

קונטרס

תשובות יחזקאל

הלכות יום הכיפורים



A Practical Guide To
The Halachos Of Yom Kippur

Written by: Chezky Green



לע"נ
הרב רפאל בן ר' ישראל זצ"ל (גלב"ע יום הכיפורים)
ר' נפתלי בן הרב רפאל ז"ל
ר' אלימלך ליב בן אליקים חכהן ז"ל

ורפואה שלימה לחולי ישראל

To obtain a copy
of this publication, or for
sponsorship opportunities,
please call:
Chezky Green
718-300-3615
or email
halachaguide@gmail.com



Machon Aleh Zayis

publish@alehzayis.com | 732.513.3466
FAX: 732.865.7002 | 732.387.7841

ספר זה מוקדש
לע"נ
ר' אביגדור שימזאל'
בן יהודה יוסף הכהן ז"ל

הונצח ע"י
משפחת כ"ץ

בס"ד

קט"ז אדר וס' ע
 א"ל"ך פתח'ה הולך חסד ה
 יחזקאל עמ'ן ז' האל'ת הקנ'ת
 זל תל'ת ב'ת'ם חסד ז'ת וק'ל ס'ת
 יחזקאל. ס'ת אל' ש'ת'ת ואל'ת ע'ת
 אל'ת ש'ת'ת וק'ל אל' ש'ת'ת וק'ל
 יק'ת מ'ת'ת .

שלום ידידותי
למחרת

Rabbi Reuven Feinstein
131 Bloomingdale Rd.
Staten Island NY 10309

שלו' ראובן פיינשטיין
ראש ישיבה
ישיבה ד'סטעטן איילנד

י"ג אלול תשפ"ג

לכבוד הבה"ח ר' יחזקאל גרין נ"י

שמחתי לראותך אתמול ולדבר אתך אודות הקונטרס החשובה **שנה הלכות** שאתה עומד להוציא בשעה טובה ומצלחת לקראת ראש השנה הבאה עלינו ועל כל ישראל לטובה. והוא קונטרס ליקוט הלכות של הימים האלו נכתב בלשון צח וקל בשפה אנגלית כדי שיהיה האפשרות לכל אחד ללמוד ולחזור באופן ברור ובשעה מועטת ההלכות והמנהגים הרבים של הימים הקדושים האלו. ואף שאני הולך בדרך אאמו"ר זצ"ל שלא ליתן הסכמה על ספרי הלכה שכל שינוי קטן יכול לשנות הדין לגמרי ובפרט שבזמן קצור א"א להעביר על כל הלכה והלכה הנה לא באת לחדש ולפסוק מעצמך ועל כל דין ציינת המראה מקום או המקור וגם מו"צ ות"ח עברו על כולה. ודבר טוב מאד הוא שאתה משתדל לזכות הרבים ואני בטוח שיהיה לתועלת רב לכל המשתמש בו כראוי לידע איך לנהוג ובאיזה מצבים לשאול פי מורה הוראה אם יש שום ספק.

וע"כ באתי לברכך לראות הצלחה רבה מזה הקונטרס ויפוצו מעייניך החוצה להצליח בלימודיך ללמוד וללמד ולחדש חידושים אמיתיים מתוך מנוחת הנפש ובריאת הגוף ולמצוא זיווג הגון בשעה טובה ומצלחת ולבנות בית נאמן לשם ולתפארת ליתן נחת רב להקב"ה משפחתך ולכל ישראל.

הכנ"ח בברכת כתיבה וחתומה טובה,

עלוי / כ"ג / אלול / תשפ"ג

Rabbi Shmuel Fuerst
6100 North Drake Avenue
Chicago, Illinois 60659
(773) 539-4241
Fax (773) 539-1208

בס"ד

הרב שמואל פירסט

דיין ומו"ץ אגודת ישראל
שיקאגא, אילינוי

וואס איז א"ל געבן

אין נאמען הקדוש שנת ה'תשנ"ח
ביום שבת ה"ד (תשנ"ח) גיין איבער
שבת קאזאן אנאליג שבת יום ארבע
א' חשוון, וואס געבן געווארן ארבעט
אין ארבעט צו ארבעט צו ארבעט
וואס איז ארבעט ארבעט ארבעט
וואס איז ארבעט ארבעט ארבעט
אמאליג דא יאר

און ארבעט ארבעט ארבעט
און ארבעט ארבעט ארבעט

און ארבעט ארבעט ארבעט
און ארבעט ארבעט ארבעט
און ארבעט ארבעט ארבעט

קבלתי על קונטרס חג' לה' מחר

Rabbi Shmuel Felder
Beth Medrash Govoah
Lakewood N.J. 08701

שמואל יצחק פעלדער
דיין ומו"ץ בית מדרש גבוה
ליקוואוד נ. דז.

י"ד תמוז תשפ"ה

מכתב ברכה

ראיתי קונטרס יקר מאד 'חג' להשם מחר', מאת האברך כמדרשו מחשובי הלומדים הרב ר' יחזקאל גרין שליט"א, והוא חיבור חשוב בהלכות בין המצרים ותשעה באב, וראיתי שסידר ההלכות באופן ברור דבר דבור על אופניו, בלשון צח ובשפה המדוברת באופן השווה לכל נפש. ותועלת גדולה יש בזה, שיוכל כל אדם לחזור על הדינים ולידע המעשה אשר יעשון.

ואף שלא הספיק הפנאי לעבור על החיבור ולהסכים לענין הלכה, מ"מ הנני לברכו שיזכה להפיץ מעיינותיו חוצה, ולישב באהלה של תורה כל הימים, מתוך בריאות הנפש והגוף מנוחת הנפש והרחבת הדעת, ולחבר עוד חיבורים כהנה וכהנה כיד השם הטובה עליו.

בברכת כל טוב סלה

שמעון פאליאן

ביהמ"ד גבול יעבץ
ברוקלין, נוא יארק

דוד קאהן

מכתב חיבה

ישיבת רמח"ל כ"ח חשוון ה'תשנ"ח - קט"ו, י"א אלול
בשם ה' ואלוהיך יהוה ויהי כבודך ברוך ויהי כבודך ברוך
הערה: ומה שכתבתי שני ימים אחרי שכתבתי יוצאים לאור כח
ספרים שבהם נכתבו חזו"ן שונים.
וכן נכתב במחבר הכי יוצא לאור גמין לא ידע לקהל הלבבות
והישיבין למען אלהיך עמו המזין וברוך.
וכן נכתב משהו לישיבין דעבודת אלהיך יהוה קט"ו כי זה היה

ב"ד קאהן
ט' אדר תשנ"ח

Simcha Bunim Cohen

Rav K'hal Ateres Yeshaya
Lakewood, New Jersey

שמחה בונם קאהן

רב קהל עטרת ישעי'
לעקוואד, ניו דזערסי

בה אלו גש"ה

הנני בא לפני הבורא המושד ברוך יאמקאל גרין שליט"א
וג'בו קונסיל האביו אל ימית נוראית וההלכות
נפתחו בקיצור באופן שקל אחדיו. ויביר גויאל גבול
למי שחלה איבד זיקר ההלכות בחדש פנימיים
למימי נוראית

אבלו אני של אב ימימי מצדדיו

אז דאג אל החתום

יציב האחדק ומקרי אורג
דמכר כניסה ומתימה אחד

שלימה קופה נכס | קיטוב

❧ Table Of Contents ❧

Kaparos	105
Using Money	108
<i>Kisui Hadam</i>	112
Erev Yom Kippur.....	112
Eating & Drinking.....	112
<i>Bentching</i> Children	114
<i>Mikvah</i>	115
<i>Malkus</i>	118
<i>Kivrei Tzadikim</i>	119
Asking For Forgiveness	120
Davening	120
<i>Seudas Hamafsekes</i>	122
Time Release Pills.....	123
Leaving Food On A Flame	124
Candle Lighting, Yurtzeit Candle, Ner Hachaim.....	125
Bracha & <i>Shehecheyanu</i>	125
Stipulation	127
Wrong Bracha.....	127
<i>Ner Hachaim</i>	128
Yurtzeit Candle.....	129
<i>Havdalah</i> Candle	130
Tosefes Yom Kippur.....	131
Clothing, Kittel & Talis.....	132
Wearing Gold	132
Yom Kippur	135
Fasting.....	136
Children.....	136

<i>Kiddush & Bentching</i>	138
Brushing Teeth & Mouthwash	139
Sick On Yom Kippur (<i>Choleh</i>)	141
<i>Choleh</i> Going To Shul.....	142
Sick In Bed	143
Medicine	143
Suppositories.....	147
IV (intravenous).....	147
CPAP Machine, Nebulizer & Inhaler	150
<i>Shiurim</i>	152
Asking A Doctor	152
Examples Of A <i>Choleh</i>	154
Pregnant	158
Postpartum.....	162
Nursing.....	164
Bracha On <i>Shiurim</i>	166
What To Eat & Drink.....	167
<i>Shiurim</i> Amounts.....	168
Washing	172
Children.....	172
Negel Vasser.....	173
Bathroom.....	175
Washing For Bread.....	176
Anointing	181
Wearing Leather Shoes	183
Miscellaneous	186
One Hundred Brachos.....	186
Davening	188
Standing For An Open Aron Kodesh.....	189
Vidui	190

Erev Yom Kippur	190
<i>Tefillas Zakah</i>	195
Kol Nidrei & Maariv	196
Yom Kippur Night.....	198
Shacharis	200
<i>Krias HaTorah</i>	200
Bris on Yom Kippur	202
Yizkor	204
Mussaf	206
Mincha	209
Neilah	211
Motzei Yom Kippur	214
Maariv	215
<i>Kiddush Levanah</i>	216
<i>Havdalah</i>	217
<i>Besamim</i>	219
<i>Ha'eish</i>	219
Building The Sukkah	221



❧ Kaparos ❧

- The Ashkenazic¹ *minhag* is to do Kaparos.² One should have in mind that what is being done to the chicken is really befitting for them, but by doing *teshuvah*, Hashem will forgive them, and “punish” the chicken instead.³ Alternatively, one thinks about doing *teshuvah* while doing Kaparos with money, and the money being given to *tzedakah* is a meritorious act to be forgiven.⁴ The same applies to the chicken being donated to the poor.⁵
- Many do Kaparos late at night after⁶ *Selichos* (before *alos hashachar*)⁷ or after Shacharis.⁸ It seems this time is specifically when *shechting* a chicken, but not when using money.⁹
- One who will not have time to do Kaparos on Erev Yom Kippur, or if the Kaparos marketplace will be very busy, they can do Kaparos anytime during the *Aseres Yemei Teshuvah* (preferably closer to Yom Kippur).¹⁰ One who did not do

-
1. Rama 605:1. See Shulchan Aruch 605:5 that Sefardim should not do so. However, many Sefardim do Kaparos (Kaf Hachaim 605:8, Yabia Omer Vol 2, 71, Yalkut Yosef pg 75).
 2. Rama 605:1
 3. Mishnah Berurah 605:2. What is being done to the chicken is similar to the four deaths given by Beis Din (Shar Hatziyun 605:2).
 4. See Mishnah Berurah 605:2, 605:5, Kovetz Halachos 23:1.
 5. See Rama 605:1, Chayei Adam 144:4, Mishnah Berurah 605:2, 605:5. See Rashi Shabbos 81b “*hai*”.
 6. Some do Kaparos before *Selichos* (Nitei Gavriel 10:6).
 7. Piskei Teshuvos 605:15. See Mekadeish Yisroel 245 One should not do the *shechita* before *chatzos* (midnight). However, many say even before midnight is acceptable (Piskei Teshuvos 605:16).
 8. Mishnah Berurah 605:2
 9. See Mekadeish Yisroel 245.
 10. Mishnah Berurah 605:2, Nitei Gavriel 10:1. See Kovetz Halachos 23:6.

Kaparos before Yom Kippur can do so until Hashanah Rabbah.¹¹

- Many people use a chicken to do Kaparos. However, many people use money instead and it is an equally ideal option.¹² Some say using money is a better option, since many places that sell Kaparos may have potential halachic issues.¹³
- One who has the *minhag* to use a chicken for Kaparos and now wants to use money, can do so without *hataras nedarim*.¹⁴

How Many Chickens

- A male should use a male chicken (e.g. a rooster). A female should use a female chicken (e.g. a hen).¹⁵ One who accidentally uses the wrong gender chicken for Kaparos, does not need to do Kaparos again.¹⁶
- Some specifically use a white chicken. However, one should only do so if the place they are doing Kaparos happens to have white chickens. One should not explicitly say they will only use a white chicken.¹⁷ One can choose to go to a place that has white chickens instead of going to a place that doesn't.¹⁸

11. Kovetz Halachos 23:6, Piskei Teshuvos 605:18

12. Kovetz Halachos 23:1, as heard from Rav Dovid Cohen and Rav Shmuel Fuerst. See Chaye Adam 144:4, Elef Hamagen 605:11, Mishnah Berurah 605:2. One can even use fish for Kaparos if they do not have access to a chicken. See Mekadeish Yisroel 245 that it is problematic that the chickens are not properly fed and not taken care of (besides for *tzar balei chaim*).

13. Piskei Teshuvos 605:32. 1) *Tzar balei chaim* via starvation (as above) 2) Many of the chickens are *treif* from broken bones etc. 3) They use one chicken for many different people (unintentionally or not) (see Nitei Gavriel 10:12) 4) Some don't even *shecht* the chicken until after Yom Kippur.

14. Kovetz Halachos 23:1. See Chut Shuni pg 95. However, see Piskei Teshuvos 605:36.

15. Rama 605:1

16. Kovetz Halachos 23:2

17. Bach 605:2, Magen Avraham 605:2, Shulchan Aruch Harav 605:2, Match Ephraim 605:2, Chaye Adam 144:4

18. Kovetz Halachos 23:1

- A pregnant woman (after 40 days of pregnancy)¹⁹ should use one rooster and one hen. One female chicken for herself and the possibly female baby, and one male chicken for the possibly male baby.²⁰ The wording she says is found in a Yom Kippur *machzor*.
 - ◆ Many pregnant women use three chickens, two female chickens and one male chicken, so that the baby has its own chicken.²¹
 - ◆ Some pregnant women only use one female chicken for Kaparos, and it is sufficient.²²
 - ◆ A woman who is in the early stages of pregnancy and is concerned that by using multiple chickens, people will realize she is pregnant, can use one chicken for Kaparos for herself and then use money for her baby afterwards (e.g. in private).²³ She can also choose to only use money this year and use enough money for her and the baby.²⁴ Or she can rely on the above opinion that using only one chicken is sufficient.
 - ◆ She can place all of the chickens in a cage or box at the time of doing Kaparos,²⁵ and say the wording once. Alternatively, she can take one bird at a time (saying the wording printed in the *machzor* again when doing so).²⁶
- One who knows the baby is female based on an ultrasound,

19. Kovetz M'beis Levi pg 33, Mekadeish Yisroel 246:2. See Kovetz Halachos 23:3.

20. Rama 605:1, Biur HaGra 605:5, Mishnah Berurah 605:3, Aruch Hashulchan 605:3, Kovetz Halachos 23:3

21. Magen Avraham 605:2 quoting The Arizal, Elyah Rabbah 605:8, Mateh Ephraim 605:2, Mishnah Berurah 605:3

22. Kovetz Halachos 23:3. See Biur HaGra 605:5, Daas Torah 605.

23. As heard from Rav Shmuel Felder and Rav Yaakov Forchheimer (if she cannot use a chicken for her baby in private, since it is usually not practical to do so).

24. As heard from Rav Shmuel Fuerst and Rav Shmuel Felder

25. Mekadeish Yisroel 247

26. Nitei Gavriel 10:4

does not need to also use a rooster for Kaparos. If the ultrasound shows it is a boy, she does not need to use two female chickens for Kaparos.²⁷

- One who is pregnant with twins can use one female chicken and one male chicken. However, some are strict and use five chickens in total.²⁸
- A woman who did Kaparos while pregnant, and then gave birth before Yom Kippur, does not need to do Kaparos for the baby again, since they already did Kaparos.²⁹
- Many say that technically, many people can use one chicken at the same time.³⁰ Preferably, a group of males should use a male chicken and a group of females should use a female chicken. However, even if one type of chicken is used for a group of males and females, it is sufficient.³¹
- However, many do not do so unless needed. One should not use a chicken after it was already used by someone for Kaparos.³²

Using Money

- The amount of money one should use for Kaparos is however much it would cost to buy a chicken (from a farm, not from the Kaparos marketplace).³³ Some say any amount is sufficient.³⁴

27. Kovetz Halachos 23:3, Piskei Teshuvos 605:22

28. Mekadeish Yisroel 246

29. Piskei Teshuvos 605:25 Since the Kaparos is for the soul not the body.

30. Magen Avraham 605:2, Shulchan Aruch Harav 605:3, Kitzur Shulchan Aruch 131:1, Mishnah Berurah 605:2 (if needed). However, see Elyah Rabbah 605:8.

31. Kovetz Halachos 23:4

32. Mekadeish Yisroel 246. See Kovetz Halachos 23:5.

33. See Elef Hamagen 605:11, as heard from Rav Yisroel Dovid Harfenes, Safah Berurah pg 29 (or the value of a meal for a poor person).

34. As heard from Rav Dovid Cohen

- One can place the money in an envelope before doing the Kaparos.³⁵
- The money (or chicken) should be donated to poor people or an organization that helps poor people, but not to any *chesed* organization or *tzedakah*.³⁶
- One can use a chicken for Kaparos and then redeem the chicken by donating money to poor people and keeping the chicken for themselves.³⁷
- One can redeem the money they used for Kaparos by donating to poor people with a credit card (or Zelle) and keeping the cash for themselves. However, one may not do the actual Kaparos with a credit card or check.³⁸
- One may not use *maaser* money for Kaparos (whether using the money itself, or buying a chicken with it).³⁹ However, anything above the minimum amount can be used from *maaser*.⁴⁰
- One should circle the chicken or money above their head clockwise, using their right hand.⁴¹
- One who cannot circle their chicken (or money) above their head (e.g. for children, or it is too heavy, or they are holding a *siddur*) should have someone else do so for them while they say the wording of Kaparos (“*ze chaalifusi...*”) for themselves.⁴²
- If the one who is doing Kaparos does not know how to say the words, the person circling the chicken (or money) can say

35. As heard from Rav Shmuel Fuerst

36. As heard from Rav Yaakov Forchheimer and Rav Yisroel Dovid Harfenes. See Mishnah Berurah 605:5.

37. Mishnah Berurah 605:6

38. As heard from Rav Yisroel Dovid Harfenes

39. See Mateh Ephraim 605:10, Mishnah Berurah 605:6.

40. Shiurei Halacha 17:3, Safah Berurah pg 29. However, see Kovetz Halachos 23:9.

41. Piskei Teshuvos 605:1

42. Kovetz Halachos 23:7.

the wording for them (and the other person does not need to repeat the words).⁴³ Ideally, the one who is saying the words on behalf of another person, should do Kaparos for themselves beforehand.⁴⁴

- Technically, circling is not necessary, and just holding the chicken (or money) while saying the wording is sufficient.⁴⁵
 - ◆ This applies if one is nervous that the chicken may get them dirty if they hold it above their head or they are scared of the chicken.⁴⁶
 - ◆ A husband can hold the chicken above his wife's head even if she is a *niddah*, and she can do so for him.⁴⁷
- One should be careful not to throw the chicken (from above their head) after they are done using it, as it can cause its *kashuras* to be questioned.⁴⁸
- If the chicken was found to be *treif*, one should do Kaparos again.⁴⁹ However, it is not required.⁵⁰ If the chicken was slaughtered incorrectly, one must do Kaparos again.⁵¹

43. Kitzur Shulchan Aruch 131:1

44. Mateh Ephraim 605:6, Kitzur Shulchan Aruch 131:1, Kovetz Halachos 23:8, Piskei Teshuvos 605:14

45. Mekadeish Yisroel 247

46. Mekadeish Yisroel 247. Some say it is acceptable if the chicken(s) are in a cage or box at the time of doing Kaparos, especially a pregnant woman who is using multiple chickens.

47. Kovetz Halachos 23:7, Piskei Rav Belsky Vol 1, pg 118. See Mekadeish Yisroel 247 He should ideally stand on a chair in order to distance himself from her. See Nitei Gavriel 11:10. It is not *tznius* or appropriate for a man to circle the chicken over a female unless they are immediate family (e.g. sister etc.) or it is the only option (Nitei Gavriel 11:11).

48. Mekadeish Yisroel 245. See Piskei Teshuvos 605:6 That it can be thrown lightly close to the ground. However, see Elef Hamagen 605:13, Halichos Evan Yisroel 13:13 not to throw the chicken at all. See Rama 605:1, Shar Hatziyun 605:2 to throw the intestines of the chicken after it is slaughtered. However, see Mateh Ephraim 605:5.

49. Piskei Teshuvos 605:26 However, it is not required.

50. Chut Shuni pg 95

51. Piskei Teshuvos 605:27

Kisui Hadam

- One who is doing *Kisui Hadam* for the first time does not say a *shehecheyanu*.⁵²
- Some say that women do not have the *minhag* to do *Kisui Hadam*.⁵³
- Some say that doing the *mitzvah* of *Kisui Hadam* is not as important as some think, since it is the *shochet* who is appointing someone as their *shaliach*, but one is not doing a *mitzvah* for themselves.⁵⁴
- One does not need to do *Kisui Hadam* on their chicken that they used for Kaparos, and it can be on anyone's chicken, since it is the *shochets* responsibility.⁵⁵



52. Mekadeish Yisroel 251

53. Mekadeish Yisroel 251

54. Mekadeish Yisroel 251

55. Mekadeish Yisroel 251

❧ Erev Yom Kippur ❧

Eating & Drinking

- It is a *mitzvah* to eat and drink on Erev Yom Kippur.⁵⁶
- Many say there is no *mitzvah* to eat the night of Erev Yom Kippur.⁵⁷ However, some say there is.⁵⁸
- This *mitzvah* applies to women as well.⁵⁹
- Children above the age of nine should partially fast (e.g. a few hours) on Yom Kippur. See below.⁶⁰ Therefore, they have a *mitzvah* to eat on Erev Yom Kippur. However, some say for children below the age of nine, there is no *mitzvah* of *chinuch* for them to eat on Erev Yom Kippur.⁶¹
- Even one who will not be fasting (e.g. a woman within three

56. Shulchan Aruch 604:1, Kaf Hachaim 604:2, Kovetz Halachos 24:7, Piskei Teshuvos 604:10. Some say it is a *mitzvah de'oraisa* (Mishnah Berurah 604:1). However, many say it is *derabanun* (Shulchan Aruch Harav 608:1, Kovetz Halachos 24:7). Many reasons are given for this *mitzvah* (see Aruch Hashulchan 604:4). 1) So that we have strength to fast on Yom Kippur (Rashi Yoma 81b "kol", Aruch Hashulchan 604:) 2) To increase our pain when fasting as eating more increases one's hunger (Aruch Hashulchan 604:4). 3) To celebrate (and show confidence) of our upcoming forgiveness (Rabbeinu Yonah Sharei Teshuvah 4:8-10, Aruch Hashulchan 604:5). Some keep a sucking candy in their mouth throughout the day in order to be constantly "eating" (Piskei Teshuvos 604:13). However, this may not be considered "eating" (see Hilchos Chag B'chag 21:13).

57. Aruch Hashulchan 604:5, Kovetz Halachos 24:7

58. Piskei Teshuvos 604:8

59. Kovetz Halachos 24:8, Mekadeish Yisroel 254

60. Shulchan Aruch 616:2

61. Kovetz Halachos 24:10, Mekadeish Yisroel 254. However, see Igros Moshe O.C. Vol 3, 90 that it is a separate *mitzvah*.

days of childbirth), still has a *mitzvah* to eat on Erev Yom Kippur.⁶²

- One who will be eating and drinking *shiurim* on Yom Kippur definitely has a *mitzvah* to eat on Erev Yom Kippur.⁶³
- One may not fast on Erev Yom Kippur.⁶⁴
 - ◆ One who knows that excessive eating (or any eating) will hurt them (e.g. one who is on Ozempic), does not need to constantly eat throughout the day. Rather, they should just be careful to eat enough to fast on Yom Kippur.⁶⁵
- One should pause their Torah learning in order to eat.⁶⁶

What To Eat

- Erev Yom Kippur should be treated like a Yom Tov and one should eat meat, chicken, and fish.⁶⁷
- Some eat bread at the meals, but this is not required.⁶⁸ Some use *lechem mishnah* by both meals.⁶⁹
- Many eat two meals, one in the morning and then the *seudas hamafsekes* after Mincha, closer to the fast.⁷⁰
- One should only eat easy to digest foods.⁷¹ However, some say this is only by the *seudas hamafsekes*.⁷²

62. See Igros Moshe O.C. Vol 3, 90, Kovetz Halachos 24:9.

63. Mekadeish Yisroel 254

64. Rama 604:1

65. Kovetz Halachos 24:13. If they feel they cannot eat or drink anything, it is permitted for them to fast.

66. Mishnah Berurah 604:1

67. Aruch Hashulchan 604:5. See Kaf Hachaim 604:3 regarding which meal to eat fish.

68. Minchas Chinuch 313:15, Kaf Hachaim 604:2, Kovetz Halachos 24:15, Shevet Halevi Vol 4, 54:2

69. Kaf Hachaim 604:2

70. Kovetz Halachos 24:15, Piskei Teshuvos 604:14

71. Kaf Hachaim 604:6 says to eat fish and then chicken.

72. Aruch Hashulchan 608:9

- Many eat dairy at the first meal, but not by the *seudas hamafsekes*.⁷³
- Many eat fish, and then meat or chicken by the first meal, but do not eat fish by the *seudas hamafsekes*.⁷⁴ Some say to specifically eat chicken by the first meal.⁷⁵ Some say to eat chicken by the *seudas hamafsekes*.⁷⁶
 - ◆ Some allow eating fish by the *seudas hamafsekes*, especially if not hot.⁷⁷
- Many eat *krepluch* (dough filled with meat or chicken).⁷⁸
- Men should not eat garlic or eggs the entire Erev Yom Kippur.⁷⁹
- See below for more halachos of the *seudas hamafsekes*.

Bentching Children

- The *minhag* is for parents (both one's mother and father) to *bentch* (bless) their children on Erev Yom Kippur towards the end of the day.⁸⁰ Generally, the blessing said can be found in a Yom Kippur *machzor*, and is *Birchas Kohanim* and a "yehi ratzon".⁸¹
- Some Rebbeim *bentch* their *talmidim*.⁸²

73. Rama 608:4, Mishnah Berurah 608:16. However, see Chayei Adam 144:1 to not eat hot dairy (or any garlic) even in the morning.

74. See Mishnah Berurah 608:16, Kovetz Halachos 24:16, 27:9, Piskei Teshuvos 604:19.

75. Mateh Ephraim 604:18

76. Mishnah Berurah 608:16

77. Piskei Teshuvos 608:28. See Orchos Rabbeinu Vol 2, pg 199.

78. Piskei Teshuvos 604:21

79. Mishnah Berurah 608:18

80. Chayei Adam 144:19, Kitzur Shulchan Aruch 131:16, Mateh Ephraim 619:2, Kovetz Halachos 24:17, Mekadeish Yisroel 269:2

81. Kitzur Shulchan Aruch 131:16, Nitei Gavriel 23:10. See Tzitz Eliezer Vol 11, 8:3 that it is permissible for anyone to say, since it is not being done with intent to fulfill *Birchas Kohanim*.

82. Nitei Gavriel 23:11

- One should do so earlier in the day, so they are not rushed later on, and can enter Yom Kippur in a calm manner.⁸³
- If one will not have time on Erev Yom Kippur, they can *bentch* their children earlier in the day, or even the day before.⁸⁴
- One can go to their grandparents etc. to get *bentched* anytime during the *Aseres Yemei Teshuvah*.⁸⁵
- Ideally, parents should *bentch* their children in person. However, they can do so over the phone.⁸⁶ *Amein* can be answered to a (live) bracha over the phone.⁸⁷
 - ◆ If there is a choice if parents should *bentch* their child over the phone on Erev Yom Kippur or to *bentch* them in person a few days before Yom Kippur, they should do the latter.⁸⁸
- Many parents place both of their hands on their child's head when *bentching* them. However, some only place their right hand on them.⁸⁹
- Many go to *tzadikim* and Rabbunim for brachos before Yom Kippur.⁹⁰

Mikvah

- Men should go to the *mikvah* on Erev Yom Kippur. This is even if he went to the *mikvah* on Erev Rosh Hashanah and is still *tahor* (e.g. did not see *keri*).⁹¹

83. Kitzur Shulchan Aruch 131:16, Nitei Gavriel 23:10

84. Mekadeish Yisroel 269:2

85. Mekadeish Yisroel 269:2 Even at night, even though *pesukim* are being said.

86. See Kovetz Halachos 24:17.

87. Igros Moshe O.C. Vol 4, 91:4. See Biur Halacha 215:4.

88. As heard from Rav Yisroel Dovid Harfenes (Mekadeish Yisroel)

89. Mekadeish Yisroel 269:2. See Nitei Gavriel 23:7-8.

90. Kitzur Shulchan Aruch 131:16, Nitei Gavriel 23:9

91. Magen Avraham 606:8, Mateh Ephraim 606:8 (says *chayiv*), Elyah Rabbah 606:9,

- Since one of the reasons for going to the *mikvah* is for *teshuvah* (see previous footnote), pouring nine *kavin* of water (e.g. in the shower) does not help according to many, and only helps for the reason of *keri*. Therefore, one should use a *mikvah* on Erev Yom Kippur even if they generally use a shower (even on Erev Rosh Hashanah).⁹²
- The earliest time one should go to the *mikvah* is *chatzos hayom* (midday). However, if needed, one can go a *halachic* hour before midday.⁹³
- One should go before davening Mincha since we say *Vidui* then.⁹⁴ If one has the choice to either go to the *mikvah* after Mincha or in the morning before midday, they should do the latter.⁹⁵
 - ◆ Some say to go later in the day after eating the *seudas hamafsekes*.⁹⁶
- One who went to the *mikvah* in the morning should go again after midday.⁹⁷
- Some are strict to shave, brush their hair, cut their nails, floss and brush their teeth, take off band-aids, and remove other *chatzizas* (barriers) before going into the *mikvah* on Erev Yom

Mishnah Berurah 606:21, Kovetz Halachos 24:2. See Rama 606:4 that we go to the *mikvah* for *keri*. However, Magen Avraham says we go for *teshuvah* purposes as well (and should therefore dip three times, and that is why some women go too), in addition to maybe being a *bal keri*.

