and round Challos⁵⁴.
- Some wear shabbos clothes for the meal. (or even all day long⁵⁵).
- We eat fish & chicken that digest well,⁵⁶ not meat⁵⁷. In the first meal it's a mitzvah to eat fish⁵⁸.
- We eat kreplach⁵⁹ (dough with ground chicken - not meat).

³⁷משנה יומא פ"ה

³⁸שו"ע תר"ו:א משנ"ב סק"א

³⁹שו"ע"ר שם ס"ב ומשנ"ב שם סק"ג

⁴⁰שו"ע"ר שם

⁴¹תר"ו, ב

⁴²ראה כף החיים סי' תר"ו אות י"ח, משנה ברורה בביאור הלכה סי' תר"ו ד"ה יחזור וילך

⁴³שו"ע"ר תר"ו:ב

⁴⁴שם משנ"ב סק"ג

⁴⁵רמ"א שם. וראה תניא אגה"ת פי"א "ולא יהא אכזרי מלמחול ואפי' בקוטע יד חבירו כדאי' בגמ' בספ"ה דב"ק. ואם ביקש ממנו ג"פ ולא מחל לו שוב א"צ לבקש ממנו. והגבעונים שביקש דוד המלך ע"ה מהם מחילה בעד שאול שהמית את הגבעונים ולא רצו למחול גזר דוד עליהם שלא יבאו בקהל ה' שהם רחמנים וכו' כדאי' בפ"ה דיבמות

⁴⁶שו"ע"ר תרו"ד

⁴⁷קצה המטה סק"ד

⁴⁸שו"ע סי' תרד"א

⁴⁹ראה פע"ח ריש שער יוה"כ פ' וסידור הרב, אשל אברהם בוטשאטש סי' תר"ד

⁵⁰רמ"א סי' תרד"א

⁵¹נט"ג פט"ו אות י"א

⁵²מט"א סי' תרה סי"ה

⁵³שד"ח מער' יוה"כ סי' א' ועי' קצה"מ תרה סקל"ט

⁵⁴נט"ג פט"ז סעי' א', ובנוגע חלות עגלות ראה נט"ג שם אות ט' וטעמי המנהגים ע' תק"נ בהערה

⁵⁵נט"ג שם, אוצר מנהגי חב"ד תשרי ע' קע"ז

⁵⁶מט"א תרה סי"ה

⁵⁷שם

⁵⁸מטה אפרים תרד"ה

⁵⁹טעמי המנהגים סי' תשל"י

- Men should not eat all day garlic and eggs⁶⁰. Some also include: aged wine⁶¹ and many fruits⁶².
- Sesame seeds should not be eaten all day.
- Dairy is avoided at Seudah Mafsekes⁶³. Some forbid dairy all day (except milk in coffee)⁶⁴.
- At Seudah Mafsekes men avoid spicy foods⁶⁵ and alcohol⁶⁶. Some avoid salt completely⁶⁷.

Mikvah

- It's a mitzvah to immerse in the mikvah⁶⁸ preferably after midday⁶⁹.
- Some toivel after Seudah Mafsekes⁷⁰. Many toivel several times - before Shacharis, before mincha and after Seudah Mafsekes, but the minimum is once⁷¹.
- Even young adults from bar mitzvah should go to Mikvah⁷².
- One should dip three times, but if that is not possible, dipping once is sufficient⁷³.
- If no Kosher mikvah is available, one may dip in a **ground** swimming pool⁷⁴, but not in a detached pool. The water must be stationary (e.g. not whilst the water is being emptied out)⁷⁵. Also, one cannot immerse in a pool where the plug the water goes out from is situated at the bottom of the pool⁷⁶.
- Ensure there's no *chatzitzah* on the body, preventing mikvah water from reaching all over. Nails should be cut and cleaned (it is best to cut the hand and toe nails on separate days⁷⁷), hair untangled, teeth flossed and the body pre-washed⁷⁸.
- Where possible, the *tevilah* of Erev Yom Kippur is for married women too⁷⁹.
- If you are ill and cannot go, some poskim say you may be *yotze* by showering⁸⁰ provided that⁸¹:
 - You stand under the shower for at least 3 – 4 minutes.⁸²
 - The hands should be placed loosely so that the water reaches all over.⁸³
 - The bottom of the feet should be moistened beforehand.
 - There should be no Chatzitzah on the body.

