



שפה ברורה

The Halachos of the Yomim Noraim

Rosh Hashana, Aseres Y'mei Teshuva & Yom Kippur

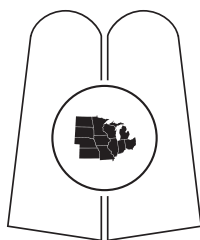


A Project of the
Midwest Agudas Yisroel
Council of Synagogue Rabbonim

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& Yom Kippur



AGUDATH ISRAEL OF ILLINOIS

A project of
MIDWEST AGUDAS YISROEL
COUNCIL OF SYNAGOGUE RABBONIM

**לעילוי נשמת אבי מורי
הרב ברוך נתנאל בן הר' אברהם רובינסון זצ"ל
נלב"ע ביום ב' דראש השנה תשע"ט**

Compiled and Written by:

Rabbi Yaakov Robinson

Rav, Beis Medrash Mikor Hachaim, Chicago, IL

Executive Director, Midwest Agudas Yisroel

Council of Synagogue Rabbanim

Reviewed by

Harav Shmuel Fuerst Shlit"a

Dayan, Agudas Yisroel of Illinois

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I. Elul

A. Shofar

Starting on the second day of Rosh Chodesh Elul a shofar is blown at the end of *Shacharis* each day in order to awaken the *tzibbur* to start doing *teshuva*. (Note: This is only *Minhag Ashkenaz*. According to *Minhag Sefarad*, the shofar is not sounded at all during Elul.)

1. **When is the shofar sounded** - Each *kehilla* has its own *minhag* as to when during davening the shofar is blown.
2. **Shofar and Tekios** - We are not particular during the month of Elul to use a kosher shofar or to sound halachically correct *tekios*.
3. **Baal Tokeah** -
 - a. Anyone can be the *baal tokeah* for these *tekios*, if necessary even a child can do it.
 - b. If the only person who knows how to blow the shofar is in the middle of davening, he may stop to blow the shofar for the *tzibbur*. This is true even if he is in middle of *Birchos Krias Shma*. However, he may not stop if he is in middle of *Shemoneh Esrei*.
4. **Individual who did not hear shofar** - An individual who did not hear *tekias shofar* is not obligated to blow for himself or to arrange to hear it from someone else. It is, however, praiseworthy to do so.

B. “L’Dovid Hashem Ori”-

Starting the second day of Rosh Chodesh Elul and until Shemini Atzeres, “*L’Dovid Hashem Ori*” (Tehillim 27) is said twice

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a day at the end of davening. (Again this only applies to those who follow *Minhag Ashkenaz*).

1. After which tefillos

- a. **Nusach Ashkenaz** - After *Maariv* and *Shacharis*.
- b. **Nusach Sefarad** - After *Shacharis* and *Mincha*.

2. At what point during davening

- a. **After Shir Shel Yom** - “*L'Dovid Hashem Ori*” is said after the “*Shir Shel Yom*”. Most *kehillos* do not say a *Kaddish* in between the two.
 - b. **Rosh Chodesh** - On Rosh Chodesh Elul, *Borchi Nafshi* is said before “*L'Dovid Hashem Ori*”.
3. **Tzibbur forgot to say “L'Dovid Hashem Ori”**- If the *tzibbur* forgot to say “*L'Dovid Hashem Ori*” it does not need to be redressed during subsequent *tefillos* on that day.

C. Greeting Another Person

When one writes a letter to friends or family during Elul it is customary to end with the blessing: “*Kesiva v'chasima tova*”.

II. Selichos

A. Introduction

Klal Yisroel has a *minhag* to get up early each morning before Rosh Hashana and during the *Aseres Y'mei Teshuva* to say *Selichos*.

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B. When Do We Begin Saying Selichos

1. **Minhag Sefarad** - the second day of Elul.
2. **Minhag Ashkenaz** - *Selichos* should be said for at least four days leading up to Rosh Hashana, and they always begin on a *Motzei Shabbos* after *chatzos*. Therefore, if Rosh Hashana starts on a Thursday or Shabbos, *Selichos* begin the previous *Motzei Shabbos*. If Rosh Hashana starts on a Monday or a Tuesday, *Selichos* will begin on the *Motzei Shabbos* a week and half beforehand.

C. What Time of Day

1. **Original minhag** - The original minhag was to get up early before sunrise and say *Selichos* before *Shacharis*. Although it is praiseworthy to do so, this it is not the common practice in most *kehillos*. (If one does follow this practice, he should wash *netilas yadayim* again after *neitz hachama* (sunrise) after *Selichos* are over.)
2. **Common practice** - Most minyanim say *Selichos* before *Shacharis* at an earlier hour than they would normally throughout the year. It is better to say *Selichos* with a minyan after *neitz hachama* than to say them alone before *neitz hachama*.
3. **Selichos at night before chatzos** - The earliest that *Selichos* should be said is after *chatzos*. One should not say *Selichos* before *chatzos*, even late at night, unless he has a specific *minhag* to do so.

D. Who Must Recite Selichos

1. **Men** - yes.
2. **Women** - There is no established *minhag* for women to say

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Selichos. Nevertheless, if they want to, then they can say *Selichos*.

3. **Children** - Children of *chinuch* age should be educated to say *Selichos*, but they don't have to be awakened early in the morning to say *Selichos*.

E. If Someone Arrives Late to Shul

1. One can skip *Ashrei* (at the beginning of *Selichos*) if that will allow him to catch up to the *tzibbur*.
2. If the *tzibbur* is well into *Selichos* when an individual arrives at shul, he should start with "*Lecha Hashem Hatzedakah*" and then he should join the *tzibbur* in the *piyut* that they are saying instead of starting from the first *piyut*.

F. If Someone Can't Keep Up with the Pace of the Tzibbur

1. If one can't keep up with the pace of the *tzibbur*, it is better to say fewer *Selichos* with proper *kavana* than to say more *Selichos* with less *kavana*.
2. If one is in the middle of a *piyut* and the *tzibbur* is about to say the *Yud Gimmel Middos*, he should skip the rest of the *piyut* and join the *tzibbur*.

G. Saying Selichos Without a Minyan

1. **Yud Gimmel Middos** - An individual who is saying *Selichos* on his own without a minyan may not recite the *Yud Gimmel Middos* normally. They can only be said "*derech kriali*". Meaning, it should be read with the *trof* or in the style that one normally learns Chumash and the entire *pasuk* until "*v'al ribayim*" should be read.

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2. **Aramaic sections** - Individuals should not say the sections (near the end of *Selichos*) written in Aramaic.

H. Additional Halachos

1. **Birchas Hatorah** - *Birchas Hatorah* must be said before beginning *Selichos*.
2. **Standing** - It is appropriate to stand for all of the *Selichos*, but one must at least stand when saying the *Yud Gimmel Middos*.
3. **Ashrei** - The *tzibbur* should not start *Ashrei* until there are ten men in the room, in a case of need they can start and save a few *pesukim* to be said before *Kaddish* when the minyan is complete. If there is difficulty getting a minyan they can continue without a minyan and skip the *Kaddish* for the time being. When the minyan finally forms, *Kaddish* should be said at that time after saying three *pesukim* together.

III. Erev Rosh Hashana

A. Fasting

Many people have a *minhag* to fast until *chatzos* on Erev Rosh Hashana.

1. **Formal acceptance** - No formal *kabbalah* (acceptance) of the *taanis* is necessary.
2. **Stopping minhag** - If one no longer wishes to follow this *minhag*, the halacha is as follows -
 - a. If he accepted the fast separately each year - no *Hataras*

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Nedarim is necessary.

- b. If he originally accepted the fast indefinitely - he needs to perform *Hataras Nedarim* to release himself from this *minhag*.
3. **Bris or Siyum** - If there is a bris or siyum on erev Rosh Hashana, even those who normally fast are allowed to eat.

B. Shofar

According to all *minhagim*, the shofar is not blown on Erev Rosh Hashana. Two reasons are given -

1. To distinguish between the mandatory shofar blowing of Rosh Hashana and the shofar blowing during the month of Elul that is only a *minhag*.
2. To confuse the *Satan* that wants to prosecute Bnei Yisroel.

C. Hataras Nedarim (Annulment of Vows)

There is a *minhag* to perform *Hataras Nedarim* on Erev Rosh Hashana after *Shacharis*.

1. **Purpose** - This *hatara* is more ceremonial than an actual *hatara*. It is a symbolic statement that we are entering the new year with a “clean slate”. If one actually had taken a real *neder* that is in need of a *hatara*, he should not wait until Erev Rosh Hashana to have his *neder* annulled.
2. **Halachic status** - Nevertheless, this *hatara* is effective to annul *nedarim* that one may have forgotten about. If one has a *neder* that he knows about and he wants to annul it, he would need to give the details of the *neder* to the *beis din* before doing the *hatara*.
3. **Moda'ah** - After the *hatara*, a “*moda'ah*” is made. It is a declaration stating that one does not want his future *nedarim*

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to be effective. The *Rama* is of the opinion that this *moda'ah* only works *b'dieved*. Others hold that it works specifically in a case where someone followed a specific *hanhaga tova* three times without first saying that he is doing it “*bli neder*”. Normally it would be elevated to the status of a *neder*, but since he said the *moda'ah* on Erev Rosh Hashana it won't have that status.

4. Who can be on the Beis Din For the Hatara

- a. Any Jewish male.
- b. Above the age of 13.
- c. Even if he is a relative of the person doing the hatara.