92. Mekadeish Yisroel 257. See Kovetz Halachos pg 290. However, see Pri Megadim E.A. 606:9 that nine *kavin* does help even for *teshuvah*. One who refuses to go to the *mikvah* or if it is extremely difficult to go, they can rely on using a swimming pool or nine *kavin*. See Kuntris Shanah Halachos for the halachos of taking a shower or using a pool as nine *kavin*.

93. Levush 606:4, Elyah Rabbah 606:14, Chayei Adam 144:7, Kitzur Shulchan Aruch 131:6. See Sharei Teshuvah 88:1, Daas Torah 606:4.

94. Mishnah Berurah 606:18

95. Kovetz Halachos 24:3

96. Mishnah Berurah 606:18

97. Mateh Ephraim 606:8

Kippur.⁹⁸ However, some say that one does not need to be concerned with *chatzitzas*.⁹⁹

- Ideally, one should dip in the *mikvah* three times.¹⁰⁰
- A man can shower after using the *mikvah*.¹⁰¹ However, some people are particular (*makpid*) not to.¹⁰²

Women

- The common *minhag* nowadays is that women (single or married) do not go to the *mikvah* on Erev Yom Kippur.¹⁰³ However, there are many communities where women do go to the *mikvah* on Erev Yom Kippur for *teshuvah*.¹⁰⁴ A woman who does not have a *minhag* to do so can decide to start going.¹⁰⁵
 - ◆ Some say women can go earlier in the morning or even the night of Erev Yom Kippur, even though it is before the recommended time of *chatzos hayom* for men.¹⁰⁶

98. Mateh Ephraim 606:8, Kitzur Shulchan Aruch 131:6, Mekadeish Yisroel 257, Shiurei Halacha 17:5, Piskei Teshuvos 606:48. Ideally, one should remove their contact lenses (Shiurei Halacha 17:5). However, it is not necessary to do so even according to the strict opinion to remove *chatzitzas* (Mekadeish Yisroel 257). See Igros Moshe Y.D. Vol 1, 104, Mesores Moshe Vol 1, pg 279.

99. Kovetz Halachos 24:4, Rav Ezriel Auerbach (Ohel Yaakov)

100. Mishnah Berurah 606:21, Mekadeish Yisroel 256 brings many reasons for this. See Kaf Hachaim 606:54 Some dip 39 times similar to 39 *malkos*. See Piskei Teshuvos 606:64 That Rav Moshe Feinstein dipped 39 times.

101. Kovetz Halachos Bein Hametzarim 14:7, Halichos Shlomo 14:64

102. Piskei Teshuvos 606:50

103. Elyah Rabbah 606:9, Elef Hamagen 606:16, Kovetz Halachos 24:5, Piskei Teshuvos 606:55, Safah Berurah pg 31

104. Magen Avraham 606:8, Mateh Ephraim 606:8, Shulchan Aruch Harav 606:11-12, Kaf Hachaim 606:55, Kovetz M'beis Levi Vol 4, pg 20, Mekadeish Yisroel 256, Piskei Teshuvos 606:55, Rav Yaakov Forchheimer in Kovetz Halachos 24:5

105. As heard from Rav Yisroel Dovid Harfenes

106. Mekadeish Yisroel 256, Piskei Teshuvos 606:65 (since the reason men go after midday is so that it is evident they are going for Yom Kippur). However, since women do not go to the *mikvah* daily, they can go even the night of Erev Yom Kippur. Even

- A man who is an *avel* within *shiva* can go to the *mikvah* after *plag hamincha* on Erev Yom Kippur.¹⁰⁷
 - ◆ A woman who is an *avel* within *shiva*, can go to the *mikvah* (for *teshuvah* purposes) on Erev Yom Kippur after midday, if she will not be able to go later.¹⁰⁸
 - ◆ An *avel* (both men and women) may not cut their nails on Erev Yom Kippur, since they will still be within *shloshim*.¹⁰⁹

Malkus

- Some have the *minhag* to have someone give them “*malkus*” by whipping them lightly¹¹⁰ with a strap or belt etc.¹¹¹ in order to lead a person to do *teshuvah*.¹¹² However, some do not have the *minhag* to do so, since Erev Yom Kippur is like a Yom Tov.¹¹³

a woman within *shiva neki'im* can go to the *mikvah* on Erev Yom Kippur. However, this does not affect her *niddah* status (Mekadeish Yisroel 261, Piskei Teshuvos 606:57). If a woman's seventh day is Erev Yom Kippur, she should go the night of Erev Yom Kippur, and is still a *niddah* until she goes to the *mikvah* again after Yom Kippur with proper preparations (Mekadeish Yisroel 261:2). If a woman is finished her *shiva neki'im* but did not go to the *mikvah* yet, she can go on Erev Yom Kippur without being careful about *chatzitzas* and without the usual preparations, and then she needs to go again after Yom Kippur, with the proper preparations (and says a bracha after Yom Kippur) (Piskei Teshuvos 606:58). See Mekadeish Yisroel 260 regarding *vestos*.

107. Kovetz Halachos 24:6. See Aruch Hashulchan 606:7, Mishnah Berurah 606:25 The opinions vary from one hour to three hours before *shkiya*. Some even allow it after midday. See Mekadeish Yisroel 258.
108. Mekadeish Yisroel 258 She can even go before midday if that is her only option. However, only a cold or warm *mikvah* should be used.
109. Mekadeish Yisroel 258
110. Mishnah Berurah 607:20
111. See Kaf Hachaim 607:48. Some are specific as to which materials are used.
112. Shulchan Aruch 607:6, Rama 607:6, Mishnah Berurah 607:18
113. Kaf Hachaim 607:40, Kovetz Halachos 27:7, Orchos Rabbeinu Vol 2, pg 207 quoting The Chazon Ish and The Steipler. However, see Mekadeish Yisroel 262.

- Women generally do not give each other *malkus*. However, some say they should.¹¹⁴
- Some do so before Mincha or after Mincha. However, it can be done the whole day, even in the morning.¹¹⁵
- Some do 39 lashes.¹¹⁶ Some do four lashes.¹¹⁷
- The one getting the *malkus* should say *Vidui* (“*ashamnnu, bagadnu* or *ashamni, bagadni*”, which is singular). The one giving the *malkus* should say the *pasuk* of “*vihi rachum yechaper avon*” three times while giving the *malkus*.¹¹⁸
- One should position themselves facing towards the north and not towards the east or west.¹¹⁹
- A son should not give *malkus* to his father even if it is done with very light whips.¹²⁰ However, some allow this if it is done in private, and there is no other person to do it.¹²¹

Kivrei Tzadikim

- Many have the *minhag* to go to gravesites of *tzaddikim* on Erev Yom Kippur to daven and give *tzedakah* there.¹²²
- One can go to a cemetery after *chatzos hayom* (midday), even if it is Friday.¹²³

114. Nitei Gavriel 20:21

115. Kaf Hachaim 607:41. It can be done in shul (Nitei Gavriel 20:20).

116. Mishnah Berurah 607:17

117. Be'er Heitiv 607:6 quoting The Arizal

118. Rama 607:6, Mishnah Berurah 607:19

119. Mishnah Berurah 607:21

120. Kovetz Halachos 27:7, Piskei Teshuvos 607:24

121. Mekadeish Yisroel 262, Piskei Teshuvos 607:25

122. Rama 605:1, Mateh Ephraim 604:14. Some go a day or two before Erev Yom Kippur (Nitei Gavriel 14:12).

123. Mekadeish Yisroel 255

- One can give the money they did Kaparos with to poor people collecting by the cemetery.¹²⁴
- One can daven for whatever they want. However, they should only say the *Selichos* of Erev Yom Kippur and no additional *Selichos* or *techinos*, since it is like a Yom Tov.¹²⁵
- See Kuntris Shanah Halachos for the halachos of going to a cemetery.

Asking For Forgiveness

- One is required to ask for forgiveness from a person they have wronged in any way, including verbally.¹²⁶
- One who financially wronged another, must correct their wrongdoing (e.g. by returning the illegitimate money).¹²⁷ Many people rationalize financial wrongdoings to others, and one must be careful to act correctly and honestly (with the help of Rabbunim).¹²⁸
- One is required to ask for forgiveness from their parents and spouse.¹²⁹ It should be a genuine request and not an empty phrase.

Davening

- *Tachanun* is said by Mincha the day before Erev Yom Kippur.¹³⁰

124. Mishnah Berurah 605:7

125. Mishnah Berurah 605:7

126. Shulchan Aruch 606:1, Mishnah Berurah 606:1

127. Mishnah Berurah 606:1. See Shar Hatziyun 606:2 not to wait until Erev Yom Kippur to pay back stolen money, as one is required to do so as soon as possible.

128. Mishnah Berurah 606:1

129. Mekadeish Yisroel 266

130. Kaf Hachaim 604:18

- *Selichos* are shorter on Erev Yom Kippur so that we have more time to eat and drink.¹³¹ *Nefilas Apayim* is not said.¹³²
- *Tachanun* and *Lamnatzei'ach* are not said by Shacharis.¹³³
- *Avinu Malkeinu* is not said unless Yom Kippur is on Shabbos, then it is said by Shacharis on Friday, but not by Mincha.¹³⁴
- Many shuls have the *minhag* for the *gabbai* or Rav to distribute a piece of cake (or similar) to each person on Erev Yom Kippur.¹³⁵
- Many wear Shabbos clothing to Mincha on Erev Yom Kippur.¹³⁶
- Many give *tzedakah* before Mincha.¹³⁷
- An *avel* within *shivah*, can go to shul for Mincha on Erev Yom Kippur (and says *Vidui*).¹³⁸
- An *avel* within 12 months, can daven for the *amud* on Erev Yom Kippur. However, for Mincha some say they should not do so,¹³⁹ while others allow it.¹⁴⁰
- *Vidui* is said by Mincha on Erev Yom Kippur. See section “*Vidui*” for the halachos.

131. Rama 604:2, Aruch Hashulchan 604:5

132. Mateh Ephraim 604:1, Kovetz Halachos 24:1

133. Rama 604:2, Aruch Hashulchan 604:5. See Shar Hatziyun 604:12 some do not say *Karbonos*.

134. Rama 604:2, Aruch Hashulchan 604:5

135. Piskei Teshuvos 604:13, Divrei Chachamim pg 378 quoting Rav Moshe Feinstein. The reason given is that in case it was decreed by Hashem that one will have to rely on other people's support, the decree has already been fulfilled.

136. Mateh Ephraim 607:1, Kovetz Halachos 27:1

137. Mateh Ephraim 607:3, Kovetz Halachos 27:1

138. Mekadeish Yisroel 258:2, Piskei Teshuvos 606:54

139. Mekadeish Yisroel 253

140. Kovetz Halachos 27:2

Seudas Hamafsekes

- Men should not eat or drink hot dairy by the *seudas hamafsekes*.¹⁴¹ However, coffee with some milk is permitted.¹⁴²
- Men should not consume aged wine or certain spices such as saffron by the *seudas hamafsekes*.¹⁴³
- Some say not to drink any alcoholic beverages or any spicy (or sharp) foods.¹⁴⁴
- One should not eat sesame by the *seudas hamafsekes* as it can cause one to vomit.¹⁴⁵
- Some say not to eat meat but allow chicken.¹⁴⁶
- See above for the various *minhagim* regarding which foods to eat by the *seudas hamafsekes*.
- An *avel* within *shivah* can eat the *seudas hamafsekes* (around an hour before *shkiya*) while sitting on a regular chair.¹⁴⁷
- One who is drinking water for hydration purposes and not to quench their thirst (meaning they would not be drinking if they wouldn't be fasting tomorrow) should add some juice or powder to the water, or say a bracha on a different food or drink that is *shehakol*, as it is questionable if a bracha is said on the water.¹⁴⁸ If one doesn't have another food or drink to say a bracha on, they should not say a bracha on the water.¹⁴⁹ A *bracha achrona* is not said on the (plain) water.¹⁵⁰

141. Rama 608:4

142. Kovetz Halachos 27:8. See Mishnah Berurah 608:18.

143. Mishnah Berurah 608:16

144. Piskei Teshuvos 608:5

145. Be'er Heitiv 608:6, Mishnah Berurah 608:18

146. Piskei Teshuvos 608:5

147. Mekadeish Yisroel 258:2, Piskei Teshuvos 606:51 They can also wear their Shabbos clothing to the *seudas hamafsekes*.

148. Mekadeish Yisroel 264:2, Shiurei Halacha 47:7. See Mishnah Berurah 204:40.

149. Kovetz Halachos 24:12. See Shevet Halevi Vol 10, 42:12.

150. Shulchan Aruch 204:7

- One should make sure they do not have food leftover in the teeth. However, one is not obligated to brush their teeth or floss before Yom Kippur if there isn't reasonable concern that food is stuck there. We are not concerned that one will swallow leftover bits of food on Yom Kippur.¹⁵¹ However, some say to do so.¹⁵²
- Some say that one should not eat sweet foods such as candy immediately before the fast, as it flavors one's saliva.¹⁵³ However, one can eat candy etc. as dessert by the *seudas hamefsekes*, if it is a few minutes before the start of the fast.¹⁵⁴
- Ideally, one should say (or think) before *bentching* by the *seudas hafafsekes*, that they are not starting the fast after *bentching*.¹⁵⁵
 - ◆ One who forgot to do so, can still eat and drink (and wash or anoint etc.) until Yom Kippur, even if they did not plan to eat or drink more, if they did not plan to accept Yom Kippur at that time (especially if they normally eat or drink after the *seudas hamafsekes*).¹⁵⁶

Time Release Pills

- It is permitted to take a time release pill (e.g. caffeine or electrolyte) or other medicines and vitamins on Erev Yom Kippur in order to help one fast.¹⁵⁷ While some say it is not a

151. Kovetz Halachos 27:10, Moedim U'zmanim Vol 1, 59

152. Shiurei Halacha 17 footnote 12

153. Mishnah Berurah 90:45. However, see Moedim U'zmanim Vol 1, 59 that this only applies to the specific licorice the Mishnah Berurah is referring to.

154. Kovetz Halachos 27:11

155. Chayei Adam 114:12, Mishnah Berurah 608:12, 608:15

156. See Mishnah Berurah 553:2, Aruch Hashulchan 608:8, Kovetz Halachos 27:12.

157. Tzitz Eliezer Vol 7, 32:4, Mekadeish Yisroel 264, Shiurei Halacha 17:13, Rav Ezeriel Auerbach (Ohel Yaakov)

proper thing to do, if it will help one daven better, one should do so.¹⁵⁸

- See below for the halachos of taking medicine on Yom Kippur.

Leaving Food On A Flame

- Ashkenazic *minhag* is to refrain from insulating food before Yom Kippur, so that it remains hot until Motzei Yom Kippur (e.g. Crock-pot).¹⁵⁹
- However, for children or for one who is sick and permitted to eat on Yom Kippur, one can keep food hot over Yom Kippur (being cautious not to transgress *hachzara* or *hatmana* etc. when taking the food).¹⁶⁰
- One can increase the quantity of food being kept hot for a child or sick person on Erev Yom Kippur, and eat it on Motzei Yom Kippur.¹⁶¹
- A hot water urn can be kept on throughout Yom Kippur,¹⁶² especially if it is always on throughout the week.¹⁶³



158. Kovetz Halachos 24:11

159. Rama 609:1, Aruch Hashulchan 609:1-2. See Nitei Gavriel 24:3 Since the reason of looking gluttonous still applies even if it is not actually *hatmana*.

160. Nitei Gavriel 24:4, Shiurei Halacha 17:6

161. Nitei Gavriel 24:5

162. Shiurei Halacha 17:6

163. Nitei Gavriel 24:5

❧ Candle Lighting, Yurtzeit Candle, ❧ *Ner Hachaim*

- We light candles before Yom Kippur, similar to candle lighting for Shabbos.¹⁶⁴
- It seems one should light the amount of candles they do for Shabbos and not the amount they light for Yom Tov.¹⁶⁵ However, one should follow their family *minhag*.
- Women should light the candles before saying the bracha (like on Erev Shabbos, and not like Erev Yom Tov).¹⁶⁶
- Unmarried girls who light Shabbos candles every week at home (preferably before their mother lights), should light on Erev Yom Kippur too.¹⁶⁷
- A married man who is away from his home for Yom Kippur, is exempted by his wife's lighting at home. He must ensure there is sufficient light in the place he is staying so he does not trip (e.g. electric lights in the bathroom). If his wife is not lighting at home (e.g. by her parents), he should light in his location with a bracha.¹⁶⁸
- If a married woman is not home for Yom Kippur, her husband should light at home, and is not exempted by his wife's lighting

164. Shulchan Aruch 610:1, Mateh Ephraim 609:2, Kovetz Halachos 28:2. See Mekadeish Yisroel 269.

165. As heard from Rav Yisroel Dovid Harfenes. See Mateh Ephraim 609:2.

166. Mateh Ephraim 610:2. See Rama 263:5.

167. See Aruch Hashulchan 263:7.

168. See Halachic Guide to Travel & Vacation pg 517-520, Chut Shuni Shabbos Vol 4, pg 63, Nishmas Shabbos Vol 1, 380, 397, 409.

in her location. She should have in mind not to be exempted with her husbands lighting at home, and then she can light in her location.¹⁶⁹

Bracha & *Shehecheyanu*

- The bracha is “*baruch atah....li’hadlik ner shel Yom Hakipurim*”.¹⁷⁰ When Yom Kippur is on Shabbos, the bracha on the candle lighting on Friday is “*baruch atah....li’hadlik ner shel Shabbos V’yom Hakipurim*”.¹⁷¹
- The *minhag* is for women lighting candles to say the bracha of *shehecheyanu* after the bracha on the candles.¹⁷² However, they must be cautious to not repeat the bracha of *shehecheyanu* (in shul) by davening.¹⁷³
 - ◆ A man who is lighting candles, should say the bracha of “*li’hadlik ner*” after lighting the candles (as they automatically start the fast with candle lighting),¹⁷⁴ and say *shehecheyanu* by candle lighting (and does not repeat it in shul).¹⁷⁵
 - ◆ One who forgot to say *shehecheyanu* by candle lighting, can say it afterwards.¹⁷⁶
- Women automatically start the fast with candle lighting.¹⁷⁷ Therefore, they should be careful to not wear leather shoes by candle lighting.¹⁷⁸ The same applies to a man lighting.¹⁷⁹

169. See Halachic Guide to Travel & Vacation pg 517-520, Chut Shuni Shabbos Vol 4, pg 63, Nishmas Shabbos Vol 1, 380, 397, 409.

170. Mateh Ephraim 610:2, Mishnah Berurah 610:7, Aruch Hashulchan 610:5

171. Rama 610:1, Aruch Hashulchan 610:5

172. Mateh Ephraim 619:4, Kovetz Halachos 28:2, Nitei Gavriel 26:8

173. Elef Limatah 619:6

174. Mateh Ephraim 610:5

175. Kitzur Shulchan Aruch 132:2, Kovetz Halachos 28:6, Nitei Gavriel 25:9

176. See Kaf Hachaim 619:21.

177. Rama 263:5

178. Kovetz Halachos 28:4

179. Nitei Gavriel 25:14

- Some say married men need to light a candle (or lamp without a cover)¹⁸⁰ in their bedroom.¹⁸¹ However, many do not do so, and this has valid justifications.¹⁸²

Stipulation

- Both men and women who are lighting candles, can stipulate that they are not accepting (starting) Yom Kippur with candle lighting, and then they can do *melacha* afterwards (e.g. drive to shul or drink) if needed (until *shkiya*).¹⁸³
 - ◆ If one does so, they should be careful to not say *shehecheyanu* by candle lighting, and should wait to say it later in shul.¹⁸⁴

Wrong Bracha

- One who accidentally says the wrong bracha (e.g. “*li’hadlik ner shel Yom Tov*”), can say the correct wording within two seconds,¹⁸⁵ and they are *yotzei*.¹⁸⁶
- One who accidentally said “*li’hadlik ner shel Yom Tov*”, and did not correct themselves immediately, is *yotzei* and does not say a new bracha.¹⁸⁷

180. Nitei Gavriel 25:1. See Piskei Teshuvos 610:2 That a “Shabbos lamp” does not help since it can be closed easily.

181. Rama 610:1, Aruch Hashulchan 610:5

182. Mishnah Berurah 610:5, Kovetz Halachos 28:7, Piskei Teshuvos 610:2. However, if one’s wife is a *niddah*, there is no reason to be strict (Mishnah Berurah 610:5).

183. Mateh Ephraim 610:5, Mishnah Berurah 263:44, Kovetz Halachos 28:4, Nitei Gavriel 25:8

184. Kaf Hachaim 514:112, Mekadeish Yisroel 268, Nitei Gavriel 25:8, Shiurei Halacha 17:9. However, it seems if she accidentally said *shehecheyanu*, the stipulation is still effective. See Kovetz Halachos 28:5.

185. See Taz 206:3, Mishnah Berurah 206:12 “*toch kidei dibbur*”.

186. See Orchos Shabbos 33:84.

187. Kovetz Halachos 28:2, Nitei Gavriel 25:6

- If they accidentally said “*li’hadlik ner shel Shabbos*” when Yom Kippur is on a weekday, (and did not correct themselves within two seconds)¹⁸⁸ they should say a new bracha of “*li’hadlik ner shel Yom Hakipurim*”.¹⁸⁹ However, when Yom Kippur is on Shabbos, if they said “*li’hadlik ner shel Shabbos*” without “*Yom Hakipurim*”, or they said “*li’hadlik ner shel Yom Hakipurim*” without mention of “Shabbos”, they are *yotzei*.¹⁹⁰

Ner Hachaim

- Some have the *minhag* that every person in their household lights a candle for themselves.¹⁹¹ This is referred to as a “*ner hachaim*”. However, many say that only married men do so.¹⁹² Women (even single) can choose to light a candle if they want to.¹⁹³ No bracha is said.
- There are various *minhagim* as to where to light the “*ner hachaim*”. Some light it in shul (and that is ideal).¹⁹⁴ However, many light it at home.¹⁹⁵
- One can light a “*ner hachaim*” on behalf of another person.¹⁹⁶
- One should not be concerned if their candle is extinguished, as it has no significance, and is usually due to wind etc.¹⁹⁷

188. See Taz 206:3, Mishnah Berurah 206:12 “*toch kidei dibbur*”.

189. Kovetz Halachos 28:2, Nitei Gavriel 25:6

190. Kovetz Halachos 28:3. See Nitei Gavriel 25:7.

191. See Rama 610:4, Kovetz Halachos 28:8. See Aruch Hashulchan 610:6 This is done as a *siman tov* (good sign). See Mesores Moshe Vol 2, pg 145 That one should do so (however, *ishto ki’gufo* applies, and one candle can be used for a husband and wife).

192. Mishnah Berurah 610:11, Aruch Hashulchan 610:6

193. Mateh Ephraim 603:8, Kovetz Halachos 28:8

194. See Mateh Ephraim 603:8, Mishnah Berurah 610:14, Kovetz Halachos 28:8, Mekadeish Yisroel 265.

195. Kovetz Halachos 28:8, Mekadeish Yisroel 265

196. Kovetz Halachos 28:9

197. Chayei Adam 144:17, Mishnah Berurah 610:14, Aruch Hashulchan 610:6, Kovetz Halachos 28:10. However, see Horios 12a, Shulchan Aruch Harav 610:8, Mekadeish

Therefore, many suggest placing one's candle near other people's candles (e.g. in shul) so it is not apparent whose candle was extinguished.¹⁹⁸

- Nevertheless, it seems that people are concerned and anxious if their candle is extinguished. If this happens, they may not ask (or hint to) a non-Jew to relight it for them.¹⁹⁹ Rather, they should relight their candle on Motzei Yom Kippur, and leave it lit until the candle is finished, and accept upon themselves to never extinguish their candle or other people's candles on Motzei Yom Kippur.²⁰⁰
- ◆ If their candle is extinguished during *bein hashmashos*,²⁰¹ they can ask a non-Jew to relight it, if they feel it is needed.²⁰²

Yurtzeit Candle

- Many light a *yuhrzeit* candle for each parent that passed away.²⁰³ However, one can light one candle for both of their parents who passed away.²⁰⁴
- One who did not light a *yurtzeit* candle or *ner hachaim*, can ask a non-Jew to do so during *bein hashmashos*, if they feel it is needed.²⁰⁵ However, once it is *tzeis hakochavim*, one is

Yisroel 265.

198. Mishnah Berurah 610:14, Aruch Hashulchan 610:6

199. Rama 610:4, Mishnah Berurah 610:13, Mekadeish Yisroel 265:4

200. Rama 610:4

201. There are various opinions as to how many minutes after *shkiya* is still considered *bein hashmashos*. Many say that until 40 minutes after *shkiya* one can be lenient in America (Igros Moshe O.C. Vol 4, 62, as heard from Rav Shmuel Fuerst, as heard from Rav Dovid Heber). Some say 30 minutes after *shkiya* (see Igros Moshe O.C. Vol 4, 74:40). Some say it is based on when one would still daven Mincha. Some say even later than 40 minutes.

202. Mishnah Berurah 261:16, Mekadeish Yisroel 265:3.

203. Kovetz Halachos 28:11

204. Mateh Ephraim 603:8, Mishnah Berurah 610:12, Mekadeish Yisroel 265:2

205. Mishnah Berurah 261:16, Mekadeish Yisroel 265:3.

not allowed to have a non-Jew light a candle, even if it is hinted to them.²⁰⁶

***Havdalah* Candle**

- On Motzei Yom Kippur, one must say the bracha of *ha'eish* on a fire which was lit before Yom Kippur and is still burning.²⁰⁷ Therefore a designated candle should be lit before Yom Kippur for this purpose.²⁰⁸ See section “Motzei Yom Kippur” for more details.



206. Rama 610:4, Mishnah Berurah 610:13, Mekadeish Yisroel 265:4

207. Shulchan Aruch 624:4, Mishnah Berurah 624:7, Aruch Hashulchan 624:7 (or from a fire which was lit in a permitted manner on Yom Kippur). The reason we require this is because on a regular Motzei Shabbos we light a fire to remember that Adam Harishon discovered fire on the first Motzei Shabbos, so we also create a new fire. However, on Motzei Yom Kippur, there is no reason to remember that discovery. Rather, we are saying a bracha on the fact that we were not allowed to use the fire for the past night and day (as opposed to other Yomim Tovim) and can finally use that fire which “rested” over Yom Kippur.

208. Mishnah Berurah 624:13

❧ Tosefes Yom Kippur ❧

- Men and women are required to start Yom Kippur early, before *bein hashmashos*. This is accomplished by accepting (starting) Yom Kippur (with the fast with all of the other restrictions) a few minutes²⁰⁹ before *shkiya* (sunset).²¹⁰
 - ◆ Ideally, one should accept Yom Kippur verbally.²¹¹ However, even just thinking it is acceptable.²¹²
- One is also required to add some time (e.g. a minute or two) to the end of Yom Kippur and delay the time they normally hold for Motzei Shabbos.²¹³



209. Shiurei Halacha 17:7 "a few minutes". See Mekadeish Yisroel 270-271 for various opinions. Even a minute or two is sufficient but not ideal.

210. Shulchan Aruch 608:1, Chaye Adam 144:12. See Shiurei Halacha 17:7 Since we are strict to start Yom Kippur from *shkiya*, similar to Shabbos, as according to The Gra, *shkiya* is the start of *bein hashmashos* (see Igros Moshe O.C. Vol 4, 62). Therefore, we must add a few minutes before *shkiya*. See Mekadeish Yisroel 270-271.