Malkus and Mincha

- Mincha is davened early enough to say Al Cheit and eat Seuda mafsekes etc.⁸⁴

⁶⁰ שוע"ר סי' תר"ח:ח

⁶¹ נטעי גבריאל יוהכ"פ פט"ז אות י"ד

⁶² כה"ח סי' תר"ח אות ל"ג

⁶³ שוע"ר תר"ח:ח

⁶⁴ נטעי גבריאל יוהכ"פ פט"ז אות י"ד

⁶⁵ שוע"ר תר"ח:ה

⁶⁶ מטה אפרים סי' תר"ח:א

⁶⁷ ס' השיחות תרצ"ז ע' 157

⁶⁸ שוע"ר סי' תרו:יא

⁶⁹ 'נטעי גבריאל יוהכ"פ פי"ה אות ה'

⁷⁰ שוע"ר תרו:יג

⁷¹ עי' נטעי גבריאל יוהכ"פ פט"ו הע' ז' וש"נ, אוצר מנהגי חב"ד תשרי ע' קעח

⁷² משנ"ב סי' תרו סקי"ז ושוע"ר סעי' יב, ועי' בנט"ג פי"ח סעי' י"ג ובהע' שם

⁷³ נט"ג פי"ח סעי' טו ועי' בהע' כו שם

⁷⁴ טבילת נדה צ"ל במי גשמים ובמקוה כשרה דוקא, משא"כ טבילת בעל קרי דמותר במים שאובים ומהני גם שפיכת ט' קבין, ראה שוע"ר סי' פ"ח:א, תרו:י"א

⁷⁵ 'שוע"ר תרו:יא, וראה פסקי תשובות סי' פ"ח אות ו'

⁷⁶ שמעתי בשם הגר"מ לנדא זצ"ל

⁷⁷ במטה אפרים סי' תרו:ח כתב דאם לא קצץ צפרני רגליו מאתמול יש לנקות העפרורית שתחת הצפרנים (ולא לקצצן). אמנם יש פוסקים שמתר לו לקצצן באותו יום אע"פ

⁷⁸ שקוצץ ג"כ צפרני ידיו, ראה אלף המגן שם, וע"ע בנטעי גבריאל יוהכ"פ פי"ח הערה י'

⁷⁹ מט"א תרו ס"ח

⁸⁰ 'ראה שוע"ר תרו:יב, וע"ע פסקי תשובות סי' תרו אות ה'

⁸¹ ראה נט"ג שם סעי' א', פסקי תשובות סי' פ"ח הע' 42, אג"ק חכ"ב ע' של"א

⁸² 'מט"א תרו ס"י-יא, פסקי תשובות סי' פ"ח אות ה'

⁸³ ראה נט"ג שם סעי' א', פסקי תשובות סי' פ"ח הע' 42

⁸⁴ 'כף החיים סי' פ"ח אות ז'

⁸⁵ מט"א תרו:א

- Give extra Tzedaka before Mincha⁸⁵. The Baal Shem Tov says that from the clanging sound of the coins, the *klipos*, (= the forces of evil,) are dispersed⁸⁶.
- *Minhagim* vary if we do *malkus*⁸⁷ and when - before Mikvah⁸⁸ or after Mincha⁸⁹
- A leather belt is used for *malkus*.
- The striking is done lightly⁹⁰.
- Shulchan Aruch says to do *malkus* 39 times on the back, (strike on right shoulder, left shoulder, then middle lower back, and repeat⁹¹). Both the giver of *malkus* and recipient say "והוא רחום יכפר וגו'" three times, for a total of 39 words⁹². Some say the recipient say **אשמתי בגדתי וכו**⁹³
- The one receiving *malkus* bends down on his knees, facing north with his back to south⁹⁴.
- In Mincha, after the first "יהיו לרצון", say the *Vidui*⁹⁵ whilst bending (like by *Modim*)⁹⁶. We bang on the chest (or heart) at *Ashamnu* and *Al Cheit*⁹⁷, and some also bang by ⁹⁸לנו מחל לנו כפר לנו.
- If you forgot *vidui* you need not repeat mincha, but you can say it even after Mincha⁹⁹.
- If you are still davening Al Cheit when the chazan is repeating the Amida, you may answer Amen for המלך הקדוש and Amen of the bracha שומע תפילה but not any other Amens. You can also answer in Kedusha only the Pessukim וימלוך קדוש ברוך וימלוך. You can answer Modim, only the first three words - מודים אנחנו לך. If the chazan is saying Kaddish you can answer only Amen of רבא דאמין בעלמא and Amen of יהא שמי'יה רבא
- There is neither Tachnun nor *Avinu Malkenu* after *Chazoras HaShatz*¹⁰⁰.