5. Who Does a Hatara

- a. Men - yes.
 - b. Male children - generally yes.
 - c. Married women - Most commonly the husband does it on her behalf. It is better for her to formally appoint him as her *shaliach*. The husband should mention to the *beis din* that he is also doing it on his wife's behalf.
 - d. Single women - Some have the *minhag* to do *Hataras Nedarim*, others use “*Kol Nidrei*” as their *hatara*.
6. **Language** - The *hatara* is only valid if it is understood by the person saying it. Therefore, if one does not understand Hebrew, he should say *Hataras Nedarim* in the language that he understands.

D. Visiting Kevarim

1. **Minhag** - It is appropriate to daven next to the *kevarim* of *tzaddikim* on Erev Rosh Hashana.
2. **Kavana during davening** - The *Mishna Berura* warns that one has to be careful not to have in mind that he is davening

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to the *tzaddikim*. Rather, he is davening to Hashem in the merit of the *tzaddikim*.

E. Preparation for Yom Tov

1. Mikveh -

- a. *Minhag* - Many have the *minhag* to use the *mikveh* on Erev Rosh Hashana, even if they are not particular to do so during the rest of the year.
- b. Women - Women generally do not have this *minhag*.
- c. When - It is best to go to the *mikveh* not before an hour before *chatzos*, but in a case of need one can go earlier.

2. **Shave and Haircut** - It is appropriate to shave and get a haircut in honor of the Yom Tov and to show that we are confident that we will receive a positive judgment.

IV. Rosh Hashana First Night

A. Proper Attire

1. **Shabbos clothes** - One should wear Shabbos clothes on Rosh Hashana because it is a Yom Tov.
2. **Reflects proper tone** - But one should make sure to wear clothes that still properly reflect the tone of the day.

B. Hadlakas Neiros and Birchas She'hechiyanu

1. **Order of lighting** - There is a debate regarding all Yomim

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Tovim if one should light the *neiros* first and then make the beracha (as we do on every Erev Shabbos), or since kindling a flame is permissible on Yom Tov, the order should be reversed (to be like all other mitzvos where the beracha is said before the action). One should follow their personal minhag on this matter. If one does not know their minhag, they should make the beracha first and then light.

2. Timing of She'hechyanu

- a. Women and men who are lighting the *neiros* - during *Hadlakas Neiros*.
- b. Those not lighting *neiros* - during *Kiddush*.
- c. Note: If one person will be doing both the *Hadlakas Neiros* and *Kiddush*, the *She'hechyanu* should only be said once. A man should say it during *Kiddush* and a woman during *Hadlakas Neiros*.

C. "L'shana Tova"

1. **Halacha** - After davening on the first night of Rosh Hashana, one should greet another person with the following beracha:
 - a. Greeting a man - "*L'shana tova teikaseiv v'seichaseim*".
 - b. To a woman - "*L'shana tova teikasevi v'seichaseim*".
 - c. To a group - "*L'shana tova teikasevu v'seichaseimu*".
2. **After the first night** - These greetings/berachos should only be said on the first night of Rosh Hashana, after that only a regular "Good Yom Tov" or similar greeting should be used.

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V. Seudos of Rosh Hashana

A. After Hamotzie

1. **Honey** - *Minhag Yisroel* is to dip the challah in honey on Rosh Hashana.
2. **Salt** - Most people dip the challah in honey in place of salt, others also dip in salt or at least have the salt present on the table (to be a *zeicher l'mizbayach* which had salt on it).
3. **Extent of minhag** - There are various *minhagim* how long one should continue to use honey. Some only do it on Rosh Hashana, others do it throughout the *Aseres Y'mei Teshuva*, and still others do it through Sukkos. One should follow his family *minhag*. If one does not have a particular *minhag*, the default *minhag* for this and the other food related *minhagim* listed below is to only do them on Rosh Hashana.

B. Simanim

1. **Minhag** - There is a *minhag Yisroel* to eat various symbolic foods on Rosh Hashana and a short *tefilla* alluding to the symbolism is said for each food. These “*simanim*” are chosen either because their taste or their name has a positive connotation for the sake of the Jewish people.
2. **Which meals** - Everyone does the *simanim* at the *seudah* on the first night of Rosh Hashana. There are also various *minhagim* in which the *simanim* are done at other meals on Rosh Hashana. One should follow his family *minhag*. If one does not know his *minhag*, the most common *minhag* is to only do

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the *simanim* at the two night meals.

3. **When during the meal** - The *simanim* should be eaten after *Hamotzie*, not right after *Kiddush*.
4. **Proper procedure** - The proper procedure to eat the *simanim* is as follows - take a fruit and make the beracha, then eat one bite from the fruit, after that say the *Yehi Ratzon* and then eat some more. For all subsequent *simanim*, the *Yehi Ratzon* should be said before eating.
5. **Saying a separate beracha on the simanim** - Since the fruit *simanim* aren't a part of the regular *seudah*, a separate beracha of *Borei Pri Ha'eitz* needs to be said. There is no need, however, to make a *Borei Pri Ha'adama* on the *simanim* that are vegetables. In this case, one should remember not to make another beracha if fruit is being eaten during dessert.
6. **Which fruit is first** - There is a debate in *halacha* if dates should be eaten first (because they are one of the *Shivas Haminim*) or the apple should be eaten first (because it is more *chaviv*). The proper minhag is to make the beracha on a *Shivas Haminim* fruit first.
7. **Reciting the Yehi Ratzon**
 - a. Proper intent - One should not think that eating the *simanim* themselves causes good *mazel* or any other positive effect. Rather, one should realize that the sweet taste or the sound of the name of the food item will arouse our *tefillos* to be said with more *kavana*.
 - b. Doesn't want to eat the food item - Being that the main purpose of the *simanim* is the *tefilla* and not the actual eating of the food, one can say the *Yehi Ratzon* even without eating the *siman*.
 - c. Saying Hashem's name - Some individuals have a *minhag* not to say Hashem's name in the *Yehi Ratzon*, most people do say Hashem's name.

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C. Bitter foods

1. **Minhag** - There is a common *minhag* not to eat foods that are bitter or sour on Rosh Hashana.
2. **Ingredients and Seasoning** - It is permissible to use ingredients that on their own have a sharp or bitter taste as long as the overall dish is not bitter.

D. Nuts

1. **Minhag** - There is a common minhag not to eat nuts on Rosh Hashana.
2. **Reasons** - Two reasons are given for this minhag-
 - a. The Hebrew word for nut (*egoze*) has the same *gematria* (numerical value) as the word *cheit* (sin).
 - b. Eating nuts causes one to have excess saliva which would disrupt one's *kavana* during davening.
3. **What kind of nuts** - An *egoze* is technically only a walnut. There are various *minhagim* regarding which kinds of nuts to refrain from eating. Most people don't eat any kind of nut, even peanuts which are technically legumes and not nuts.
4. **Nuts as an ingredient** - It is acceptable to make a dish that has nuts as an ingredient as long as they do not provide a strong nutty taste.

E. Mishnayos Rosh Hashana

It is an appropriate *minhag* to learn one of the four *perakim* of *Mishnayos Rosh Hashana* at each of the four Rosh Hashana *seudos*.

F. Mayim Achronim

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Even if one is not particular to wash *mayim achronim* during the rest of the year, he should be extra cautious to do so on Rosh Hashana.

G. Birchas Hamazon

There is an obligation to have two *seudos* on each day of Rosh Hashana. *Yaaleh V'yavo* is added in the bentching of all bread meals on Rosh Hashana. If a man or a woman forgets *Yaaleh V'yavo* during bentching at one of the obligatory *seudos*, they must repeat bentching.

H. Shalosh Seudos

1. **Obligation** - If the first day of Rosh Hashana falls out on Shabbos, there is still an obligation to eat *Shalosh Seudos*.
2. **When should it be eaten** -
 - a. The *seudah* should be eaten after the day time *seudah* but before the last three *shaos zmanios* (halachic hours) of the day.
 - b. There needs to be a break between bentching of the day time *seudah* and the beginning of *Shalosh Seudos*. One should bentch and take a walk outside before coming back to begin *Shalosh Seudos*.

VI. Davening on Rosh Hashanah

A. “Hamelech Hakadosh”

1. **Halacha** - Starting on the first night of Rosh Hashana and

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throughout the *Aseres Y'mei Teshuva* one must replace the words in Shemoneh Esrei “*Ha'kel Hakadosh*” with “*Hamelech Hakadosh*”.

2. **If one forgot** - If one forgot and did not say “*Hamelech Hakadosh*” -
 - a. Fixed the mistake *toch k'dei dibbur* - If he fixed his mistake within three seconds and he did not yet begin even the first word of the next beracha, he may continue davening from there.
 - b. Did not fix the mistake on time - If he did not fix his mistake within three seconds or he finished Shemoneh Esrei and never fixed the mistake, he did not fulfill his obligation and he has to start Shemoneh Esrei over again.
3. **If one is not sure if he forgot** -
 - a. If one is not certain if he said the correct version, he should assume that he said the incorrect one out of habit.
 - b. If one was aware during Shemoneh Esrei that he should say “*Hamelech Hakadosh*” and only much later has doubts, he can assume that he said it properly.
 - c. On Rosh Hashana (and Yom Kippur) the words “*Hamelech Hakadosh*” are added at the end of the *tefilla* “*V'chein Tein Pachdecha*”. In a case of uncertainty one can assume that he said the correct version, since most people daven from a *machzor* on Rosh Hashana.

