

Halachot of Yom Kippur (5779)



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Erev Yom Kippur (Tuesday, September 18)

Liturgical changes on Erev Yom Kippur:

- As is the case with all ימים טובים, we do not recite תחנון on Erev Yom Kippur, even during Shacharit.
- During Shacharit, we do not recite מזמור לתודה (ח) (פסוקי דזמרה) and למנצח (right before ובא לציון).
- Please remember to continue to make all of the appropriate changes for Aseret Yemei Teshuva (see the end of my halachic guide for Rosh Hashanah for a complete list). The one exception to this: we do not recite מלינו אבינו on Erev Yom Kippur (except when Yom Kippur falls out on Shabbos, in which case we say מלינו אבינו at Shacharit on Friday). **As Yom Kippur this year does NOT fall out on Shabbos, we will be skipping מלינו אבינו on Tuesday.**
- At Mincha, we recite וידוי ("Confession") at the end of our silent עשרה עשרה, just before the paragraph "אלקי נצור". **While some Siddurim have this insertion, I would recommend using a Machzor for Mincha on Friday.**
- Immediately before Kol Nidrei (which begins at 6:50pm here at Cornell), many men have the custom to recite תפלה זכה (Tefillah Zakkah) individually. This personal prayer can be found on page 38 in the blue Artscroll Yom Kippur Machzor. If a woman wishes to say this prayer, she may, although she should skip the portions in parentheses.

Mikveh:

The common practice is for men to go to the mikveh on Erev Yom Kippur. Chabad at Cornell is graciously allowing all interested men to use their mikveh (on Tuesday, September 18) between **7:00 - 7:15am** on the following conditions:

- 1) One must take a shower THAT MORNING prior to coming to the mikveh
- 2) One must bring their own towel
- 3) Upon entering the room with the mikveh, one must leave their shoes by the entrance and keep the place clean. If you have slippers / flipflops, feel free to bring them.
- 4) There is a recommended donation of \$20 for students who can afford it. Students who find this price prohibitive are free to give however much they feel comfortable with.

- 5) All men who plan on going should email Rav Eli Silberstein in advance (es79@cornell.edu) to let him know that you will be coming.

As Chabad at Cornell is doing a big *chessed* in opening up their mikveh to a potentially large group of men, we must be careful to respect these guidelines.

(The address of Roitman Chabad Center at Cornell is 102 Willard Way, Ithaca, NY.)

Kapparot:

There is also a widespread *minhag* to do Kapparot (“Atonement”) on Erev Yom Kippur, whereby one symbolically “transfers” their deserved punishments to a chicken by circling it around their head. While chickens are traditionally used for this practice, one is permitted to do Kapparot with money instead and subsequently give the money to *zedakah*; in fact, many modern authorities rule that one should specifically use money, as using chickens presents a problem of *צער בעלי חיים* (cruelty to animals), both in how the animals are kept and in the anguish caused by the Kapparot ritual itself. I recommend following this position and using money.

While any amount of money suffices for Kapparot, the mitzvah of *zedakah* (charity) is particularly emphasized on Erev Yom Kippur.

For those who are interested, we will be doing Kapparot together as a group after Mincha in the CJL Shul (note: Mincha is scheduled for 1:30pm on Tuesday). We have various *zedakah* boxes already in the shul, designated for a number of worthy causes.

The Kapparot text can be found on page 2 in the blue Artscroll Yom Kippur Machzor.

The Pre-Fast Meal:

There is a *mitzvah* to eat on Erev Yom Kippur, and according to many authorities this obligation is Biblical. (Thus, it is prohibited to fast on this day.) A crucial part of this *mitzvah* is having a sizeable *seudah* (meal) before the fast. This pre-fast meal is known as the *Seudah HaMafseket* (literally, the “stopping meal”).

One should *daven* Mincha prior to eating the *Seudah HaMafseket*.

While eating a lot before the fast is advisable, overeating to the point of discomfort is discouraged, as it would adversely affect one’s prayers on Yom Kippur night.

One is permitted to eat and drink even after finishing the *Seudah HaMafseket*. However, if one had actively resolved to not eat any more before Yom Kippur, then they are forbidden to eat or drink from the moment of their resolution (in fact, such a person may even be forbidden to engage in any of the five prohibited forms of pleasure-- see below, page 3 in this document).

There is a *mitzvat aseh* (positive commandment) to add on to Yom Kippur by ceasing to eat a little bit before the fast officially begins. As the fast officially begins at 7:10pm in Ithaca, one

should try (if it is feasible) to stop eating at least a couple minutes prior to this time. For those arriving at Kol Nidrei on time (6:50pm), this is not an issue.

104 West will be serving the *Seudah HaMafseket* between 4:30 - 6:30pm.

Candle Lighting:

The accepted *minhag* is to light candles before the onset of Yom Kippur, as one would before any Yom Tov.

In addition to the normal Yom Tov candle(s), many have the custom to light a *yahrtzeit* candle in memory of their deceased parent(s). This extra candle should be large enough to stay lit for the duration of Yom Kippur. No blessing is recited over this extra candle.

For candle lighting, we recite the following two blessings:

ברוך אתה ה' אלקינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של יום הכיפורים.
Blessed are You, Hashem, our G-d, King of the universe, Who has sanctified us with His commandments, and has commanded us to kindle the light of Yom Kippur.