סעודה המפסקת

- *Seudah Mafsekes* is after Mincha¹⁰¹.
- We wash and dip the bread in honey¹⁰².
- Fish is not eaten during this meal¹⁰³ because it increases *zera*.¹⁰⁴
- It is a Mitzvah to extend from *chol* to *kodesh* - to accept Yom Kippur a few minutes earlier, and end a few minutes later. (This applies every Shabbos and Yom Tov¹⁰⁵).
- Women usually accept the fast at *licht bentchen* so they must remove leather shoes prior.¹⁰⁶
- If you intend to eat after *bentching*, it is best to have that in mind (preferably verbally) before *bentching*.
- However, if you did not have in mind, you may still eat (until the zman).
- Even if your Seudah must be rushed, take care to eat at least a *kebeitza* of Challah so that you can make the *Bracha* על נטילת ידיים. If you will eat less than that, wash without a bracha. To bentch המזון ברכת, you must eat a minimum of a *kezayis*.¹⁰⁷

⁸⁵ מט"א תרוז ס"ג ראה קצה"מ שם סק"א

⁸⁶ גנזי נסתרות ע' ל"ד

⁸⁷ ראה נטעי גבריאל יוהכ"פ פ"כ אות י"ט

⁸⁸ פע"ח שער כ"ז פ"א ד"ה מע"ח, סידור הרב

⁸⁹ שוע"ר סי' תר"ז:א, מט"א תר"ז ס"ז

⁹⁰ מט"א שם ס"ז שוע"ר סי' תר"ז:א-י"ד

⁹¹ אוצר מנהגי חב"ד תשרי ע' קפ"ח

⁹² ספר המנהגים חב"ד

⁹³ משנה ברורה תר"ז סקי"ט

⁹⁴ (Because most sins result from money, and money is associated with the north) שוע"ר תר"ז:טו, משנה ברורה תר"ז סקכ"א