B. Zachreinu and Mi Chamocha

1. **Halacha** - There are several phrases inserted in Shemoneh Esrei and *Chazaras Hashatz* during the *Aseres Y'mei Teshuva*. Two of which are the lines, “*Zachreinu*” and “*Mi Chamocha*”.
2. **If one forgot** - If one forgot to insert these lines -
 - a. Remembered before saying Hashem's name at the end of

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the beracha - He should go back and insert the proper phrase and then continue from there.

- b. If one already finished the beracha - He was still *yotzei* and can continue davening. There is no need to repeat anything.

C. Personal Requests

1. **Halacha** - Generally, there is an *issur* to add personal requests into our *tefillos* on Shabbos and Yom Tov. The Chazon Ish *paskens* that Rosh Hashana is an exception to this rule and one can, and in fact should, make personal requests during his *tefillos* on Rosh Hashana. Making requests for spiritual matters is always allowed, even on Shabbos.
2. **Yom Tov Hi Milizoke** - Our minhag is to add the words "*Yom Tov hi milizoke*" to a *Mi She'beirach* on Rosh Hashana.

D. Avinu Malkeinu

1. **Halacha** - The *piyut Avinu Malkeinu* is said during davening starting Rosh Hashana day through Yom Kippur.
2. **Additional Halachos**
 - a. Shabbos Rosh Hashana - When Rosh Hashana falls out on Shabbos, *Avinu Malkeinu* is omitted.
 - b. Davening *b'yichidus* (without a minyan) - One can still say *Avinu Malkeinu* even if he is not davening with a minyan.
 - c. When saying the line, "*krah ro'ah g'zar dineinu*" the two words "*ro'ah g'zar*" should be said together in one breath.

E. Bowing Down on the Ground

1. **Halacha** - At several points during *Mussaf* on Rosh Hashana and Yom Kippur we bow down on the ground.

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2. **Proper procedure** - In order to avoid the *issur* of bowing down on a stone floor outside of the Beis Hamikdash, one should place something on the floor to be a separation between his head and the floor.
 - a. There is no need to put a separation between his knees and the floor.
 - b. Attached carpet is not enough of a separation, it needs to be something that is not attached to the floor. Others are lenient.

F. Kaddish

During the *Aseres Y'mei Teshuva*, the *minhag* is to say “*l'ayla ul'ayla* (or *l'ayla l'ayla*) *mikol*” instead of “*l'ayla min kol*”

G. Criteria to be a “Baal Tefillah” on Rosh Hashana (and Yom Kippur)

1. **Key requirement** - The *baal tefillah* must be acceptable to the entire *tzibbur*. This is the only criterion that is an absolute necessity.
2. **Other basic criteria**- The *baal tefillah* should be a G-d fearing Jew and *talmid chacham* who understands the meaning of the *tefillos*.
3. **Ideal additional criteria**- If possible he should be at least 30 years old and be married.

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VII. Rosh Hashana Day

A. Kiddush Before Tekias Shofar

1. **The issue** - In general, one should not eat before he completes davening. The challenge on Rosh Hashana is that it is a very long davening and many find it difficult to wait until the afternoon to start their *seudah*.
2. **Common practice** - Although there are many *poskim* who are of the opinion that *Kiddush* should not be made before *tekias shofar*, it is common practice in many Yeshivas and Shuls to have a break and make *Kiddush*.
3. **Women and children** - All agree that women and children may eat before the *tekios*.
 - a. Women - Although it is commendable, and in fact most women make the effort to hear *tekias shofar*, it is not an obligation. Therefore the *halachos* of eating beforehand are more lenient.
 - b. Children - Even though male children who have reached the age of *chinuch* do have an obligation to listen to the shofar, as a general rule we don't limit young children from eating on their normal meal and snack cycle.
4. **Additional halachos for those who do break for Kiddush**
 - a. Amount of food - One should try to minimize how much he eats at the *Kiddush* and certainly should not eat a full meal's worth.
 - b. *Kiddush* - If one did stop for *Kiddush*, he doesn't need to say *Kiddush* again later as long as he ate at least a *k'zayis* of *mezonos* or a *revi'is* (3 ounces) of wine when he heard *Kiddush* the first time.

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- c. *Netillas Yadayim* before *Mussaf* - If one did take a break for *Kiddush*, he should wash his hands again before *tekias shofar* and *Mussaf*.
5. **Fasting past chatzos** - Normally it is not permissible to fast on Shabbos and Yom Tov past *chatzos* (halachic midday). On Rosh Hashana, one should try to be mindful of this *halacha* by either drinking something permissible before davening (water, coffee, etc.), making *Kiddush* before the *tekios* (as described above) or making sure to start the *seudah* before *chatzos*. In a case where none of the above are applicable, one may fast past *chatzos*. This is only true on Rosh Hashana, because some *poskim* are of the opinion that it is permissible to fast all of Rosh Hashana anyway as a form of doing *teshuva*. Even though we don't *pasken* like this opinion, it is enough to rely upon to allow an individual to fast past *chatzos*.

B. Mitzvah of Tekias Shofar

1. **Introduction** - The mitzvah of *tekias shofar* is a very meaningful mitzvah that plays a central role in our *teshuva* process to help us achieve a positive judgment on Rosh Hashana. The commentaries bring many reasons for this mitzvah. It is important to note, however, that the Chasam Sofer and others warn that the primary *kavana* that one should have while listening to the shofar is simply, "*Rachmana amar teka*" (Hashem commanded us to blow the shofar).
2. **Selection of the Baal Tokeah and Makri**
 - a. Basic criteria - The *baal tokeah* and the *makri* should be G-d fearing Jews. They should also know *hilchos tekias shofar* very well.
 - b. Ideal additional criteria - If possible they should have all the criteria of a *chazzan* on Rosh Hashana- i.e.- at least 30 years old and be married.

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- c. Tzaddik or expert- If there is a choice between a bigger *talmid chacham* who is not very good at blowing shofar and another person who is an expert at blowing shofar but does not have the same reputation spiritually, the expert should be chosen.
 - d. *Aveil* - An *aveil* within the first 12 months should not be the *baal tokeah* unless there is no one else or he is the established *baal tokeah* and it will be noticeable that he is not blowing. An *aveil* is permitted to be the *makri*.
3. **Number of Shofar Kolos (Sounds) that Should Be Heard**
- a. *L'chatchila* - One should hear 100 shofar sounds on each day of Rosh Hashana. According to *Nusach Ashkenaz*, 30 are done before *Mussaf*, 30 more are done during *Chazaras Hashatz* (*Chazzan's* Repetition) for *Mussaf*, and after *Mussaf* a final 40 are blown to reach the total of 100. There are various minhagim as to when exactly at the end of *Mussaf* these last 40 are blown. According to *Nusach Sephard*, 30 are done before *Mussaf*, 30 more are done during the silent recitation of *Mussaf*, 30 more are done during *Chazaras Hashatz* for *Mussaf*, and after *Mussaf* a final 10 are blown in the middle of the final *Kaddish Shalem* to reach the total of 100.
 - b. *M'ikar hadin* - One has fulfilled his obligation by hearing at least one full set of 30 *kolos*. Therefore, if one is davening alone and will be blowing shofar himself or he is going to hear the shofar at a separate time not during davening, it is sufficient to only blow or hear the shofar 30 times.
 - c. Missed the berachos and first thirty *kolos* - If one came late to shul and he missed the thirty *kolos* before *Mussaf*, he can use the thirty *kolos* during *Mussaf* to fulfill his obligation. He would just have to quickly say the berachos right before the *baal tokeah* starts blowing.

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4. Who is obligated

- a. Men - obligated
- b. Boys who have reached the age of *chinuch* (around six years old and older) - should be brought to listen to the shofar, unless they will be disruptive to others.
- c. Women - technically, they do not have an obligation because it is a time bound positive mitzvah. It is, however, praiseworthy for women who wish to hear the shofar and that is the common practice among women.

5. Additional shofar blowings - If the *baal tokeah* has already personally fulfilled his own obligation of *tekias shofar* and he will sound the shofar again for others, the *halacha* is as follows -

- a. For women - The women should make the standard beracha of "*lishmoa kol shofar*" themselves.
- b. For men - Ideally the men should make the beracha themselves, but the common practice is for the *baal tokeah* to make the beracha for the men.

6. Hefsek (Interruption) in Middle of the Tekios - One should be careful not to talk or become distracted from the time that the first *tekiah* is blown before *Mussaf* until after the 100th blast. It is advisable to listen intently and follow the notes inside a *machzor*. In case a *hefsek* did happen, it depends on what kind of *hefsek* it was and when the *hefsek* happened. The following *halachos* apply -

- a. *Hefsek* occurred between the beracha and the first *tekiah* - One should never speak between the beracha and the first blast of the shofar. If someone did talk, it would be a problem unless he spoke about an issue directly relevant to the topic of *tekias shofar*.
- b. Talking during other points of the *tekios* - If one spoke during the duration of the *tekios*, even though it is inap-

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propriate, he does not need to make a new beracha. This is true unless he spoke between a “*shevarim-teruah*” pair. In that case he would have to hear that set again.