211. Mekadeish Yisroel 272

212. Shiurei Halacha 17:7

213. Mishnah Berurah 608:1

❧ Clothing, Kittel & Talis ❧

- The *minhag* is for married men to wear a *kittel* on Yom Kippur, since it is white and pure, similar to angels, and because it is what deceased people wear, which reminds us of both the atonement of the day and the awesomeness of the day.²¹⁴
- Some women (and men, both married and unmarried) also wear white clothing.²¹⁵ However, some do not do so.²¹⁶ One should follow the community or shul they are part of.
- Women should wear Shabbos clothing.²¹⁷ However they should not wear their fancier jewelry that they wear on Shabbos. Rather, they should only wear their weekday jewelry.²¹⁸

Wearing Gold

- Many have the *minhag* not to wear gold clothing, jewelry, or accessories.²¹⁹ Some say this does not apply to women.²²⁰ White gold is permitted.²²¹ Some say that only items with real gold are not worn (e.g. a watch, cufflinks, or a ring), but items that only look gold (e.g. eyeglasses or a tie) are permitted.²²² Some say eyeglasses or a watch made of real gold can be worn, if

214. Rama 610:4, Kovetz Halachos 28:12

215. Mishnah Berurah 610:16-17

216. Kovetz Halachos 28:12

217. Mishnah Berurah 610:16, Kovetz Halachos 28:12

218. Mishnah Berurah 610:16 To show the awesomeness of the day.

219. Rosh Hashanah 26a, Rav Akiva Eiger 610:4, Elef Limatah 610:7

220. Rav Akiva Eiger 610:4. However, see Mateh Ephraim 609:11.

221. Kovetz Halachos 28:17

222. Kovetz Halachos 28:17

they are normally worn during the week.²²³ Some say all gold weekday jewelry can be worn.²²⁴

Kittel

- An *avel* within 12 months of mourning for a parent (or *shloshim* for another relative), can wear a *kittel*.²²⁵ However, some do not.²²⁶ If one does not have a *minhag*, they should wear it.²²⁷
- A man in his first year of marriage (*shana rishona*) should wear a *kittel*. However, some do not.²²⁸ If one does not have a *minhag*, they should wear it.²²⁹
- One should put on their *talis gadol* before *shkiya* (sunset) with a bracha.²³⁰ However, if one is running late, they can still do so until 13.5 minutes²³¹ after sunset. After that, they should put on their *talis gadol* without a bracha.²³²
 - ◆ Some say that one who already accepted Yom Kippur before *shkiya* (since *tosefes* Yom Kippur is required), should listen to the bracha of someone who did not yet do so.²³³ However, if this is not possible, they can still say a bracha.²³⁴
- One should not enter a bathroom while wearing their *kittel*,

223. Betzel Hachachma Vol 6, 3, Nitei Gavriel 26:22-23

224. Piskei Teshuvos 610:6

225. Taz 610:3, Mateh Ephraim 610:11, Shulchan Aruch Harav 610:9, Mishnah Berurah 610:18, Mekadeish Yisroel 274

226. Mishnah Berurah 610:18, Igros Moshe Y.D. Vol 4, 61:7

227. See Kovetz Halachos 28:14.

228. Kovetz Halachos 28:15, Shiurei Halacha 21:1. See Mesores Moshe Vol 2, 292.

229. Kovetz Halachos 28:15. See Mekadeish Yisroel 273 that one who is 20 years old should wear it regardless. Rav Ezriel Auerbach says to wear it (Ohel Yaakov).

230. Rama 18:1, Aruch Hashulchan 18:9, Kaf Hachaim 18:21

231. Kovetz Halachos 28:18. See Divrei Chachamim pg 462.

232. Mishnah Berurah 18:7, Kovetz Halachos 28:18, Shiurei Halacha 17:10. However, see Mekadeish Yisroel 275.

233. Shiurei Halacha 17:10

234. Mekadeish Yisroel 275, Rav Ezriel Auerbach (Ohel Yaakov). See Piskei Teshuvos 619:29.

since it is designated for davening. However, if it is only to urinate, it is permitted.²³⁵ Some are strict to always remove their *kittel* before entering a bathroom.²³⁶

- One should not enter a bathroom with their *talis gadol*, even for just urinating.²³⁷ However, some are lenient.²³⁸
- One who removes their *talis gadol* to use the bathroom (or during a break) during the day, should say a new bracha when putting it back on, if 30 minutes²³⁹ has passed. However, some say not to say a new bracha unless three hours have passed.²⁴⁰ Since it is a question, one should have in mind when originally putting on their *talis gadol*, that the bracha only applies to the original wearing, and then they can say a new bracha when putting it back on.²⁴¹
 - ◆ One who sleeps during the day, should ideally sleep with their *tzitzis* on, or use the *tzitzis* as a blanket. If one removes them for more than 30 minutes,²⁴² (or according to some only if three hours have passed), they should say a bracha when they wake up and put them back on (during the day). If one is putting on a *talis gadol* with a bracha soon, they should say a bracha only on the *talis gadol*, and exempt their *talis katan* (*tzitzis*) that they did not wear while sleeping.²⁴³
- See section “Davening” for the halachos of *Tefillas Zakah* and *Kol Nidrei*.



235. Mateh Ephraim 610:12, Mishnah Berurah 610:18, Kaf Hachaim 610:37, Kovetz Halachos 28:16

236. Chayei Adam 12:26, Kovetz Halachos 28:16, Shiurei Halacha 21:1

237. Chayei Adam 12:26, Aruch Hashulchan 21:6

238. Mishnah Berurah 21:14

239. Yabia Omer Vol 8, 2:6, Ohr Litzion Vol 2, pg 279, Hilchos Yom B'yom Tefillah Vol 1, pg 366. See Halachic Guide to Travel & Vacation pg 500.

240. Halichos Shlomo Tefillah pg 28, Kovetz Halachos 9:3

241. Kovetz Halachos 9:3, 36:9

242. Yabia Omer Vol 8, 2:6, Ohr Litzion Vol 2, pg 279, Hilchos Yom B'yom Tefillah Vol 1, pg 366. See Halachic Guide to Travel & Vacation pg 500.

243. See Mishnah Berurah 8:42.

❧ Yom Kippur ❧

- One should have their house set up like Shabbos (e.g. cleaned up, with a tablecloth on the table, lights lit etc.) in honor of Yom Kippur.²⁴⁴
- The following are prohibited on Yom Kippur beginning at *shkiya* (sunset):²⁴⁵
 1. Eating and drinking
 2. Washing
 3. Anointing
 4. Wearing leather shoes
 5. Certain marital restrictions. All *niddah* restrictions apply.²⁴⁶
 6. All of the restrictions that apply on Shabbos (e.g. turning on a light, *muktzah*, carrying without an *eruv*) apply on Yom Kippur.²⁴⁷



244. Mishnah Berurah 610:15

245. Shulchan Aruch 611:1, Mishnah Berurah 611:3, Aruch Hashulchan 611:4. There is an obligation to accept Yom Kippur a few minutes before *shkiya* as noted above.

246. Shulchan Aruch 615:1, Shulchan Aruch Harav 615:1, Chayei Adam 145:22, Kitzur Shulchan Aruch 133:11, Mishnah Berurah 615:1, Kovetz Halachos 33:9, Nitei Gavriel 48:1. However, some are lenient regarding certain *harchakos* by day (Aruch Hashulchan 615:1, Kovetz Halachos 33:9). A Rabbi should be consulted, especially if one of them needs assistance (see Piskei Teshuvos 615:3). Many are lenient to allow being “*kvatter*” on Yom Kippur (see Halichos Shlomo 5:22, Kovetz Halachos 33:10, Nitei Gavriel 48:5, Piskei Teshuvos 615:4. However, see Chut Shuni pg 139).

247. Shulchan Aruch 416:4, 611:2, Kovetz Halachos 29:3. However, if there is a valid *eruv*, one can carry, similar to Shabbos.

❧ Fasting ❧

Who Is Required To Fast

- Men and women who are *bar* or *bas mitzvah* are required to fast.²⁴⁸
- Pregnant and nursing women are required to fast.²⁴⁹ However, there are certain cases with leniencies. See below.
- For those who are required to fast, it is forbidden (*mi'deoraisa*) to consume any amount of food or drink on Yom Kippur.²⁵⁰
- Food is not *muktzah* on Yom Kippur, and we are not concerned that one who touches food may come to eat it.²⁵¹

Children

- Children (both girls and boys)²⁵² below the age of nine should not fast. Parents should object to them trying to do so.²⁵³ However, if they want to fast on the night of Yom Kippur until the morning, they may do so.²⁵⁴ If they are hungry at night, one must feed them.²⁵⁵

248. Shulchan Aruch 617:1

249. Shulchan Aruch 617:1

250. Mishnah Berurah 612:11

251. Rama 612:10, Kovetz Halachos 29:3

252. Mishnah Berurah 616:6

253. Rama 516:2

254. Kovetz Halachos 30:3

255. Elef Hamagen 616:5

- Children (both girls and boys)²⁵⁶ who are ten years²⁵⁷ old and above, should be trained to fast a few hours, as per their capabilities. They should delay eating or drinking in the morning by an hour or so, and gradually increase the delay as they get older.²⁵⁸
- Many say that there is no need for a child under *bar* or *bas mitzvah* to finish the fast.²⁵⁹ It should be noted that there is no source for children under *bar* or *bas mitzvah* to fast three fasts before their *bar* or *bas mitzvah*. They are only required to fast for a few hours on Yom Kippur.²⁶⁰
- Children below the age of nine can be fed by an adult. However, children above the age of nine should not be fed directly by an adult more food than they require (however, they can be served food).²⁶¹ Many say there is no need for children (of all ages) to refrain from eating any specific foods (e.g. candy or meat).²⁶²
- Children (both girls and boys)²⁶³ above the age of chinuch,²⁶⁴ should be trained to follow the other restrictions of Yom Kippur (e.g. not washing)²⁶⁵ for the entire night and day, even

256. Mishnah Berurah 616:6

257. If the child is healthy and wants to fast when they are nine years old, they may do so (Kovetz Halachos 30:2)

258. Shulchan Aruch 616:2, Mishnah Berurah 616:4, Kovetz Halachos 30:2. See Chut Shuni Shabbos Vol 4, pg 256.

259. Mishnah Berurah 616:9, Halichos Shlomo 6:14, Kovetz Halachos 30:4

260. Halichos Shlomo 6:14

261. Mekadeish Yisroel 336

262. See Kovetz Halachos 31:40, Chut Shuni Shabbos Vol 4, pg 257, Piskei Teshuvos 616:3. However, some say that an adult should not give candy etc. to a child above the age of nine.

263. Mishnah Berurah 616:6

264. See Nitei Gavriel 45:8 That it is only after they are nine years old. However, Kovetz Halachos 32:18 says it is when they understand when they are told they cannot do that action (e.g. washing).

265. Kovetz Halachos 32:18, Mekadeish Yisroel 321:2 One should teach their children to only wash *negal vaser* and *netilas yadayim* until the knuckles where the fingers meet the hand.

if they are eating and drinking.²⁶⁶ See section “Wearing Leather Shoes” regarding children. See section “Washing” regarding bathing children.

Kiddush & Bentsching

- Children (and others)²⁶⁷ who are eating and drinking on Yom Kippur (in a permitted way), do not say *Kiddush*.²⁶⁸ This is even when Yom Kippur is on Shabbos.²⁶⁹
- *Lechem Mishnah* is not required on Yom Kippur (both on a weekday and on Shabbos). However, one can say *hamotzi* on two loaves of bread.²⁷⁰
- When washing for bread on Yom Kippur, one should wash as they normally do, until their wrist.²⁷¹ However, some say to only wash until the knuckles where the fingers meet the hand.²⁷²
 - ◆ One who is eating bread as *shiurim* (less than a *kibeitza*) should not say a bracha of “*al nitilas yadayim*”. See

266. Mishnah Berurah 616:10, Kovetz Halachos 32:18 Meaning they understand when one tells them not to wash etc.

267. Mishnah Berurah 618:28

268. Chaye Adam 145:32, Mateh Ephraim 618:17, Mishnah Berurah 618:29, Mesores Moshe Vol 2, pg 145, Chut Shuni pg 166. See Igros Moshe C.M. Vol 1, 39.

269. Magen Avraham 618:10, Mateh Ephraim 618:17, Mishnah Berurah 618:29, Kaf Hachaim 618:60, Igros Moshe C.M. Vol 1, 39, Chut Shuni Yom Kippur pg 166, Shiurei Halacha 20:6, Piskei Teshuvos 618:113. However, see Kovetz Halachos 30:6. See Teshuvos Vi'hanhagos Vol 2, 293, Kovetz Halachos 34:17, Piskei Teshuvos 619:7 to ideally have *Kiddush* in mind during Shemoneh Esrei when saying “*mekadeish haShabbos*”.

270. Mateh Ephraim 618:17, Kaf Hachaim 618:60, Shiurei Halacha 20:6

271. Shemiras Shabbos Ki'hilchasa 39:33, Shevet Halevi Vol 8, 139, Shiurei Halacha 20:6, Piskei Teshuvos 618:109. See Kovetz Halachos 31:54 who says to only wash until one's knuckles. However, Rav Yaakov Forchheimer argues on this.

272. Kovetz Halachos 31:54, Mekadeish Yisroel 321:2. See Chut Shuni pg 132.

footnote.²⁷³ The bracha of “*Hamotzi*” is always said, regardless of the size being eaten.²⁷⁴

- One who eats a *kizayis* of bread within three or four minutes is required to *bentch*.²⁷⁵
- Three adults who are permitted to eat on Yom Kippur (e.g. in a nursing home) and (two) are eating bread, should not eat together as that may require a *zimmun*.²⁷⁶
- *Yaleh Vi'yavo* should be said in *bentching*. However, if it was not said, nothing is repeated.²⁷⁷
- When Yom Kippur is on Shabbos, *ritzei* should be said in *bentching*. However, if it was not said, nothing is repeated.²⁷⁸
- Some say that when saying *al hamichya* or *al hagefen*, one should add “*zachreinu litovah bi'Yom Hakippurim hazeh*”.²⁷⁹

Brushing Teeth & Mouthwash

- One may not brush their teeth or rinse their mouth with anything (e.g. mouthwash) on Yom Kippur.²⁸⁰ The same applies to Listerine Strips or breath spray.²⁸¹

273. Shemiras Shabbos Ki'hilchasa 39:33, Shiurei Halacha 20:6, Piskei Teshuvos 618:110. See Kovetz Halachos 31:54 who says to (only wash until one's knuckles and) not say a bracha if eating less than a *kibeitza* of bread, and if it is less than a *kizayis* of bread, one should not wash their hands at all (and not say the bracha of *netilas yadayim*). Note: we generally say that if one fills a one ounce shot glass, it is considered a *kizayis* of food.

274. Mishnah Berurah 184:21

275. Shulchan Aruch 184:6

276. Piskei Teshuvos 618:114. If they did, it is debatable if they should make a *zimmun*. Some say they should (Rivivos Ephraim Vol 4, 152:6, Yalkut Yosef pg 99). Some say they should not (Halichos Shlomo 6:65). See Rav Eziel Auerbach (Ohel Yaakov) who says they should.

277. Mishnah Berurah 618:29, Kovetz Halachos 31:55, Shiurei Halacha 20:6

278. Mishnah Berurah 618:29, Kovetz Halachos 31:55, Shiurei Halacha 20:6

279. Nitei Gavriel 42:5

280. Shulchan Aruch 613:4, Mateh Ephraim 613:3. See Mishnah Berurah 612:17-18. Even if one is sick and permitted to eat or drink (as heard from Rav Shmuel Fuerst).

281. Bathing and Showering in Halacha pg 190

- One who vomits and is very uncomfortable or very disgusted, can rinse their mouth with mouthwash or bitter water (e.g. mixed with soap), if they are extremely careful to not swallow it and do not gargle (e.g. they keep their head bent downwards the entire time).²⁸²
- If a retainer or Invisalign is dirty and needs to be worn, or if one feels very uncomfortable with them in their mouth (e.g. after sleeping), it is permitted to wash them on Yom Kippur (preferably with gloves). If they are wet from being washed (even from before Yom Kippur), one must dry them completely before placing them in one's mouth.²⁸³
- One may swallow their saliva on Yom Kippur. However, one should not have intent to enjoy doing so, and one should not intentionally accumulate saliva to swallow.²⁸⁴
- On Yom Kippur, one who licks their lips out of habit has done nothing wrong. However, it should not be done intentionally to moisten their lips.²⁸⁵ It should be noted that one must be careful not to peel or remove dry skin from their lips on Yom Kippur.²⁸⁶
- One who needs to rinse their mouth with antiseptic mouthwash or bitter water (mixed with salt or medicine etc.) after oral surgery (e.g. wisdom teeth removal) or for other medical reasons, may do so if they are very careful to not swallow it.²⁸⁷



282. Kovetz Halachos 32:11, Piskei Teshuvos 613:32. See Mekadeish Yisroel 330.

283. As heard from Rav Yisroel Dovid Harfenes

284. Mishnah Berurah 567:13, Aruch Hashulchan 567:4, Kovetz Halachos 33:20, Chut Shuni pg 147. However, some are strict and spit throughout Yom Kippur. See Moedim U'zmanim Vol 1, 59.

285. See Chut Shuni pg 133. However, some are lenient (Rav Ezriel Auerbach quoted by Ohel Yaakov)

286. Nitei Gavriel 51:10. See Mishnah Berurah 340:6-8.

287. Shemiras Shabbos Ki'hilchasa 39:9, Shevet Halevi Vol 4, 54:6, Kovetz Halachos pg 454. See Chut Shuni pg 133, Mekadeish Yisroel 330.

The following section (until “Washing”) was reviewed by:
Rav Yitzchok Reichman
Rav Tzvi Yaakov Stein

❧ Sick On Yom Kippur (Choleh) ❧

- **One must discuss their situation with a Rav and their doctor in order to have a plan in place before Yom Kippur starts.** If on Yom Kippur itself one starts to feel very sick and is concerned that their health may be in danger, and there is no one present to help or consult with (or no time to do so), they should follow the below guidelines or get medical care immediately. One should never hesitate in a case of potential danger. One who hesitates or delays in order to ask a Rav or doctor when the situation is an emergency is considered a murderer.²⁸⁸
- One must also clarify with their doctor if they need to eat or drink regularly or if *shiurim* is sufficient. They must also clarify at what time they should begin eating or drinking.²⁸⁹ See below “Asking A Doctor”.
- The following is a partial list of who to call if one's Rav is unavailable: Kav Halacha Hotline 732-707-6666, Bais Hor'ah Of Lakewood 732-905-9992, Refuah B'halacha Center 732-755-0851, Rav Tzvi Yaakov Stein (text) 646-210-5191.
- **Every Rav must be knowledgeable and fluent in the following halachos, as any sort of delay to research the matter can cause danger to the *choleh* asking the question.**²⁹⁰

288. See Kovetz Halachos 31:1.

289. Chasam Sofer Vol 6, 23, Kovetz Halachos 31:34

290. Mateh Ephraim 618:16, Mishnah Berurah 618:24

Choleh Going To Shul

- In all of the following cases, a spouse is required to stay home and not go to shul (for as much time as needed), if it will enable the *choleh* (or pregnant woman etc.) to continue fasting, or eat or drink lesser amounts (even *shiurim*).²⁹¹
- One who may need to eat or drink (even *shiurim*) if they go to shul, is not allowed to do so. They must remain at home (and should daven at home).²⁹²
- If one will be able to eat or drink *shiurim* instead of eating or drinking regularly by not going to shul, they may not go to shul. One must stay home and not go to shul if it will prevent them from eating or drinking even one (more) portion (*shiurim*) of food or drink.²⁹³
- A *choleh* (or pregnant woman etc.) should remain in a cool place (e.g. with air conditioning), wear loose clothing, and remain sitting or lying down as much as possible (even for davening).²⁹⁴
- If davening (at home) will cause someone to eat or drink even one (more) portion (*shiurim*) of food or drink, they should not daven at all.
- *Vidui* is an extremely important part of davening on Yom Kippur and may take precedence over many parts of davening, if one is sick and cannot daven everything. One can say *Vidui* even while sitting or laying down (if needed).²⁹⁵

291. Hilchos Chag B'chag 25:5, Ohr Litzion Vol 4, 14:1, Kovetz Halachos 31:4, Mekadeish Yisroel 311, Shiurei Halacha 20:1, Orech Yaakov 8:22, as heard from Rav Shmuel Fuerst

292. Kovetz Halachos 31:4, 31:43

293. Mekadeish Yisroel 298, 307, 315, Piskei Teshuvos 617:10, 618:22

294. See Mekadeish Yisroel 311. As heard from Rav Shmuel Fuerst. Even if she won't be able to daven at all (Orech Yaakov 8:21).

295. See Mekadeish Yisroel 310:2, Piskei Teshuvos 617:10 Regarding a pregnant woman. If possible, one should at least say the words of *Vidui* "avul anachnu vi'avoseinu

- Any (elective) surgery close to Yom Kippur which can be delayed to after Yom Kippur, should be delayed. However, this is only if there is absolutely no (medical) downside in doing so and there is no pain for the patient.²⁹⁶

Sick In Bed

- One who is sick enough to lie down in bed²⁹⁷ or is not functioning normally (e.g. flu or migraine, a *choleh shein bo sakana*)²⁹⁸ is prohibited from drinking or eating any amount of food, even *shirum*. We only allow *shiurim* in a potentially life threatening situation or if fasting may cause a potentially life threatening situation (*choleh sheyeish bo sakana*). See below.
- One should not put their fingers in their mouth to cause themselves to vomit on Yom Kippur, as we are concerned they will swallow some of the thrown up food.²⁹⁹ However, one who is sick (e.g. migraine) and feels the need to vomit, may use their fingers to facilitate vomiting in order to feel better (and be careful not to swallow anything).³⁰⁰

Medicine

- Besides the prohibition of eating on Yom Kippur, the general prohibition of “*refuah*” on Shabbos and Yom Tov also applies on Yom Kippur.³⁰¹

chatanu” (before “*amashnu*”) standing (see Rama 607:3).

296. Kovetz Halachos 31:49

297. See Aruch Hashulchan 618:1 That one who is **stuck** in bed and is unable to get up is a *choleh sheyeish bo sakana*.

298. See Rama 328:17, Ketzos Hashulchan 138:31, Shulchan Shlomo 328:23, Chut Shuni Shabbos Vol 4, pg 197.

299. Mishnah Berurah 608:18

300. As heard from Rav Dovid Cohen

301. See Shulchan Aruch 328, Mishnah Berurah 614:2, 618:24, Mekadeish Yisroel 309.

- It is permitted to take a time release pill (e.g. caffeine) or other medicines and vitamins on **Erev** Yom Kippur in order to help one fast.³⁰² While some say it is not a proper thing to do, if it will help one daven better, one should do so.³⁰³
- One can place medicine (or nicotine or caffeine)³⁰⁴ patches on their body on **Erev** Yom Kippur. On Yom Kippur, one may not do so unless they are a *choleh shein bo sakana* (or will become one). However, nicotine or caffeine patches are permitted in any case, since it is not considered medicine.³⁰⁵ One must be careful to open the packaging in a permitted way or before Yom Kippur (see footnote).³⁰⁶
- One who is sick enough to be in bed or is not functioning normally³⁰⁷ (e.g. flu or migraine, a *choleh shein bo sakana*) is allowed to swallow medicine which is a pill or capsule etc. that does not have a good taste, without any water (or other

302. Tzitz Eliezer Vol 7, 32:4, Mekadeish Yisroel 264, Shiurei Halacha 17:13, Piskei Teshuvos 611:1

303. Kovetz Halachos 24:11

304. See Be'er Moshe Vol 1, 33:19, Chut Shuni Shabbos Vol 4, pg 152 regarding *refuah* on Shabbos. Since it is not curing an illness it seems to be permitted. Rav Shmuel Kamenetzky (as heard from Rav Yaakov Forchheimer) says caffeine is considered *maichel bri'im*, and would therefore be permitted.

305. As heard from Rav Shmuel Felder and Rav Yisroel Dovid Harfenes. See Halachos For The Hospital And Recovery pg 261. See below regarding caffeine pills. See Taz 612:6, Kaf Hachaim 612:29.

306. As heard from Rav Yisroel Dovid Harfenes (see Nishmas Shabbos Vol 7, 288). However, see Opening Packages On Shabbos (Rav Abramson) pg 210 That Band-aids (and similar items) can be opened by tearing the package (without ripping letters). The small pieces of plastic that cover the adhesives on Band-aids (or similar) should preferably be removed in an irregular manner (e.g. with one's teeth), but can be removed in the regular way according to many poskim (see Aruch Hashulchan 317:18, Igros Moshe O.C. Vol 2, 84, Orchos Shabbos Vol 1, 11:46. A Band-aid (or similar) may be applied to one's body, but one must ensure that one part of a Band-aid is not stuck to another. When a Band-aid (or similar) is thrown in the garbage, it should not be wrapped up in a way that will cause one part of it to become stuck to another.

307. Or they know they will end up being not functional if they do not take the medicine, even though they feel fine currently (as heard from Rav Shmuel Fuerst).

beverage).³⁰⁸ If they cannot swallow the pill by breaking it into smaller pieces³⁰⁹ or by accumulating their saliva in their mouth,³¹⁰ then they can use one ounce of water which was made to taste bad, but not so bad that it causes nausea³¹¹ (e.g. by adding soap, a lot of lemon juice, very strong tea or very strong black coffee).³¹² No bracha is said.³¹³ If one cannot swallow a pill, liquid medicine which tastes bad can also be taken by a *choleh shein bo sakana*.³¹⁴

- ◆ The same applies to one who needs to take medicine for other reasons (e.g. antibiotics or blood pressure medication), even if they are currently not feeling sick.³¹⁵
- ◆ The same applies to one who is on antidepressants or antianxiety medications etc.³¹⁶

308. Igros Moshe O.C. Vol 3, 90, Shemiras Shabbos Ki'hilchasa 39:8, Chut Shuni pg 143-145, Mekadeish Yisroel 308, Nitei Gavriel 39:12, as heard from Rav Shmuel Fuerst

309. As heard from Rav Shmuel Fuerst

310. Piskei Teshuvos 612:9, as heard from Rav Dovid Cohen and Rav Shmuel Fuerst

311. Halachos For The Hospital And Recovery pg 263

312. Shemiras Shabbos Ki'hilchasa 39:8, Kovetz Halachos 31:47, Nishmas Avraham 612:12, Chut Shuni pg 145, Mekadeish Yisroel 308, Nitei Gavriel 37:16, 39:13, Safah Berurah pg 40. See Igros Moshe O.C. Vol 3, 90 who allows water in the case of a *choleh shein bo sakana* who may become a *choleh sheyeish bo sakana*, and is unable to swallow the pill without water. As heard from Rav Shmuel Fuerst (only if they cannot swallow it after breaking the pill into smaller pieces). See Piskei Teshuvos 612:9.

313. See Shevet Halevi Vol 10, 83.

314. As heard from Rav Yaakov Forchheimer and Rav Yisroel Dovid Harfenes. See Shemiras Shabbos Ki'hilchasa 39:8, Kovetz Halachos pg 390, Safah Berurah pg 40. See Mishnah Berurah 612:12, Nitei Gavriel 37:15-16, 39:12. See Shemiras Shabbos Ki'hilchasa 39:9 who allows one who needs to gargle antiseptic mouthwash or bitter water (mixed with medicine etc.) to do so if they are very careful to not swallow it. The same would apply to one who needs to rinse their mouth with antiseptic mouthwash or bitter water (mixed with medicine etc.) after oral surgery (e.g. wisdom teeth removal) (Shevet Halevi Vol 4, 54:6, Kovetz Halachos pg 454. See Mekadeish Yisroel 330). Mouthwash to remove bad breath is not permitted (Mateh Ephraim 613:3, Kovetz Halachos 32:11).

315. Shemiras Shabbos Ki'hilchasa 39:8, Piskei Teshuvos 612:7. See Chut Shuni 145.

316. Mekadeish Yisroel 309:2, Piskei Teshuvos 612:7. See Kovetz Halachos pg 438, Shoshanas Yisroel Bein Hametzarim 12:18.

- Medications which need to be taken on Yom Kippur, and are supposed to be taken with food (or during mealtime) should be taken without any food on Yom Kippur, as the side effects of doing so are not dangerous. However, if one's doctor says it can cause danger to the specific patient under their circumstances, there is room to be lenient and allow *shiurim*. A Rav must be consulted.³¹⁷
- Pills which do not have a good taste and are not medicinal³¹⁸ (e.g. caffeine pills or hormone pills)³¹⁹ can be swallowed (by anyone) on Yom Kippur without water.³²⁰ However, some say that caffeine pills should only be taken if one has a very bad headache or they know they will get a very bad headache if they do not take the pill.³²¹ If needed, one can accumulate their saliva in their mouth to help swallow the pill.³²²
- Pills which have a pleasant taste (e.g. Tums), can be swallowed (not chewed) if wrapped in tissue or paper etc. However, this

317. As heard from Rav Shmuel Fuerst. They should ideally delay taking the medication until later in the day if possible.

318. Since there is a prohibition of taking medicine on Yom Kippur, similar to Shabbos, unless one is a *choleh shein bo sakana* or worse (see Shulchan Aruch 328, Mishnah Berurah 614:2, 618:24, Mekadeish Yisroel 309). It is a *machlokes* if sleeping pills are subject to the restrictions of *refuah* on Shabbos. See Be'er Moshe Vol 1, 33:19, Chut Shuni Shabbos Vol 4, pg 152 that it is permitted. However, Rav Shmuel Kamenetzky (as heard from Rav Yaakov Forchheimer) says sleeping pills are subject to the restrictions of *refuah* on Shabbos, and can only be taken if one tried to sleep and was unsuccessful, and will not function normally on Shabbos if they do not sleep (or they are a *choleh shein bo sakana*).

319. Piskei Teshuvos 612:7, as heard from Rav Dovid Cohen and Rav Shmuel Fuerst. See Keser Shlomo pg 323 and Rav Ezriel Auerbach (Ohel Yaakov) that even with an ounce of bitter water is permitted if extremely necessary, and no other options worked. See Shevet Halevi Vol 10, 89.

