

גליון הלכתי - מושלחן הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים מוסדו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זיע"א

מאת הר"ג ר' משה ראזענבוים
רב ומו"ץ לשכת הפוסקים
סורונטו קנדה - ארה"ב

בית דין צדק הגדול לשכת הפוסקים
היכלי בתי הוראה המרכזי לשכת הפוסקים
ארץ ישראל



לשכת הפוסקים

שע"י ישיבת

רבינו יוסף שלום

לכבוד תשחור של פוסק הדור מרן הגר"ח ש' אלישיב זיע"א

02-5333755

Halachos and Minhagim Of Erev and Motzai Yom Kippur

❧ Erev Yom Kippur ❧

1. There is an early established custom to perform kaporos during the Aseres Ymei Teshuvah. Preferably, kaporos should be done early morning on Erev Yom Kippur after selichos, and one should try going to the mikvah prior.
2. Some have the custom of performing kaporos with money. One who does so should be careful not to use money set aside for maaser.
3. We recite a shorter selichos on Erev Yom Kippur morning, without saying tachnun or techinos, and we recite vidui only once.
4. It is important and obligatory to focus on repentance on this day more than any other during Aseres Ymei teshuvah.
5. One should omit the "Yehi Ratzon" when reciting "Eizehu Mekoman" on Erev Yom Kippur. This is because one cannot eat on Yom Kippur and saying the "Yehi Ratzon" would imply that one is shortening the time frame permitted to eat the karbanos.
6. We do not recite Mizmor Lesodah and we omit tachnun by shachris. However, by mincha before Erev Y"K (day prior) we do recite tachnun.
7. Customarily we do not recite "Avinu Malkeinu" by either shachris or mincha.
8. We also omit למנצח יענך.
9. Some communities have a custom where the gabbai distributes food after shachris so that if one's fate was to have to receive charity, it can be fulfilled with this.
10. It is a Mitzvah from the Torah for men and women to eat and drink on this day. (There are multiple reasons for the mitzvah. 1- To show Hashems' love toward us, that although we are commanded to fast, we are instructed to eat before fasting to ease the discomfort of fasting. 2- We show our excitement and joy of being purified by Hashem. 3- To have a seudas Yom Tov as it isn't possible to be performed on Yom Kippur itself.) Some are of the opinion that this obligation begins already from the night before, however, most poskim agree that by night there is no mitzvah.
11. The primary obligation is to eat in the form of a meal; however, one can perform this with the consumption of a mere kazayis.
12. Many have the custom of eating two meals on this day, one in the morning and another after mincha. Customarily, we eat fish and meat in the morning meal and dip the challah into honey.
13. One who is ill or a woman who gave birth within three days and won't fast on Yom Kippur (based on the ruling of a Rav), is also included in the obligation to eat on this day. However, one who is sick and eating too much will be detrimental to their health, is not obligated to eat.
14. One who is ill or will not be able to completely fast on Yom Kippur, should find out the details of how they should fast before Yom Kippur, and leave enough time to prepare shiurim cups, etc. for the next day.
15. One may take slow-release pills on Erev Yom Kippur.
16. We are commanded to appease our fellow friends for any harm we inflicted on them throughout the year. If the friend isn't forgiving, they should return to ask forgiveness up to three times.
17. If one embarrasses another in public, they must ask forgiveness in front of ten people.
18. When apologizing for a minor issue, a general apology is sufficient. However, for a major issue, one should specify the matter, but only if doing so will not prevent the other person from forgiving them.
19. If someone spoke lashon hora about a fellow Jew, but the person spoken about never found out, and if telling them would cause them to feel hurt, the speaker should not mention specifically what was said. Instead, they should ask for forgiveness in general terms.
20. It is important to be cautious and fulfill any financial obligations made to tzedakah or to anyone else on this day.
21. As a common practice, it is customary to seek forgiveness from anyone with whom we have had significant interactions, even if we cannot recall causing them any harm. This is because it is highly probable that unintentional harm may have been caused. Therefore, children should ask for forgiveness from their parents, spouses should seek forgiveness from each other, students from their teachers, siblings, neighbors, and so on.
22. Customarily, we go to the mikva on Erev Yom Kippur, regardless of if one went on Erev Rosh Hashanah. Preferably, one should go after chatzos and prior to mincha. One should try removing any chatzitza before toiveling, however, it does not obstruct the tevilah.
23. There are women who toivel as well. Although not an obligation, there is reason for this custom as it is a form of repentance (not for purity, therefore no bracha or common tevila laws apply).
24. One who cannot go to the mikva, may rely on taking a shower (for four minutes under strong pressure).
25. Many have the custom of donning Shabbos clothing before mincha. One should also donate to tzedakah before davening.
26. We daven mincha early, allowing time for the second meal, benching the children, and preparing last-minute needs before Yom Kippur.
27. We do not say "Avinu Malkeinu" by mincha, but we add vidui at the end of Shmoneh esrei (before Elokai Netzor and recite Elokai Netzor after vidui).
28. One should recite vidui standing and preferably bending over (like by modim or at least bending one's head down) but without leaning on anything.