שנאמר (איוב לז, כב) מצפון זהב יאתה וגו' - שוע"ר שם

⁹⁵ שו"ע סי' תרז:א

⁹⁶ מט"א תרוז סי'א שוע"ר שם סעי' ד

⁹⁷ שוע"ר תרז:ז

⁹⁸ אוצר מנהגי חב"ד תשרי ע' ר"א

⁹⁹ ראה פסקי תשובות סי' תרוז אות א

¹⁰⁰ שם

¹⁰¹ מט"א תרח:א

¹⁰² מט"א תרח ס"א

¹⁰³ שם

¹⁰⁴ 'נטעי גבריאל יוהכ"פ פכ"ב הע' ז

¹⁰⁵ שוע"ר סי' תר"ה:א, תרי"א:א

¹⁰⁶ ראה נטעי גבריאל יוהכ"פ פכ"ה אות י"ד, פסקי תשובות סי' תר"ה אות א

¹⁰⁷ מטה אפרים תרח, א

Before the Fast

- Some *toivel* after *Seudah Mafsekes*, close to Yom Kippur, provided there's time before sunset¹⁰⁸.
- *Licht bentchen*: We light candles as every Shabbos and Yom Tov¹⁰⁹.
- The brochos are להדליק נר של יום הכיפורים and שהחיינו¹¹⁰.
- If no one is staying home after Licht bentchen, either sit by the light of the candles for a while now or, ensure the candles burn till you return home later¹¹¹.
- Married men light a 24 hour "*lebedike licht*" - in addition to Yizkor candle for deceased parents¹¹². Some light the "*lebedike licht*" in Shul¹¹³ and Yizkor licht at home; others do the opposite¹¹⁴.
- Another 24 hour candle is left burning since after Yom Kippur we can only make *havdala* on a candle that was lit before Yom Kippur¹¹⁵. It is preferable to designate a specific candle for the purpose of *havdala* after the fast.
- We wear non-leather shoes¹¹⁶.
- Yom Kippur is a happy Yom Tov. Set a white table cloth just like any Yom Tov¹¹⁷.
- Before Kol Nidrei, utilize the moment when the heart is receptive to G-d to *bentch* your kids for a good year and *yiras Shamayim*¹¹⁸. Begin with Birchas Kohanim¹¹⁹. Add brochos of your choice. Some use the *nusach* printed in the *Kitzur Shulchan Aruch*¹²⁰.

Eve of Yom Kippur

- Everybody (married - according to most *minhagim*) wears a *tallis* for *Maariv*¹²¹.
- The *bracha* on the *Tallis* should be recited before sunset¹²².
- Whenever you put on a *Tallis* (except on Shabbos according to some¹²³), first check that the strings are kosher unless you wore that *Tallis* earlier today (by Shachris)¹²⁴.
- Married men (except in 1st year of marriage¹²⁵) wear *Kittels*, to portray angelic purity and lack of sin.¹²⁶
- Time permitting, say *Al cheit* and *vidui* at sunset, before Kol Nidrei¹²⁷. It should be said standing without leaning on anything that if moved, you would fall¹²⁸, and according to the other laws of saying Vidui mentioned earlier. Some say special Tefilos that contain Vidui at this time¹²⁹.
- According to the Baal Shem Tov's tradition to say 3 chapters of Tehillim daily starting from the first day of Elul, before Kol Nidrei chapters 115-123 are said¹³⁰.
- The number of Sifrei Torah taken out before Kol Nidrei varies by custom¹³¹.

¹⁰⁸ מט"א תרי"ט:ג

¹⁰⁹ שוע"ר תרי"א

¹¹⁰ מט"א תרי"ט ס"ד

¹¹¹ נטעי גבריאל יוהכ"פ פכ"ה אות י"ב

¹¹² ע"פ מהר"ל מפראג

¹¹³ שוע"ר תרי"ד

¹¹⁴ נטעי גבריאל יוהכ"פ פכ"ה אות ו

¹¹⁵ מט"א תרכ"ד ס"ה

¹¹⁶ שו"ע תרי"א: מט"א שם

¹¹⁷ מט"א תרט ס"ז

¹¹⁸ מט"א תרי"ט ס"ב ועי' אלף למטה שם סק"ה וראה קצה המטה סק"ז

¹¹⁹ ראה קיצור שו"ע קל"א: ט"ז, אוצר מנהגי חב"ד תשרי ע' קצד ואילך

¹²⁰ שם

¹²¹ מט"א תרי"ט ס"ז

¹²² שוע"ר סי' י"ח:ג, וראה סידור הרב הל' ציצית בסופו, אלף למטה סי' תרי"ט סק"ב וקצה"מ ס"ק טו