320. Kovetz Halachos pg 390, as heard from Rav Dovid Cohen, as heard from Rav Shmuel Fuerst (regarding caffeine pills). See Taz 612:6, Kaf Hachaim 612:29. However, see Shemiras Shabbos Ki'hilchasa 39:8 to try to take it before and after Yom Kippur if possible. See Chut Shuni pg 165. See Mekadeish Yisroel 310:2 to ask a *shaila*, but seems to give reasons to be lenient. See Nitei Gavriel 39:12.

321. Shiurei Halacha 20:8, Nitei Gavriel 39:14, Piskei Teshuvos 612:8

322. As heard from Rav Dovid Cohen and Rav Shmuel Fuerst. See Piskei Teshuvos 612:9.

is only permitted if one is sick enough to be in bed or not functioning normally (due to the heartburn).³²³ However, some say one may not do so, and can only take a pill without a good taste (e.g. Pepto Bismol) in such a case, since it is difficult to completely wrap the pleasant tasting pill.³²⁴

Suppositories

- Suppositories which are medicinal (e.g. Tylenol) are only permitted for a *choleh shein bo sakana* (or a *choleh sheyeish bo sakana*), similar to Shabbos.³²⁵ There is halachic benefit to using a suppository instead of oral medication. However, one is not required to do so.³²⁶ Many say caffeine suppositories are permitted for anyone to take.³²⁷

IV (intravenous)

- Using an intravenous (IV) for medication or food (e.g. hydration) is prohibited for a healthy person to use on Yom Kippur.³²⁸
- However, a *choleh shein bo sakana* should ask a Rav if they are permitted to use an IV on Yom Kippur, as it may be

323. Kovetz Halachos 30:19. See Nitei Gavriel 37:17. See Mekadeish Yisroel 308. One should take a tasteless pill with the help of bitter tasting water, instead of consuming a “Tylenol Dissolve Pack” which does not need water, but has a pleasant (berry) taste (as heard from Rav Yisroel Dovid Harfenes).

324. As heard from Rav Shmuel Fuerst

325. See Igros Moshe O.C. Vol 4, 121, Shiurei Halacha 20:8, Nitei Gavriel 39:14, Mekadeish Yisroel 305:3. See Piskei Teshuvos 612:5. See Shemiras Shabbos Ki'hilchasa 33:6 (regarding one who will become sick if they do not take the medicine), The 39 Melachos (Rav Ribiat) Vol 2, pg 483, Shoshanas Yisroel Bein Hametzarim 15:1 (regarding preventative medicine).

326. See Shemiras Shabbos Ki'hilchasa 39:8, Nitei Gavriel 39:14, Safah Berurah pg 40.

327. Rav Yaakov Forchheimer quoting Rav Shmuel Kamenetzky. See above regarding caffeine pills.

328. See Piskei Teshuvos 612:5.

permitted.³²⁹ If there is a chance that by using an IV they will not have to eat or drink (even *shiurim*), they may do so in a permitted way (e.g. via a non-Jew, see footnote below).³³⁰

- Even for a *choleh sheyeish bo sakana*, it is better to take medication orally instead of using an IV (if possible). There is halachic benefit to using an IV instead of eating or drinking (even) *shiurim* (when inserted in a permitted way following the guidelines in the footnote).³³¹ However, many say one is not obligated to use an IV instead of eating or drinking (*shiurim*). Many say that an IV or nasogastric tube (NG)³³² can cause harm to the sick person and may not work as well as food would, and therefore should not be used.³³³ It seems one who is uncomfortable eating or drinking on Yom Kippur (even though they are obligated to do so),³³⁴ may use an IV instead,

329. Piskei Teshuvos 612:5

330. Piskei Teshuvos 618:3. See Teshuvos Vi'hanhagos Vol 2, 290, Mekadeish Yisroel 305:2.

331. Mekadeish Yisroel 305, Nitei Gavriel 39:5. Many say that one may not set up the IV through a Jew or by themselves since it always draws blood ("flash of blood", which is wanted). If the IV catheter is set up before Yom Kippur, then merely attaching the IV bag to the previously attached catheter, would be permitted as no blood comes out. However, most of the time one needs to check that the catheter is correctly inserted (currently) before attaching the IV bag, and one does so by checking for a blood return. Inserting the IV or attaching it with extracting blood, would not be permitted (and may be a more severe *issur* than eating *shiurim*) according to some (see Kovetz Halachos Shabbos Vol 2, 38:39). However, it is possible that it is a *melacha sheino tzricha ligufa*, and would be permitted for a *choleh sheIn bo sakana* (Tzitz Eliezer Vol 8, 15:14:9. See Mishnah Berurah 328:88, Shar Hatziyun 328:63). Even according to the strict opinion, one can have a non-Jew set up the IV catheter on Yom Kippur (or before) and attach the IV bag, since we allow *ameeria li'akum* for a *choleh sheIn bo sakana* (see Kovetz Halachos Shabbos Vol 2, 38:39, Piskei Teshuvos 618:3).

332. Chut Shuni Shabbos Vol 4, pg 252

333. Igros Moshe O.C. Vol 3, 90, Vol 4, 101:3, Tzitz Eliezer Vol 14, 57, Shevet Halevi Vol 10, 91 (for other reasons), Chut Shuni Shabbos Vol 4, pg 252. However, Igros Moshe O.C. Vol 3, 90 is only discussing using an IV before Yom Kippur. See Teshuvos Vi'hanhagos Vol 2, 287. See Kovetz Halachos 31:38. See Piskei Teshuvos 618:3.

334. See Teshuvos Vi'hanhagos Vol 2, 291 That they may not be strict or rely on "*shomer psaim Hashem*". See Kovetz Halachos 31:23 they may not fast, and they receive *schar* for eating. See Kovetz Halachos 31:23 that Rav Yaakov Kamenetzky refused to

if they have their doctors approval and follow the guidelines in the footnote.³³⁵

- Many say that one who is not weak from being sick, but is obligated to eat or drink to prevent danger (e.g. certain cases of pregnancy, diabetes or mental health cases, as below),³³⁶ can use an IV, as the reasons given such as causing distress to them with the IV do not apply, since they are not in a fragile or delicate situation. This is even instead of eating or drinking *shiurim*, and not only if they will need to consume more than *shiurim*. The guidelines of inserting the IV must be followed.³³⁷ However, they are not required to use an IV.³³⁸
- A *choleh sheyeish bo sakana* who is already connected to an IV, should stay connected on Yom Kippur in order to not have to eat or drink. However, this is only if the doctors know

speak at the funeral of someone who he told to eat on Yom Kippur and did not listen, and ended up dying. See Aruch Hashulchan 618:4 to force the *choleh* to eat and tell them how the Torah requires them to do so, and if they won't eat, and they die, they don't have a *cheilek* in *olam habah*. See Mekadeish Yisroel 302 We force the patient to eat (or drink), and we should tell the person they receive *schar* for eating. Additionally, the person should eat and drink (what is needed) in a joyous and happy mood. See Piskei Teshuvos 618:39 It is not even a *mitzvah habah bi'veira* to fast as there is no *mitzvah* at all. Additionally, eating (when permitted) does not cause any negative impact on their judgment from Hashem on Yom Kippur, and there is zero need for any sort of *kaparah* for them eating or drinking. They should eat in a joyous and happy mood (Piskei Teshuvos 618:44).

- 335. As heard from Rav Shmuel Fuerst (They have whom to rely on), as heard from Rav Yisroel Dovid Harfenes (Mekadeish Yisroel), Nitei Gavriel 39:5. See Mekadeish Yisroel 305. See Shevet Halevi Vol 10, 91 Only if they refuse to eat and cannot be convinced otherwise. See Mishnah Halachos Vol 15, 185.
- 336. See Kovetz Halachos pg 438, Shoshanas Yisroel Bein Hametzarim 12:18, Piskei Teshuvos 618:36.
- 337. Shiurei Halacha 20:7. It seems that the reason of causing a wound (generally, not regarding Shabbos) (quoted by Igros Moshe O.C. Vol 3, 90) would not apply as it is for medical purposes (see Igros Moshe O.C. Vol 4, 101:3). See Mekadeish Yisroel 305, Nitei Gavriel 39:5. As heard from Rav Shmuel Fuerst (They have whom to rely on). However, see Shevet Halevi Vol 10, 91. See Kovetz Halachos 31:38. See Piskei Teshuvos 618:3.
- 338. See Orech Yaakov 8:32 We tell her not to do so.

definitively that staying connected to the IV will not affect them negatively.³³⁹

- In all of the above cases, using a needle to administer fluids, medications, etc. (Hypodermoclysis, HDC) instead of an IV is preferred, since it is via the skin (subcutaneous tissue), and does not go through the vein, thereby avoiding causing (definite) bleeding. Additionally, it is considered less distressing than IV.³⁴⁰

CPAP Machine, Nebulizer & Inhaler

- Besides for the general Shabbos issues involved with using a CPAP machine (e.g. turning it on), if the vapor is not wet enough to be considered a liquid (e.g. if the vapor touches one's hand, and they put their finger on that area, their finger cannot get another item wet), it is permitted to use on Yom Kippur.³⁴¹ Many say it is allowed even if the vapor is wet, since it is not considered eating or washing (for pleasure).³⁴² Some say that one must use a CPAP machine even if the vapor is wet, since it is generally considered *sakana* not to use the CPAP machine.³⁴³
- One who is permitted to use a nebulizer on Shabbos (e.g. a *choleh shein bo sakana*), can do so on Yom Kippur (by turning it on in a permitted way such as via a Shabbos clock), if the

339. Kovetz Halachos 31:38, Piskei Teshuvos 618:3

340. See Tzitz Eliezer Vol 8, 15, Ohr Litzion Vol 2, 36:20, Mekadeish Yisroel 306:2. In this case, even a Jew would be able to set it up, as there is no definite bleeding. However, it is preferable through a non-Jew. Halachos Of Refuah On Shabbos pg 62 quotes many poskim who are lenient if needed.

341. As heard from Rav Shmuel Fuerst and Rav Yisroel Dovid Harfenes. See Mekadeish Yisroel 316:3 (*tofei'ach al minas li'hatfiach*).

342. As heard from Rav Moshe Heineman and Rav Shmuel Felder. However, see Yad Dodi pg 245.

343. As heard from Rav Yaakov Forchheimer (unless their doctor tells them it is not a *sakana* to not use it for the night).

vapor is not wet enough to be considered a liquid (e.g. if the vapor touches one's hand, and they put their finger on that area, their finger cannot get another item wet).³⁴⁴ Many say even if the vapor is wet, it is still permitted.³⁴⁵

- An inhaler can be used on Yom Kippur if needed.³⁴⁶



344. As heard from Rav Shmuel Fuerst and Rav Yisroel Dovid Harfenes. See Mekadeish Yisroel 316:3 (*tofei'ach al minas li'hatfiach*).

345. As heard from Rav Moshe Heineman and Rav Shmuel Felder

346. As heard from Rav Shmuel Felder. See Yad Dodi pg 245 quoting Rav Dovid Feinstein regarding Tisha B'av.

❧ Shiurim ❧

Who Is A *Choleh*

- A *choleh sheyeish bo sakana* is **not** defined as someone who will immediately die if they fast. Rather, it means that fasting may negatively impact their health, even if the complications wouldn't cause death for a long time (e.g. another year), they are still considered in danger and a *choleh sheyeish bo sakana*.³⁴⁷
- One who is a *choleh shein bo sakana*, but may become a *choleh sheyeish bo sakana* if they fast, is considered a *choleh sheyeish bo sakana*.³⁴⁸ See below.

Asking A Doctor

- One should not merely ask the doctor if it is unsafe for them to fast. Rather, they should also ask if eating or drinking will help their chances to fight their illness.³⁴⁹
- If a doctor (see footnote)³⁵⁰ tells someone that if they fast, they

347. Aruch Hashulchan 618:4, Chut Shuni pg 164

348. Biur Halacha 618:1 "*choleh*", Igros Moshe O.C. Vol 3, 91, Kovetz Halachos 31:21. See Kovetz Halachos 31:39.

349. Teshuvos Vi'hanhagos Vol 1, 349, Piskei Teshuvos 618:2

350. See Biur Halacha 618:1 "*choleh*" that it is questionable if one can trust a non-Jewish (or irreligious Jewish) doctor as they do not take the matter of fasting on Yom Kippur seriously (and one should consult their Rav if their doctor is trustworthy). However, see Aruch Hashulchan 618:4 that there is no difference between a Jewish doctor and an irreligious doctor or even a non-Jewish doctor. See Kovetz Halachos 31:25 Ideally to consult with a frum doctor. However, an irreligious Jew or even a non-Jewish doctor is believed. Even if one has a diagnosis from an irreligious or non-Jewish doctor, they should try hard to consult with a frum doctor to confirm the need to eat

may be in a potentially life threatening situation, they are considered a *choleh sheyeish bo sakana*.³⁵¹

- If there is a disagreement amongst an equal number of doctors (e.g. one vs one, or two vs two) about whether one should eat (or drink), we are lenient and tell the person to follow the doctor who says to eat (or drink). This is even if the doctor is an irreligious Jew or even a non-Jew, and the doctor saying not to eat is a Jewish doctor.³⁵²
- If one doctor says they need to eat (or drink), and two doctors say they do not have to, we listen to the two doctors. However,

and drink (even *shiurim*). See Mekadeish Yisroel 296 That only if two non-Jewish (or irreligious) doctors both say on their own (without consulting each other) that one should not fast, then we listen to them. The same applies if one non-Jewish (or irreligious) doctor officially writes that the patient shouldn't fast (not just verbal). However, if one has a frum doctor or paramedic (who is an expert) speak with the non-Jewish (or irreligious) doctor, and they agree (based on their experience) with the non-Jewish doctor, one can rely on them. See Piskei Teshuvos 618:6 That ideally one should consult with a frum doctor. However, we are definitely stringent and listen to the non-Jewish (or irreligious) doctor who says fasting is dangerous (even if they aren't technically "beleived") since it creates (at least) a *safeik pikuach nefesh*. Additionally, even if the doctor does not fast on Yom Kippur, it is possible that they still would not treat the matter lightly for other people who take Yom Kippur seriously. See Chut Shuni Shabbos Vol 4, pg 252, Halachos For The Hospital And Recovery (Rav Bodner) pg 247 To ideally consult with a frum Jewish doctor. However, if it is not possible, a non-Jewish or irreligious doctor is believed, as it at least creates a *safeik pikuach nefesh*. Regarding the above guidelines, both male and female doctors are trusted (as heard from Rav Shmuel Fuerst).

351. Shulchan Aruch 618:1, Kovetz Halachos 31:21

352. Shulchan Aruch 618:2, Mishnah Berurah 618:6, Kovetz Halachos 31:26. Even if three or more doctors say the patient does not need to eat (or drink), if there are two (or more) doctors who say they have to eat (or drink), we listen to the minority, and tell the person to eat (or drink). This is even if the patient says they don't feel the need to eat or drink. The same applies if the person and one doctor say they need to eat (or drink) and (even) one hundred doctors say they don't need to eat (or drink), we tell them to eat (or drink) (Shulchan Aruch 618:4). If one doctor says that fasting will cause future danger to the patient, and another doctor and the patient themselves disagree, we listen to the doctor who said they should not fast, since the patient is not trusted as to what will happen to them in the future, only trusted on how they currently feel, so it is one doctor against another, in which case they must eat or drink (Piskei Teshuvos 618:7).

if the doctor who says they need to eat (or drink) is a bigger expert than the other two, we listen to the single doctor and tell the person to eat (or drink), even if the single doctor is not a frum Jew.³⁵³

- Regardless of how many doctors say the *choleh* can fast, if the *choleh sheyeish bo sakana* says they must eat (or drink), we remind them it is Yom Kippur, and then listen to the *choleh*.³⁵⁴
- In all of the above cases, a *choleh sheyeish bo sakana* who said they do not need to eat or drink is able to change their mind and say they need to eat or drink, and we listen to them.³⁵⁵
- Even one who is permitted to eat or drink (*shiurim* or more), still has the other restrictions of Yom Kippur (unless it is needed for their health).³⁵⁶

Examples Of A *Choleh*

- An elderly person who is weak must consult with their doctor and Rabbi before Yom Kippur. If they begin to fast and feel very weak, and there is even a doubt that their health is in a potentially life threatening situation, we feed them immediately.³⁵⁷
- The following people must consult with their doctor and Rabbi before Yom Kippur as each case is different. However, they may be considered a *choleh sheyeish bo sakana*: One who has

353. Kovetz Halachos 31:28. See Mishnah Berurah 618:10.

354. Shulchan Aruch Harav 618:1 (or any version of "I need to eat"), Mateh Ephraim 618:1, Mishnah Berurah 618:5, Kovetz Halachos 31:31 This is even if the *choleh* does not say they will die if they don't eat or drink. Even if they say they cannot handle fasting while being sick, we listen to them (after telling them it is Yom Kippur, and them still saying they must eat or drink).

355. Mateh Ephraim 618:1, Kovetz Halachos 31:32 This is even if they change their mind due to a doctor informing them of the potential risks (and we say it is based on their feeling and not due to the doctor).

356. Elef Hamagen 618:1, Nitei Gavriel 45:2

357. Kovetz Halachos 31:48, Mekadeish Yisroel 301

epilepsy,³⁵⁸ mono or jaundice,³⁵⁹ high blood pressure or low blood pressure,³⁶⁰ had a heart attack or other heart conditions within the past year,³⁶¹ has breathing or lung problems,³⁶² undergone surgery recently,³⁶³ suffers from depression or other mental health illnesses,³⁶⁴ had or has an eating disorder,³⁶⁵ or one who recently had kidney complications or kidney stones.³⁶⁶ See below for one who currently has kidney stones.

- If an Alzheimer's or dementia patient (who is not in *sakana*) does not believe that it is Yom Kippur today and they want to eat and drink, one does not need to fight with them, and it is permitted to bring them or serve them food, but not directly feed them. A non-Jew (e.g. an aid) can feed them. Additionally, one does not need to watch them the entire Yom Kippur so they do not feed themselves.³⁶⁷
- A diabetic on insulin is a *choleh sheyeish bo sakana*, and must drink (and eat) *shiurim* or as needed (see footnote).³⁶⁸ A type 1 diabetic has a real risk of DKA if they are very dehydrated (even if they are receiving insulin), which is considered

358. Piskei Teshuvos 618:36

359. Chut Shuni pg 164

360. Chut Shuni pg 165

361. Piskei Teshuvos 618:3

362. Piskei Teshuvos 618:9

363. Piskei Teshuvos 618:1. See Kovetz Halachos 31:42, Shoshanas Yisroel Bein Hametzarim 12:22.

364. Piskei Teshuvos 618:36. See Kovetz Halachos pg 438, Shoshanas Yisroel Bein Hametzarim 12:18.

365. Piskei Teshuvos 618:36

366. Piskei Teshuvos 618:4, Halachos For The Hospital And Recovery pg 257

367. Mekadeish Yisroel 316:2, Piskei Teshuvos 618:4. However, it is best not to tell the non-Jew directly to feed them. See Teshuvos Vi'hanhagos Vol 4, 150 If the only option is for the Jew to feed them, it is probably *sakana* and permitted.

368. Nishmas Avraham O.C. pg 259-260, Divrei Chachamim pg 379, Shoshanas Yisroel Bein Hametzarim 12:17, as heard from Rav Dovid Cohen. See Halachos For The Hospital And Recovery pg 253 quoting Rav Shmuel Vosner, Rav Nissim Karelitz, and Rav Yitzchok Zilberstein that an insulin dependent diabetic or type 1 diabetic does not fast at all on Yom Kippur, and eats regularly. If possible (e.g. less severe cases), they should eat and drink *shiurim*, if their doctor approves.

pikuach nefesh and are usually not permitted to fast. However, a type 2 diabetic who has stable blood sugar, may be required to fast. A doctor and Rabbi must be consulted.³⁶⁹

- ◆ A type 1 diabetic who has low blood sugar (e.g. less than 70 mg/dl) must drink immediately what is needed (e.g. juice), even if it is more than *shiurim*.³⁷⁰ However, a better solution (if possible) is to eat fast acting glucose tablets such as Glucose SOS Melts (which melt in your mouth and are kosher certified OU) which are still within *shiurim*, and may not be considered eating in a normal manner (lessening the severeness). One should try to swallow them.³⁷¹
- If the *choleh* says they do not need to eat or drink, and their doctor is not sure if fasting will negatively affect them, they should eat or drink (*shiurim*). However, this is only if the doctor knows the patient and their situation, not a random doctor.³⁷²
- A *choleh sheyeish bo sakana* who will not get sicker from fasting, but eating and drinking will help (their chances) of recovering from their illness (as per their doctor), is required to eat and drink (*shiurim* or what is needed).³⁷³
- One who faints must drink immediately (once they are conscious) without *shiurim*. An expert (e.g. doctor or Hatzalah member) should be consulted on how to proceed afterwards (e.g. if there was a serious cause or if food is needed etc.). The

369. Halachos For The Hospital And Recovery pg 253. It should be noted that a diabetic who is checking their blood sugar via pricking, must do so with a *shinui* (e.g. by triggering the lancing device with their teeth) or via non-Jew. It is better to drink *shiurim* instead of drawing blood in a regular fashion (e.g. in a doubtful case).

370. Piskei Teshuvos 618:17. See Shulchan Aruch 618:8, Aruch Hashulchan 618:15, Kovetz Halachos 31:34-35.

371. As heard from Rav Yisroel Dovid Harfenes

372. Kovetz Halachos 31:29. See Aruch Hashulchan 618:12, Shevet Halevi Vol 10, 92.

373. Kovetz Halachos 31:23, Teshuvos Vi'hanhagos Vol 1, 349, Mekadeish Yisroel 304

same applies to one who is close to fainting (very weak and dizzy).³⁷⁴

- One who has ulcers and needs to eat every few hours, must do so. However, each case is different.³⁷⁵
- A cancer patient (on medication, even if not receiving chemotherapy), even if they are functioning normally, should not fast even if the doctors are not sure³⁷⁶ if it will negatively affect them. However, it is possible that they should only eat and drink *shiurim*.³⁷⁷ A doctor must be consulted, as each case is different.³⁷⁸
 - ◆ A cancer patient can receive chemotherapy treatments before Yom Kippur as per their schedule, even if doing so will cause them to feel weaker on Yom Kippur, and necessitate them eating and drinking more.³⁷⁹
- A severe kidney stone attack is treated as possibly life-threatening due to the risk of infection.³⁸⁰ One who has kidney stones and needs to drink a lot in order to pass the kidney stones (as per their doctor), should drink *shiurim*.³⁸¹ However, some say that *shiurim* will not help, and they should drink water in large quantities (not *shiurim*) by making the water taste bitter (e.g. with strong coffee or strong tea, baking soda, or soap etc.).³⁸² While not required, an IV would be permitted.³⁸³

374. Igros Moshe O.C. Vol 4, 121, Kovetz Halachos 31:45, Chut Shuni pg 164, Piskei Teshuvos 618:1. See Halachos For The Hospital And Recovery pg 252.

375. Chut Shuni pg 165

376. See Mekadeish Yisroel 301.

377. Chut Shuni pg 165, Shoshanas Yisroel Bein Hametzarim 12:21. See Mekadeish Yisroel 304.

378. See Halachos For The Hospital And Recovery pg 253.

379. Kovetz Halachos 31:5

380. Shevet Halevi Vol 8, 70:5, Halachos For The Hospital And Recovery pg 252. The same would apply to severe intestinal pain.

381. Chut Shuni pg 165. See Halachos For The Hospital And Recovery pg 257.

382. Halachos For The Hospital And Recovery pg 252, as heard from Rav Shmuel Fuerst

383. Chut Shuni pg 165

- Pneumonia cases vary. One must consult their doctor and Rabbi.³⁸⁴ However, many times it is a real *sakana* and *shiurim* are permitted. If the pneumonia is mainly resolved (e.g. no fever, towards the end of medication), the medication should continue to be taken (and if *shiurim* are necessary it may be permitted) as per their doctor.³⁸⁵
- One who (is generally healthy and) has a fever of 103°F must drink *shiurim*. If they have a fever lower than 103°F, they must ask a doctor. If no doctor is available, we rely on the person to know if they need to eat or drink.³⁸⁶ However, some say 102°F or even lower is generally considered dangerous.³⁸⁷
- A *choleh* who may be in *sakana* (danger), and needs to do medical tests (which cannot be postponed) to evaluate what to do next, and requires drinking for a clear test (e.g. CT scan or ultrasound etc.) is allowed to drink however much is needed.³⁸⁸ The same applies if the doctors need to draw blood, and are unable to do so due to dehydration.³⁸⁹ *Shiurim* are preferred if possible.

Pregnant

- Pregnant women are required to fast on Yom Kippur.³⁹⁰

384. As heard from Rav Yisroel Dovid Harfenes

385. As heard from Rav Shmuel Fuerst

386. Kovetz Halachos 31:44

387. Igros Moshe O.C. Vol 1, 129 (for Shabbos), Orchos Rabbeinu Yom Kippur 51 quoting The Steipler 38.5°C (= 101.3°F). However, The Chazon Ish said 39°C (= 102.2°F). See Piskei Teshuvos 618:1 39°C (= 102.2°F). However, Tzitz Eliezer Vol 8, 15:7:3 questions this.

388. Chut Shuni pg 165

389. As heard from Rav Yisroel Dovid Harfenes

390. Shulchan Aruch 617:1, Halichos Shlomo 6:1, Hilchos Chag B'chag pg 389, Kovetz M'beis Levi pg 16, Chut Shuni pg 166. However, see Halichos Evan Yisroel 17:1. While unlikely, if a pregnant woman smells an aroma and has a very intense craving for the food, to the point that she appears to get very pale etc., or if she says she must taste that food, we first remind her that it is Yom Kippur. If she is not calmed by the reminder, we allow her to eat some of the food by putting a drop of sauce from the

- A woman who is in the beginning of her pregnancy through IVF (or similar, as per her doctor), can drink *shiurim*, as it is considered a more delicate situation. However, many say after there is a fetal heartbeat, she has the status of a regular pregnant woman (unless her doctor and Rabbi say otherwise).³⁹¹
- A pregnant woman with (gestational) diabetes must consult with her doctor and Rabbi if she is required to fast.³⁹²
- If a pregnant woman feels dizzy, lightheaded, faint, very weak, or if she vomits,³⁹³ she should lie down and see if the symptoms are relieved. If her symptoms still remain, she is required to drink *shiurim* of one ounce every four minutes.³⁹⁴ If after some time the symptoms don't stop,³⁹⁵ she should drink regularly until her symptoms are relieved.³⁹⁶ Many recommend drinking apple juice, orange juice, grape juice, etc. or milk.³⁹⁷
- A pregnant woman who has a fever over 100.5°F must drink *shiurim* of one ounce every four minutes. However, if the fever is accompanied by either leakage or discharge, abdominal

food onto a toothpick (or spoon) for her to taste. If that does not satisfy her, we give her *shiurim* (of the sauce, and if not, then of the actual food) until her craving is satisfied (Shulchan Aruch 617:2, Mishnah Berurah 617:1-5, Aruch Hashulchan 617:2 If *shiurim* aren't sufficient, then even more is permitted). See Kovetz Halachos 31:3.

391. Machon Puah, as heard from Rav Shmuel Fuerst. See Halichos Shlomo 6:3.

392. Halachos For The Hospital And Recovery (Rav Bodner) pg 247

393. See Orech Yaakov 8:33 If in the beginning of Yom Kippur, she vomits what she ate and drank before the fast, she should drink *shiurim*. See Chut Shuni Shabbos Vol 4, pg 255 That vomiting is not itself necessarily dangerous, but it can cause dehydration (or indicate sickness if not her usual morning sickness etc.) and therefore if she seems to be dehydrated, she should drink (and eat) what is necessary (preferably *shiurim*) as above.

394. Kovetz Halachos 31:9, Shiurei Halacha 20:2. However, Rav Yaakov Forchheimer says to drink regularly and then start *shiurim* (Kovetz Halachos 31:9, Orech Yaakov 8:24). See Mekadeish Yisroel 311:2.

395. Some say to call her doctor at this point (Halachos For The Hospital And Recovery pg 248).

396. Shiurei Halacha 20:2. See Kovetz Halachos 31:9, Mekadeish Yisroel 311:2.

397. Shiurei Halacha 20:3, Orech Yaakov 8:23, as heard from Rav Shmuel Fuerst

pain, or a bad odor, they must call the doctor on the phone immediately to determine what to do.³⁹⁸

- A woman who does not feel the baby moving and is concerned, should lay on her left side for 20 minutes. If there is still no movement, she should drink a cup of (cold) juice etc. and lay on her left side for another 20 minutes. If there is still no movement, she must call her doctor.³⁹⁹
- A pregnant woman before 37 weeks⁴⁰⁰ who feels smaller contractions should lie down (some say on her left side).⁴⁰¹ However, if the contractions are becoming more frequent (e.g. every 10-15 minutes),⁴⁰² or they are less frequent but very strong contractions (that may indicate labor), she must drink immediately (without *shiurim*), until her contractions stop. The recommended way to do so is for her to drink two cups of liquid (some recommend orange juice, grape juice etc., or milk)⁴⁰³ without a break,⁴⁰⁴ and then drink using a spoon, so that the amount of liquid being drunk is less than “a cheekful” within the timespan of drinking a *rivius*⁴⁰⁵ (or she can drink one ounce every 30 seconds) until the contractions stop.⁴⁰⁶
 - ◆ After her contractions stop, she should remain in bed for the remainder of the day and continue to drink *shiurim* (of one ounce every four minutes) as needed.⁴⁰⁷

398. Shiurei Halacha 20:2. See Halachos For The Hospital And Recovery pg 248 to drink without *shiurim* as well.

399. Sharei Moed pg 101. Usually movement is only detected after 16 weeks.

400. See Shevet Halevi Vol 7, 80, Piskei Teshuvos 617:7 Even before 40 days of pregnancy.

401. Orech Yaakov 8:25 quoting Dr. Feinberg

402. See Kovetz Halachos 31:7, Shiurei Halacha 20:3.

403. Shiurei Halacha 20:3, as heard from Rav Shmuel Fuerst, Sharei Moed pg 102

404. Kovetz Halachos 31:7, Chut Shuni pg 166, Shiurei Halacha 20:3, Halachos For The Hospital And Recovery pg 249. See Mekadeish Yisroel 311:4.