- c. Still davening *Mussaf* - If someone is still davening *Mussaf* when the *tzibbur* gets to one of the sets of *tekios* during *Chazaras Hashatz*, he should just stop and listen. He should not say the piyut of “*Hayom Haras Olam*” or “*Areshes Sifaseinu*”.
- d. Talking for a mitzvah - One can speak, even *l'chatchila*, if it is for the sake of a mitzvah such as, saying “*Asher Yatzar*” or to ask a *shaila*. Tehillim, however, should not be said during this time.

7. Missed one of the kolos

- a. If one spoke and missed hearing one of the *kolos*, he must repeat the entire set that the *kol* was from (*tekiah-teruah-tekiah*, *tekiah-shevarim-tekiah* or *tekiah-shevarim-teruah-tekiah*).
- b. If one is not sure if he missed a *kol*, he can be lenient.

- 8. **Listening from the hallway** - One can only listen to *tekias shofar* from the hallway if it can be heard clearly without an echo.
- 9. **Rosh Hashana on Shabbos** - If the first day of Rosh Hashana falls on Shabbos, there is no *tekias shofar*.
- 10. **How to blow shofar and kosher shofar** - The halachos of how to properly blow a shofar and what is considered a kosher shofar are beyond the scope of this work.

C. Tashlich

- 1. **Minhag** - There is a minhag on Rosh Hashana to go to a river or other body of water and say “*Tashlich*”.
- 2. **Reasons for this minhag** - There are many explanations

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given for this minhag, some of them are as follows -

- a. It is based on the pasuk “*V’tashlich bimitzulose yam kol chatosam*” (And cast into the depths of the ocean all their sins).
- b. On the way to the *akeidah*, *Avraham Avinu* nearly drowned in a river until he davened and was saved. We do *Tashlich* every year in memory of the story of the *akeidah*.
- c. Kings historically were anointed and coronated by a river. On Rosh Hashana, we declare and coronate Hashem as our “King” so we daven by the river.
3. **When** - *Tashlich* is normally done on the first day of Rosh Hashana unless it is Shabbos. If it was not done on Rosh Hashana it can still be done during the rest of the *Aseres Y’mei Teshuva*. If one will be saying *Tashlich* during the *Aseres Y’mei Teshuva*, it is preferable to say it on a Monday or a Thursday.
4. **Where** - Ideally, *Tashlich* should be said by a real body of water like a river, lake or pond and it should also contain fish. If these are not available, it can even be said by a *mikveh*, an aquarium, in front of running water, or from a lookout point that can see water. Most people would prefer to do *Tashlich* during the week of *Aseres Y’mei Teshuva* using an “ideal” body of water rather than do *Tashlich* on Rosh Hashana with the *b’dieved* options listed above.
5. **Throwing bread** - There is a common misconception that bread should be thrown in the water during *Tashlich*. There is no foundation for this *minhag*. If anything, one should specifically refrain from throwing bread because there are restrictions as to when it is permissible to feed animals on Shabbos and Yom Tov. Some do have a *minhag* to “empty their pockets” when doing *Tashlich*, but this is just a symbolic act.

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6. **Carrying items to Tashlich on Yom Tov** - If there is no *eiruv* or the *Tashlich* location is out of the *eiruv*, one needs to be careful to only carry items that are fulfilling a purpose - for example a *machzor*, a watch, or stroller.

D. Sleep

1. **Sleepy Year** - The *Yerushalmi* states that if someone sleeps on Rosh Hashana he is going to have a “sleepy year”.
2. **Until chatzos** - The Arizal qualifies this statement to only be referring to sleeping until *chatzos*.
3. **Wasting time** - The Mishna Berura emphasizes that wasting time on mundane pursuits is tantamount to sleeping.
4. **To improve davening** - If one is very tired and he wants to sleep to have more energy to daven better, he can take a nap.
5. **Waking others** - If one sees another person sleeping on Rosh Hashana before *chatzos*, he doesn’t need to wake him up.

VIII. Second Day of Rosh Hashana

A. Introduction

Rosh Hashana is unique in nature compared to all other two day Yomim Tovim. With other two day Yomim Tovim, we know that only one day has genuine *kedusha* and the other day was added on (albeit with infused *kedusha*) because of certain halachic considerations. Rosh Hashana, however, is described by chazal as being a “*yama arichta*”, one long day, and this is why Rosh Hashana is two days even in Eretz Yisroel.

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B. Practical Applications

We only use this “*yama arichta*” status as a *chumra* and not a *kula*. For example -

1. **Taking medication** - On Shabbos there is a prohibition for a person to take medications unless he is sick enough to be categorized as a “*choleh she’ain bo sakana*” (one’s entire body feels ill or one feels like he needs to get in bed due to the illness). Chazal, however, are lenient on the second day of Yom Tov and allow anyone to take medicine. This leniency does not apply to the second day of Rosh Hashana.
2. **Preparing for the second day** - We do not use the “*yama arichta*” status to allow preparation from the first day of Yom Tov to the second. In this context we are *machmir* to treat Rosh Hashana like a regular two day Yom Tov.

C. “She’hechyanu”

Because of the above discussion, it is not clear if “*She’hechyanu*” should be said on the second night of Rosh Hashana. If it is purely a *yama arichta* then no “*She’hechyanu*” would be warranted. If, however, we only use that concept *l’chumra*, a “*She’hechyanu*” should be said like the second day of all other Yomim Tovim. *L’maaseh*, we *pasken* that “*She’hechyanu*” should be said.

D. New Fruit

To avoid the above *shaila* altogether it is advisable for the one who is making the *She’hechyanu* to wear a new suit or to have a new fruit handy that he will have *kavana* on as well. If he uses a fruit, it should be eaten right after *Hamotzie* and not right after *Kiddush*. Technically, only the *mevareich* needs to eat the new fruit, but many households have a minhag that everyone partakes.

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IX. Aseres Y'mei Teshuva

A. Tzom Gedalia

1. The first day of the *Aseres Y'mei Teshuva* is the fast day *Tzom Gedalia*.
2. *Tzom Gedalia* has all the same *halachos* as any other “minor” fast day.
3. If one feels that if he fasts on *Tzom Gedalia* he won't be able to fast on Yom Kippur, he should not fast on *Tzom Gedalia*.

B. Tefilla Insertions

1. **“Hamelech Hamishpat”**- During the *Aseres Y'mei Teshuva* the closing of the beracha “*Hashiveinu*” in Shemoneh Esrei is changed to “*Hamelech Hamishpat*”. If one accidentally said the normal *nusach* and it is too late to fix his mistake (he started the next beracha or three seconds have passed), he is still *yotzei* and does not need to repeat Shemoneh Esrei.
2. **Avinu Malkeinu** - *Avinu Malkeinu* is said throughout the *Aseres Y'mei Teshuva* (during *Shacharis* and *Mincha*) and should even be said when davening without a minyan.

C. Chumros (Halachic Stringencies)

1. **Introduction** - There is a proper minhag to take extra *chumros* upon ourselves during the *Aseres Y'mei Teshuva* to show our commitment to Hashem and that we have the capability of reaching higher spiritual levels.
2. **Which chumros** - One only has to do the stringency listed in the Shulchan Aruch, which is to be particular to only eat *pas yisroel* baked items. The halachos of *pas yisroel* apply to

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any baked item that would require an *Hamotzie* if a large amount would be eaten. This would include, but is not limited to - bread, cakes, cookies, and pretzels. Blintzes, pasta and cereals are not included.

3. Some individuals have the minhag to add additional *chumros* as well.

D. Teshuva

1. The Yaaros Devash says that the seven days between Rosh Hashana and Yom Kippur should be used as days to do *teshuva* and rectify each day of the week that we sinned during the previous year.
2. The Orchos Tzaddikim says that the primary *teshuva* that we can do is to increase our time dedicated to Torah study.

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I. Erev Yom Kippur

A. Eating

1. **Halacha** - There is a mitzvah to eat on Erev Yom Kippur.
2. **Who is Obligated** -
 - a. Men and Women - Obligated (even individuals who won't be fasting).
 - b. Children - The mitzvah of *chinuch* applies to this mitzvah from around 5-6 years old, even if the child will not be fasting all or even part of Yom Kippur.
3. **Starting Time** - According to some, the obligation already begins on the night of Erev Yom Kippur. Although this is debated, it is easy to fulfill both opinions by eating at least something that night.
4. **Suggested Reasons** - There is a discussion among the poskim if this mitzvah is *d'oraysa* or *d'rabanan*. There are several explanations for the rationale of this mitzvah -
 - a. To give more strength for the fast (Sefer Hachinuch).
 - b. The *seudah* for the Yom Tov of Yom Kippur is on Erev Yom Kippur (Beis Yosef).
 - c. It makes the fast on Yom Kippur more of an *inui*/affliction (Zohar).
5. **Extent of Obligation** -
 - a. Minimum Obligation - The mitzvah is minimally fulfilled by eating at least a *k'zayis* of food at any point during the day.
 - b. Eating All Day - There is no obligation to eat continuously

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throughout the day. Some do choose to eat something periodically throughout the day in the spirit of the mitzvah.

6. **Adding a Meal** - There is a common *minhag* to add an extra meal around brunch time. The meal should be a respectable sit down meal. Having bread is advisable, many have a *minhag* to use a round challah with honey.
7. **Foods to Avoid** - One should not overeat on Erev Yom Kippur. Men should avoid eating garlic, eggs, and warm milk (a little in coffee is acceptable). Men and women should avoid eating sesame products.

