

# Hilkhhot Yom Kippur 5776

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*Zmanim are applicable for Waltham, MA*

Fast begins before	6:43p <sup>1</sup>
Candle Lighting	6:24p
Kol Nidre and Ma'ariv	6:25p
Shacharit	8:15a
Yizkor	~11:00a
<b>New:</b> YK Afternoon Shiur	~3:15p
Mincha	5:00p
Neila	6:25p
Havdallah/Fast Ends	7:23p

*All davening will take place in the Sherman Function Hall*

**Anyone with a medical condition that makes fasting difficult should consult with Rabbi Pardo or your personal halakhic authority for advice. Similarly, anyone who takes prescription medication for a serious medical condition should consult with their rabbi for advice on what to do.**

## **Erev Yom Kippur (Tuesday Sept 21)**

**Asking for forgiveness** - Yom Kippur is a day to seek forgiveness from G-d for our offenses against Him. But G-d will not forgive our sins until we seek forgiveness from our fellows.<sup>2</sup> At the same time, one should be quick to forgive.<sup>3</sup> This can be a humbling and worthwhile experience.<sup>4</sup>

**Teshuva** - Before we can discuss the rituals of the day, we must remember the whole point: to regret our sins and return to G-d. One should carve out some alone time in the week and days preceding Yom Kippur for some genuine soul-searching about the past year and some constructive imagination of what an ideal upcoming year should look like.

**Hatarat Nedarim** – Anyone who has not yet said *hatarat nedarim* (annulment of vows) should do so in front of a *beit din* of three men. We will form *batei din* after Shacharit and both of the

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<sup>1</sup> NOTE: There is a Biblical mitzvah to “add” to your fast by beginning your fast early. The amount of time ranges from 1 minute to 20.

<sup>2</sup> Yoma 87b. See Tur OC 606 for a different but complementary explanation: being free of interpersonal sins makes us that much more like angels.

<sup>3</sup> Bava Kama 92a labels someone who is not quick to forgive as “cruel” based on Ber. 20:17

<sup>4</sup> Despite the interpersonal nature of this experience, many halakhot exist to help guide us. See Shulchan Aruch OC 606 and commentaries at length.

minha minyanim on Tuesday.

Shaharit: 8:25a

Minha 1: 1:45p

Minha 2: 4:00p

**Mikvah** – There is a strong minhag for men to immerse in a mikvah on *erev Yom Kippur*.<sup>5</sup> The motivation to immerse is to achieve spiritual and ritual purity<sup>6</sup> and to assist teshuva.<sup>7</sup>

A number of mikvaot in the area will be open, including<sup>8</sup>:

- Daughters of Israel Mikvah, at 101 Washington St., Brighton. , 7 am - 1 pm.
- The Bostoner Rebbe's shul, Beth Pinchas located at 1710 Beacon St. in Brookline also has a mikvah available for use.
- Chabad of Natick, 159 Boden Lane in Natick, MA
- Mayyim Hayyim, 1838 Washington Street, Newton, MA. By appointment only.
- Chevrat Nashim, 9 Dunbar St., Sharon, MA. 6:00 A.M. – 11:30am

*Please call to confirm hours and availability. Also, please be aware that most mikva'ot have a suggested donation for use. Plan on bringing your own towels. To save time, I suggest showering before going to the Mikvah.*

**Eating** – There is a mitzvah to eat on *erev Yom Kippur*.<sup>9</sup> Some have the custom to suck a candy all day long, others think that the mitzvah is to have a serious meal. There are a number of explanations given for this mitzvah. Some say it is to make the fast easier,<sup>10</sup> and some say it is to make the fast harder.<sup>11</sup> Others explain that since Yom Kippur is a Yom Tov, we fulfill our obligation of a festive meal on the 9<sup>th</sup> of Tishrei.<sup>12</sup>

**Kaparot** – Many have the custom to offer *kaparot* on *erev Yom Kippur*.<sup>13</sup> There will be opportunities to give tzedakah money to important charities for this at the Orthodox minyanim through the day. Since the money you are giving is in place of a chicken, you should consider