405. Shiurei Halacha 20:3

406. Shulchan Halevi pg 36 quoting Rav Moshe Feinstein. See Mekadeish Yisroel 299, 311, 315. If after 15 minutes, her contractions don't stop, she should drink regularly again (Sharei Moed pg 102).

407. Kovetz Halachos 31:7, Shiurei Halacha 20:3. However, if the contractions stop within

- In general,⁴⁰⁸ a pregnant woman after 37 weeks who feels smaller contractions is not permitted to eat or drink, as there is no danger if she gives birth. However, when the contractions are very frequent or strong (indicating the beginning of labor), she should eat and drink regularly in order to have strength to deliver the baby.⁴⁰⁹ Some say the same applies once her water breaks, even if her contractions are not strong.⁴¹⁰
- A pregnant woman who has a history of miscarriages or if she is experiencing complications that may cause a miscarriage (both as per her doctor, even without a history)⁴¹¹ should drink *shiurim*.⁴¹²
- A woman who is pregnant with twins or triplets must consult her doctor and Rabbi if she should fast, as it is considered a high risk pregnancy (and most likely dangerous to fast), and is not subject to the same guidelines as a regular pregnancy.⁴¹³
- A pregnant woman in her first trimester who bleeds slightly (e.g. spotting) should rest in bed.⁴¹⁴ However, after the first

two hours of the end of Yom Kippur, she should not drink *shiurim* unless needed (e.g. the contractions begin again). Halachos For The Hospital And Recovery pg 249. However, see Orech Yaakov 8:27-28.

408. See Mekadeish Yisroel 311:3 It is obviously not calculated exactly to the day. Rather, it is based on each individual's case. See Orech Yaakov 8:29 Each person must consult with their doctor for their specific pregnancy.

409. Mishnah Berurah 617:9, Chut Shuni pg 167, Kovetz Halachos 31:10 (even if an IV is an option, she is not obligated to do so), Shiurei Halacha 20:3. However, doctors say she should be cautious not to overeat. Orech Yaakov 8:30. See Halichos Shlomo 6:4. However, see Mekadeish Yisroel 311:3 That in some cases she should drink to stop the labor.

410. Halichos Shlomo 6:4, as heard from Rav Shmuel Fuerst

411. Piskei Teshuvos 617:4, Rav Shlomo Zalman Auerbach quoted in Evan Yisroel Vol 7, 36:4

412. Shemiras Shabbos Ki'hilchasa 39:32, Halichos Shlomo 6:1. See Kovetz Halachos 31:5 (even before 40 days of pregnancy), Teshuvos Vi'hanhagos Vol 2, 289 only if she has symptoms. See Mekadeish Yisroel 311:1, 312, Orech Yaakov 8:19. See Halichos Evan Yisroel 17:1. However, see Tzitz Eliezer Vol 17, 20:4.

413. See Mekadeish Yisroel 311:5.

414. Kovetz Halachos 31:8. See Chut Shuni pg 166.

trimester, she must call her doctor to decide what the best course of action is, and if she should continue fasting.⁴¹⁵

- If there is more than a minimal amount of bleeding (at any point in the pregnancy), she is considered a *choleh sheyeish bo sakanah* and should begin drinking *shiurim* (or what is needed).⁴¹⁶ She should also contact her doctor immediately.
- Some say a pregnant woman who is not weak from being sick, but is obligated to eat or drink to prevent danger, can use an IV instead of eating or drinking, as the reasons given such as causing damage to them with the IV do not apply, since they are not in a fragile or delicate situation. This is even instead of eating or drinking *shiurim*, and not only if they will need to consume more than *shiurim*. However, the guidelines of inserting the IV must be followed as above (e.g. via a non-Jew).⁴¹⁷

Postpartum

- A woman within 72 hours⁴¹⁸ of giving birth⁴¹⁹ does not fast at all.⁴²⁰ Even if she says she does not want to eat or drink and

415. Kovetz Halachos 31:8

416. Chut Shuni pg 166, Piskei Teshuvos 617:5

417. Shiurei Halacha 20:7. It seems that the reason of causing a wound (generally, not on Shabbos) (quoted by Igros Moshe O.C. Vol 3, 90) would not apply as it is for medical purposes (see Igros Moshe O.C. Vol 4, 101:3). As heard from Rav Shmuel Fuerst (They have whom to rely on). See Nitei Gavriel 39:5. However, see Shevet Halevi Vol 10, 91. See above IV section for the guidelines.

418. Mishnah Berurah 617:13, Kovetz Halachos 31:11, Shiurei Halacha 20:5, Piskei Teshuvos 617:19, as heard from Rav Shmuel Fuerst. However, see Mekadeish Yisroel 314.

419. See Halichos Shlomo 6:3, Kovetz Halachos 31:12 that the 72 hours (and seven days etc.) begins from the actual giving birth (not from when the placenta is released), which is defined in halacha as from when the majority of the forehead is out. See Shulchan Aruch Y.D. 262:4. However, see Piskei Teshuvos 617:18 that some say it is from after the placenta. Some say it is calculated from when the baby's entire body is out (as heard from Rav Yisroel Dovid Harfenes).

420. Shulchan Aruch 617:4, Mishnah Berurah 617:10, Kovetz Halachos 31:14 Even at night, even for a few hours.

feels fine, we feed her *shiurim*.⁴²¹ If she doesn't say anything, we feed her regularly.⁴²²

- After 72 hours, until seven days (168 hours) postpartum, if she says she needs to eat or drink, she should do so (regularly, however, *shiurim* are preferred). One should remind her it is Yom Kippur before she eats.⁴²³ If a doctor says it is not needed, and she says it is, she should eat and drink *shiurim*.⁴²⁴ If she is unsure if she needs to eat or drink, she should eat and drink *shiurim*.⁴²⁵ If she says she does not need to, we get a doctor's (or other experts) opinion (and listen to them). If this is not possible, we feed her *shiurim*. This is because many women feel uncomfortable eating and drinking on Yom Kippur, even when they are required to do so. Therefore, we do not trust them when they say they do not need to eat or drink.⁴²⁶
 - ◆ If her doctor says she must eat and drink, even if she disagrees, we feed her regularly (unless the doctor allows *shiurim*).⁴²⁷
- After seven days postpartum, she is treated as any other *choleh shein bo sakana*. Therefore, if she says she needs to eat or drink because of giving birth, we do not allow it. However, if she says she needs to eat or drink due to being sick, then we allow her to do so (preferably with *shiurim*, and after reminding her it is Yom Kippur).⁴²⁸ Additionally, she can take any pills

421. Mishnah Berurah 617:10, Kovetz Halachos 31:13, Mekadeish Yisroel 313, Shiurei Halacha 20:5. See Halachos of Refuah on Shabbos pg 351 that there is a real risk of hemorrhaging, even if she does not feel so. However, see Teshuvos Vi'hanhagos Vol 2, 286.

422. Kovetz Halachos 31:13, Minchas Shlomo 7:1:8. See Mishnah Berurah 617:10.

423. Aruch Hashulchan 617:4, Kovetz Halachos 31:15-16. See Mateh Ephraim 617:5, Mishnah Berurah 617:11, Shar Hatziyun 617:16.

424. Kovetz Halachos 31:15

425. Mishnah Berurah 617:11, Shar Hatziyun 617:16, Kovetz Halachos 31:17

426. Aruch Hashulchan 617:4, Shiurei Halacha 20:5

427. Kovetz Halachos 31:17

428. Mishnah Berurah 617:12

needed (with an ounce of bitter water to help swallow) as she is a *choleh shein bo sakana*. See “Washing” section.

- ◆ However, if the birth was via a C-section, her status can still be a *choleh sheyeish bo sakana*. Therefore, she must consult with her doctor and Rabbi.⁴²⁹
- If the end of her 72 hours or seven days (168 hours) are in the middle of Yom Kippur, her status changes at that moment.⁴³⁰
- Many say a woman who had a miscarriage has the same status as a postpartum woman.⁴³¹ However, some say she only has the status of a regular *choleh sheyeish bo sakana*.⁴³²

Nursing

- See above “*Choleh* Going To Shul”.
- A nursing woman (after her postpartum status expires) has the status of a regular person on Yom Kippur.⁴³³
- If her baby will not drink anything else (e.g. formula or previously pumped milk), and the mother needs to drink in order to have enough milk supply (or if she becomes sick, as per the guidelines), she should drink *shiurim*.⁴³⁴ Some say to

429. Kovetz Halachos 31:18, Piskei Teshuvos 617:23

430. Kovetz M'beis Levi pg 18, Kovetz Halachos 31:11, Shiurei Halacha 20:5

431. Biur Halacha 617:4, Shiurei Halacha 20:4, Mekadeish Yisroel 313, as heard from Rav Shmuel Fuerst. See Shemiras Shabbos Ki'hilchasa 39:16, Chazon Ovadia pg 295, Chut Shuni Shabbos Vol 4, pg 248, Piskei Teshuvos 617:5 (if older than 40 days old). The same would apply to a stillborn (Halichos Shlomo 6:14, Mekadeish Yisroel 313).

432. Kovetz Halachos 31:19. If it is before 40 days of pregnancy, she is not generally considered a *choleh sheyeish bo sakana* (unless that is the case).

433. Shulchan Aruch 617:1

434. Biur Halacha 617:1, Kaf Hachaim 617:2, Chut Shuni pg 167, as heard from Rav Dovid Cohen, Mekadeish Yisroel 315 If *shiurim* is not sufficient, she can eat and drink what is needed (e.g. the baby is crying intensely while waiting). However, if she can wait the minimum amount of time (30 seconds) in between drinks (of one ounce) that is ideal (see Shulchan Halevi pg 36). See Halichos Evan Yisroel 17:4 That she should begin drinking *shiurim* from the start of Yom Kippur to ensure she has

give the baby formula or previously pumped milk a few days before Yom Kippur, so the baby adjusts to drinking from a bottle, allowing the mother to fast.⁴³⁵

- If the baby is not healthy or there is another need (e.g. the baby has a sensitive digestion system), and formula (or previously pumped milk) is not an adequate option, she can nurse the baby even if she will need to drink *shiurim*.⁴³⁶
- If there is a concern that fasting will decrease her milk supply on Yom Kippur, but her baby has what to eat on Yom Kippur (e.g. previously pumped milk or formula), she is still obligated to fast. While not common, if there is a real concern that her milk supply will permanently be decreased, then she can drink *shiurim*.⁴³⁷
- Generally, women can nurse their baby without needing to drink (due to low milk supply or becoming sick). If there is a concern that she may end up needing to drink *shiurim* (or more), she has to give her baby formula (or previously pumped milk) instead of nursing, according to many poskim.⁴³⁸ This is usually common towards the end of the fast. Some women find it helpful to alternate throughout the day between nursing and bottles.
- ◆ A mother must be prepared with either formula or pumped milk before Yom Kippur, so she will not have to drink *shiurim*.

enough milk supply.

435. Halichos Evan Yisroel 17:3, as heard from Rav Shmuel Felder. If the baby won't drink any bottle, she can nurse the baby.

436. Piskei Teshuvos 617:17

437. Kovetz Halachos 31:20, Orech Yaakov 8:34. Ideally, she should pump milk for the baby before Yom Kippur, in order to feed the baby its regular milk instead of formula. However, see Halichos Shlomo 6:2 who is more lenient.

438. Kovetz Halachos 31:20, Ohr Litzion Vol 4, pg 107, Teshuvos Vi'hanhagos Vol 6, 135, Hilchos Chag B'chag pg 387, as heard from Rav Dovid Cohen, Rav Moshe Heineman, and Rav Shmuel Felder, Piskei Teshuvos 617:17

- Some say if a woman strictly nurses, she may do so on Yom Kippur (and does not need to start using formula or previously pumped milk), even if she may end up having to drink *shiurim* (due to low milk supply or due to being sick, as per the guidelines).⁴³⁹ However, if she occasionally feeds the baby pumped milk or formula, and she is concerned she will need to drink (*shiurim*), she is required to feed the baby a bottle or previously pumped milk.⁴⁴⁰

Bracha On *Shiurim*

- One who is drinking or eating *shiurim* only says one *bracha rishona* on the first “portion” they drink or eat, and they do not say another bracha after waiting to drink or eat the next portion, since they did not divert their thoughts (*me’i’siach daas*) from eating or drinking (or did not sleep 30 minutes in bed or move locations, *shinui makom*).⁴⁴¹ However, if one does divert their thoughts etc. from eating or drinking, or decides to stop eating or drinking, they would say a new *bracha rishona*.⁴⁴²

439. As heard from Rav Yisroel Dovid Harfenes. See Halichos Shlomo 6:12, Meigivos Asherenu (Yom Kippur) 13 quoting Rav Chaim Kanievsky, Chut Shuni Shabbos Vol 4, pg 256, Sefer Yerushalayim Bimoadaha pg 268 quoting Rav Avigdor Neventzal (even if she knows the baby would drink a bottle).

440. As heard from Rav Yisroel Dovid Harfenes. If she is not concerned she will have to drink, she can nurse in any case. See Halachos For The Hospital And Recovery pg 251 that if the baby is under six months old, she can nurse her baby even if she will need to drink *shiurim*. However, if she occasionally feeds the baby a bottle, and it’s towards the end of Yom Kippur, she should give a bottle rather than drink *shiurim*. There is a minority opinion which allows a woman who feeds her baby formula occasionally or even daily, to nurse on Yom Kippur (as usual), even if she may end up needing to drink *shiurim*. However, this is only if she did not pump enough milk before Yom Kippur, as she should do. (Rav Moshe Feinstein quoted by the author of Mesores Moshe, as heard from Rav Shmuel Fuerst). If she may need to drink more than *shiurim*, she must feed the baby formula).

441. Shemiras Shabbos Ki’hilchasa 39:23, Shevet Halevi Vol 10, 90, Shiurei Halacha 20:4, Piskei Teshuvos 618:14, Orech Yaakov 8:41-42. See Mishnah Berurah 184:17.

442. See Mishnah Berurah 184:17, Chut Shuni pg 165, Orech Yaakov 8:41-42.

- One who is drinking *shiurim* does not say a *bracha achrona*.⁴⁴³
- However, one who is eating *shiurim* usually would say a *bracha achrona*, since a *kizayis* of food is being eaten within approximately three minutes.⁴⁴⁴ However, some say not to.⁴⁴⁵ The same applies to eating a *kizayis* of bread.⁴⁴⁶
- See section “*Kiddush & Bentching*” for the halachos of *Kiddush*, washing for bread, and *bentching*.

What To Eat & Drink

- It is better to drink something with more nutritional benefit (e.g. grape juice, apple juice or electrolyte drink) instead of drinking water, even if one enjoys the beverage much more than water. This is in order to potentially minimize the amount of times one will need to drink or eat, and to strengthen the *choleh*.⁴⁴⁷
- If one is permitted to eat or drink, there is no need to make the food taste bad.⁴⁴⁸ There is no need to refrain from eating any specific food (e.g. meat) either.⁴⁴⁹
- Food and drinks do not combine (when eaten in separate bites).⁴⁵⁰ However, certain foods (e.g. yogurt or leben) are

443. Mishnah Berurah 210:1, Shiurei Halacha 20:4

444. Mishnah Berurah 210:1, Evan Yisroel Vol 7, 36:5, Piskei Teshuvos 618:107

445. Piskei Teshuvos 618:107. See Halichos Shlomo 6:55, Orech Yaakov 8:43.

446. Aruch Hashulchan 202:8, Igros Moshe O.C. Vol 4, 41

447. Chut Shuni pg 171, Piskei Teshuvos 618:98, as heard from Rav Shmuel Fuerst. See Kovetz Halachos 31:41, Shiurei Halacha 20:3.

448. Chut Shuni pg 165, Kovetz Halachos 31:39. However, some say that a *choleh shein bo sakana* who is eating or drinking as a preventative measure, should make their food or drink bitter (or unpleasant), but the *minhag* is not so. See Mekadeish Yisroel 315. However, one who is only taking a pill (even if they have permission to eat or drink), must make the water bitter (as heard from Rav Shmuel Fuerst).

449. Evan Yisroel Vol 7, 36:7, Kovetz Halachos 31:40

450. Mishnah Berurah 618:21

difficult to determine if they are considered a “drink” or a “food”. Some say it is considered a “drink” if it can be poured and is liquidy like a drink, and can be swallowed like a drink.⁴⁵¹ However, some say yogurt and leben are considered a food.⁴⁵²

Shiurim Amounts

- One who has a sickness which is potentially life threatening (*choleh sheyeish bo sakana*),⁴⁵³ and is permitted to eat or drink on Yom Kippur (as above), can only eat or drink what is needed. Therefore, if drinking or eating *shiurim* is sufficient, they must do so, as it is a lesser prohibition. If drinking is sufficient, they may not eat (even *shiurim*). If after they drink (or eat) two times (for example), they feel they do not need more, it is prohibited for them to eat or drink anymore.⁴⁵⁴ However, this is extremely difficult to

451. Kovetz Halachos 30:13 This is applicable when determining the status of yogurts or leben etc. However, soft boiled eggs are unclear as to which category they are in (Kovetz Halachos 30:12, Piskei Teshuvos 618:81). See Chut Shuni pg 140 who says liquidy leben is a drink, and gives examples and parameters of other foods. Some say ice cream and ices (if not melted or liquidy) are treated as a food (Piskei Teshuvos 618:83). See Piskei Teshuvos 618:80-89 for various foods (including blended fruits).

452. Halachos For The Hospital And Recovery pg 255 quoting Rav Shlomo Zalman Auerbach

453. See Chut Shuni pg 164 that the obligation for a *choleh sheyeish bo sakana* to eat is so strong, that if they refuse to do so unless another (healthy) person eats or drinks with them, they are permitted to do so.

454. Shulchan Aruch 618:7, Kovetz Halachos 31:36. The same applies if one eats or drinks regularly (as needed) and now only needs *shiurim*, they may not eat or drink more than *shiurim*. One is *chayiv kareis* if they eat a “*kikaseves hagasa*” (a large date which is smaller than a medium sized egg with its shell (see Mishnah Berurah 612:2, Shar Hatziyun 612:3, Chazon Ish O.C. 100:5) of food within the timespan of *kidei achilas pras* (see Shulchan Aruch 612:1, Mishnah Berurah 612:9 which is the amount of time it would take to eat three or four eggs worth of bread). One is also *chayiv kareis* for drinking a *malei lugmav* (a cheekfull) within the timespan of either *achilas pras* or *kidei shiur shtias rivius*. Each individual has a different amount for a “cheekful” and should clarify before Yom Kippur how much that is by filling one side of their cheek (until it looks full) with a drink and spitting it out to measure how much it is (Mishnah Berurah 612:25, Shar Hatziyun 612:27) (See Piskei Teshuvos 618:64 That

know or determine.⁴⁵⁵ Therefore, in any case of doubt, one must continue eating or drinking (*shiurim*) as needed.⁴⁵⁶ Additionally, in any case of doubt if *shiurim* is sufficient, (or if one did not clarify with their doctor if *shiurim* is sufficient)⁴⁵⁷ one must be cautious and eat or drink regularly and not *shiurim* (unless it is obvious that *shiurim* is sufficient).⁴⁵⁸

- One who is currently a *choleh sheyeish bo sakana* and is able to fast a few hours (e.g. their doctor says they can fast until the afternoon), but will then need to eat or drink regularly, should not do so. Rather, they should eat or drink *shiurim* as needed throughout Yom Kippur so they do not come to eat or drink more than *shiurim*.⁴⁵⁹ However, if one is healthy or a *choleh shein bo sakana*, they may not eat or drink *shiurim*, even if they know there is a chance that by fasting they will end up eating or drinking regularly (e.g. a pregnant woman who may⁴⁶⁰ need to drink regularly to stop an early labor).⁴⁶¹

another option is to fill up both cheeks and then calculate half of that amount). This amount is usually calculated as approximately 1.5 ounces for an average person (see Shiurei Torah pg 176, Kovetz Halachos Pesach 20:20. See Shemiras Shabbos Ki'hilchasa 39:22 that it is 1.35-1.52 ounces). However, to simplify things for the *choleh*, and to avoid any serious transgressions, the general guidelines given are to use a one ounce shot glass (see Orech Yaakov 8:39). See Kovetz Halachos 30:14, Mekadeish Yisroel 298 some are lenient to drink 1.25 ounces. See Halichos Evan Yisroel 17:10-11.

455. Mekadeish Yisroel 303

456. Kovetz Halachos 31:36, Piskei Teshuvos 618:1

457. Kovetz Halachos 31:35

458. Shulchan Aruch 618:8, Kovetz Halachos 31:34. We are also relying on the poskim (Rav Chaim Brisker, Brisker Rav) who say that a *choleh sheyeish bo sakanah* never does *shiurim*, and should eat and drink regularly as needed. See Mekadeish Yisroel 300-301. See Piskei Teshuvos 618:19.

459. Igros Moshe O.C. Vol 4, 121, Kovetz Halachos 31:37, Shemiras Shabbos Ki'hilchasa 39:92, Mekadeish Yisroel 303, Piskei Teshuvos 618:90

460. See Orech Yaakov 8:31 If her doctor says she will need to drink to stop an early labor if she fasts for a few hours, she should drink *shiurim* from the beginning of Yom Kippur.

461. Kovetz Halachos 31:37, Piskei Teshuvos 618:12. See Shevet Halevi Vol 7, 81. However, see Tzitz Eliezer Vol 10, 25:15.

- The general guidelines given to one who is permitted to eat or drink *shiurim* is to use a one ounce shot glass for both drinks and food.⁴⁶² One should measure the actual volume⁴⁶³ of the shot glass before Yom Kippur (or even on Yom Kippur) to see if it is truly only one ounce.⁴⁶⁴ If one does not have a shot glass, they can use a measuring cup or baby bottle to measure one ounce.⁴⁶⁵ It is permitted to compress, squeeze or flatten the food when measuring it, even though it would appear larger in its normal state.⁴⁶⁶
- The amount of time needed to wait in between each “portion” (shot glass) of food or drink varies. The most stringent opinion is to wait nine minutes⁴⁶⁷ from finishing the first portion until starting the next portion.⁴⁶⁸ One should ideally do so.⁴⁶⁹ However, if there is any type of need, one can wait less time in between.⁴⁷⁰ Some say seven minutes.⁴⁷¹ Some say six minutes.⁴⁷² Some say five minutes.⁴⁷³ Some say 4.5 minutes.⁴⁷⁴

462. See Shemiras Shabbos Ki'hilchasa 39:18, Halichos Evan Yisroel 17:10-11, Mekadeish Yisroel 298, Shiurei Halacha 20:3, Orech Yaakov 8:38-40. See Kovetz Halachos 30:14, Piskei Teshuvos 618:9.

463. See Halichos Shlomo 5:8, Piskei Teshuvos 618:8, Orech Yaakov 8:38 One may not calculate by the weight of the food or drink. We always calculate the food's volume.

464. Shiurei Halacha 20:3, Orech Yaakov 8:40. See Kovetz Halachos 30:14, Mekadeish Yisroel 298 some are lenient to drink 1.25 ounces. See Piskei Teshuvos 618:59 if needed.

465. As heard from Rav Shmuel Fuerst, Orech Yaakov 8:40. See Piskei Teshuvos 618:56-57 If one did not measure before Yom Kippur, it is permitted to do so on Yom Kippur, and suggests using a baby bottle.

466. Halichos Shlomo 5:4, Piskei Teshuvos 618:58. However, see Moedim U'zmanim Vol 6, 22.

467. Chasam Sofer Vol 6, 16, Chasam Sofer on Shulchan Aruch 576:2, Mishnah Berurah 618:21

468. See Piskei Teshuvos 618:10.

469. Igros Moshe O.C. Vol 4, 41, Chazon Ish O.C. 39:8, Shiurin Shel Torah 29, Teshuvos Vi'hanhagos Vol 2, 289, Shiurei Halacha 20:3. See Mekadeish Yisroel 299.

470. See Mekadeish Yisroel 299 for various opinions.

471. Aruch Hashulchan 618:14

472. Aruch Hashulchan 618:14,

473. Teshuvos Vi'hanhagos Vol 2, 289, as heard from Rav Dovid Cohen

474. Igros Moshe O.C. Vol 4, 41 If needed.

Some say four minutes.⁴⁷⁵ Some say three minutes.⁴⁷⁶ If there is a need, two minutes⁴⁷⁷ in between is sufficient. If one feels the need to drink or eat more, without waiting in between, they can eat or drink what is needed without a break.⁴⁷⁸

- The above applies to both food and drink, and one should ideally do so. However, there is more room to be lenient with waiting a shorter amount of time in between drinks if needed.⁴⁷⁹ Four minutes in between drinks is sufficient if there is any need.⁴⁸⁰ If needed, two minutes in between drinks is still considered *shiurim*. If greatly needed, one can even wait one minute in between.⁴⁸¹
- Food and drinks do not combine (when eaten in separate bites). Therefore, one can drink a shot glass of drink and then eat a shot glass of food within the same time span (e.g. both within nine minutes, and it is still considered *shiurim*).⁴⁸² One should not drink while food is still in their mouth, even if it is to help swallow the food, as the amounts combine.⁴⁸³



475. Shiurei Torah 103:15, Halichos Evan Yisroel 17:13, Piskei Teshuvos 618:78 quoting Dayan Fisher as always *paskening* this way for food and drink. See Aruch Hashulchan 202:8, Shiurei Halacha 20:3 quoting The Chazon Ish, Shiurei Halacha 20:3 quoting Rav Moshe Feinstein for drinking.

476. See Igros Moshe O.C. Vol 4, 41.

477. Chasam Sofer Vol 6, 16, Chasam Sofer on Shulchan Aruch 576:2. See Shiurin Shel Torah 30 (regarding eating matzah on Pesach). Shemiras Shabbos Ki'hilchasa 39:19, Piskei Teshuvos 618:78.

478. Shulchan Aruch 618:8

479. Shulchan Aruch 612:10, Biur Halacha 612:10, Mishnah Berurah 618:23. See Kovetz Halachos 30:15-16, Shiurei Halacha 20:3.

480. Shiurei Halacha 20:3 (quoting Rav Moshe Feinstein). See Shiurei Torah 103:15, Aruch Hashulchan 202:8, Shiurei Halacha 20:3 quoting Chazon Ish.

481. Mekadeish Yisroel 299 Even waiting 30 seconds may be considered *shiurim* for drinking (Shulchan Halevi pg 36, Halachos For The Hospital And Recovery pg 257 quoting Rav Moshe Feinstein). See Piskei Teshuvos 618:66. See Kovetz Halachos 30:16 regarding hot beverages.

482. Mishnah Berurah 618:21

483. Piskei Teshuvos 618:79. See Shemiras Shabbos Ki'hilchasa 39:7.

❧ Washing ❧

- One may not wash any part of their body (even a finger) in cold or hot water on Yom Kippur. However, one may wash an area that is dirty.⁴⁸⁴
- If one is permitted to wash, they should have in mind to not enjoy the washing.⁴⁸⁵

Children

- Children above the age of chinuch,⁴⁸⁶ should be trained to not wash for the entire night and day, even if they are eating and drinking.⁴⁸⁷
- Children younger than that age, should not be washed unless they are dirty, even if they bathe daily. However, one can clean the area of a baby that is dirty (e.g. after they eat or when changing their diaper). If the baby's body gets dirty, one may wash them with hot water which was heated before Yom Kippur (e.g. from an urn).⁴⁸⁸

484. Shulchan Aruch 613:1

485. Mishnah Berurah 613:1. However, see Kovetz Halachos 32:3. It seems that one does not need to immediately dry their hands (or other area) which they were permitted to wash on Yom Kippur (Chut Shuni pg 131).

486. See Nitei Gavriel 45:8 That it is only after they are nine years old (see Mishnah Berurah 616:10). However, Kovetz Halachos 32:18 says it is when they understand when they are told they cannot do that action (e.g. washing).

487. Mishnah Berurah 616:10, Kovetz Halachos 32:18, Mekadeish Yisroel 321:2 to teach children to only wash *negal vaser* and *netilas yadayim* until the knuckles where the fingers meet the hand.