B. Kapparos

1. **Halacha** - There is a *minhag* to do Kapparos with a chicken on Erev Yom Kippur. The exact procedure is found in all siddurim and machzorim.
2. **Rationale** - It is a form of teshuva to come to a recognition that one is being judged and may in reality deserve the same fate that the chicken is experiencing.
3. **Chicken** - As mentioned, the classic *minhag* is to use a chicken. When using a chicken, the following *halachos* apply -
 - a. **What Kind of Chicken** - Ideally, the chicken should be white. Men should use a male rooster, women should use a female hen. A pregnant woman should ideally use both.
 - b. **How Many Chickens** - Some families use one chicken for the whole family, others divide the men and women and use a female hen for the women and a rooster for the men, and some use a new chicken for each family member.
 - c. **After Kapparos** - After Kapparos are done the chicken should be *shechted* and given to a poor family. One chicken should not be used for multiple families.

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4. **Money** - Many families have a *minhag* to use money instead. When using money, the following halachos apply -
 - a. How Much Money- Some poskim suggest using at least the amount of money that would match the value of a chicken or the value of a meal for a poor person (approximately \$5).
 - b. Per Person - If it is within one's means, it is appropriate to use \$5 for each person in the family. Otherwise, \$5 is sufficient for the entire family.
 - c. Maaser Money - *Maaser* funds should not be used to do Kapparos. If one would like to use a sum of money beyond the minimum obligation, then the extra money may be from *maaser* funds.
 - d. After Kapparos - The money should be given to families in need.

C. Davening

1. **Selichos** - Selichos on Erev Yom Kippur are relatively much shorter than the other days of Selichos.
2. **Omissions** - The following are not said during davening on Erev Yom Kippur -
 - a. No Mizmor L'sodah
 - b. No Lam'natzeiyach
 - c. No Tachanun
 - d. No Avinu Malkeinu (Unless Yom Kippur is on Shabbos)
3. **Mincha** - One should daven Mincha before eating the Seudas Hamafsekes. This ensures that if, *chas v'shalom*, anything tragic happens during the meal, at least a vidui was said.

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D. Additional Minhagim -

1. **Tzedakah** - It is appropriate to distribute generous amounts of *tzedakah* on Erev Yom Kippur, and it is an even greater merit for one to invite needy individuals and families into his home for a meal.
2. **Visiting Kivrei Tzadikim** - It is an appropriate *minhag* to visit the gravesites of *tzadikim* and family members on Erev Yom Kippur, or at least during the Aseres Y'mei Teshuva. There are three ways one can view such visits; their level of permissibility are as follows -
 - a. Attitude #1 - The location is a holy place that one's *tefillos* are more readily accepted there - Completely permissible.
 - b. Attitude #2 - One should request of the deceased to petition on his behalf to Hashem in heaven - Debated if it is permissible.
 - c. Attitude #3 - One should beseech the deceased himself to assist and cause salvations - Completely prohibited.
3. **Mikvah** - There is a universally accepted *minhag* for men to use the *mikvah* on Erev Yom Kippur. Even those who do not use the mikvah at other times of the year, try to fulfill this *minhag*.
 - a. When - Preferably one should use the mikvah within an hour of chatzos or later. If one is unable to go in that window of time, then he should still go to the mikvah earlier.
 - b. Chatzizah - Although not necessary, there is a benefit to shave, cut nails, take off band-aids and remove other *chatzizahs* (barriers) before going into the mikvah on Erev Yom Kippur.
 - c. How Many Times - There are various *minhagim* how many times one should dip. The most common *minhagim*

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are either 1 or 3 times, but one should follow his personal custom. Some follow the minhag of the Shla”h Hakadosh and immerse 39 times.

- d. Women- The most common *minhag* nowadays is that women do not go to the *mikvah* on Erev Yom Kippur, but some do go.

E. Seudas Hamafsekes - After Mincha a meal should be eaten before the fast. The meal is called the Seudas Hamafsekes.

1. **Which Foods** - There are no particular guidelines as to which foods should be eaten at the Seudas Hamafsekes. Many have a *minhag* to have a round challah and dip it in honey. The main thing is that the food should be easy to digest, and garlic, eggs, sesame and warm milk should be avoided (as mentioned above in I7).
2. **Setting** -
 - a. The table should be set with a tablecloth like it would be on a Yom Tov.
 - b. Torah should be learned at this *seudah*, and the discussions should revolve around teshuva and other Torah topics.
3. **Eating after the Meal** - If one intends to continue eating after the meal is over, he should ideally speak out or at least have this in mind before *bentching* or saying a *bracha achrona*. If one did not have this in mind at the time, then *b'dieved* he may still continue eating until the fast actually begins.
4. **Brachos to Children** - There is a common *minhag* to give a special *bracha* to one's children and grandchildren before Yom Kippur. The wording for this *bracha* can be found in most machzorim.

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F. Preparation for Yom Kippur-

1. Proper Attire -

- a. Clothing - One's choice of clothing should reflect the tone of the day. One should wear Shabbos clothes, but nothing too fancy.
- b. White - Some have a custom to wear white garments on Yom Kippur.
- c. Gold - To avoid having a reminder of the *cheit ha'egel* (golden calf), some individuals have a *minhag* not to wear yellow gold items on Yom Kippur. White gold is not a problem.
- d. Makeup and Jewelry - One's appearance should reflect the seriousness of the day. Makeup may be put on before Yom Kippur and jewelry may be worn, but only as much as would be worn during the week to look presentable.

2. **Home Preparation** - Even though there will not be any meals, the home should be cleaned and arranged like it would for a Shabbos. The table should be set with a tablecloth for the duration of Yom Kippur.

G. Hadlakas Neiros -

1. **Halacha** - Candles should be lit on Erev Yom Kippur the same way that they are lit on every Erev Shabbos and Yom Tov.
2. **Time of Lighting** - Yom Kippur has the same status as Shabbos that the lighting must be done (20 minutes) before shkiah.
3. **Bracha** - The proper *bracha* on a regular Yom Kippur is "*L'hadlik neir shel Yom Hakippurim*", followed by "*She'hechyanu*". When Yom Kippur is on Shabbos, the proper *bracha* is "*L'hadlik neir shel Shabbos v'shel Yom Hakippurim*".

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- a. Accidentally said “*Shel Yom Tov*”- The *bracha* is still valid.
- b. Accidentally said “*Shel Shabbos*” (during the week)- The *bracha* is not valid.
4. **Making a Stipulation** - A woman who lights candles automatically accepts Yom Kippur with her lighting. Therefore, if she would still like to drive to shul after lighting, she should make a stipulation beforehand that she is not accepting Yom Kippur until she gets to shul. In this case, she should save the *She’hechyanu bracha* to say in shul and not say it when she lights.
5. **Yahrtzeit Candle** - There is a *minhag* to light yahrtzeit candles on Erev Yom Kippur in memory of one’s deceased parents.

H. Tosefes Yom Hakippurim -

1. **The Obligation** - All men and women have an obligation to add a few minutes of “*chol*” (weekday time) onto the “*kedusha*” (holiness) of Yom Kippur.
2. **How Much Should be Added** - One can fulfill this by adding just a few minutes to both the beginning and the end of Yom Kippur.
3. **What does the “Tosefes” apply to** - When one accepts Yom Kippur early it applies to all the *inuyim* of Yom Kippur (listed in Section Three below).
4. **How to Accept** -
 - a. **Men and Women Not Lighting** - All men and women who will not be lighting candles do not need to verbally accept Yom Kippur early. It is noteworthy though that there is a verbal acceptance of Yom Kippur included in Tefillas Zaka.
 - b. **Women Lighting** - A woman automatically accepts

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the Tosefes Yom Hakippurim when she lights candles. Therefore, she should be cautious to take a final drink and remove leather shoes before lighting.

II. Hilchos Teshuva

A. Background - Yom Kippur is a day of *teshuva* and atonement. In fact, one's *kapara* can only be complete if it is accompanied by a genuine *teshuva* process. A comprehensive review of all Hilchos Teshuva is beyond the scope of this work, but a few basic *halachos* are enumerated here.

B. Process of Doing Teshuva - According to the Rambam there are four necessary parts of the teshuva process -

1. חרטה - Regret
2. וידוי - Confession
3. עזיבת החטא - Abandoning the sin
4. קבלה על העתיד - Formal acceptance not to sin in the future

C. Mechila - Yom Kippur does not atone for individuals who have committed *bein adam la'chaveiro* (interpersonal) sins unless the perpetrator gets forgiveness from his victim first. Therefore, it is important that by Erev Yom Kippur one should make sure that he gets forgiveness from those whom he has wronged.

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1. **How Many Times** - If one asked for forgiveness three different times and was denied each time, he does not need to attempt asking for forgiveness anymore.
2. **The Victim Died** - If the victim died before being asked for *mechila*, the perpetrator should bring a *minyan* to the grave site and ask for *mechila* there in front of the *minyan*.
3. **Asked for Mechila** - If one is asked for forgiveness, he should be quick to grant *mechila*. Ideally, he should actually say the words, "I forgive you."

D. Vidui (Confession) - Vidui is done a total of 10 times starting on Erev Yom Kippur through Neilah. The following is a review of the *halachos* of doing a proper vidui.