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<sup>5</sup> See early instances Rosh, Yoma 8:24; Shibbolei ha-Leket 283; Tosafot Berakhot 22b. Halakha l'maaseh at Shulhan Arukh OC 606:4, Mishna Brura s"v 17. This custom is so strong that there are even opinions (R' Saadiah Gaon, Shibbolei ha-Leket) that one should recite a birkat ha-mitzvah before immersion! (But this is not recommended by this author)

<sup>6</sup> Rema 606:4, who therefore instructs to dunk once and not recite vidui

<sup>7</sup> Magen Avraham 606 s"v 8. Also see the famous statement of Rebbe Akiva on Yoma 85b. This would indicate dunking 3 times and reciting vidui (Mishna Berura ibid. s"v 21). But be sure not to recite the name of Hashem while bare and/or bareheaded.

<sup>8</sup> If you find any of this information to be out-of-date, please let me know

<sup>9</sup> Yoma 81b: Anyone who eats on the eve of Yom Kippur, it's counted as though he fasted for two days straight!

<sup>10</sup> Rashi Yoma 81b d"v kol; Rosh Yoma 8:22

<sup>11</sup> Shibbolei ha-Leket 307; Torah Temima Vayikra 23 #97

<sup>12</sup> Rabbeinu Yona, Shaarei Teshuva 4:8-10; Ritva RH 92a

<sup>13</sup> The Shulhan Arukh OC 607 disapproves of the use of live chickens for kapparot using strong language. Therefore, many maintain the practice of using money, in the amount of a chicken, and still using that money to benefit the poor as much as a chicken would. The Orthodox minyan has always collected kapparot money at all Friday minyanim.

giving enough tzedaka money to pay for a decent meal (I suggest \$15-20, but that's up to you).

**Mincha** – During the silent *amidah* of Mincha we recite the *vidu'i* (confession prayer). One should daven Mincha before eating the Seudah Mafseket (final meal).<sup>14</sup>

**Seudah Mafseket** – The final meal before the fast should be a festive meal, for which we wash over bread and say Birkat ha-Mazon. The Talmud teaches that we should begin our fast early on Yom Kippur in order to extend the holiness of the day.

**Candle Lighting** – Two *brachot* are said over the candles.

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום הכפורים  
*Baruch Atah Hashem Elokeinu Melech ha-olam Asher kidshanu be-mitzvotav ve-tzivanu lehadlik  
ner shel Yom ha-Kippurim.*

You are the Source of Blessing, Timeless One, Sovereign of the universe, Who has made us holy through His commandments and commanded us to kindle the light of Yom Kippur.

ברוך אתה ה' אלקינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה  
*Baruch Atah Hashem Elokeinu Melech ha-olam she-hechyanu ve-kiyimanu ve-higi'anu la-zman  
ha-zeh.*

You are the Source of Blessing, Timeless One, Sovereign of the universe, Who has kept us alive, sustained us and brought us to this season.

**\*very important\*** - once you recite the she'hechyanu blessing, you automatically accept Yom Kippur, including the prohibitions of work, and the 5 afflictions.<sup>15</sup> So do not recite the she'hechyanu if you are wearing leather shoes, plan to eat more, etc.

**Yizkor Candle** – For those who have lost an immediate relative, a *yizkor* candle is lit. One candle is sufficient to memorialize more than one of one's immediate relatives.

**The Prohibitions of the Day** – In addition to having the sanctity of Shabbat (and all the prohibited activities of Shabbat), there are five unique prohibitions on Yom Kippur.

- No eating or drinking
  - Make sure you have spoken with your rabbi and doctor before Yom Kippur about health considerations, and if you must eat, what is the halakhically appropriate way to do so.
  - You may **not** brush your teeth or use mouthwash.<sup>16</sup>
  - Someone who is halakhically permitted to eat need not make kiddush.<sup>17</sup>
- No wearing of leather<sup>18</sup> shoes

<sup>14</sup> Yoma 87b. Two reasons are provided: Rashi ad loc d"h shema: one may act inappropriately at the meal. Rambam Teshuva 2:7: one may choke and die at the meal before repenting.

<sup>15</sup> Eruvin 40b; Nefesh ha-Rav pg. 210

<sup>16</sup> Rema 613:4; MB 613:11; and others. You may **not** use mouthwash either. You **may**, however, brush your mouth with a dry toothbrush.