488. Chazon Ovadia pg 341, Nitei Gavriel 45:9, Bathing and Showering in Halacha pg 191

- The adult who is washing the child is permitted to get wet, since it is unintentional.⁴⁸⁹
- Additionally, the adult can wash their hands if they get dirty while cleaning the child or changing a baby's diaper.⁴⁹⁰ However, if one's hands remain clean when changing the diaper, they may not wash their hands. If one touches a normally covered area of the baby, they should only wash that hand until the knuckles.⁴⁹¹ If one feels that their hands are dirty after changing a diaper, even if they look clean, they are permitted to wash that hand(s).⁴⁹²
- One who is feeding someone (e.g. children) on Yom Kippur, is permitted to wash the food (e.g. fruit) or dish needed, even though their hand(s) will get washed in the process, since it is unintentional.⁴⁹³ However, it seems that wearing gloves is preferable if possible.⁴⁹⁴

Negel Vasser

- One should wash *negel vasser* on the morning of Yom Kippur until the knuckles where the fingers meet the hand.⁴⁹⁵ One does not need to be overly cautious that the water does not go slightly past their knuckles.⁴⁹⁶

489. Bathing and Showering in Halacha pg 203

490. Shulchan Aruch 613:3, Mishnah Berurah 613:4

491. Mishnah Berurah 613:6, Aruch Hashulchan 613:3, Shiurei Halacha 18:3. See Bathing and Showering in Halacha pg 196 that some say that if one touched a normally uncovered area with only the upper part of their hand (above the knuckles towards the wrist), they would not wash that area on Yom Kippur, while others say to wash that part of the hand. See Aruch Hashulchan 92:11 regarding inserting one's finger into their nose or ear.

492. As heard from Rav Yisroel Dovid Harfenes

493. Kovetz Halachos 32:15

494. As heard from Rav Yisroel Dovid Harfenes. See Mekadeish Yisroel Bein Hametzarim 4:40, Shiurei Halacha 49:1.

495. Shulchan Aruch 613:2

496. Orchos Rabbeinu Vol 2, pg 207, Mekadeish Yisroel 321

- ◆ Some say that one who always washes each hand four times in the morning, may do so (until the knuckles where the fingers meet the hand).⁴⁹⁷ However, others say not to.⁴⁹⁸
- ◆ The bracha of “*Al nitilas yadayim*” should not be said in the morning after washing *negel vasser*, until after using the bathroom and washing one’s hands.⁴⁹⁹
- One who wakes up before *alos* (dawn) should wash *negal vasar* (as above). After *alos*, some say they should wash *negal vasar* again (as above, without any bracha).⁵⁰⁰
- Many say that one who naps (more than 30 minutes in bed) during the day should wash their hands as they do in the morning (three times, until their knuckles, without a bracha).⁵⁰¹ It seems that if one uses the bathroom when they wake up, there is more room for leniency to allow washing their hands as above.
- After washing *negel vasser*, while one’s hands are still moist, they can place them over their eyes in order to wipe away mucus or dirt etc. by their eyes.⁵⁰²
- One can wash their finger slightly in order to remove dirt from their eyes.⁵⁰³
- Contact lenses can be washed before placing them in the eyes.⁵⁰⁴

497. See Shiurei Halacha 18:1, Nitei Gavriel 43:2.

498. See Kovetz Halachos 32:4, Shiurei Halacha 18:1.

499. Mishnah Berurah 554:21

500. Mateh Ephraim 619:30, Kovetz Halachos 32:5, Nitei Gavriel 43:7. See Shulchan Aruch 4:4.

501. Bathing and Showering in Halacha pg 178, Nitei Gavriel 62:3, Safah Berurah pg 51

502. Mateh Ephraim 613:3, Mishnah Berurah 613:9, Kovetz Halachos 32:10, Nitei Gavriel 43:3. See Chut Shuni pg 131, Bathing and Showering in Halacha pg 189 that there is a basis to permit wetting hair on Yom Kippur, if the skin does not get wet (e.g. to straighten one’s hair or curl one’s *peiys* in a permitted way). However, Rav Ezriel Auerbach (Ohel Yaakov) says it isn’t permitted.

503. Mishnah Berurah 613:9

504. Chut Shuni pg 133

- If a retainer or Invisalign is dirty and needs to be worn, or if one feels very uncomfortable with them in their mouth (e.g. after sleeping), it is permitted to wash them on Yom Kippur (preferably with gloves). If they are wet from being washed (even from before Yom Kippur), one must dry them completely before placing them in one's mouth.⁵⁰⁵

Bathroom

- One who uses the bathroom may wash their hands (until the knuckles where the fingers meet the hand) if their hands got dirty or touched a normally covered area (or they are about to daven). One whose hands remained clean, should intentionally touch a normally covered (or dirty) area in order to wash their hands.⁵⁰⁶ One should not wash both hands if only one of them touched a normally covered area or got dirty, unless they are about to go daven.⁵⁰⁷
- Notwithstanding the general *machlokes* of using baby wipes on Shabbos,⁵⁰⁸ one who is dirty after using the bathroom, can clean themselves with baby wipes (in a permitted way).⁵⁰⁹
 - ◆ One may use a bidet to wash themselves after using the bathroom.⁵¹⁰

505. As heard from Rav Yisroel Dovid Harfenes

506. Shulchan Aruch 613:3, Mishnah Berurah 613:4, Aruch Hashulchan 613:2-3, Shiurei Halacha 18:2. However, on Yom Kippur day, one who remains clean while using the bathroom, can wash their hands since they will be davening.

507. Bathing and Showering in Halacha pg 179

508. See Igros Moshe O.C. Vol 2, 70, Rivivos Ephraim Vol 6, 194:3, Yalkut Yosef Shabbos Vol 2, pg 90 Meor Hashabbos Vol 2, pg 522, Vidibarta bam 110, Minchas Asher Vol 1, 14-17, Divrei Chachamim pg 282 that many allow using baby wipes. See Kovetz Halachos 34:44 who seems to be lenient if not pressed and not very wet. However, see Shevet Halevi Vol 8, 59, Vol 10, 58, Minchas Yitzchok Vol 10, 22, Nishmas Shabbos Vol 4, 227 who do not allow it. See Shulchan Shlomo 302:22. See Piskei Teshuvos 613:7.

509. See Kovetz Halachos 32:2, Mekadeish Yisroel 322, Nitei Gavriel 43:14, Piskei Teshuvos 613:20, 613:36-37.

510. See Kovetz Halachos 32:2, Mekadeish Yisroel 322, Nitei Gavriel 43:14, Piskei

- ◆ One who always washes each hand three times after using the bathroom, should only wash their hands one time on Yom Kippur (until the knuckles where the fingers meet the hand).⁵¹¹ However, some are lenient.⁵¹²
- Many allow using liquid soap to help remove dirt when one is permitted to wash their hands.⁵¹³
- One who enters a bathroom without using it, should not wash their hands afterwards, even if they do so during the year.⁵¹⁴

Washing For Bread

- When washing for bread on Yom Kippur, one should wash as they normally do, until their wrist.⁵¹⁵ However, some say to only wash until the knuckles where the fingers meet the hand.⁵¹⁶
- ◆ One who is eating bread as *shiurim* (more than a *kezayis* but less a *kibeitzah*), can wash their hands but should not say a bracha of “*al nitilas yadayim*”.⁵¹⁷ The bracha of “*Hamotzi*” is always said.⁵¹⁸

Teshuvos 613:19.

511. Kovetz Halachos 32:7, Shiurei Halacha 18:1. See Mishnah Berurah 4:39 there is no need to wash three times after using the bathroom during the year. However, see Sharei Teshuvah 7:1. See Chut Shuni pg 132.

512. Maseh Ish Vol 5, pg 21, Minchas Shlomo Vol 2, 58:28

513. Chazon Ovadia Aveilus Vol 2, pg 168, Mekadeish Yisroel 320, Bathing and Showering in Halacha pg 184, Safah Berurah pg 44. See Kovetz Halachos 33:2.

514. Shiurei Halacha 18:2, Hilchos Chag B'chag 23:18. See Igros Moshe E.H. Vol 1, 114, Chazon Ish O.C. 17:4, Minchas Yitzchak Vol 1, 60.

515. Shemiras Shabbos Ki'hilchasa 39:106, Shevet Halevi Vol 8, 139, Chazon Ovadia pg 308, Shiurei Halacha 20:6. See Kovetz Halachos 31:54 who says to only wash until one's knuckles. However, Rav Yaakov Forchheimer argues on this.

516. Kovetz Halachos 31:54, Mekadeish Yisroel 321:2

517. Shemiras Shabbos Ki'hilchasa 39:33, Shiurei Halacha 20:6. See Mishnah Berurah 158:9.

518. Mishnah Berurah 184:21

- ◆ One should not wash *mayim achronim*.⁵¹⁹ See section "Kiddush & Bentching" for more halachos.

Removing Sweat & Dirt

- Technically, many say that one is permitted to wash a sweaty area on Yom Kippur. However, one should be strict unless it is extremely bothersome or they are a finicky person.⁵²⁰
- One who touched a normally covered area of their body, should wash only the hand that touched it (until the knuckles where the fingers meet the hand or above the knuckles if that area touched the covered area), and not wash both hands.⁵²¹
 - ◆ One who scratches an area of their head which is normally covered by a *yarmulka* should wash his hand until his knuckles. If he only touched the hair under his *yarmulka* he should not wash his hand. One who scratches a hairy area which is normally uncovered does not wash their hands (e.g. beard).⁵²²
- One who touched a dirty part of a shoe (even non-leather) should wash the area of the hand that touched the shoe. Some poskim say to wash the hand that touched the shoe (until the knuckles where the fingers meet the hand). If the shoe is clean, they should not wash their hand(s).⁵²³ Shoelaces which

519. Moadei Yeshurin pg 141 quoting Rav Moshe Feinstein

520. Mishnah Berurah 613:2

521. Mishnah Berurah 613:6, Aruch Hashulchan 613:3, Shiurei Halacha 18:3. See Bathing and Showering in Halacha pg 196 that some say that if one touched a normally uncovered area with only the upper part of their hand (above the knuckles towards the wrist), they would not wash that area on Yom Kippur, while others say to wash that part of the hand. See Aruch Hashulchan 92:11 regarding inserting one's finger into their nose or ear.

522. Shulchan Aruch 4:21, Aruch Hashulchan 4:18, Bathing and Showering in Halacha pg 198

523. Bathing and Showering in Halacha pg 163. However, some say to always wash the hand until the knuckles, even if the (non leather) shoe is clean. See Mishnah Berurah

sometimes touch the ground are considered the same as a dirty part of the shoe. However, if they never touch the ground, they are considered clean.⁵²⁴

- One may not wash their hands before davening unless they know they are unclean or they use the bathroom right before.⁵²⁵
- A *kohein* who is *duchening*, should have his hands washed until his wrist. No bracha is said.⁵²⁶ *Leviim* who usually wash their own hands before washing the hands of the *kohanim*, should only wash their hands until their knuckles.⁵²⁷
- A woman who is bleeding (or dirty) after childbirth can wash the dirty area.⁵²⁸ The same applies to any woman who is bleeding (*niddah*).⁵²⁹
- A woman can wash herself for a *hefsek tahara*.⁵³⁰ The same applies before doing a *bedika* (when permitted).⁵³¹
- One who is tired may not wash their face etc. in order to awaken themselves.⁵³²
- One may not use a bottle (or other container) with liquid in it to cool themselves down.⁵³³ However, cool items without

614:14, Mishnah Berurah 553:6, Kovetz Halachos 32:8, Mekadeish Yisroel 327, Shiurei Halacha 49:1.

524. As heard from Rav Yisroel Dovid Harfenes

525. Mishnah Berurah 613:5, Shiurei Halacha 18:2

526. Mishnah Berurah 613:7, Kovetz Halachos 32:9, Nitei Gavriel 43:8 However, even a *kohein* should wash *negal vaser* in the morning only until their knuckles. See Aruch Hashulchan 613:4.

527. Mateh Ephraim 621:17

528. Aruch Hashulchan 613:9, Kovetz Halachos 32:12

529. Piskei Teshuvos 613:20

530. Mishnah Berurah 613:31, Kovetz Halachos 32:16, Nitei Gavriel 45:6 She can use hot water from an urn if needed.

531. As heard from Rav Dovid Cohen (however, this is not necessarily permitted regarding *hilchos niddah*. However, see Kuntris Hazichronos pg 394 quoting the Chazon Ish).

532. Kovetz Halachos 32:14

533. Shulchan Aruch 613:9

liquid in them (e.g. cooling pad or an empty cup) can be used to cool down. One can also cool down by opening a fridge or freezer.⁵³⁴

- One who has a migraine or very painful headache, can wash their head (or face) to bring relief to the pain. The same applies to using an ice pack.⁵³⁵ They can also use a cooling pad or gel mask etc.⁵³⁶
- One whose nose or ears are severely clogged, and they are suffering from it (meaning not functioning normally) is permitted to flush it with water on Yom Kippur (e.g. via a neti pot).⁵³⁷
- One who needs to wash a cut or wound may do so.⁵³⁸ Soap (which is liquidy) can be used if needed. One can pour alcohol or peroxide⁵³⁹ etc. on the wound to clean it.⁵⁴⁰
- One who is assisting someone medically (e.g. a doctor or nurse) can wash their hands for sanitary purposes before (and after if needed) assisting or examining the person.⁵⁴¹ However, it seems that many medical professionals use gloves when examining patients, in which case washing is not necessary.
- Men and women may not use the *mikvah* on Yom Kippur for any reason.⁵⁴²

534. As heard from Rav Yisroel Dovid Harfenes

535. Nitei Gavriel 45:3, Piskei Teshuvos 613:24. See Rama 613:9, Aruch Hashulchan 613:9, Kovetz Halachos 32:12.

536. As heard from Rav Yisroel Dovid Harfenes. See Nitei Gavriel 44:12.

537. Piskei Teshuvos 613:24. See Lehoros Nossan Vol 2, 43.

538. As heard from Rav Yisroel Dovid Harfenes, Safah Berurah pg 43. See Aruch Hashulchan 613:9, Chut Shuni pg 133.

539. See Mekadeish Yisroel 320.

540. See Mekadeish Yisroel 306:2, 319:2 that one can squeeze antibiotic cream on an infected area without touching the cream. However, some say an alcohol pad may not be used as it may be considered *sechitah* (see Mekadeish Yisroel 306:2).

541. See Kovetz Halachos 32:13, Chut Shuni pg 133.

542. Shulchan Aruch 613:11, Kovetz Halachos 33:12. However, see Kaf Hachaim 613:58, Mekadeish Yisroel 323. See Moedim U'zmanim Vol 1, 58.

- One is allowed to walk in the rain on Yom Kippur if getting wet is unintentional. One should be careful that rain doesn't enter their mouth.⁵⁴³



543. Bathing and Showering in Halacha pg 203

❧ Anointing ❧

- One may not anoint any part of their body with anything (e.g. moisturizer, creams or oil) on Yom Kippur.⁵⁴⁴ This is even with an item that is not subject to the additional prohibition of *mimarei'ach* (smearing), such as oil.
- Powders are permitted (e.g. baby powder).⁵⁴⁵
- Many say that one may not use deodorant, even though it is to prevent sweating or remove an unpleasant smell. This includes bar, roll on, and spray deodorants.⁵⁴⁶ However, some are lenient with spray deodorant if needed (see footnote).⁵⁴⁷
 - ◆ Perfume should not be used (even according to the lenient opinion) on Yom Kippur unless it is to mask a bad odor and the person is a finicky individual.⁵⁴⁸
- Many allow using liquid soap to remove dirt when one is permitted to wash their hands.⁵⁴⁹

544. Shulchan Aruch 614:1

545. Shiurei Halacha 18:5, 49:10. See Mishnah Berurah 554:28.

546. Aruch Hashulchan Y.D. 381:6, Ner Tzion pg 259, Kovetz Halachos 33:1, Nitei Gavriel 46:2, Be'er Yisroel pg 90, Piskei Teshuvos 614:1, as heard from Rav Shmuel Fuerst. See Mekadeish Yisroel 319, Yad Dodi pg 246.

547. Halichos Shlomo 14:56, Yalkut Yosef Shabbos Vol 4, pg 80, Mechzah Eliyahu Vol 2, 52:35, Shiurei Halacha 18:5, as heard from Rav Dovid Cohen, Keser Shlomo pg 320. See Mekadeish Yisroel 319. However, one must be careful to avoid the prohibition of washing, if the deodorant is wet enough (*tofei'ach al minas li'hatfiach*, which is if one would immediately put their hand on the area they put the deodorant on, their hand can get another item wet). One should test their deodorant before Yom Kippur as some evaporate immediately, especially if sprayed from a distance. It seems that if one is a finicky person (or embarrassed by the bad odor), it would be permitted to use, even if it is wet (see Mishnah Berurah 613:2, Mekadeish Yisroel 319. See Yad Dodi pg 246).

548. See Bathing and Showering in Halacha pg 185-186.

549. Chazon Ovadia Aveilus Vol 2, pg 168, Mekadeish Yisroel 320, Bathing and Showering

- One can anoint for medical purposes. The prohibition of *mimarei'ach* (smearing) still applies (similar to Shabbos).⁵⁵⁰ Therefore, one who has a very bad sunburn or rash is permitted to put on a liquidy ointment.⁵⁵¹ The same applies to a diaper rash.⁵⁵²
- One who needs to wash a cut or wound may do so.⁵⁵³ Soap (which is liquidy) can be used if needed.⁵⁵⁴ One can pour alcohol or peroxide etc. on the wound to clean it.⁵⁵⁵
 - ◆ One can squeeze antibiotic cream from a tube directly onto an infected area without touching the cream.⁵⁵⁶ One can place a bandaid⁵⁵⁷ on the cream to cover it, even though the cream will get smeared.⁵⁵⁸
- Spraying air freshener in a room to remove a bad odor is permitted.⁵⁵⁹



in Halacha pg 184, Safah Berurah pg 44. See Kovetz Halachos 33:2.

550. Shulchan Aruch 614:1, Mishnah Berurah 614:2 The prohibition of *refuah* still applies (similar to Shabbos). However, if they are a *choleh shein bo sakana* or there is a risk of infection, it would not apply.

551. Safah Berurah pg 44

552. Piskei Teshuvos 614:1

553. Safah Berurah pg 43. See Aruch Hashulchan 613:9, Chut Shuni pg 133.

554. Chazon Ovadia Aveilus Vol 2, pg 168, Mekadeish Yisroel 320, Bathing and Showering in Halacha pg 184. See Kovetz Halachos 33:2.

555. See Mekadeish Yisroel 306:2, 319:2 that one can squeeze antibiotic cream on an infected area without touching the cream. However, some say an alcohol pad may not be used as it may be considered *sechitah* (see Mekadeish Yisroel 306:2).

556. See Mekadeish Yisroel 320. If this is not possible, one can dab the cream onto the area (preferably using the back of a spoon).

557. See Kitzur Hilchos Shabbos 44:117, Shulchan Shlomo 328:45, Orchos Shabbos 11:35. See Opening Packages On Shabbos (Rav Abramson) pg 210.

558. Shemiras Shabbos Ki'hilchasa 33:14

559. As heard from Rav Yisroel Dovid Harfenes

❧ Wearing Leather Shoes ❧

- One may not wear leather shoes (or other footwear) on Yom Kippur.⁵⁶⁰ Suede is a type of leather.⁵⁶¹
- Shoes and other footwear made of materials other than leather are permitted.⁵⁶² Therefore, many people wear footwear (e.g. Crocks and sneakers) made from non leather materials, even though they look and feel (comfortable) like regular shoes, and even though many people wear them during the year.⁵⁶³
- However, there are many who say that one should act stringently and not wear regular footwear which isn't leather, and one should wear thin shoes or slippers which one can feel the ground in.⁵⁶⁴
 - ◆ Many *gedolim* would wear only socks without shoes throughout Yom Kippur. Some would wear Yom Kippur shoes outdoors and then remove them when indoors.⁵⁶⁵
- Non leather shoes with a leather logo or design are allowed to be worn.⁵⁶⁶
- Children may not wear leather shoes.⁵⁶⁷ However, many say

560. Shulchan Aruch 614:2

561. Yad Dodi pg 246

562. Shulchan Aruch 614:2, Mishnah Berurah 614:5

563. Gevuros Eliyahu O.C. 162:8, Halichos Shlomo 5:17, Kovetz Halachos 33:3-4. See Shiurei Halacha 19:1-2.

564. Shar Hatziyun 614:5, Mishnah Berurah 614:5, Aruch Hashulchan 614:5, Moedim U'zmanim Vol 6, 28, Shiurei Halacha 19:2. See Piskei Teshuvos 614:4.

565. Chut Shuni pg 136 quoting the Chazon Ish, Piskei Teshuvos 614:17 quoting many *gedolim*. See Moedim U'zmanim Vol 6, 28.

566. Kovetz Halachos 33:4, Shiurei Halacha 19:1. See Kaf Hachaim 614:10 Even if the lip of the shoe is leather, it is permitted.

567. Shulchan Aruch 616:1

that children below the age of chinuch⁵⁶⁸ can wear leather shoes.⁵⁶⁹ Some say the *minhag* is for children below the age of chinuch not to wear leather shoes unless they put them on themselves.⁵⁷⁰

- Many say a leather insole or orthotic is permitted to be worn on Yom Kippur if needed.⁵⁷¹
- One who has foot pain, a wound on their foot, or swelling (e.g. pregnant woman) is permitted to wear leather shoes if needed.⁵⁷² However, since there are many comfortable non leather shoes, they should wear non leather (if possible).⁵⁷³
- One may not wear leather rain shoes or boots to protect themselves from the rain.⁵⁷⁴ Rather, one should wear rubber rain boots or shoe covers (galoshes) instead. This is permissible even for one who is strict and refrains from all non leather shoes.⁵⁷⁵
- Wearing other leather articles of clothing besides shoes (e.g. belt, watch, jacket) are permitted.⁵⁷⁶
- Sitting on a leather couch or chair etc. is permitted, even if one's feet are on them.⁵⁷⁷

568. See Kovetz Halachos 33:8, Mekadeish Yisroel 335 (around age four) This is when the child understands when one tells them not to wear leather shoes. See Shiurei Halacha 19:3 approximately below the age five or six. See Piskei Teshuvos 616:1 that some say from the age of two or three and some say until the age of six or seven. Rav Ezriel Auerbach (Ohel Yaakov) says ages four or five.

569. Minchas Shlomo 60:21, Kovetz Halachos 33:8, Mekadeish Yisroel 335, Shiurei Halacha 19:3. However, see Chut Shuni pg 139.

570. Safah Berurah pg 44, Rav Ezriel Auerbach (Ohel Yaakov)

571. Shiurei Halacha 19:4. See Piskei Teshuvos 614:3.

572. Shulchan Aruch 614:3

573. Kovetz Halachos 33:7, Halichos Shlomo 5:20

574. Mishnah Berurah 614:12. However, if the ground is muddy, it would be permitted until one reaches their destination. It is still preferable to wear non leather rain boots or galoshes.

575. Mishnah Berurah 614:5

576. Safah Berurah pg 45. See Rama 614:2, Mishnah Berurah 614:9, Aruch Hashulchan 614:5.

577. As heard from Rav Yisroel Dovid Harfenes. See Rama 614:2, Mishnah Berurah

- Ideally, one should not stand on a leather cushion on Yom Kippur. However, many are lenient.⁵⁷⁸ Cushions are carpets made of other materials (e.g. rubber) are permissible to stand on.⁵⁷⁹
- It is permitted to wear footwear which is not fitted well or are open on top or in the back (e.g. Crocks, slippers, mules, or slides) on Yom Kippur, even in an area without an *eruv*.⁵⁸⁰
- Leather footwear is not *muktzah*.⁵⁸¹



614:9, Aruch Hashulchan 614:5. There is no problem to sit on regular chairs on Yom Kippur. It is only a halacha on Tisha B'av due to *aveilus* (see Rama 559:3, Mishnah Berurah 559:10).

578. See Rama 614:2, Mishnah Berurah 614:9, Aruch Hashulchan 614:5.

579. Shiurei Halacha 19:5. Even during Shemoneh Esrei, since it is not being done out of haughtiness (see Shar Hatziyun 614:10-11, Be'er Heitiv 98:5). See Aruch Hashulchan 614:5.

580. Kovetz Halachos 33:6, Shiurei Halacha 21:2, Uz Nidberu Vol 5, 35, Orchos Shabbos Vol 3, 28:206. See Mishnah Berurah 301:61, Kaf Hachaim 301:95.

581. Halichos Shlomo 5:21

❧ Miscellaneous ❧

- It is permitted to play games on Yom Kippur, similar to Shabbos.⁵⁸²
- One can discuss on Yom Kippur what they are going to eat on Motzei Yom Kippur, as long as it does not involve doing a *melacha* (e.g. one can say they will eat cake after the fast. However, one cannot say they want to bake a cake after the fast to eat).⁵⁸³

One Hundred Brachos

- One can smell pleasant items on Yom Kippur (e.g. *besamim*). Some recommend doing so throughout the day, in order for one to fulfill saying one hundred brachos a day.⁵⁸⁴ However, one may not say a new bracha on the fragrant item if they did not divert their attention from smelling it.⁵⁸⁵ See footnote. One

582. As heard from Rav Dovid Cohen (it may not be in the spirit of Yom Kippur), and Rav Yisroel Dovid Harfenes (regarding children). See Darkei Moshe 611:2, Mishnah Berurah 611:12 regarding children playing with food (nuts) on Yom Kippur.

583. Halichos Shlomo 5:12. See Shulchan Aruch 307:8, Bnei Avraham Hachanah 5:1.

584. Mishnah Berurah 612:18. See Shulchan Aruch 46:3.

585. One may not intentionally divert their thoughts (Nitei Gavriel 49:4). Some recommend smelling a different item after each break in order to say a new bracha (Mateh Ephraim 622:3). Some say after an hour, usually enough time has passed to allow saying a new bracha (Piskei Halacha Rav Belsky Vol 2, pg 148). See Mishnah Berurah 217:6-7, 612:18. One must say a bracha before smelling certain fragrant items (Mishnah Berurah 494:10. See Shulchan Aruch 216:2, Mekadeish Yisroel Shavuos 61). The bracha on a lemon with cloves in it is "*hanosein rei'ach tov ba'peiros*" (Piskei Halacha Rav Belsky Vol 2, pg 148). The bracha on roses is "*borei atzei visamim*" (Mishnah Berurah 216:17, Mekadeish Yisroel 61). The bracha on most flowers is "*borei isvei visamim*" (See Kaf Hachaim 216:63-67). One who said "*borei minei visamim*" when smelling any item is *yotzei*. One who isn't sure which bracha to say on an item they are smelling for pleasure, should say "*borei minei*

should not smell *besamim* during davening Shacharis until after Shemoneh Esrei, since they may not interrupt their davening by saying a bracha. One must be careful by other parts of davening as well.⁵⁸⁶

- One should listen to and answer *amein* to the brachos said by *krias haTorah* and *maftir*, as it counts towards their one hundred brachos for the day.⁵⁸⁷



visamim" (Shulchan Aruch 216:2, Mishnah Berurah 216:13 Some say one is even *yotzei* by saying the bracha of "*shehakol*"). The bracha before smelling an edible fruit or vegetable (even if not edible until cooked, see Mishnah Berurah 216:8) is "*hanosein rei'ach tov ba'peiros*". The bracha on smelling herbs is "*borei isvei visamim*". One who happens to smell something good without intent, is not required to say a bracha (e.g. when eating a fruit or walking past a garden) (Shulchan Aruch 216:2). See Shulchan Aruch 217:2, Mishnah Berurah 217:10-11, Aruch Hashulchan 217:5 that one does not say a bracha on deodorant or air freshener used to block an unpleasant smell, even if one enjoys the new smell. The same applies to soap. See Rama 216:14, Magen Avraham 216:22, Aruch Hashulchan 216:14 to not say a bracha on hot bread or other cooked dishes that smell good (e.g. soup). The same applies to smelling hot coffee (Kaf Hachaim 216:86). Regardless of what is used for *besamim* on Motzei Shabbos, the bracha said is "*borei minei visamim*" (Mishnah Berurah 297:1).

One may not place flowers into water on Shabbos or Yom Tov (Rama 336:11, Mekadeish Yisroel Shavuot 63).

586. Mishnah Berurah 494:10, Mekadeish Yisroel Shavuot 68

587. Shulchan Aruch 284:3, Mateh Ephraim 622:3, Kovetz Halachos 35:4. The same applies to the brachos of *chazaras hashatz* (Mateh Ephraim 622:3).

❧ Davening ❧

- One should not learn Torah (even by just reading) during davening.⁵⁸⁸
- Some people stand throughout the entire davening on Yom Kippur. However, this is not required. It also does not apply to women. One can lean on something and it is still considered as if they are standing.⁵⁸⁹
- One can make personal requests (*bakoshos*) on Yom Kippur, even when it is on Shabbos.⁵⁹⁰
- It is a good thing to cry while davening on Yom Kippur.⁵⁹¹
- One must ensure they get a proper night's sleep on Yom Kippur so they can daven (and fast) properly.⁵⁹²
- Ideally, one should not stand on a leather cushion on Yom Kippur. However, many are lenient.⁵⁹³ Cushions are carpets made of other materials (e.g. rubber) are permissible to stand on.⁵⁹⁴
- See section "Washing" for the halachos of washing hands for davening etc.

588. Mishnah Berurah 619:16. See Mishnah Berurah 124:17.

589. Mishnah Berurah 619:13

590. Halichos Shlomo 1:15, Kovetz Halachos 34:16, Safah Berurah pg 49. See Shiurei Halacha 15:2 regarding Rosh Hashanah.

591. Mateh Ephraim 582:28, Kovetz Halachos 34:16. See Teshuvos Vi'hanhagos Vol 2, 268, Chut Shuni pg 51.

592. Shulchan Aruch Harav 619:18, Mishnah Berurah 619:13-14

593. See Rama 614:2, Mishnah Berurah 614:9, Aruch Hashulchan 614:5.

594. Shiurei Halacha 19:5. Even during Shemoneh Esrei, since it is not being done out of haughtiness (see Shar Hatziyun 10-11, Be'er Heitiv 98:5). See Aruch Hashulchan 614:5.