1. **Minimum and Universal Practice** - The '*ikar vidui*' (primary minimal confession) is reciting the words "*chatanu, avinu, pashanu*" but the *minhag* is to say the full "Ashamnu" and "Al cheit" versions of vidui.
2. **Adding to the List** - "Ashamnu" and "Al cheit" are very comprehensive, and therefore one would generally not need to add new sections of his own to the vidui. It is praiseworthy, however, to pause briefly within each line of vidui to think how he personally may have erred in that sin. The Chayei Adam also has a list of *aveiros* according to the *alef-beis* that many have a custom to add to their vidui.
3. **Thinking Vidui** - It is not sufficient to think the words of vidui, the words must be uttered audibly.
4. **Proper Position** - The most preferred position for saying vidui is standing up and slightly bent over. If one is unable to fully bend over, he should at least bend his head.
 - a. **Leaning** - One should not lean on anything during vidui

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unless it is necessary (elderly). Putting one's hand on something without putting any pressure on it, like using a shtender, is not a problem.

- b. Sitting - If one cannot stand, vidui should certainly still be said while sitting.
5. **Beating Chest** - For each word of "Ashamnu" and for each "Al cheit", one should use his right hand clenched like a fist to lightly beat his chest. The proper timing to beat one's chest during the "Al cheit" is at the words "*she'chatanu l'fanecha*".
6. **Answering Chazzan in the Middle** - As long as one said the "Yehi ratzon" at the end of the Amidah before saying vidui, he has the same status as being in the middle of one of the paragraphs of Shema. Therefore, he is permitted to say the following responses (and no more) -
 - a. Chazaras Hashatz-
 - i. Amen to "Ha'keil hakadosh"
 - ii. Amen to "Shomeiyah Tefilla".
 - iii. Kedusha- Just the responses of-
 - *Kadosh* etc.
 - *Baruch k'vod* etc.
 - iv. Modim D'rabanen- Just the words "Modim anachnu lach"
 - b. Kaddish-
 - i. *Amen, y'hei shmei rabbah* etc.
 - ii. Amen after "*d'amiran b'alma*"
 - c. Respond to Borchu (from chazzan and from aliyah)

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III. Five Inuyim Of Yom Kippur

Background - The Torah prohibits five categories of pleasurable activities on Yom Kippur. They are called the חמשה ענינים and their details are as follows -

A. No eating or Drinking

1. **Halacha** - There is a Torah prohibition with a *chiyuv kareis* to eat or drink on Yom Kippur.
2. **Who is obligated** -
 - a. Men and Women - Obligated.
 - b. Children- At around 9 or 10 years old, we start training them in this fast. We try to encourage them to fast through the night and to delay their breakfast by an hour or so. Then we gradually increase their hours of fasting until they turn bar/bas mitzvah when they are obligated to fast the entire day. A child who is training to fast and is not feeling well or is really hungry should eat immediately.
3. **How Much/How Fast** - One only fully transgresses this prohibition if he ate a *koseves* (size of a dried date) of food or he drank a *m'lo lugmov* of liquid. These amounts are the minimum that provide any level of satiation. Solids and liquids do not add up to each other for these amounts. Nonetheless, we *pasken* that "*chatzi shiur assur min hatorah*", which means that there is a Torah prohibition for eating or drinking even less than the amounts just listed. If so, why does the Torah give any *shiurim* (measurements), if even half the amount is already prohibited? There are two answers to this question -
 - a. Punishment - The punishment of *kareis* only applies if one

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ate or drank the full amount listed in the Torah explicitly.

- b. Sick Person - A person who needs to eat on Yom Kippur anyways, it is better to eat or drink in amounts less than the one described in the Torah. This is called eating "*pachos mi'kishiur*" and it will be discussed at length later.
4. **Saliva** - It is acceptable to swallow saliva on Yom Kippur, it is natural and not considered food. It just shouldn't be swallowed with the explicit intent to enjoy it.
5. **Rinsing Mouth** - Even if one is careful to spit it all out, it is prohibited to wash out one's mouth with water or mouthwash on Yom Kippur. On other fast days, there is more room for leniency.
6. **Muktzah** - Food is not *muktzah* on Yom Kippur because it can be given to someone who is sick or to a child.
7. **Sick, Pregnant, Nursing and Elderly** - These *halachos* are beyond the scope of this work and every case must be dealt with individually in consultation with a Rav and a doctor. It is very important to note, however, that one should not be overly strict nor overly lenient with these halachos. Sick or elderly individuals and pregnant or nursing women, who are concerned that fasting will be dangerous or harmful, should discuss the situation with their doctor and in consultation with a Rav they will decide if any fasting should be done. Depending on the case, the Rav may advise not to fully break the fast and to instead eat or drink "*pachos mi'kishiur*" (described below). In general, the laws of fasting on Yom Kippur are stricter than any other fast day.

***IMPORTANT NOTE** - Ideally one should discuss his situation with a Rav and doctor and have a plan in place before Yom Kippur even starts. **If on Yom Kippur itself one starts to feel sick** and is concerned for his health and there is no one present to help or consult with, he should either eat/drink immediately if that will be sufficient or

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he should get medical care immediately. One should never hesitate in a case of potential danger.

- a. Pachos Mi'kishiur - What is the process of eating and drinking *pachos mi'kishiur*? It is done by eating or drinking an amount of food or drink that are not halachically seen as fully breaking the fast of Yom Kippur.

i. Solids -

- One should eat less than a *koseves* (type of date that is a bit more than 1.5 ounces in volume) with intervals of 9 minutes between each portion.
- If 9 minutes is too long, after a consultation with a Rav, the portions may be able to be eaten even closer together.

ii. Liquids -

- One should drink less than a *m'lo lugmov* (cheekful) of liquid with intervals of 9 minutes between each portion.
- How is a "cheekful" measured? It is not a set amount, it is measured based on each individual person's mouth size. One can ascertain his personal *m'lo lugmav* by filling his mouth completely with water, expelling the water into a measuring cup and dividing the amount in half. The common minhag is to have less than one fluid ounce.
- If 9 minutes is too long, after a consultation with a Rav, one may be able to drink the portions even closer together.

- iii. Liquids with Solids - The amounts for solids and liquids are measured independently and do not add up with each other.

- b. Intravenous (I.V.) - A sick person who would be able to

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fast if he would be attached to an I.V., has no obligation to make such arrangements.

- c. Only Need Food or Drink - If an individual only needs to eat solids or drink liquids but not both, should only do the one that he needs and not the other.
- d. Fasting Anyways - An individual who received a psak not to fast on Yom Kippur, may not choose to be *machmir* (strict) and fast anyways. He should eat as much as prescribed and have a mindset that he is serving Hashem this Yom Kippur specifically by eating and taking care of his health.
- e. Satisfied - If one was given a leniency to eat and drink and half way through Yom Kippur he feels better, he should finish the rest of the fast without eating.

8. Medicine -

- a. Before the Fast- Some individuals take slow release pain relief medication or caffeine pills before the fast to make their fast easier. If one will find it difficult to fast without taking such pills, it is permissible.
- b. During the Fast -
 - i. Yom Kippur has the same halachic status as Shabbos that one may only take medicine if he is at least a *choleh she'ein bo sakana* (sick enough to need to lay down in bed).
 - ii. If one is a *choleh she'ein bo sakana*, then he may consume tasteless medicine to address the illness.
 - iii. One should swallow the pills without the use of water. If, however, this is too difficult, then a very small amount of water that was rendered *pagum* (unfit) may be used. One example would be to add a small amount of soap.

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- iv. Suppositories - When medication is permissible, when possible, there is a benefit halachically to take the medication as a suppository as opposed to orally.

9. Halachos for Individuals Not Fasting

- a. **Kiddush** - There is no Kiddush for Yom Kippur. Some poskim are of the opinion that Kiddush should be said when Yom Kippur falls on Shabbos. A Rav should be consulted.
- b. **Washing for Bread** - If the individual who is not fasting will be eating bread, the following *halachos* apply-
 - i. Washing - He should wash his hands to the wrist like he does all year round.
 - ii. Mayim Achronim - If the individual always does *mayim achronim* before *bentching*, he may do so even on Yom Kippur. Others disagree.
 - iii. Yaaleh V'Yavo - In *bentching*, "Yaaleh v'yavo" should be added.

- 10. **Smelling Besamim** - It is permissible to smell *besamim* on Yom Kippur. Many people have a practice of intentionally smelling *besamim* on Yom Kippur to help reach saying 100 *brachos* on Yom Kippur.

- *100 Brachos a Day- Dovid Hamelech instituted that every Jew should make at least 100 *brachos* every day. On an average day, between the *tefillos* and *brachos* on food, one easily makes over 100. On Yom Kippur when there are less *brachos* in davening and there are no *brachos* on food, it is much harder to reach the 100 mark. One tip to increase one's count is to smell *besamim* with a *hesech ha'daas* in between each time a new *bracha* is made. The other advice is to rely on the lenient opinions that answering amen to *chazaras hashatz* and to the

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aliyahs of *krias hatorah* can count towards one's own calculation.