¹²³ ראה פסקי תשובות סי' י"ג אות ג

¹²⁴ שו"ע סי' ה:ט

¹²⁵ קצה"מ תרי"ט סק"א

¹²⁶ שוע"ר תרי"ט ס"ט מט"א תרי"ט ס"ה

¹²⁷ שוע"ר סי' תרז:ב מט"א תרי"ט ס"ה

¹²⁸ שוע"ר תרז:ז

¹²⁹ אלף למטה סי' תרי"א ס"ק ט"ז

¹³⁰ היום יום א' אלול

¹³¹ נטעי גבריאל יוהכ"פ פכ"ה אות ט"ו

- It's a mitzvah to purchase the right to take out the first Sefer Torah at Kol Nidrei.¹³²
- 2 people, acting as a Beis Din with the chazan, stand by the *chazzan* as he begins¹³³. Everyone (including women¹³⁴) should say Kol nidrei along with the Chazan, loud enough that the people next to you can hear it¹³⁵. One should make sure to understand the words¹³⁶.
- As the *chazan* says שהחיינו, everyone recites it themselves (except ladies or anyone who lit candles and said the bracha earlier¹³⁷) and complete it in time to answer אמן to his *bracha*¹³⁸.
- is said aloud all day also in *kriyas shema al hamitah*¹³⁹.
- One should learn the meaning of the Tefilos of Yom Kippur, particularly the Selichos and Piyutim, and understand them¹⁴⁰. Accordingly, using an English Machzor is recommended.
- Whenever the Chazan repeats Vidui, the congregation stands up and say together with him¹⁴¹.
- After maariv, some say the first 4 chapters of Tehillim¹⁴². Some say the whole Tehillim¹⁴³ (and repeat the first 4 chapters). Additionally, according to the tradition from the Baal Shem Tov mentioned earlier, before one goes to sleep he says chapters 124-132.
- It's best that men not wrap themselves with blankets (and at least not cover their feet) when going to sleep (so as not to warm up the body)¹⁴⁴.
- The five prohibitions of Yom Kippur are
 - eating & drinking,
 - washing (even just putting a finger in cold water¹⁴⁵),
 - wearing leather shoes (even if only part of the shoe is leather¹⁴⁶),
 - marital relations (including the Harchakos),
 - putting on any kind of cream or lotion etc¹⁴⁷.
- Even small children don't wear leather shoes, and we do not wash/bathe them¹⁴⁸.
- Anything that is prohibited on Shabbos is prohibited on Yom Kippur.

YOM KIPPUR DAY

There are varying opinions when and whether we bentch the bracha **שעשה לי כל צרכי**

- Some¹⁴⁹ skip it since we don't wear leather shoes, (non-leather shoes don't count)¹⁵⁰
- Others do make the bracha in the morning, particularly if wearing non leather shoes¹⁵¹
- Some omit the bracha entirely¹⁵².
- Others recite it at night when putting on leather shoes¹⁵³.
- Whoever has *kavana* at the beginning of *Adon Olam*, is guaranteed his Tefillah is heard; the *Satan* cannot negatively affect his Tefillos on *Yamim Noraim*; and his enemies fall before him¹⁵⁴.