Standing For An Open Aron Kodesh

- Technically, one is only obligated to stand for a *sefer Torah* that is currently in motion. However, many stand for an open Aron Kodesh, and this is praiseworthy. Therefore, one who is tired or weak does not need to do so (especially on Yom Kippur when the Aron Kodesh is frequently open).⁵⁹⁵



595. Aruch Hashulchan Y.D. 282:13, O.C. 619:9, Shar Hatziyun 146:18, Kovetz Halachos 8:4, Orchos Rabbeinu Vol 2, pg 178, Piskei Teshuvos 584:1, 623:4, Safah Berurah pg 49. See Igros Moshe O.C. Vol 5, 38:1,4.

❧ Vidui ❧

Erev Yom Kippur

- We say *Vidui* by Mincha on Erev Yom Kippur before eating the *seudas hamfsekes*.⁵⁹⁶
- *Vidui* is said at the end of Shemoneh Esrei before saying “*elokei nitzor*”.⁵⁹⁷
- The *shaliach tzibbur* does not say *Vidui* in *chazaras hashatz*.⁵⁹⁸
- Women are obligated to say *Vidui*. They should at least say “*ashamnu* etc.” (preferably with the words at the end of the previous paragraph, ending with the words “*aval anachnu...*”)⁵⁹⁹ even if they aren’t davening Mincha (before the *seudas hamafsekes*).⁶⁰⁰
- Children above the age of chinuch should be trained to say *Vidui*. They should at least say “*ashamnu* etc.” as above, even if they aren’t davening Mincha (before the *seudas hamafsekes*).⁶⁰¹
- Ideally, one should understand the translation of *Vidui*. However, if they understand in a general way that they are confessing their transgressions, it is valid.⁶⁰²

596. Shulchan Aruch 607:1

597. Mishnah Berurah 607:2

598. Rama 607:5, Mishnah Berurah 607:3

599. See Rama 607:3, Mishnah Berurah 607:12, Aruch Hashulchan 607:8. See Kovetz Halachos 26:7, Kaf Hachaim 607:4.

600. Kovetz Halachos 27:5

601. Kovetz Halachos 27:6

602. Kovetz Halachos 26:11

- One who forgot to say “*hamelech hakadosh*” does not repeat *Vidui* when they repeat Shemoneh Esrei.⁶⁰³
- One who finished Shemoneh Esrei on Erev Yom Kippur by Mincha without saying *Vidui*, does not repeat Shemoneh Esrei. Rather, they say *Vidui* by itself. This applies even if one already ate the *seudas hamafsekes*.⁶⁰⁴

Vidui

- Yom Kippur is designated as a day to do *teshuvah* (repentance). One is obligated to do so. The first step in doing so is to confess one’s transgressions. Therefore, we say *Vidui*.⁶⁰⁵
 - ◆ From Rosh Hashanah through Yom Kippur, it is an auspicious time to do *teshuvah*.⁶⁰⁶
- After confessing one’s transgressions, one does *teshuvah* by committing to not do those transgressions in the future, feeling remorse on what they did transgress, and actually not doing the transgression if the opportunity arises.⁶⁰⁷
- One must say the words of *Vidui*. One is not *yotzei* if they read or think the words without saying them. One is not *yotzei* by hearing another person say the words (with the exception of the *shaliach tzibbur*).⁶⁰⁸
- Women are obligated to say *Vidui*.⁶⁰⁹

603. Shevet Halevi Vol 6, 73, Piskei Teshuvos 607:4. See Kovetz Halachos 26:24 Only if they said the “*yih’yu li’ratzon*” before *Vidui*.

604. Halichos Shlomo 4:1, Kovetz Halachos 27:4, Piskei Teshuvos 607:3

605. Rambam Hilchos Teshuvah 2:7

606. Rambam Hilchos Teshuvah 2:6

607. Rambam Hilchos Teshuvah 2:2-3

608. Kovetz Halachos 26:4. If one is unable to talk, then reading or thinking the words of *Vidui* is sufficient.

609. Kovetz Halachos 26:6. See Kaf Hachaim 607:4.

- One should train their children above the age of chinuch to say *Vidui*. They should at least say the wording of “*ashamnu* etc.”, preferably with the words at the end of the previous paragraph, ending with the words “*aval anachnu...*”.⁶¹⁰
- One must say *Vidui* while standing. This is even when saying it during *chazaras hashatz*.⁶¹¹ One may not lean on something strongly (leaning strongly is when the person would fall if the item would be removed).⁶¹² If one did lean, the *Vidui* is valid.⁶¹³
- One who is unable to stand (at all or for so long), can lean on something, even strongly.⁶¹⁴ If one cannot stand or lean, they should say *Vidui* sitting or even laying down.⁶¹⁵ If possible, they should stand for the words “*aval anachnu va'avoseinu chutanu*” (before “*ashamnu*”).⁶¹⁶
- Ideally, one should bend their back forwards while saying *Vidui* (similar to when saying *Modim*).⁶¹⁷ However, if this is difficult to do, or it will reduce one's concentration, they should just bend their head downwards.⁶¹⁸
- “*V'al kulam...kapper lanu*” is not considered *Vidui*, and one does not need to bend at all (or even stand) when saying it.⁶¹⁹
- One does not need to stand (or bend at all) after saying the words “*v'al chatuim....arbah misos...vi'chenek*”.⁶²⁰

610. See Rama 607:3, Mishnah Berurah 607:12, Aruch Hashulchan 607:8. See Kovetz Halachos 26:7, Kaf Hachaim 607:4, Piskei Teshuvos 620:3.

611. Rama 607:3, Mishnah Berurah 607:10

612. Mishnah Berurah 607:10

613. Kovetz Halachos 26:12. See Piskei Teshuvos 607:19.

614. Kaf Hachaim 607:23, Kovetz Halachos 26:12

615. See Safah Berurah pg 36.

616. See Rama 607:3.

617. Mishnah Berurah 607:10

618. Shar Hatziyun 607:6, Kovetz Halachos 26:13. See Aruch Hashulchan 607:4.

619. Kovetz Halachos 26:14

620. Mishnah Berurah 607:10

- Ideally, while saying *Vidui* quietly, one should specify their personal transgressions either on their own or after saying the word in *Vidui* associated with that transgression. One can do so in English or another language they understand.⁶²¹ One may not specify their transgressions when saying *Vidui* out loud (during *chazaras hashatz*).⁶²²
- If one is saying the *Vidui* of the Chayei Adam (143), they should insert it when saying “*ashamnu*”, and add the letter of the Chayei Adam after saying the word in “*ashamnu*” with the same letter (e.g. they should say “*ashamnu*” and then say the wording (applicable to them) of “*ashamnu*” in Chayei Adam, then continue by saying “*bagadnu*”, and then inserting the wording of Chayei Adam).⁶²³ However, some say not to say the wording of the Chayei Adam at all, unless they did that specific transgression.⁶²⁴
- One should lightly bang their chest or heart with their fist when they say each transgression of “*ashamnu*”. They should do the same when saying “*shechutanu*” and “*chatuim*”. The same applies if one is specifying their transgression. Some say to do so when saying the word “*aval anachnu*” before “*ashamnu*”.⁶²⁵
- One who normally says “*yih’yu li’ratzon*” before starting to say *elokei nitzor*, should say “*yih’yu li’ratzon*” before saying *Vidui*. However, if one normally does not say “*yih’yu li’ratzon*” before starting to say *elokei nitzor*, they should not say “*yih’yu li’ratzon*” before *Vidui*.⁶²⁶

621. Kovetz Halachos 26:18 It may be preferable to do so in one’s language, since it is usually more sincere.

622. Shulchan Aruch 607:2, Aruch Hashulchan 607:4, Kovetz Halachos 26:17

623. Kovetz Halachos 26:18

624. Mesores Moshe Vol 4, 314. See Mishnah Berurah 607:11.

625. Kovetz Halachos 26:19. See Mishnah Berurah 607:11, Aruch Hashulchan 607:8.

626. Mishnah Berurah 607:16, Kovetz Halachos 26:21, Piskei Teshuvos 607:1

- One who is in the middle of saying *Vidui* and hears *Kedusha*, *Kaddish*, or *Modim*, should answer if they said “*yih’yu li’ratzon*” before *Vidui* (see footnote for details).⁶²⁷ However, if they did not say “*yih’yu li’ratzon*” before *Vidui*, they should say “*yih’yu li’ratzon*” now and then answer *Kedusha*, *Kaddish*, *Modim*, *amein* (as per the footnote).⁶²⁸ After answering, they continue saying *Vidui* from where they were up to.⁶²⁹
 - ◆ Some say that they can also say the *Yud Gimmel Middos* with the *tzibbur*.⁶³⁰ However, some say that one should not answer the *Yud Gimmel Middos*.⁶³¹
- Many only say *Vidui* in Maariv on Yom Kippur night. However, many are stringent and say an additional *Vidui* before *Kol Nidrei*. Many rely on saying *Vidui* in *Tefilas Zakah*.⁶³²
- One must say *Vidui* 10 times over the course of Erev Yom Kippur and Yom Kippur. This is accomplished by saying *Vidui* by each of the *tefillios* (4), during *chazaras hashatz* by each *tefillah* (4), and saying it on Erev Yom Kippur, once before the *seudas hamafsekes*, and one time by Maariv.⁶³³ Some say that one who is davening at home, is not required to say *Vidui* ten times, and the four times they are missing (during *chazaras hashatz*), do not need to be said. However, they may do so.⁶³⁴

627. See Mishnah Berurah 122:1-6, Safah Berurah pg 36. One can say “*amein*” to “*ha’keil hakadosh*” and “*shomei’ah tefilla*”. For *Kedusha*, just the responses of “*Kadosh*, *Kadosh...*” and “*Baruch k’vod....*” For *Modim D’rabanam*, just the words “*Modim anachnu lach*”. One should respond to *Barchu* (from the *chazzan* and from an *aliyah*). For *Kaddish*, “*Amein y’hei shmei rabbah etc.*” and “*amein*” after “*d’amiran b’alma*”. However, many allow answering “*amien*” to everything (Aruch Hashulchan 122:2, Kovetz Halachos 26:22. See Kaf Hachaim 122:1 not to “*tiskabeil*”).

628. Mateh Ephraim 607:6, Kovetz Halachos 26:22, Piskei Teshuvos 607:2

629. As heard from Rav Yisroel Dovid Harfenes

630. Kovetz Halachos 26:22, as heard from Rav Dovid Cohen and Rav Shmuel Fuerst. See Aruch Hashulchan 122:2-4.

631. Vayivareich Dovid 23, Shiurei Halacha 21:3

632. Mekadeish Yisroel 276

633. Mishnah Berurah 620:2. See Shar Hatziyun 620:3 that we do not count the *Vidui* said after Shemoneh Esrei.

634. Kovetz Halachos 26:9, Bigdei Chamudos pg 434. However, see Piskei Teshuvos 620:2

Tefillas Zakah

- The *minhag* is to say *Tefillas Zakah* before saying *Kol Nidrei*.⁶³⁵ This is in order to fulfill the opinion to say *Vidui* (again) right before Yom Kippur begins.⁶³⁶
- Women should say *Tefillas Zakah* and skip the phrases not applicable to them.⁶³⁷
- One is not obligated to stand for *Tefillas Zakah*, even though it includes *Vidui*.⁶³⁸ However, some stand.⁶³⁹
- The section of *Tefillas Zakah* which is forgiving others for interpersonal wrongdoings (“*vi’liyos...*”) should be said earlier in *Tefillas Zakah*, as one may not have enough time to say it.⁶⁴⁰ Artscroll *machzorim* do so.
- Some say to say *Kol Nidrei* before *Tefillas Zakah* since one accepts Yom Kippur upon themselves when saying *Tefillas Zakah*, which may not allow for saying *Kol Nidrei* afterwards. However, the *minhag* is not so, and one can say *Kol Nidrei* afterwards.⁶⁴¹



That only women can be lenient, and a man davening without a *minyan* should (but is not required to) repeat *Vidui* before finishing Shemoneh Esrei. One who is strict, does not need to repeat the entire *Vidui*. Rather, they can repeat “*aval anachnu....*”, and the paragraph of “*ashamnu*” etc. without “*al cheit*” (Piskei Teshuvos 620:2).

635. See Mishnah Berurah 607:1.

636. Mishnah Berurah 607:2, Piskei Teshuvos 607:11

637. Kovetz Halachos 34:3

638. Kovetz Halachos 34:1, Safah Berurah pg 47

639. Ziknecha Yomru Lach pg 47 Rav Moshe Feinstein would stand. However, he did not protest when everyone was sitting.

640. Kovetz Halachos 34:2

641. Mekadeish Yisroel 280

❧ *Kol Nidrei & Maariv* ❧

- *Kol Nidrei* should be said before *shkiya*.⁶⁴² However, one can be lenient and say it *bein hashmashos*. If one did not say it before *tzeis hakochavim* (nightfall), they can say it after.⁶⁴³ However, one should accept Yom Kippur before *shkiya*, even if they did not (start or) finish *Kol Nidrei*.⁶⁴⁴
 - ◆ Those who lit candles and accepted Yom Kippur, can still say *Kol Nidrei* in shul.⁶⁴⁵
- Women need to say *Kol Nidrei*.⁶⁴⁶
- Boys who are 12 years old and girls who are 11 years old should say *Kol Nidrei*.⁶⁴⁷
- One who is davening without a *minyan* does not need to say *Kol Nidrei*.⁶⁴⁸ However, some say they should.⁶⁴⁹
- One should understand the general idea of what is being said by *Kol Nidrei*.⁶⁵⁰
- Ideally, one should stand when saying *Kol Nidrei*. However, if it is difficult to do so, one may sit.⁶⁵¹

642. Rama 619:1, Mishnah Berurah 619:5

643. Kaf Hachaim 619:25, Mekadeish Yisroel 280, Piskei Teshuvos 619:15

644. See Kovetz Halachos 34:6, Piskei Teshuvos 619:2.

645. Piskei Teshuvos 619:12

646. Chut Shuni pg 173, Piskei Teshuvos 619:23 Especially if they did not say *Hataras Nedarim* on Erev Rosh Hashanah (or have their husbands do so for them).

647. Piskei Teshuvos 619:23

648. See Kovetz Halachos 34:9.

649. Ohr Litzion Vol 4, 16:5, Piskei Teshuvos 619:24

650. Piskei Teshuvos 619:2. See Chayei Adam 138:8.

651. Mekadeish Yisroel 281

- Men should kiss the *sifrei Torah*.⁶⁵²
- One should say *Kol Nidrei* along with the *shaliach tzibbur* in a loud enough voice that the words are somewhat heard, and not in a whisper.⁶⁵³

Maariv

- We delay starting Maariv until *tzeis hakochavim*.⁶⁵⁴
- It seems that many delay saying *shehecheyanu* until after *tzeis hakochavim*, as we say it immediately before Maariv. However, one can say it earlier (as the one who is lighting candles does).⁶⁵⁵
- One who said *shehecheyanu* when lighting candles must be careful to not repeat it by davening.⁶⁵⁶ However, they should answer *amein* to the bracha of the *shaliach tzibbur*.⁶⁵⁷
- Some say the bracha of *shehecheyanu* at a faster pace in order to answer *amein* to the bracha of the *shaliach tzibbur*.⁶⁵⁸
- Even if one is wearing a *talis* during Maariv, they should not hold or kiss the *tzitzis* during Shema.⁶⁵⁹
- During Shema, “*baruch sheim kevod malchuso li’olam vu’ed*” is said in a loud voice.⁶⁶⁰ This applies to women as well.⁶⁶¹

652. See Kaf Hachaim 619:15, Safah Berurah pg 48.

653. Mekadeish Yisroel 281, Piskei Teshuvos 619:22. See Kovetz Halachos 34:7 Ideally one should do so, but it is valid even if one did not.

654. Mishnah Berurah 619:6

655. See Mishnah Berurah 619:4, Mekadeish Yisroel 282.

656. Kitzur Shulchan Aruch 132:2, Shar Hatziyun 619:7

657. Mateh Ephraim 619:12

658. Mishnah Berurah 619:3

659. Safah Berurah pg 46

660. Shulchan Aruch 619:2

661. Kovetz Halachos 34:13, Rav Ezriel Auerbach (Ohel Yaakov). See Piskei Teshuvos 619:38.

- Ideally, one should say “*baruch sheim kevod malchuso li’olam vu’ed*” together with everyone.⁶⁶² However, if one always says Shema with more concentration, they do not need to rush in order to say “*baruch sheim...*” with everyone.⁶⁶³
- Some say that one who is in the middle of saying *Vidui* (or after) when the *shaliach tzibbur* is saying the *Yud Gimmel Middos*, should also say it if they said “*yih’yu li’ratzon*” before *Vidui*. If they did not say “*yih’yu li’ratzon*” before *Vidui*, they should say “*yih’yu li’ratzon*” now and then answer.⁶⁶⁴ However, some say that one should not answer.⁶⁶⁵
- Many greet each other on Yom Kippur by saying “*g’mar chasima tova*”.⁶⁶⁶ Some greet each other by saying “good Yom Tov”.⁶⁶⁷

Yom Kippur Night

- Some have the *minhag* to learn Mishnayos Yoma on Yom Kippur.⁶⁶⁸ Ideally, it should be learned by day (after *alos*). However, even at night it is acceptable.⁶⁶⁹
- Some learn Gemara Yoma 85b-88a (regarding *teshuvah*).⁶⁷⁰
- Some learn Rambam Hilchos Avodas Yom Hakipurim.⁶⁷¹
- One can say Tehillim on Yom Kippur, even at night. However, some wait until after *chatzos* (midnight) to say Tehillim.⁶⁷²

662. Mateh Ephraim 619:40

663. Kovetz Halachos 34:14

664. Kovetz Halachos 34:18, as heard from Rav Dovid Cohen and Rav Shmuel Fuerst

665. Vayivareich Dovid 23, Shiurei Halacha 21:3

666. Safah Berurah pg 47

667. Nitei Gavriel 32:1

668. Shulchan Aruch Harav 621:16, Mishnah Berurah 619:16

669. Mekadeish Yisroel 283

670. Mishnah Berurah 619:16

671. Nitei Gavriel 32:6

672. Mekadeish Yisroel 288

- One must ensure they get a proper night's sleep on Yom Kippur, so they can daven (and fast) properly.⁶⁷³ However, some people remain awake in shul the entire night of Yom Kippur davening, saying Tehillim, and learning⁶⁷⁴ (and can fall asleep there).⁶⁷⁵ However, many say not to do so, since they won't be able to daven properly on Yom Kippur day.⁶⁷⁶
- *Krias Shema Al Hamitah* is said.⁶⁷⁷ Some say “*baruch sheim...*” in a loud voice.⁶⁷⁸
- Men should say the first four chapters of Tehillim before going to sleep.⁶⁷⁹
- Men should not fully wrap themselves in their blanket on Yom Kippur when sleeping. Leaving both of his feet (not the whole leg) outside of the blanket is sufficient.⁶⁸⁰
- Some suggest removing drinks that are near one's bed, as they may wake up in the middle of the night thirsty, and not realize it is Yom Kippur.⁶⁸¹



673. Shulchan Aruch Harav 619:18, Mishnah Berurah 619:13-14

674. See Mekadeish Yisroel 287.

675. Shulchan Aruch 619:6. See Mekadeish Yisroel 285-289 for various halachos regarding this. A man in *shana rishonah* should not sleep in shul Yom Kippur night, unless his wife truly excuses him (Nitei Gavriel 32:12).

676. Shulchan Aruch Harav 619:18, Mishnah Berurah 619:14, Nitei Gavriel 32:11

677. Mishnah Berurah 619:14. See Piskei Teshuvos 619:8.

678. Nitei Gavriel 32:10, Piskei Teshuvos 619:42

679. Mishnah Berurah 619:14. However, some say the four chapters of Tehillim after Maariv (Artscroll).

680. Shulchan Aruch Harav 619:18, Mishnah Berurah 619:14

681. Piskei Teshuvos 619:46

❧ Shacharis ❧

- See above section "Washing" for the halachos of washing *negal vaser* etc.
- One can say the bracha of "*she'asah li kol tzorki*" even though they are not wearing (leather) shoes.⁶⁸²
- If one is in the middle of *pesukei dizimra* when the *tzibbur* is saying Shema, they should say Shema and "*baruch sheim kevod malchuso li'olam vu'ed*" (out loud) together with everyone.⁶⁸³
- See above "One Hundred Brachos" for the halachos of smelling *besamim*.

Krias HaTorah

- One should try to buy (or get) an *aliyah* on Yom Kippur⁶⁸⁴ according to their ability.⁶⁸⁵ The same applies to *hoitzah vi'hachnasah*.⁶⁸⁶
- One should listen to and answer *amein* to the brachos said by *krias haTorah* and *maftir*, as it counts towards their one hundred brachos for the day.⁶⁸⁷

682. Mishnah Berurah 554:31, Kovetz Halachos 35:1

683. Mateh Ephraim 619:40, Shevet Halevi Vol 10, 17:6, Kovetz Halachos 35:2

684. Or during the *Aseres Yemei Teshuvah* (Mishnah Berurah 584:8).

685. Mishnah Berurah 584:8

686. Shamanu Kein Ra'inu pg 332 quoting Rav Chaim Kanievsky. See Mateh Ephraim 584:18

687. Shulchan Aruch 284:3, Mateh Ephraim 622:3, Kovetz Halachos 35:4. The same applies to the brachos of *chazaras hashatz* (Mateh Ephraim 622:3).

- A *choleh* who isn't fasting, can get an *aliyah* by Shacharis.⁶⁸⁸ However, it is unclear if he can get an *aliyah* by Mincha.⁶⁸⁹ Some say the *minhag* is not to.⁶⁹⁰ Others allow him to.⁶⁹¹ Many allow the *choleh* to receive an *aliyah* by Mincha if they are only eating or drinking *shiurim*.⁶⁹²
- ◆ When Yom Kippur is on Shabbos, the *choleh* can get an *aliyah* by Mincha.⁶⁹³



688. Shu't Rav Akiva Eiger 24, Kovetz Halachos 35:5, Piskei Teshuvos 621:2-3 (however, some say ideally they should not receive *chamishi*, *shishi*, or *maftir*).

689. Shu't Rav Akiva Eiger 24. However, see Biur HaGra 622:7.

690. Kovetz Halachos 35:5

691. Minchas Elazar Vol 2, 74, Piskei Teshuvos 621:5. See Mesores Moshe Vol 2, pg 147.

692. Shemiras Shabbos Ki'hilchasa 39:122, Piskei Teshuvos 621:8, Nitei Gavriel 62:18. However, see Kovetz Halachos 35:5.

693. Piskei Teshuvos 621:6, Safah Berurah pg 52

❧ *Bris on Yom Kippur* ❧

- When a bris is on Yom Kippur, many have a *vacht nacht* (children saying Shema by the baby etc.) on Yom Kippur night. However, some say it is not necessary, since Yom Tov protects the baby.⁶⁹⁴ Candies can be given to the children who are not fasting at all (e.g. below the age of nine) and candies can be left out to be taken by children of all ages. One can tell them “if you want, you can take” or “the children can take”.⁶⁹⁵
- Many do the *bris* before *Yizkor*. However, some do the *bris* after.⁶⁹⁶
- Many have the *minhag* to do the *bris* before saying *Ashrei*.⁶⁹⁷
- If the *bris* is in a different location, *Ashrei* is said and the *sifrei Torah* are returned to the *Aron*, before leaving shul. When they return to shul, if the *shaliach tzibbur* says the *yehi ratzon* before Mussaf, they say *Kaddish*. If he doesn’t, then some *Tehillim* should be said in order to say *Kaddish*.⁶⁹⁸
- Many are lenient to allow a married couple to be “*kvatter*” on Yom Kippur (when not *niddah*).⁶⁹⁹

694. See Nitei Gavriel 57:21.

695. As heard from Rav Yisroel Dovid Harfenes. See Chut Shuni Shabbos Vol 4, pg 257, Piskei Teshuvos 616:3 Many are lenient to give all children candy on Yom Kippur. See Shoshanas Yisroel Bein Hametzarim 13:7.

696. Piskei Teshuvos 621:17. See Nitei Gavriel 57:3 who allows the *bris* to take place before Shacharis, if there are relatives who will not be able to attend the *bris* (since each shul has a different schedule, and the relatives will not be able to leave during davening etc.), and this will cause the parents distress.

697. Mishnah Berurah 621:7, Kovetz Halachos 35:13, Piskei Teshuvos 621:14

698. Mateh Ephraim 621:2, Mishnah Berurah 621:10, Kovetz Halachos 35:14 says to say the *pseukim* of “*posei’ach es yadecha* etc.”

699. See Aruch Hashulchan 615:1, Halichos Shlomo 5:22, Kovetz Halachos 33:10, Nitei Gavriel 48:5, Piskei Teshuvos 615:4. However, see Chut Shuni pg 139.

- Ashkenzaim say “*borei pri hagafen*” on a cup of wine and give the baby a drop from it (besides for the drop by “*bidamayich chayi*”).⁷⁰⁰ Many do not give the wine to a child who is not fasting to drink.⁷⁰¹ However, some do.⁷⁰² If the mother is not fasting, some say to give her the wine (or grape juice) to drink.⁷⁰³ However, many argue and only give to the baby.⁷⁰⁴
- The *mohel* is permitted to rinse their mouth (e.g. with antiseptic mouthwash or bitter water) and wash their hands (with soap) before the *bris*.⁷⁰⁵
- The *mohel* can rinse their mouth from blood (e.g. with antiseptic mouthwash or bitter water) after the *metzitzah*.⁷⁰⁶
- *Av harachamim* is said, even when there is a *bris* in shul.⁷⁰⁷
- The *seudas bris* is made on Motzei Yom Kippur.⁷⁰⁸



700. Mishnah Berurah 621:12

701. Mateh Ephraim 621:8, Mishnah Berurah 621:12, Kaf Hachaim 621:16, Piskei Teshuvos 621:2

702. Aruch Hashulchan 621:3, Kovetz Halachos 35:18. See Shulchan Aruch Harav 621:6.

703. Mateh Ephraim 621:7, Mishnah Berurah 621:12, Kovetz Halachos 35:18

704. Kaf Hachaim 621:17, Halichos Shlomo 6:8, Chut Shuni pg 177, Piskei Teshuvos 621:20, Nitei Gavriel 57:10

705. Kovetz Halachos 35:15-16, Piskei Teshuvos 621:4

706. Kovetz Halachos 35:17

707. Piskei Teshuvos 621:30

708. Nitei Gavriel 57:20

❧ Yizkor ❧

- We say *Yizkor* on Yom Kippur after *krias haTorah*, and pledge money to *tzedakah* on behalf of the one who passed away.⁷⁰⁹ Some say this helps as an atonement for the deceased, especially if given by one's child.⁷¹⁰ The main thing is giving *tzedakah* on behalf of the one who passed away.⁷¹¹
 - ◆ One must be careful to fulfill their *tzedakah* pledges of *Yizkor*. One should do so immediately after Yom Kippur.⁷¹²
- The *minhag* is for anyone whose parents are both still alive, to leave the room for *Yizkor*.⁷¹³ However, if one is sleeping, they do not need to be awakened in order to leave for *Yizkor*.⁷¹⁴
- Many say *Yizkor* during the first year of their parent passing away.⁷¹⁵ However, some do not.⁷¹⁶

709. Shulchan Aruch 621:6

710. Mishnah Berurah 621:18-19 That is why it is called "Yom Hakipurim" in the plural, for the living and the dead it is a day of atonement. See Rama Y.D. 249:16, Mekadeish Yisroel 341.

711. Mekadeish Yisroel 340, Nitei Gavriel 56:8

712. Mekadeish Yisroel 340, Nitei Gavriel 56:18. One can give the *tzedakah* at night, even if they normally do not do so, as it is like paying a debt.

713. Kitzur Shulchan Aruch 133:21, Kovetz Halachos 35:7. Some say this is due to *ayin harah*, as those who will be saying *Yizkor* will see who is not saying it. See Piskei Teshuvos 621:7 Some say it is because it will cause those who are not saying *Yizkor* to become sad unnecessarily (as there is no need for them to be there), and it is Yom Tov. Some say it is because they may say *Yizkor* by mistake.

714. Kovetz Halachos 35:7. See Nitei Gavriel 56:3 to cover their face with a *talit*.

715. Igros Moshe Y.D. Vol 4, 61:10, Betzel Hachachmah Vol 4, 121:5, Geshar Hachaim Vol 1, 38:3:7, Halichos Shlomo Tefillah 16:8, Mekadeish Yisroel 342 (on Yom Kippur), Piskei Teshuvos 621:53. See Be'er Moshe Vol 5, 152, Nitei Gavriel 56:4.

716. Kitzur Shulchan Aruch 133:21, Piskei Teshuvos 621:47, Kovetz Halachos 35:8 (however, they should still give *tzedakah* even without saying *Yizkor*). Additionally, if 12 months have already passed (e.g. a leap year), they should say *Yizkor* (Kovetz Halachos 35:9, Nitei Gavriel 56:7). If they are saying *Yizkor* for their other parent,

- One can say *Yizkor* without a *minyan*. One does not need to go to shul in order to do so.⁷¹⁷



they can mention the parent that passed away within the year (Kovetz Halachos 35:10, Nitei Gavriel 56:6).