B. Rechitza (Washing)

1. **Halacha** - On Yom Kippur it is generally forbidden for one to wash any part of the body for pleasure. There are, however, many cases that the washing is not for pleasure and it would be allowed. The guidelines are as follows:
2. **Exceptions** –
 - a. Dirty - One may wash the dirty area.
 - b. Perspiration - One should only wash himself if he is very uncomfortable, and only in the places that are causing the discomfort.
 - c. Naggel Vasser - One should wash *naggel vasser* in the morning of Yom Kippur, BUT the water should only go until the first knuckles (the knuckles where the fingers meet the hand).
 - i. One does not need to be overly cautious that the water does not go at all past the knuckles.
 - ii. If one's *minhag* for *naggel vasser* is to wash each hand four times instead of three, he may maintain this *minhag* on Yom Kippur.
 - iii. If one woke up before *alos hashachar* (dawn) and washed his hands then, he should wash his hands again after *alos*.
 - d. Using the Washroom - One may wash his hands after using the washroom as long as his hands got a little soiled or they touched a normally covered part of the body. If one normally washes each hand three times after using the washroom, he may maintain that *minhag* on Yom Kippur.

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- e. Touching Shoes - If one touched leather shoes on Yom Kippur, he should wash his entire hand until the first knuckles. If he touched non-leather shoes, he should only wash the part that touched the shoes.
- f. Davening – Normally we are *machmir* to wash our hands before davening even if we don't know if they got dirty. On Yom Kippur one should only wash his hands if he knows they got dirty. If he touched a normally covered part of the body, then he should wash all his fingers until the knuckles and if he touched something dirty he should only wash the soiled areas.
- g. Kohen - A kohen who washes his hands for Birchas Kohanim should wash until the wrist as he does on other Yomim Tovim.
- h. Eating Bread –
 - i. Netillas Yadayim - Individuals who are not fasting and will be eating bread on Yom Kippur should wash their hands in the normal fashion until the wrist.
 - ii. Mayim Achronim - If one always washes *mayim achronim* before *bentching*, he may continue to do so on Yom Kippur. Others disagree.
- i. Medical Need - One may wash any part of the body on Yom Kippur if there is a genuine medical need to do so. (Examples- washing a wound or a doctor washing his hands before caring for a patient.)

C. Sicha (Anointing)

- 1. **Halacha** - One may not anoint himself with any liquid or lotion on Yom Kippur.
- 2. **Liquids Included in the Prohibition** - This halacha would include not using any oil, cream, moisturizer, deodorant,

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soap, hair spray, cosmetics, etc.

3. **Soap** - If one can't clean a dirty area without soap, one may use a small amount.
4. **Exceptions** – (Important Note- These exceptions only apply if the product that is being used will not pose a problem of *mimareiyach* (smoothing) which is prohibited on Shabbos and Yom Tov)
 - a. **Medical Need** – If one is in the category of a *choleh she'ein bo sakana*, then he may use any cream or ointment that he needs medically. (Examples- bad sunburn)
 - b. **Insect Repellant** - Permissible.

D. Leather Shoes -

1. **Halacha** - One is not allowed to wear leather shoes on Yom Kippur.
2. **Extent of the Prohibition** –
 - a. **Partially Leather Shoes** - If the leather is only decorative and is not for support, according to most poskim, it would be permissible to wear the shoes. One can certainly be lenient with children's shoes that have decorative leather.
 - b. **Fake Leather** - Most poskim are of the opinion that they are permissible and do not pose a problem of *maris ayin*.
 - c. **Very Comfortable Shoes** – Ideally, one should wear shoes that are thin enough that he can feel small objects on the floor, but technically more comfortable shoes are permissible. There are some poskim who discourage wearing shoes that one regularly wears out of the house even when it is not Yom Kippur.
 - d. **Children** - The *minhag* is that children of all ages should not wear leather shoes. If a young child puts leather shoes on himself, an adult does not need to stop him.

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- e. Other Leather Items- One may wear other clothing items made of leather such as a leather belt.

3. Exceptions –

- a. Medical Need - One may wear leather shoes if there is any medical need to do so.
- b. Need Extra Support – Technically, if one will be walking in an area that non-leather shoes would not provide enough support, he may wear leather shoes for the times that are necessary. Most poskim, however, frown upon using this leniency nowadays being that there are so many high quality non-leather options available.

E. Additional Prohibitions -

- 1. **Husband and Wife** - The *halachos* about the relationship between a husband and wife on Yom Kippur are beyond the scope of this work.
- 2. **Melacha** - Yom Kippur has the same status as Shabbos as to which *melachos* may not be done. Yom Kippur is not like a Yom Tov and therefore cooking and the other *melachos* that are permitted on Yom Tov may not be done.

IV. The Tefillos Of Yom Kippur

A. Introduction -

- 1. **Extra Kavana** - Although it is always important to daven properly, on Yom Kippur it is critical to put in extra effort to ensure that one's *tefillos* are said slowly with a lot of *kavana*.

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If one can arouse himself to have genuine tears, it has a major positive impact in *shamayim*.

2. **Nusach/Piyutim** - This work will not discuss the details of the order of the *tefillos*, the readings for Krias Hatorah, the *niggunim* to be used, which *piyutim* should be said and which parts of davening should be responsive, because it is either standard in every shul or every shul has its own *minhagim*. One should follow the *minhagim* of the shul in which he is davening. The following are just the *halachos* that are relevant for each individual to know.

B. Kol Nidrei Night

1. **Tallis** - Men wear a *tallis* all of Yom Kippur including the night of Kol Nidrei.
 - a. Putting on Tallis - One should be careful to put the *tallis* on before *shkiah* (sunset), to ensure that he can make the *bracha*. If it is already past *shkiah*, the *tallis* should be put on without a *bracha*.
 - b. Using the Washroom - A *tallis* may not be worn in the washroom. A new *bracha* does not need to be recited when it is put on again afterwards.
 - c. During Shema - Even though one has his *tallis* on during Maariv, he should not hold or kiss the *tzitzis* during Shema.
2. **Kittel** - There is a *minhag Yisroel* for married men to wear a *kittel* for all the *tefillos* of Yom Kippur.
 - a. Reason -
 - i. It is white and clean and it makes the wearer more like a *malach* (angel).
 - ii. It humbles the person by reminding him of the *tachrichim* (shrouds) of a deceased person.

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- b. Possible Exceptions -
 - i. Aveil - There are varying opinions if an *aveil* (mourner) should wear a *kittel* on Yom Kippur during his year of *aveilus*. If one does not have a clear *minhag*, a Rav should be consulted.
 - ii. Chassan - There are varying opinions if a *chassan* during *shana rishona* (first year of marriage) should wear a *kittel* on Yom Kippur. If one does not have a clear *minhag*, a Rav should be consulted.
- c. Using the Washroom - The *minhag* is not to wear a *kittel* into the washroom because it is a garment that has been designated for *tefilla*.
- 3. **Tefillas Zaka** - There is a common *minhag* to say Tefillas Zaka (found in all machzorim) before Kol Nidrei.
 - a. Purpose - Tefillas Zaka has three main components -
 - i. Official acceptance of Yom Kippur (as discussed in Section One Halacha IV).
 - ii. Vidui (confession)
 - iii. Mechila (forgiveness) of others.
 - b. Women - Ideally, women should also say Tefillas Zaka and just skip over the parts in brackets that are not relevant to them.
 - c. Sitting - Even though Tefillas Zaka is primarily a vidui, it may be said while sitting down.
 - d. Running out of time - If one doesn't have enough time to say the entire Tefillas Zaka, one should make sure to at least say the last section that has the granting of *mechila* to others. Some machzorim actually print Tefillas Zaka with this last section put earlier for this purpose.
- 4. **Greeting** - The *minhag* is to greet each other on Yom Kippur night with a *bracha* for a "*gmar chasima tova*".

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5. **Kol Nidrei** - Kol Nidrei is recited three times by the *chazzan* and the entire *kehillah* should read it along with him in an undertone.
 - a. Halachic Status - Kol Nidrei has the same halachic significance as the “*modaah*” done on Erev Rosh Hashana that declares that all future *nedarim* (vows) should not be binding.
 - b. Kiss Sefer Torah - A Sefer Torah is held on each side of the chazzan during Kol Nidrei, the *minhag* is for all the men to kiss the Sefer Torah when it is carried around.
 - c. Individuals Davening at Home - Kol Nidrei is only recited with a *minyan*, therefore individuals davening at home should not say Kol Nidrei.
6. **Bracha of She’hechyanu** - After Kol Nidrei, the *bracha* of “She’hechyanu” is recited by all those who did not already say it by candle lighting.
 - a. Pace - The kehillah should finish their She’hechyanu a moment before the chazzan so they can answer *amen* to his *bracha*.
 - b. Note- It is important to note again that women and all others who already said She’hechyanu during candle lighting should not say it again in shul.
7. **Yom Kippur on Shabbos** -
 - a. Kabbalas Shabbos - When Yom Kippur is on Shabbos, all shuls say “*Mizmor shir l’yom haShabbos*” after “*She’hechyanu*”. There are varying minhagim, however, if any of the rest of Kabbalas Shabbos should be said. One should follow the minhag of his shul.
 - b. “Vayichulu”- “Vayichulu” and “Birchas M’ein Sheva” are said when Yom Kippur is on Shabbos.