¹³² סידור הרב בעל התניא

¹³³ שוע"ר תריט:א

¹³⁴ 'פסקי תשובות סי' תרי"ט אות ג

¹³⁵ שוע"ר תרי"ט:ג

¹³⁶ נטעי גבריאל יוהכ"פ פכ"ח אות י"א

¹³⁷ מט"א שם

¹³⁸ מט"א תריט סי"ב שוע"ר שם ס"ח

¹³⁹ שוע"ר שם ס"ט

¹⁴⁰ 'שוע"ר סי' ק

¹⁴¹ שוע"ר סי' תר"ז:ה

¹⁴² סידור הרב, מט"א תרי"ט:יה

¹⁴³ 'מט"א תרי"ט:כ"ב, נטעי גבריאל פל"ב אות ד

¹⁴⁴ שוע"ר סו"ס תרי"ט, מ"ב סי' תרי"ט סקי"ד

¹⁴⁵ שוע"ר תרי"ג:א

¹⁴⁶ מט"א תרי"ד:ב

¹⁴⁷ יומא ע"ג

¹⁴⁸ שוע"ר סי' תרט"ז:ב-ג

¹⁴⁹ סידור הרב, נטעי גבריאל יוהכ"פ פנ"ב הע' ט"ז, פסקי תשובות סי' מ"ו אות י"ג

¹⁵⁰ כה"ה סי' מ"ו סקי"ז

¹⁵¹ משנ"ב סי' תקנ"ד סקל"א, פסקי תשובות שם, נטעי גבריאל שם הע' י"ז-י"ח

¹⁵² ספר המנהגים חב"ד ע' 59, וראה שו"ת רב פעלים ח"ב סי' ה

¹⁵³ 'נטעי גבריאל יוהכ"פ פס"ח אות א

¹⁵⁴ אלי' רבה סו"ס מ"ו

- On a marble or stone floor you cannot bow directly without a separation e.g. paper towels. On a wooden or laminate floor or carpet, bowing directly on the floor is fine¹⁵⁵.
- To ensure the daily requirement of 100 Brachos on Yom Kippur, one should smell בשמים, (you only repeat the Beracha when smelling again if you did not have in mind to smell again). The rest one should be יוצא by listening and answering אמן to the berachos of חזרת הש"ץ and the Aliyos¹⁵⁶.
- According to the Baal Shem Tov's tradition (above), after Mussaf one says chapters 133-141.
- If you remove your tallis for 2 or 3 hours, you make a new bracha when you put it back on. If you intended to remove it for 2 or 3 hours but changed your mind and put it back on earlier, you do not make another bracha as long as you are wearing a tallis katan.
- A person davening alone without a minyan may nevertheless recite Yizkor.

If One Cannot Fast

- If you anticipate a *shailah* about fasting, ask in advance.
- In low-risk pregnancies, the default is that women must fast. But it is best to ask a specific shailah on each individual's circumstances
- A pregnant woman close to term should discuss her situation with her doctor.
- A woman in active labor may eat or drink without restrictions
- A woman within three days of childbirth need not fast at all; one within the first week should consult a Rav. A week or more after childbirth, she should fast even if she feels weak. But fasting could be life-threatening or cause extreme pain, so always ask a shailah.
- In a case of *Pikuach Nefesh*, eat and drink small amounts (shiurim) in intervals, under Rabbinic and medical guidance. (unless life and death necessitates more / more frequently). A Rav must be consulted. However, in real time, one can assess their health situation themselves without consulting a Rav
- Remember the main mitzvah is to fast. It is best to decrease one's activities to be able to fast as usual, even remaining in bed and resting all of Yom Kippur if necessary. Aiding an expectant mother to fast properly is a priority, even her husband cannot attend shul as a result
- When one is required to eat on Yom Kippur for whatever reason,
 - No *Kiddush* is recited¹⁵⁷ and there is no need to eat *challah* at all, let alone *lechem mishneh* - because there never was a *takana* for these on Yom Kippur.¹⁵⁸ There are opinions¹⁵⁹ that you should have *lechem mishneh*. But even so, there is no need to exert oneself to get it¹⁶⁰.
 - Before eating bread wash hands as is done throughout the year, just like the *kohanim* wash at *duchaning* even on Yom Kippur¹⁶¹. If one is eating bread less than the size of an egg, the bracha *Al Netilas Yadayim* is not said¹⁶².
 - If you ate enough *hamotzi* that requires *Birkas hamazon*, add "יעלה ויבוא...ביום הכיפורים הזה ביום סליחת העון הזה ביום" "מקרא קודש הזה". But if you forgot either, you do not go back as is always the דין in a meal where there is no obligation to have bread *davka*¹⁶³.
- Nowadays, children under bar or Bas mitzvah need not fast the entire fast¹⁶⁴.
 - It is disputed in Shulchan Aruch whether a child above the age of 11 is Rabbinically obligated to fast on Yom Kippur. Practically we are lenient in a case where the child is not strong enough to handle the fast, even if there is no danger involved if he were to complete the fast. Today all children are considered weak¹⁶⁵ Based on this, people today are no longer accustomed to educating their child to fast the entire day of Yom Kippur even after 11 years old, until they

¹⁵⁵ שו"ע סי' קלא ס"ח, וראה פסקי תשובות שם, מט"א תרכא, יד, ס' המנהגים הב"ד ע' 57

Torah says you may not bow down in a form similar to the Bais Hamikdash, which had stone floors.