717. Kovetz Halachos 35:11, Nitei Gavriel 56:12

❧ Mussaf ❧

- Ideally, Mussaf should be said before seven (halachic) hours into the day.⁷¹⁸ Some say to ideally daven Mussaf before six and a half hours into the day, so there is no question if Mincha should be said first. Even after six and a half hours, Mussaf is said before Mincha (until *Mincha Ketana*).⁷¹⁹ If one did not say Mussaf, it can be said the entire day.⁷²⁰
- The *minhag* is for women to daven Mussaf, even though it may not be required.⁷²¹
- The *minhag* is to bow with our knees and face on the floor (with a divider in between) during *chazaras hashatz* of Mussaf by *Aleinu* from the words “*va’anachnu korim*” until before “*hakadosh baruch hu*”. One should say the words until “*ein od*”.⁷²²
- The *minhag* is to bow with our knees and face on the floor (with a divider in between) during *chazaras hashatz* of Mussaf by “*V’hakohanim*” from the words “*korim*” until the end of the paragraph (“*vu’ed*”).⁷²³
 - ◆ Some shuls do not bow during Mussaf when Yom Kippur is on Shabbos. However, some do. One should follow the shul they are in.⁷²⁴

718. Shulchan Aruch 620:1

719. Mishnah Berurah 620:2. See Mekadeish Yisroel 350. However, see Piskei Teshuvos 286:10, Nitei Gavriel 58:3 who say that many daven Mussaf before Mincha even after *Mincha Ketana*.

720. Shulchan Aruch 286:1. See Shevet Halevi Vol 9, 62, Mekadeish Yisroel 350.

721. See Mishnah Berurah 106:4, Kovetz Halachos 36:2. However, see Nitei Gavriel 58:14 that they are required to.

722. Rama 621:4, Mateh Ephraim 592:1

723. Rama 621:4, Mateh Ephraim 592:1

724. Mekadeish Yisroel 295

- One should put a mat or paper towel etc. by their head (or face) to separate themselves from the floor.⁷²⁵ If needed, one can use their *talis* as a separation.⁷²⁶
 - ◆ Some people place the mat or paper towel by their knees, and they have what to rely on.⁷²⁷
- If one is not up to the same place as the *shaliach tzibbur*, they should skip to where the *tzibbur* is up to in order to bow with them.⁷²⁸ However, if one is in the middle of Shemoneh Esrei when the *tzibbur* is bowing, they should stop and bow like one does by *Modim* (bending their back forward, without bending their knees or moving from their spot).⁷²⁹
- Women can also bow in the ladies section (*ezras nashim*), as above.⁷³⁰
- One who is sick or weak etc. does not need to fully bow. Bowing their head is sufficient.⁷³¹
- One who is davening without a *minyan*, can say the “*Seder Ha’avodah*” after Shemoneh Esrei of Mussaf, and bow during certain parts as above.⁷³²
- *Kohanim* must remove their Yom Kippur shoes or slippers etc. before *Birchas Kohanim*.⁷³³
- If “*L'idovid*” was not said after Mussaf, it does not need to be said by Mincha. However, they can do so.⁷³⁴

725. Mishnah Berurah 621:14

726. Mateh Ephraim 621:14

727. Kovetz Halachos 18:12 says they are not mistaken to put it by their knees, since really our bowing is not full bowing, and the separation is not really necessary to begin with. See Rama 131:8, Shar Hatziyun 131:44.

728. Mateh Ephraim 621:11, Kovetz Halachos 36:5

729. Kovetz Halachos 18:15. See Aruch Hashulchan 65:6.

730. Mesores Moshe Vol 2, pg 140. See Nitei Gavriel 60:17, Rivivos Ephraim Vol 3, 421:2.

731. Nitei Gavriel 60:23

732. Bigdei Chamudos (Kovetz Halachos) pg 434

733. Nitei Gavriel 61:8

734. Kovetz Halachos 36:7

- *Aleinu* is not said after Mussaf, even if there is a big break before Mincha.⁷³⁵
- One who removes their *talis gadol* during a break, does not say a new bracha when putting it back on, if 30 minutes⁷³⁶ have not passed. However, some say not to say a new bracha unless three hours have passed.⁷³⁷ Since it is a question, one should have in mind when originally putting on their *talis gadol*, that the bracha only applies to the original wearing, and then they can say a new bracha when putting it back on.⁷³⁸
- One who sleeps during the day, should ideally sleep with their *tzitzis* on, or use the *tzitzis* as a blanket. If one removes them for more than 30 minutes,⁷³⁹ (some say only after three hours, as above), he should say a bracha when they wake up and put them back on (during the day). If one is putting on a *talis gadol* with a bracha soon, they should say a bracha only on the *talis gadol*, and exempt their *talis katan* (*tzitzis*) that they did not wear while sleeping.⁷⁴⁰
- Many say that one who naps (more than 30 minutes in bed) during the day should wash their hands as they do in the morning (three times, until their knuckles, without a bracha).⁷⁴¹ It seems that if one uses the bathroom when they wake up, there is more room for leniency to allow washing their hands as above.



735. Kovetz Halachos 36:8. However, see Kaf Hachaim 622:6.

736. Yabia Omer Vol 8, 2:6, Ohr Litzion Vol 2, pg 279, Hilchos Yom B'yom Tefillah Vol 1, pg 366. See Halachic Guide to Travel & Vacation pg 500.

737. Halichos Shlomo Tefillah pg 28, Kovetz Halachos 9:3

738. Kovetz Halachos 9:3, 36:9

739. Yabia Omer Vol 8, 2:6, Ohr Litzion Vol 2, pg 279, Hilchos Yom B'yom Tefillah Vol 1, pg 366. See Halachic Guide to Travel & Vacation pg 500.

740. See Mishnah Berurah 8:42.

741. Bathing and Showering in Halacha pg 178, Nitei Gavriel 62:3, Safah Berurah pg 51

❧ Mincha ❧

- A *choleh* who isn't fasting, can get an *aliyah* by Shacharis.⁷⁴² However, it is unclear if he can get an *aliyah* by Mincha.⁷⁴³ Some say the *minhag* is not to.⁷⁴⁴ Others allow him to.⁷⁴⁵ Many allow the *choleh* to receive an *aliyah* by Mincha if they are only eating or drinking *shiurim*.⁷⁴⁶
 - ◆ When Yom Kippur is on Shabbos, the *choleh* can get an *aliyah* by Mincha.⁷⁴⁷
- One should try to get the *aliyah* for the *haftorah* by Mincha, as it discusses doing *teshuvah*.⁷⁴⁸
- One should say “*sim shalom*” instead of “*shalom rav*” even if they normally do so.⁷⁴⁹
- One who forgot to daven Mincha, should daven Shemoneh Esrei by Maariv twice.⁷⁵⁰
- If one forgot to daven Mincha and it will be too late to daven Neilah afterwards, they should daven Mincha and not say Neilah.⁷⁵¹

742. Shu't Rav Akiva Eiger 24, Kovetz Halachos 35:5, Piskei Teshuvos 621:2

743. Shu't Rav Akiva Eiger 24. However, see Biur HaGra 622:7.

744. Kovetz Halachos 35:5

745. Minchas Elazar Vol 2, 74, Piskei Teshuvos 621:5. See Mesores Moshe Vol 2, pg 147.

746. Shemiras Shabbos Ki'hilchasa 39:122, Piskei Teshuvos 621:8, Nitei Gavriel 62:18. However, see Kovetz Halachos 35:5.

747. Piskei Teshuvos 621:6, Safah Berurah pg 52

748. Elef Hamagen 621:20, Piskei Teshuvos 621:7-8. See Mishnah Berurah 622:7, Shar Hatziyun 622:6. See Shamu Nu Kein Ra'inu pg 331 quoting Rav Chaim Kanievisky regarding different *segulos*.

749. Mishnah Berurah 622:15

750. Kaf Hachaim 622:27, Piskei Teshuvos 623:18. Similar to Motzei Shabbos.

751. Shevet Halevi Vol 10, 17:5, Derech Sicha Vol 1, pg 538

- If the *tzibur* is waiting to start Neilah, *divrei Torah* or Tehillim should be said. If not, one should learn or say Tehillim by themselves. It is definitely not a time to schmooze.⁷⁵²



752. Mateh Ephraim 623:5, Nitei Gavriel 63:16

Neilah

- Neilah is the sealing of the judgment that was written for every person on Rosh Hashanah for the good or the bad. One should rouse (awaken) themselves in this davening, because the climax of the *Aseres Yemei Teshuvah* is Yom Kippur and the climax of Yom Kippur is Neilah, because everything goes after its conclusion, and if not now, then 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 themselves to do true *teshuvah*. One who comes to purify themselves, will be assisted (by Hashem to do so), and will be signed into the book of good life.⁷⁵³
- The ideal time to start Neilah is around half a (halachic)⁷⁵⁴ hour before *shkiya*, in order to finish Neilah close to *tzeis hakochavim*.⁷⁵⁵ This applies to one davening without a *minyan* as well. The earliest time to start Neilah is *plag hamincha* (a {halachic} hour and a quarter before *shkiya*).⁷⁵⁶
- If one did not start Neilah before *shkiya*, they can say it until *tzeis hakochavim*.⁷⁵⁷
- Some say Neilah can continue to be said after *tzeis hakochavim*

753. Mishnah Berurah 623:3

754. See Piskei Teshuvos 623:1 It is generally close to 60 minutes per halachic hour around Yom Kippur time (see MyZmanim).

755. Kaf Hachaim 623:8, Safah Berurah pg 53. See Shar Hatziyun 623:2. See Mishnah Berurah 623:2 (a short time before *shkiya*), Piskei Teshuvos 623:8-14.

756. Mateh Ephraim 623:2, Shar Hatziyun 623:5, Piskei Teshuvos 623:1. See Mekadeish Yisroel 352. It is unclear if one who davened Neilah before *plag hamincha*, should say it again afterwards (Piskei Teshuvos 623:18).

757. Piskei Teshuvos 623:15 Even if one would not daven Mincha at that time.

(when started before). However, many are particular to finish before *tzeis hakochavim*.⁷⁵⁸

- Many say women are obligated to daven Neilah.⁷⁵⁹
- During Neilah, the word “*chasmeinu*” (sealed) replaces “*kasveinu*” etc. If one accidentally said “*kasveinu*”, they do not repeat anything.⁷⁶⁰
- In a place where they do *Birchas Kohanim* by Neilah, they can do so during *bein hashmashos*.⁷⁶¹
- A shofar is blown⁷⁶² at the end of Neilah.⁷⁶³ This can be done during *bein hashmashos*, even on Shabbos.⁷⁶⁴ However, many wait until *tzeis hakochavim*.⁷⁶⁵
- Women should also hear the shofar.⁷⁶⁶
- One who is davening without a *minyan* does not need to blow or hear shofar.⁷⁶⁷

758. Mishnah Berurah 623:3, Kovetz Halachos 36:10. See Aruch Hashulchan 623:5-6 To only be particular regarding the silent Sheminah Esrei of Neilah but not *chazaras hashatz*.

759. Halichos Beisah 6:7, Nitei Gavriel 64:2

760. Kovetz Halachos 36:11, Safah Berurah pg 53

761. Kovetz Halachos 36:14, Halichos Shlomo 4:9 (until 13.5 minutes after *shkiya* in Yerushalayim). See Shar Hatziyun 623:11 maybe up until a half hour before *tzeis hakochavim* it would be allowed. See Kaf Hachaim 623:22, Mekadeish Yisroel 353 That those who do *Birchas Kohanim* after *tzeis hakochavim* have whom to rely on. However, see Orchos Rabbeinu Vol 2, pg 211 the Chazon Ish would not do so after *shkiya*. See Piskei Teshuvos 623:5.

762. Some blow one *tekiah* (Rama 623:6). Some blow *tashrat* (Piskei Teshuvos 623:35). However, each community has their *minhag* (see Nitei Gavriel 65:20, Yalkut Yosef 623:10). Some say the *bal tokaiya* for Rosh Hashanah should be the one to blow on Yom Kippur (Piskei Teshuvos 623:38).

763. Rama 623:6

764. Mishnah Berurah 623:12 As long as it is not for sure daytime. See Piskei Teshuvos 623:45 for various times.

765. Mekadeish Yisroel 355, Piskei Teshuvos 623:45

766. Kaf Hachaim 623:33, Kovetz Halachos 36:15, Nitei Gavriel 65:14

767. Piskei Teshuvos 623:43, Nitei Gavriel 65:19

- Neilah should not be prolonged past the *zman*, as it is not right to delay people from breaking their fast.⁷⁶⁸
- People should greet each other on Motzei Yom Kippur like they do on Yom Tov (e.g. “good Yom Tov”).⁷⁶⁹
- One who forgot to daven Neila (before *tzeis hakochavim*) does not say Maariv Shemoneh Esrei twice.⁷⁷⁰



768. Nitei Gavriel 65:25

769. Shar Hatziyun 623:16, Kaf Hachaim 623:32, Nitei Gavriel 66:16. See Piskei Teshuvos 624:50 (not to say “*shavuah tov*” etc.).

770. Kaf Hachaim 622:27, Lehoros Nosson Vol 5, 42, Piskei Teshuvos 623:17. However, some allow davening Maariv Shemoneh Esrei twice (with a *tenai*), similar to how one would do on Motzei Shabbos if Mincha was forgotten.

❧ Motzei Yom Kippur ❧

- One may not prepare food (or set the table etc.)⁷⁷¹ on Yom Kippur for Motzei Yom Kippur.⁷⁷² One may not bring food to shul on Yom Kippur for after Yom Kippur, even within an *eruv*.⁷⁷³
- One is required to add some time (e.g. a minute or two) to the end of Yom Kippur and delay the time they normally hold for Motzei Shabbos.⁷⁷⁴
- Ideally, one should wait until (a minute after)⁷⁷⁵ 72 minutes after *shkiya* (sunset) on Motzei Yom Kippur to break their fast, do the other restrictions of Yom Kippur, or do *melacha*, even if they normally do not do so.⁷⁷⁶ However, one who is very weak (or a pregnant lady who is weak etc.) can be lenient and wait until 50 minutes after *shkiya* (in America).⁷⁷⁷
- One must make (or hear) *Havdalah* before eating or drinking on Motzei Yom Kippur. However, one can drink water before *Havdalah* on Motzei Yom Kippur.⁷⁷⁸ The other restrictions of Yom Kippur (e.g. washing) are permitted even before davening

771. See Bnei Avraham Hachanah 13:1:2.

772. Shulchan Aruch 611:2, Mishnah Berurah 611:9, Aruch Hashulchan 611:8

773. Mekadeish Yisroel 349

774. Shulchan Aruch 624:2, Mishnah Berurah 608:1, Mekadeish Yisroel 358

775. *Tosefes* Yom Kippur (see Mekadeish Yisroel 358).

776. Mekadeish Yisroel 357. Some are strict and wait 96 minutes after *shkiya* (see Igros Moshe O.C. Vol 4, 62, Mekadeish Yisroel 357).

777. As heard from Rav Shmuel Fuerst. See Igros Moshe O.C. Vol 4, 62 (even according to Rabbeinu Tam). See Shemiras Shabbos Ki'hilchasa 20:45, Yalkut Yosef 293:1 regarding *tzeis hakochavim* being earlier in Eretz Yisroel.

778. Shulchan Aruch 299:1, Kovetz Halachos pg 510. Ideally, "*baruch hamavdil bein kodesh li'chol*" should be said before drinking water (see Halichos Shlomo 5:23, Shiurei Halacha 21:4).

Maariv or saying *Havdalah*, if it is after *tzeis hakochavim* (nightfall).⁷⁷⁹ If doing *melacha* before Maariv, one must say “*baruch hamavdil bein kodesh li’chol*”.⁷⁸⁰

- One who is feeling weak, can make *Havdalah* and break their fast before davening Maariv. However, a man who wants to eat more than a *ki’beitzah* of cake or bread, should appoint a person to remind them to daven Maariv or set an alarm before eating, if they are not davening with a *minyana*.⁷⁸¹

Maariv

- Maariv should not be prolonged, as it is not right to delay people from breaking their fast. However, it should not be rushed either.⁷⁸²
- Some wash their hands until their wrists (three times each) before Maariv (after *tzeis hakochavim*).⁷⁸³ However, many do not do so.⁷⁸⁴
- Men should keep their *talis* and *kittel* on for Maariv.⁷⁸⁵ However, some remove their *talis* from their head, and leave it on their shoulders.⁷⁸⁶
- An *avel* can be the *shaliach tzibbur* for Maariv on Motzei Yom Kippur.⁷⁸⁷

779. Magen Avraham 624:1, Shulchan Aruch Harav 624:15, Piskei Teshuvos 624:3, Safah Berurah pg 54. See Mishnah Berurah 624:3, Shulchan Aruch 299:10.

780. Mishnah Berurah 299:34

781. Safah Berurah pg 54. See Nitei Gavriel 66:3. See Mekadeish Yisroel Bein Hametzarim 4:121:2, Teshuvos Vi’hanhagos Vol 2, 52.

782. Mateh Ephraim 624:1, Nitei Gavriel 66:4

783. Piskei Teshuvos 624:1

784. Halichos Shlomo 4:13

785. Mishnah Berurah 18:6

786. Mekadeish Yisroel 356, Nitei Gavriel 66:5

787. Mekadeish Yisroel 370

- One who accidentally said “*mi chamocha*”, “*kasveinu*” etc. in Maariv on Motzei Yom Kippur, does not repeat anything.⁷⁸⁸
- One who accidentally said “*hamelech hakadosh*” or “*hamelech hamishpat*” does not repeat anything.⁷⁸⁹
- “*Atah chanantanu*” is said, similar to Motzei Shabbos.⁷⁹⁰
- Some do not bang their chest during “*selach lanu*”.⁷⁹¹ However, some do so.⁷⁹²
- Some say to not daven for anything in “*shema koleinu*” on Motzei Yom Kippur.⁷⁹³
- If Yom Kippur is on Shabbos, “*vayitein licha*” is said. However, “*va’yehi noam*” and “*vi’atah kadosh*” are not said.⁷⁹⁴ Many delay saying “*vayitein licha*” until after *Havdalah* (and breaking the fast).⁷⁹⁵

Kiddush Levanah

- Many have the *minhag* to say *Kiddush Levanah* on Motzei Yom Kippur while still dressed in their Yom Kippur attire, even before eating or drinking.⁷⁹⁶ However, one who is feeling weak and is unable to concentrate properly, can delay *Kiddush Levanah* to later in the night after eating, or say it tomorrow.⁷⁹⁷
- Many say *Kiddush Levanah* before Yom Kippur, in order to do the *mitzvah* at its earliest time.⁷⁹⁸ One who is concerned

788. Shevet Halevi Vol 4, 54:8, Nitei Gavriel 66:10

789. Kovetz Halachos 37:1, Nitei Gavriel 66:9

790. Shulchan Aruch 624:2

791. Nitei Gavriel 66:12, Piskei Teshuvos 624:8

792. Kovetz Halachos pg 506

793. Nitei Gavriel 66:13, Piskei Teshuvos 624:8

794. Mishnah Berurah 624:5

795. Halichos Shlomo 4:38, Piskei Teshuvos 624:7

796. Rama 602:1, Mateh Ephraim 624:4, Mishnah Berurah 426:11, 602:10

797. Mateh Ephraim 624:4

798. Mishnah Berurah 602:10, Aruch Hashulchan 426:8, Orchos Rabbeinu Vol 1, pg 177

that it will be cloudy on Motzei Yom Kippur should definitely say it before Yom Kippur.⁷⁹⁹

- One can say *Kiddush Levanah* on Motzei Yom Kippur while wearing their Yom Kippur shoes, if they do not have regular shoes with them, especially if they would miss saying it with a *minyan*.⁸⁰⁰

Havdalah

- One must make (or hear) *Havdalah* before eating or drinking on Motzei Yom Kippur. However, one can drink water before *Havdalah* on Motzei Yom Kippur.⁸⁰¹ The other restrictions of Yom Kippur (e.g. washing) are permitted even before davening Maariv or saying *Havdalah*, if it is after *tzeis hakochavim* (nightfall).⁸⁰² If doing *melacha* before Maariv, one must say “*baruch hamavdil bein kodesh li’chol*”.⁸⁰³
- Women who are waiting for their husbands (or father) to come home from shul, may not eat or drink until making or hearing *Havdalah*. They should make *Havdalah* themselves and do not need to wait for a man. There is no problem with her drinking from the *Havdalah* wine (or other beverage used).⁸⁰⁴ However, if there is a boy above the age of chinuch, she can give it to him to drink.⁸⁰⁵

799. Aruch Hashulchan 426:8

800. Mekadeish Yisroel 365

801. Shulchan Aruch 299:1, Kovetz Halachos pg 510. Ideally, “*baruch hamavdil bein kodesh li’chol*” should be said before drinking water (Halichos Shlomo 5:23, Shiurei Halacha 21:4).

802. Magen Avraham 624:1, Shulchan Aruch Harav 624:15, Piskei Teshuvos 624:3, Safah Berurah pg 54. See Mishnah Berurah 624:3, Shulchan Aruch 299:10.

803. Mishnah Berurah 299:34

804. Mishnah Berurah 296:35, Shevet Halevi Vol 4, 54:7, Kovetz Halachos 37:6, Shiurei Halacha 21:4. See Nitei Gavriel 67:22, Mekadeish Yisroel 360.

805. Piskei Teshuvos 624:24

- ◆ Some say a woman should not say the bracha of *haèish* on Motzei Yom Kippur. Rather, should she say *Havdalah* without *haèish*, and hear *haèish* from a man later that night.⁸⁰⁶ However, she may do so.⁸⁰⁷
- One who was permitted to eat or drink on Yom Kippur and did so, is still required to make (or hear) *Havdalah* on Motzei Yom Kippur (unless they are in a situation of *sakana* and must eat or drink immediately).⁸⁰⁸ The same applies to children (similar to Motzei Shabbos).⁸⁰⁹
- One can make *Havdalah* on *chamar medinah* (e.g. beer, coffee, tea, or milk)⁸¹⁰ similar to Motzei Shabbos, if needed.⁸¹¹
- When Yom Kippur is on a weekday, *Havdalah* begins from the bracha on the beverage. When Yom Kippur is on Shabbos, *Havdalah* begins similarly to Motzei Shabbos (*hinei keil yeshuasi*).⁸¹²
- One should not have bread on the table when saying *Havdalah* if they plan to eat it immediately afterwards.⁸¹³ If it is on the table, one should cover it similar to the bread by *Kiddush*.⁸¹⁴ Many say this applies to cake.⁸¹⁵
- One who drank enough of the *Havdalah* wine (e.g. three ounces), should say *al hagefen* before washing for their meal

806. Shiurei Halacha 21:4, Piskei Teshuvos 624:22

807. Teshuvos Vi'hanhagos Vol 2, 302

808. Nitei Gavriel 67:23

809. Mekadeish Yisroel 360. See Kovetz Halachos Shabbos Vol 1, 21:27 That children above the age of chinuch (of understanding Shabbos) are required to hear *Havdalah*. However, they can eat before *Havdalah*. See Mishnah Berurah 269:1.

810. See Aruch Hashulchan 296:13, Igros Moshe O.C. Vol 2, 75, Halichos Shlomo 16:30.

811. Nitei Gavriel 67:24

812. Mateh Ephraim 624:5, Nitei Gavriel 67:3

813. Shulchan Aruch 299:9, Mishnah Berurah 299:30-31

814. Piskei Teshuvos 624:27

815. Chayei Adam 6:13, Shemiras Shabbos Ki'hilchasa 47:125, Kovetz Halachos Shabbos Vol 1, 11:5. However, see Uz Nidberu Vol 2, 8.

(if they do not plan to drink more during the meal). However, if they did not do so, they do not say *al hagefen*, and *bentching* covers it. They can drink wine during the meal without a new *bracha rishona* (if they weren't *mesi'ach daas*).⁸¹⁶

Besamim

- When Yom Kippur is on a weekday, there is no bracha on *besamim* by *Havdalah*. However, the bracha of *ha'eish* is said. When Yom Kippur is on Shabbos, *Havdalah* is said with *besamim* (and *ha'eish*) similarly to Motzei Shabbos.⁸¹⁷
- If one accidentally said a bracha on *besamim* during *Havdalah* on a weekday, they do not repeat anything, and are *yotzei Havdalah*.⁸¹⁸

Ha'eish

- One must say the bracha of *ha'eish* on a fire which was lit before Yom Kippur and is still burning.⁸¹⁹ Therefore a

816. Mishnah Berurah 299:26,29, Kovetz Halachos 37:7, Piskei Teshuvos 624:28

817. Mateh Ephraim 624:5, Aruch Hashulchan 624:1, Mishnah Berurah 624:5, Nitei Gavriel 67:4. See Kovetz Halachos 37:2. However, some delay the bracha of *besamim* on Motzei Shabbos (Yom Kippur) until after they finish *Havdalah* and drink (see Teshuvos Vi'hanhagos Vol 2, 303, Mekadeish Yisroel 361). Even if one was not fasting (e.g. *choleh*), they do not use *besamim* (Nitei Gavriel 67:23).

818. Shemiras Shabbos Ki'hilchasa 62:21

819. Shulchan Aruch 624:4, Mishnah Berurah 624:7, Aruch Hashulchan 624:7 (or from a fire which was lit in a permitted manner on Yom Kippur). The reason we require this is because on a regular Motzei Shabbos we light a fire to remember that Adam Harishon discovered fire on the first Motzei Shabbos, so we also create a new fire. However, on Motzei Yom Kippur, there is no reason to remember that discovery. Rather, we are saying a bracha on the fact that we were not allowed to use the fire for the past night and day (as opposed to other Yomim Tovim) and can finally use that fire which "rested" over Yom Kippur. It should be noted that many turn off the electric lights before saying the bracha of *ha'eish* in general (Teshuvos Vi'hanhagos Vol 2, 302).

designated candle should be lit before Yom Kippur for this purpose.⁸²⁰

- Even when Motzei Yom Kippur is Motzei Shabbos, one should ideally not use a new fire. However, if needed, one can light a new flame, and then light the fire for *ha'eish* from the new flame on Motzei Shabbos Yom Kippur.⁸²¹
- It seems that many have the *minhag* to only use a single wick which was burning throughout Yom Kippur, instead of lighting a second (additional) wick from that flame (e.g. candle or match) in order to have an “*avukah*” on Motzei Yom Kippur.⁸²²
- If needed, one can light a fire from one of the candles lit as a *ner chaim* or *yuhrzeit* candle which was burning throughout Yom Kippur, and say *ha'eish* (one time) on both flames (or at least on the new flame).⁸²³
- Many say that one has to search and ask neighbors etc. for a fire which was burning throughout Yom Kippur.⁸²⁴ They can light a candle from their neighbors flame, and do not need to borrow the actual flame which was burning throughout Yom Kippur.⁸²⁵
 - ◆ If the above is not possible, some allow one who does not have a fire which was burning throughout Yom Kippur to light a new fire on Motzei Yom Kippur, and then light another fire from the existing flame, wait a minute, and say a bracha on the second flame (during *Havdalah*).⁸²⁶

820. Mishnah Berurah 624:13. If one has a fire burning on their stovetop throughout Yom Kippur, they can use that fire for *ha'eish* (see Igros Moshe O.C. Vol 4, 122).

821. Mishnah Berurah 624:7, Kaf Hachaim 624:12

822. Shemiras Shabbos Ki'hilchasa 36:84, Mekadeish Yisroel 363. See Shulchan Aruch Harav 624:8.

823. Chayei Adam 145:40, Mishnah Berurah 624:12-14, Aruch Hashulchan 624:4-5, Kovetz Halachos 37:5, Mekadeish Yisroel 362, Piskei Teshuvos 624:38. See Shulchan Aruch Harav 624:8.

824. Shulchan Aruch 298:1, Kaf Hachaim 624:13

825. Mekadeish Yisroel 363 However, if it is simple to borrow the actual flame, they should do so.

826. Chayei Adam 145:40, Kaf Hachaim 624:17. However, see Biur Halacha 624:4. See

- If one does not have a proper flame to say *ha'eish* on, and they (or their household) are extremely hungry, they should say *Havdalah* without *ha'eish*, and then after breaking their fast, they should get a proper flame and say the bracha of *ha'eish* (for everyone).⁸²⁷
- One who forgot to say *Havdalah* on Motzei Yom Kippur, can say it until the next day but without the bracha of *ha'eish*. If Yom Kippur was on Shabbos, one can say *Havdalah* until Tuesday night (without a bracha of *besamim* or *ha'eish*).⁸²⁸
- One should have a nice meal on Motzei Yom Kippur as it is considered a mini Yom Tov.⁸²⁹

Building The Sukkah

- One should start building their sukkah on Motzei Yom Kippur by doing a little bit of work or preparation.⁸³⁰ If one is unable to do so or they do not have a sukkah to build, or they already built it,⁸³¹ they should learn a little of Meseches Sukkah or *hilchos* sukkah.⁸³² If that is not possible, they should at least discuss their plans on building their sukkah.⁸³³
- On the morning after Yom Kippur, one should wake up and daven earlier than they normally do.⁸³⁴

גמר חתימה טובה
חג שמח



Aruch Hashulchan 624:3, 624:6.

827. Teshuvos Vi'hanhagos Vol 2, 302, Mekadeish Yisroel 363

828. Mishnah Berurah 299:16-18, Nitei Gavriel 67:25

829. Chayei Adam 145:41, Aruch Hashulchan 624:7, Kaf Hachaim 604:4

830. Rama 624:5, Mishnah Berurah 625:2

831. See Sharei Teshuvah 625:1. However, there is usually still some preparation of the sukkah that is needed (e.g. *schach*, decorations or tables).

832. Aruch Hashulchan 624:7

833. Kaf Hachaim 624:35

834. Mishnah Berurah 624:14