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C. Relevant General Hilchos Tefilla -

1. **“Baruch Shem” Out Loud** - Normally “Baruch shem...”, the second line of Shema, is not said out loud. On Yom Kippur, the *minhag* is to say it out loud, even during Krias Shema She'al Hamitta.
2. **Personal Requests** - Although on a normal Shabbos one may not make personal requests in davening, on Yom Kippur (even when it falls on Shabbos) one may make personal requests.
3. **Standing Up for an Open Aron** -
 - a. Background - Technically, one is only obligated to stand for a Sefer Torah that is both in motion and in the same *reshus* (domain). This would mean that one would not be obligated to stand when an *aron kodesh* is open, but based on a Taz the *minhag* is to stand the entire time an *aron kodesh* is open.
 - b. Yom Kippur - On Yom Kippur, the *aron* is opened many times during davening, it is praiseworthy to always stand when it is opened.
 - c. Difficulty Standing - In a case, however, that one is having difficulty standing, it is permissible to sit while the *aron* is open.
4. **Walking in Front of Someone Davening Shemoneh Esrei**
 - a. Background - One may not pass in front of another person davening Shemoneh Esrei. This includes taking the three steps back at the end of one's personal Shemoneh Esrei if the person behind him is still davening.
 - b. Yom Kippur - One needs to be mindful of this halacha on Yom Kippur when people traditionally daven Shemoneh Esrei for much longer.
 - c. In the Meantime - If one is in this situation that he

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technically finished davening but he is waiting for the person behind him he should ideally wait with his feet together. In the meantime, he is halachically considered as if he finished Shemone Esrei. Therefore, he may say all the responses to *chazaras hashatz*. After the person behind him concludes, he should then take his steps back.

d. Exceptions -

- i. Waiting for Two Behind - If the person behind is finished davening but he is just waiting for the person behind him to finish, the individual in front may take his three steps back.
 - ii. To Do a Mitzvah - If one needs to walk to fulfill a *mitzvah*, many are lenient to allow him to pass in front of someone davening. This can include helping to make a minyan or a kohen going to wash his hands or going up to the *bimah* for *birchas kohanim*.
 - iii. To Use the Washroom - If one needs to use the washroom, he may pass in front of someone still davening.
- ## e. Difficulty Waiting - One who is finding it difficult to wait any longer, may do one of the following (listed in order of preference) -
- i. Take the steps back at an angle, as to not back up right in front of him.
 - ii. If he is davening in an official aisle then one may be lenient and pass in front of him.
 - iii. If the person already said the last “Yehi ratzon” before “Elokei Netzor” (Vidui is in this section), then one can be lenient and step back in front of him.

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D. Krias Hatorah & Mussaf

1. **Krias Hatorah** - Even an individual who is not fasting may get an *aliyah* on the morning of Yom Kippur.
2. **Timing of Mussaf** - Mussaf should begin before the seventh (halachic) hour of the day. If it did not, Mussaf should still be said.
3. **Bowing** - There are many times during davening on Yom Kippur that one bows on the floor. The *halachos* of bowing were discussed earlier in Hilchos Rosh Hashana on page 15.
4. **Avodas Yom Hakippurim** -
 - a. The Yom Kippur *avodah* (service) is read by the entire *kehillah* during Mussaf. It is very worthwhile to prepare this section beforehand to ensure that one has an understanding of what he is saying.
 - b. The *avodah* should be read with the hope that it counts in Hashem's eyes as if we have in fact performed the *avodah* in the *Beis Hamikdash* on Yom Kippur.

E. Break -

1. **Tallis** - If someone took off his *tallis* for the break after Mussaf there is a debate if he needs to make a new *bracha* when he puts it back on for Mincha. There are varying *minhagim* on this issue and some individuals even leave their *tallis* on to avoid the *shaila*. One common approach is to use the following guidelines- If the break was less than three hours, no new *bracha* needs to be said. If the break is longer than three hours a new *bracha* should be said.
2. **Washing Hands** - If one took a nap for longer than 30 minutes, he should wash his hands like he does in the morning but without a *bracha*.

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F. Mincha -

1. **Sim Shalom** - "Sim Shalom" is said during Mincha in place of "Shalom Rav".
2. **Krias Hatorah** - It is questionable if an individual who is not fasting may be allowed to get an *aliyah* during Mincha. When Yom Kippur is on Shabbos, though, an individual who is not fasting may get an *aliyah* at Mincha.

G. Neilah

1. **Introduction** - One should gather all their remaining strength to daven properly with intense *kavana* and thoughts of teshuva during Neilah. The following are the Chofetz Chaim's words of *chizuk* for Neilah (Mishna Berura 623:3) -

בנעילה הוא חתימת הגזר דין שנכתב בראש השנה על בני אדם לטוב או לרע. ויזדרזו מאד בתפילה זו כי תכלית כל העשרת ימי תשובה הוא יום הכיפורים ותכלית יום הכיפורים הוא תפילת נעילה, שהכל הולך אחר החיתום ואם לא עכשו אימתי. ולכן אם חלש הוא מחמת התענית מכל מקום יאזור כגיבור חלציו להתפלל במחשבה זכה וברורה, ולקבל על עצמו גדרי התשובה באמת. והבא לטהר מסייעין אותו ויחתום בספר חיים טובים.

"Neilah is the sealing of the judgment that was written for every person on Rosh Hashana for the good or the bad. One should arouse himself in this davening because the climax of the Aseres Y'mei Teshuva is Yom Kippur and the climax of Yom Kippur is Neilah, because everything goes after its conclusion and 'if not now...when?'. Therefore, if one is feeling weak from fasting they should nonetheless gather their strength like a mighty warrior to daven with purity and clarity and to accept upon oneself to do true teshuva. One who comes to purify himself, will be assisted (by

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Hashem to do so), and he will be signed into the book of good life.”

2. **Timing of Neilah** - Neilah should start when “the sun is at the top of trees”, which is about 30 minutes before *shkiah*. One may start earlier if more time is needed, but it should not start before *plag hamincha* (1 ¼ halachic hours before sunset).
3. **Chasmeinu** - During Neilah the word “*chasmeinu* (sealed)” is inserted in place of “*kasveinu*”. If one accidentally said “*kasveinu*” he does not need to go back or repeat his davening.
4. **Vidui** - The vidui during Neilah is shorter than the previous *tefillos*, one should take note of this.
5. **Avinu Malkeinu** - Avinu Malkeinu is recited during Neilah even when Yom Kippur falls out on Shabbos.
6. **Shofar** - A shofar is blown at the end of Neilah. This blowing may be done even if it is still *bein hashmashos*.

V. Motzei Yom Kippur

A. Maariv

1. **Remove Changes and Insertions** - On Motzei Yom Kippur all the changes and insertions that were made during the Aseres Y'mei Teshuva should be stopped. If out of habit one accidentally said the Aseres Y'mei Teshuva formula, he does not need to repeat *Shemoneh Esrei*.
2. **Kiddush Levana** - Many *kehillos* do not say Kiddush Levana for the month of Tishrei until after Yom Kippur. If that is the case, the *kehilla* should say Kiddush Levana immediately

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after Maariv of Motzei Yom Kippur.

B. Inuyim-

1. **All the inuyim**, except eating and drinking, can stop right after Yom Kippur even before Maariv. Eating and drinking may not be done until after Havdallah.
2. **Drinking Water** - Like all year round, one may drink water even before Havdallah is recited.
3. **Can't Wait to Eat** - One who is finding it too difficult to fast any longer may make Havdallah right away on Motzei Yom Kippur even before davening Maariv.

C. Havdallah -

1. **Havdallah should be said on Motzei Yom Kippur** with a cup of wine and a candle. No *besamim* are used unless it is also Motzei Shabbos.
2. **Candle** - The candle used for Havdallah after Yom Kippur has different *halachos* than the one used on Motzei Shabbos. On Motzei Yom Kippur it needs to be a "*Neir She'shavas*", a flame that was in existence on Yom Kippur to give off light. To accomplish this, one should light a candle on Erev Yom Kippur that will last until after Yom Kippur.
 - a. Ideally that candle itself should be the one used for Havdallah, but a candle lit from the original is acceptable to be used.
 - b. Ideally it should be a candle that has multiple wicks. An easy way to do this is to hold the single wicked candle that was lit all Yom Kippur together with another candle.
 - c. The yahrtzeit candle that was lit all Yom Kippur cannot be used, but one can light a candle from the yahrtzeit candle to use for Havdallah.

THE HALACHOS OF YOM KIPPUR

d. No Neir She'shavas -

- i. Weeknight - If one does not have any *neir she'shavas*, then the *bracha* on the candle should be skipped.
- ii. Motzei Shabbos - One should just light a candle and then use the first candle to light a second one to be used for Havdallah. If only one candle is available, then the original candle may be used.

D. Build a Sukkah - The Shulchan Aruch writes that in order to go “*mei'chayil el chayil*” (from strength to strength) one should start building the Sukkah on Motzei Yom Kippur. One can fulfill this concept by doing just a little work, one does not need to do a significant amount that night.

E. The Day(s) After Yom Kippur

1. Shacharis the Next Day - It is customary in many shuls to schedule Shacharis the day after Yom Kippur a couple minutes earlier than usual. It stands as a symbolic statement that the *kehilla* has taken the inspiration of the Yom Noraim with them into the new year.
2. Tachanun - Tachanun is omitted from davening between Yom Kippur and Sukkos.

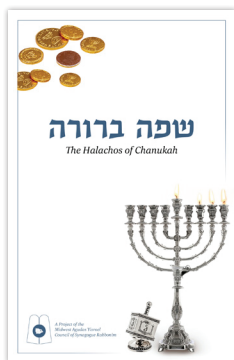
Around the Year Halacha
with the
Midwest Agudas Yisroel
Council of Synagogue Rabbonim



Sefiras Ha'omer



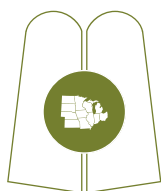
The Three Weeks



Chanukah



Asara B'Teves



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