גליון הלכתי - מושלחן הפוסקים

מרכז גבוה להוראה ודיניות לשכת הפוסקים מוסדות של רשכבה"ג מן שר התורה הגר"ח קניבסקי זיע"א

מאת הרה"ג ר' משה ראזענבנים

רב ומו"ץ לשכת הפוסקים

טורונטו קנדה - ארה"ב

בית דין צדק הגדול לשכת הפוסקים
היכלי בתי הוראה המרכזי לשכת הפוסקים
ארץ ישראל

לשכת הפוסקים

שע"י ישיבת
רבנו יוסף שלום

לכבוד הסטודנטים של מוסד החינוך מדרן הגר"ש אלישיב זיע"א
02-5333755

29. Women are also obligated to daven mincha, or at least recite vidui and ashamnu before the second meal.
30. Some had the custom to get malkus after mincha, however, today it is not our custom.
31. One should not consume heavy foods during the second meal (milk, cheese, eggs), and customarily we do not eat fish during this meal.
32. After the meal, it is not necessary to brush or pick one's teeth, but it is recommended to rinse one's mouth if there are any food remnants.
33. If one wishes to eat after the meal, they should preferably specify that they do not want to take upon the fast through bentching. However, if one did not specify, they may continue eating regardless.
34. If one wishes to drink water to hydrate themselves for the following day, they should not make a brachah before drinking.
35. After the meal, parents bentch their children since the doors of mercy are already open.
36. There is a mitzvah from the Torah to take upon the holiness of Yom Kippur along with its applicable halachos while it is still day. Therefore, women should be sure to light candles early and one should be careful not to eat too close to the zman.
37. The laws of candle lighting are similar to that of Shabbos. Through lighting the candles, one accepts upon them the holiness of Yom Kippur. The nusach to be recited is להדליק נר של יום הכיפורים. If a woman mistakenly says טוב יום she still fulfills her obligation, however, if she mistakenly says של שבת she must repeat the brachah.
38. A woman (or man that lit candles) recites שהחיינו when lighting the candles and should therefore not recite the brachah in shul just answer Amein.
39. After lighting candles for Yom Kippur, it is important to remove any leather shoes as all laws of the day begin at this time. If a woman needs to do work after lighting the candles, she should state before lighting that she does not intend to take on the sanctity of Yom Kippur through the act of lighting.
40. Customarily, we light a neshama lecht (for the deceased on days we recite yizkor). Some light a gezunt licht for married individuals, (husband and wife can use one together). Many light it in shul, while some do so at home or in their bedroom. No brachah is made on this hadlaka.



לשכת הפוסקים מאחלים לכם ברכת גמר חתימה טובה!

For comments or to subscribe to the email list please contact the author at

lishkashaposkim@gmail.com



41. Women should not wear jewelry as they would on a regular Yom Tov, but only as they would on weekdays. Gold jewelry should be avoided on Yom Kippur, but white gold may be worn.
42. One should don their tallis while it is still day, to be able to make a bracha on it. (שקיעה till 13 minutes after בדיעבד one can still make a bracha).
43. One should don their tallis while it is still day, to be able to make a bracha on it. (בדיעבד till 13 minutes after שקיעה one can still make a bracha).

• Motzai Yom Kippur •

44. One who wishes to wash their hands and face prior to davening maariv, should say לחול בין קודש לחול before washing.
45. Many have the custom of reciting קידוש לבנה after maariv. Yet some wait until after breaking their fast.
46. One should wish another a Shanah Tova and say Gut Yom Tov.
47. We make Havdalah on wine and on a candle that was lit all Yom Kippur but omit the bracha on besamim.
48. One may drink water before Havdalah if needed after saying ברוך המבדיל.
49. A woman who has difficulty waiting to break her fast until her husband returns home, may make Havdalah herself, drink the wine, and then eat.
50. For Havdalah, preferably one should use a candle that has been lit all day. However, if such a candle is not available, you can use a Neshama or gezunt lecht. In case none of these options are available, some are of the opinion to skip saying the brachah, yet others say to light a new candle and light candle from that candle and recite the bracha on the second candle. (One who doesn't have access at home to such a candle, can make הבדלה, and then go elsewhere to get one).
51. Customarily, one should begin building the sukkah or busy themselves with purchasing their daled minim on motzai Yom Kippur. At least one should begin learning some of the halachos that apply to Sukkos on motzai Yom Kippur.
52. There is a mitzvah to eat a meal, to express our bitachon that we were purified on Yom Kippur.
53. The month of Tishrei is divided into two segments. The first half is days of fear and judgment, while the second half are days of happiness and Yom Tov.
54. The days between Yom Kippur and Sukkos are somewhat similar to Yom Kippur (Gr"a).
55. The day following Yom Kippur, one should rise earlier than usual to daven.