<sup>17</sup> See shiur by Rav Asher Weiss <http://tvunah.org/2013/09/11/חולה-שצריך-לאכול-ביום-כיפור-שחל-בשבת-הא>

<sup>18</sup> SA OC 614:4

- Synthetic leather is permissible.
- Some go farther and seek out uncomfortable shoes, more akin to being barefoot<sup>19</sup>
- No bathing (or washing of the hands beyond the knuckles)
  - Some exceptions: you may wash off dirt, you can wash your hands after the bathroom, you can wash out your eyes in the morning if they have residue. You may ritually wash your hands in the morning and after using the bathroom up to your knuckles,<sup>20</sup> and kohanim before duchening may wash up to their wrists.
- No anointing of oils or creams
  - This applies even you are not anointing for pleasure. Therefore:
  - No applying deodorant.<sup>21</sup>
- No marital relations

**Tefilah Zakah** – Many have the beautiful custom of saying *tefilat zakah* right before Kol Nidre.<sup>22</sup> The tefillah contains many important themes to keep in mind through the day.

**Kol Nidre** – All those who normally wear a *talit* for davening should wear one, with a *brakha* (if donned before sundown), for *Kol Nidre*.

### **Yom Kippur Day (Wednesday September 23)**

**Washing Hands in the morning** – Upon rising, we wash “*negel vasser*” for each hand, alternately, up to the knuckles, three times. One may wipe their wet fingers over one’s eyes to help clear any residue if there is any. One should say the morning *brakhot* as normal.

One should only wash their hands up to their knuckles, unless they are explicitly dirty.

**Yizkor** – We recite Yizkor, the memorial prayer in memory of immediate relatives who have passed away. It is our custom that everyone come in for the special memorial prayers on behalf of Israeli Soldiers and victims of the Shoah. We will say Yizkor at approximately 11:00am.

### **Motzei Yom Kippur**

**Havdalah** – We recite Havdallah with wine, and a candle (no spices, even on motzei Shabbat<sup>23</sup>). It is important that a candle should be lit from a flame that has been burning from before Yom Kippur: a *ner she’shavat*. In general, if one cannot find such a candle, then the blessing on the

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<sup>19</sup> Mishna Brura 616:5, Nefesh HaRav pg. 210

<sup>20</sup> SA OC 613:3

<sup>21</sup> Biur Halakha 554:15; Shulkhan Arukh 618:1. You may apply deodorant before Yom Kippur begins.

<sup>22</sup> Hayyei Adam 144

<sup>23</sup> SA OC 624:2. See MB 642:5. Many Ahronim disagree, eg Bach, Magen Avraham, Taz, and Aruch HaShulchan ad loc. Sepharadim should certainly not recite the blessing.

candle should be skipped.<sup>24</sup>

**Kiddush Levanah** — In our joyous mood after being forgiven on *Yom Kippur*, we recite *kiddush levanah*, weather permitting.

**Community Break the Fast** — Only at Brandeis ... Motzei Yom Kippur is considered a minor Yom Tov,<sup>25</sup> and everyone is invited to partake in University tradition and lavishly break their fast at the lavish Break the Fast. Special accommodations are always made for those fasting.

**Sukkah** — We end one *mitzvah* by beginning another. It is proper to begin to prepare for *Sukkot* immediately following break-fast.<sup>26</sup> This can be done even symbolically by readying one's *sukkah* building supplies.

*Gmar Hatima Tova!*

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<sup>24</sup> MB 624:7, Rav Ovadiah in Yehave Da'at 1:63, and Rav Moshe Feinstein in Igrot Moshe OC 4:122 all opt to say havdallah with just wine and no candle, rather than use a freshly lit candle.

<sup>25</sup> Rama OC 624:5

<sup>26</sup> This is, mysteriously, the very very last Rama (ibid) in Hilkhhot Yom Kippur and the very very first Rama in Hilkhhot Sukkot, two lines later, and no one ever notices. I didn't either; it was pointed out to me by R' J.J. Schacter. If anyone can explain to why, I'll get you something *b'n*.

Congratulations on making it through the footnotes!