ברוך אתה ה' אלקינו מלך העולם, שהחינו וקימנו והגיענו לזמן הזה.
Blessed are You, Hashem, our G-d, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

Yom Kippur

Dress:

The common practice among both men and women is to wear nice white clothing on Yom Kippur, symbolizing the ministering angels.

As Yom Kippur is the Day of Judgment, women typically abstain from wearing their usual Shabbos and Yom Tov jewelry.

Married men have the custom to wear a *kittel* throughout Yom Kippur services. One should make sure to take off the *kittel* before entering the restroom.

Men who usually wear a *tallit* should make sure to wear their *tallit* for all of the prayer services of Yom Kippur.

Five forms of self-affliction:

On Yom Kippur, there are five special prohibitions known as the חמשה עינים (the five forms of self-affliction):

- 1) **Fasting-** One may not eat or drink any amount on Yom Kippur. It is likewise prohibited to merely taste something and then spit it out. Similarly, one may not rinse out their mouth with water or any liquid, even if they do so every other day of the year.

Many questions arise regarding the extent of the obligation to fast, particularly as it pertains to those who are sick, on medication, or pregnant. As the *halachot* in these circumstances vary widely depending on the specifics of any given case, one should consult their local Orthodox rabbi if they fall under any of these categories.

- 2) **Bathing-** One is forbidden to bathe on Yom Kippur. This prohibition applies to both hot and cold water (even without soap), as well as to any part of one's body (even one's finger!).

Exceptions to the prohibition of bathing:

- For a mitzvah- One should wash *Netilat Yadayim* (ritual hand washing) as usual upon awaking in the morning, albeit only one's fingers. A Kohen should wash his hands before *Birkat Kohanim*, just as he would normally do. Similarly, if one is in an extenuating circumstance whereby they must eat on Yom Kippur (say, due to illness), they should wash before having bread, as they normally would.
- For medical purposes- If one has a severe gash that requires being washed, one may do so (provided one was instructed to by a doctor). Similarly, a doctor may wash his hands before and after dealing with a patient, as may a *mohel* before performing a *brit milah*.
- For dirt removal- If one gets dirt or gunk on their body, they may wash the affected area until it is clean. Similarly, one may wash their hands after using the restroom, to the extent that one deems it appropriate (it is preferable to only wash one's fingers in such a circumstance, if it is feasible).

- 3) **Anointing-** One should not apply any type of cream or makeup on Yom Kippur, even if it would be permitted on a regular Shabbos. This prohibition applies even to spray deodorant.

Exception to the prohibition of anointing:

- For medical purposes- One may apply a cream or ointment if it is medically necessary, provided that one does so in a way that does not violate the מלאכה (prohibited labor) of ממרח (spreading a cream or lotion, which is forbidden on Shabbos and Yom Tov). Please reach out to me if you have a specific question about this.

- 4) **Wearing leather shoes-** One may not wear leather shoes on Yom Kippur, even at home, and even only on one foot. (Please note that this prohibition only applies to shoes. Any other leather garment-- such as a belt, jacket, or kippah-- is fine.)

- 5) **Marital relations-** This prohibition includes sleeping in the same bed, and most *poskim* assume it includes touching as well.

Only these five categories are prohibited. Anything else (which does not involve a Shabbos violation) is permitted-- such as smelling aromatic spices.

Restrictions of Shabbos:

Unlike most Yamim Tovim, Yom Kippur is treated with the same *halachic* stringencies as Shabbos. Thus, one would not be permitted to cook or carry (outside of an *eruv*) on Yom Kippur.

Havdalah:

Upon the conclusion of Yom Kippur, we recite *Havdalah* with the blessings on the wine, flame, and *Ha'Mavdil*, respectively (we omit the opening paragraph and the blessing on the spices). Unlike on Saturday nights, we specifically use a flame which had been burning for all of Yom Kippur. For those who will be davening with us in the One World Room, the gabbaim of the Cornell Orthodox Minyan have made the necessary arrangements. If you will be elsewhere, please make sure to NOT use the customary *yahrtzeit* candle (mentioned above, page 3 of this document) for *Havdalah*; one may, however, use a candle which was lit from the flame of the *yahrtzeit* candle.

Important times for Yom Kippur

Please note that, aside from mincha on Tuesday, **all** Orthodox services will be held in the One World Room, Anabel Taylor Hall.

All times below are for Ithaca only. If you are going home for Yom Kippur, please consult myzmanim.com and your shul bulletin for relevant times.

Tuesday, September 18 (Erev Yom Kippur):

Mincha with Viduy (followed by Kapparot)- 1:30pm, C JL Shul
 Pre-Fast Meal- 4:30-6:30pm, 104 West
 Fast Begins- 7:10pm
 Candle Lighting- 6:52pm
 Kol Nidrei- 6:50pm, One World Room, Anabel Taylor Hall

Wednesday, September 19 (Yom Kippur):

Shacharit- 8:30am, One World Room Room, Anabel Taylor Hall
 Sof Zman Krias Shma- 9:17am, 9:58 am if you paskin by the Vilna Gaon
 Mincha (followed by Neilah)- 5:15pm, One World Room Room, Anabel Taylor Hall
 Fast Ends- 7:51pm
 Break Fast- 8:00-9:15pm, 104 West

גמר חתימה טובה