¹⁵⁶ שו"ע"ר סי' מ"ו, מט"א סי' תרכ"ב:ג

¹⁵⁷ שו"ע"ר תרי"ח סי"ה

¹⁵⁸ שו"ע"ר סו"ס תרי"ח

¹⁵⁹ מור וקציעה סי' תרי"ח

¹⁶⁰ מט"א תרי"ח סי"ז

¹⁶¹ שש"כ פל"ט סעי' ל"א

¹⁶² שו"ע"ר סי' קנ"ח:ב

¹⁶³ מט"א שם

¹⁶⁴ שו"ע"ר תרט"ז ס"ג

¹⁶⁵ שו"ע"ר תרט"ז סי"א

become Bar or Bas Mitzvah. However, if you know for certain that the child is healthy enough to handle the fast, then this leniency does not apply

- o In general, there is no basis to having children fast 3 fasts before bar / bas mitzvah¹⁶⁶
- o From age 9 or 10 (depending on their strength), they should try to fast partially by postponing mealtime progressively, according to their strength.
- o Making children under 9 or 10 fast at all, when they wish to eat, is an error¹⁶⁷ (Note - a slight delay of eating is permitted if the child is interested. If not, they may eat even as the fast begins¹⁶⁸)
- o Make sure the children make *brochos* before eating.

Preparing food for after the fast

- We do not prepare food for after the fast until the fast is over¹⁶⁹. Preparing food on Yom Kippur for children or ill people is permissible, unless they could prepare it on their own¹⁷⁰. If preparing for an ill person for after the fast, it is best to give some of the food to a child (so that it be regarded as preparing food for the same day)

Washing

- All washing is prohibited.
- Neggel vasser should be up to where the knuckles (3 times on each hand). One should have in mind to wash for the mitzvah and not for enjoyment.
- If you need to wash out the dirt on your eyes, you may do so if you do so regularly¹⁷¹.
- If a part of your body got dirty and needs to be washed, you may wash (only) there¹⁷².
- Kohanim wash the entire hand for duchaning. Some have the minhag that the Kohanim wash the entire hand, even past the fingers, already in the morning¹⁷³.
- A Kallah within 30 days of the wedding can wash her face and hands¹⁷⁴. Some say that this permissibility does not apply if the Chosson will not see the Kallah the whole day¹⁷⁵.
- When entering the bathroom, the *kittel* should be removed along with the Tallis (and *gartel*)¹⁷⁶ as they are both clothing designated for davening only.

MOTZEI YOM KIPPUR

- You may blow Shofar even before nightfall. However, since people are used to the Shofar being the signal for the end of the fast, it is better to blow after צאת הכוכבים¹⁷⁷
- According to the Baal Shem Tov's tradition, after Neilah we say the last 9 chapters of Tehillim.
- We do not remove the *tallis* for Maariv until after Kiddush Levanah¹⁷⁸. But you take the *Tallis* off your head and wear a hat instead, since night is not the time for *Tzitzis*¹⁷⁹. Others leave the *tallis* on the head for Maariv too.
- If you mistakenly said "המלך הקדוש" or "המלך המשפט" do not go back¹⁸⁰.
- If you mistakenly said "זכרנו לחיים", or any other of the additions of *Aseres Yemei teshuva*:

¹⁶⁶ הליכות שלמה להגרש"ז אויערבאך (מועדים פי"ג ס"ג) ובארחות הלכה שם

¹⁶⁷ שו"ע"ר תרטז ס"ה

¹⁶⁸ פסקי תשובות תרט"ז ס"ב

¹⁶⁹ שו"ע"ר סי' תרי"א:ה

¹⁷⁰ שו"ע"ר תרי"א ס"ט

¹⁷¹ שו"ע"ר תרי"ג ס"ב וג' משנ"ב שם

¹⁷² שו"ע"ר סי' תרי"ג:א

¹⁷³ רמ"א תרי"ג:ג ועי' קצה"מ תרי"ג ס"ק"י

¹⁷⁴ שו"ע"ר תרי"ג ס"ח

¹⁷⁵ מ"ב סי' תרי"ג סקכ"ו

¹⁷⁶ ט"ז סי' כ"א ס"ק"ג שו"ע"ר סכ"א:ג מט"א תרי"ב

¹⁷⁷ מט"א סי' תרכ"ג ס"ז בסופו

¹⁷⁸ מט"א תרכ"ד ס"ד

¹⁷⁹ שו"ע סי' י"ח:א שיערי תשובה סי' י"ח סק"ב

¹⁸⁰ וסי' ק"ה סקל"ח משנ"ב סי' ק"ה סק"א

- If you are still in the middle of that bracha, go back to the beginning of that bracha.
- If you passed that bracha, you finish Shmoneh Esrei and when finished, it is proper to repeat Shmoneh Esrei after as a תפלת נדבה¹⁸¹
- On Motzei Yom Kippur we wish each other a *gut Yom Tov*¹⁸².
- If your candle went out during Yom Kippur light it again now to burn fully¹⁸³.
- We end up fasting 26 hours on Yom Kippur (Or at least 25 and a bit), corresponding to the *Gimatriya* of *Yud Kay Vav Kay*¹⁸⁴.
- It is proper to wash the entire hand for *neggel vasser* without a bracha even a *Kohein* that washed his entire hand on Yom Kippur for *Duchaning*¹⁸⁵.
- *Havdala* on Motzei Yom Kippur is always with wine and a candle (unlike other *Yamim Tovim*).
- The candle may only be one that was lit from before Yom Kippur (or at least a candle that was not lit by a match but rather, lit from that candle)¹⁸⁶. If you don't have one, skip the candle entirely¹⁸⁷.
- It is preferable to combine another wick to the candle so you have two wicks for *havdala*¹⁸⁸
- It is best to light a 24 hour candle before Yom Kippur dedicated for *havdala* after Yom Kippur.
- If you don't have a dedicated candle, you may use the *Yahrzeit* candle or *Lebedike Licht* if you light another candle (or *Havdala Licht*) from it, and make the beracha on both together¹⁸⁹
- Women (who are unable to wait for their husbands to return from shul before eating) may recite their own havdalah. They may use wine or grape juice, or *chamar medinah* like coffee or tea.
- If they are unable to recite havdalah, they may drink water in the interim (unlike ordinarily on motzei Shabbos). If truly necessary, they may drink seltzer, and even tea or plain coffee without sugar or milk.
- If you forgot to recite havdalah before eating, recite it as soon as you remember. If you remember after reciting hamotzi for bread or mezonos for cake, etc. but before having tasted anything, take a bite and then recite havdalah.
- A man who has previously recited havdalah may not repeat it for the sake of a woman who has not heard havdalah. If a man plans to return home after Shul and recite havdalah for his wife, he should have in mind not to fulfill his obligation with the havdalah that he is presently hearing in Shul.
- If you intend to eat hamotzi or mezonos right after havdalah, and these foods are on the table when you recite havdalah, cover them until you conclude havdalah.
- Do *Kiddush levana* if possible, with joy, confident that G-d is *bentching* us with a healthy good year¹⁹⁰
- We sit down to a proper full Seudah¹⁹¹. This *Seudah* draws down *gashmiyus* for the year.
- We get involved in a *mitzvah* immediately and begin building the Succah on *Motzei* Yom Kippur. At least, discuss the building of the Succah. Some learn a little *Mishnayos* Succah to be *yotzeh*¹⁹².

גמר חתימה טובה!

¹⁸¹ קצה"ש סי' כ"א ס"ד ובבד"ה סק"ט

¹⁸² מט"א תרכד ס"ה ועי' בקצה"מ שם

¹⁸³ שוע"ר סי' תרי"ה

¹⁸⁴ עי' ס' השיחות מרבי מהרי"ץ תש"ה חב"ד

¹⁸⁵ ס' המנהגים חב"ד, נטעי גבריאל פס"ה אות ב

¹⁸⁶ שוע"ר סי' תרכד סעי' ג-ה

¹⁸⁷ ערוך השולחן סי' תרכד ס"ג

¹⁸⁸ שוע"ר סי' רצ"ח:ד

¹⁸⁹ שוע"ר תרכד:ח, פסקי תשובות סי' תרכ"ד אות ו

¹⁹⁰ רמ"א סי' תכו מט"א תרכד:ד

¹⁹¹ שוע"ר תרכד:ט

¹⁹² מט"א תרכד ס"ג