

# ימים נוראים

## The High Holidays

### Part Two

A General Review of the  
*High Holidays and Some of their Prayers*

- ❖ Erev Yom Kippur
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אשירה לד' כי גמל עלי

I am indebted to my wife for all the patience and support she has for me.

Thank you my dear reader, for without your interest this pamphlet would not exist.

Much thanks as well to the Minneapolis Community Kollel for their resources.

The purpose of this pamphlet is to be a quick review of some pertinent laws relevant to this time of year.

It was formulated for those who do not have the opportunity or resources to study the laws in detail.

Most of these laws and sources have been adapted from the ספר הלכות חג בחג  
by R' Moshe Mordechai Karp שליט"א

If you have any feedback, positive or negative, please share it with me at:  
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Feel welcome to make copies of this pamphlet for free dissemination

Tishrei 5772

## ❖ Erev Yom Kippur- The Day That Precedes Yom Kippur

### Mitzvah to Eat

There is an obligation from the Torah to eat and drink on Erev Yom Kippur<sup>x</sup>.

- This obligation applies to men, women<sup>2</sup>, and children over bar/bas mitzvah.
  - Children old enough to understand the concept of eating in honor of the holiday are also obligated to eat on erev Yom Kippur<sup>3</sup>.
- A large fleishege meal will be eaten before the fast starts called a seudah hamefsekes.<sup>†</sup> See **Seuda Hamafsekes** later in this pamphlet for more details.

### Kapparos

There is an ancient custom that every Jewish person takes a chicken or money and prays that it serve as atonement in his or her stead. The chicken or money is symbolically waved in a circular motion above one's head and given to charity. This custom is called kapparos and its procedure and prayer can be found in a machzor.<sup>7</sup>

### Mikvah

Men go to the mikvah today<sup>1</sup>. It is customary for boys under bar mitzvah to go as well.

- Ideally, this should be done before praying mincha.<sup>†</sup>
- If it is difficult for a man to use the mikvah, he should consult a rabbi for a possible alternative.<sup>8</sup>

### General Preparations

- You may want to obtain for yourself a machzor to use on Yom Kippur. This is a siddur especially formulated for the holiday and it is published in a number of different formats and styles. Taking the time to find one that appeals to you can make all the difference for meaningful Yom Kippur prayers. Confirm with someone knowledgeable that the one you choose follows the customs of your synagogue. (Ashkenaz, Sefard, or Eidus Hamizrach).
- It is also a good idea to make time and review the viduy-confession and the Kohein Gadol's Yom Kippur service in the Beis Hamikdosh. Tomorrow, many prayers involve these subjects and they can be found in your machzor. Note that Ashkenaz and Sefard traditions follow two completely different texts in the prayer that describes the Temple's Yom Kippur service.
- **Today is a very important time to make amends for all that we have done wrong. Hashem only forgives sins between one person and another if the injured party has also granted forgiveness. Therefore, for such sins it is vital to seek forgiveness from one another during this time. An injured person who is approached, should be forgiving if there are apparent regrets for what was done. In this merit, Hashem will be forgiving to us as well.**<sup>9</sup>

### Mincha

Mincha is scheduled earlier than usual today. It is recited prior to the **Seudah Hamafsekes**, the Dividing Meal<sup>1</sup> and it is longer than usual.

- It is proper to be dressed in Shabbos clothing when praying mincha.<sup>x1</sup>

- It is customary to give much charity before mincha.<sup>21</sup> Many shuls have charity plates set out for this purpose. Some people do **Kapparos** at this time.
- During mincha we recite the **Viduy**-confession at the conclusion of the individual shmoneh esrei.<sup>21</sup> Many siddurim do not have this prayer and it is recommended to bring your machzor. See further in this booklet for laws regarding **Viduy**.

### **Seudah Hamafsekes**, The Dividing Meal

There is an obligation to eat a festive meal before Yom Kippur begins. **It is extremely important that this meal be concluded well before sunset.**<sup>71</sup>

- This meal should consist of lighter foods that are easily digestible. (For example, we eat chicken rather than beef.)<sup>10</sup> Additionally, one should be careful not to overeat.<sup>70</sup>
- It is customary to eat *kreplach* (chicken filled dumplings) during this meal.

### **Final Preparations**

- We clean our homes, make our beds, and cover the tables with a clean tablecloth as we do for Shabbos.<sup>71</sup>
- Clean, nice, and respectable clothes are worn on Yom Kippur.<sup>71</sup> It is inappropriate to wear showy clothes or showy jewelry during this solemn day.<sup>71</sup>
- Fathers and mothers bless their children<sup>72</sup>. The specific text of the blessing is found in a machzor.
- Yahrzeit candles are lit in memory of deceased close relatives before Yom Kippur begins<sup>72</sup>.
- Candles are lit before Yom Kippur just as they are lit before Shabbos. This is accompanied with a blessing that can be found in a machzor.<sup>73</sup>
- There is an obligation to accept on one's self the holiday of Yom Kippur with all of its restrictions at least a couple of minutes before sunset.<sup>73</sup>
  - Women accept this when lighting the candles. If this poses a difficulty, a woman must stipulate that she does not accept it with candle lighting. She must then consciously accept it a few minutes before sunset.<sup>73</sup>
  - Men accept this while reciting the prayer *tefilas zakah* in shul (see below in **Yom Kippur Prayers**).

### ❖ **Yom Kippur Restrictions**

On Yom Kippur it is prohibited to eat, drink, unnecessarily wash any part of our body, apply creams or oils on our skin, wear leather shoes, and have marital relations.<sup>73</sup> In addition, one must also rest from all activities which are forbidden on Shabbos.<sup>13</sup>

- **Any Yom Kippur prohibition is violated to aid someone whose life is at risk.**
- All of the restrictions apply to men and women over bar/bas mitzvah.
  - With the exception of fasting, these restrictions also apply to children under bar/bas mitzvah who are old enough to understand the concept of Yom Kippur.<sup>73</sup>
- These obligations begin before sunset the night leading into Yom Kippur<sup>73</sup>, and conclude the following night no less than fifty minutes after sunset<sup>73</sup>.

### Eating and Drinking

It is forbidden to eat or drink even the smallest drop on Yom Kippur.

- One who is sick, weak, or needs to take medication should consult a rabbi (preferably before Yom Kippur, if the need is anticipated).
- One may not rinse out his or her mouth on Yom Kippur.<sup>7</sup>
- Children, from age nine for those who are physically healthy and ten if they are weaker, should be trained by their parents to fast for part of the day. This means not eating Yom Kippur night and then eating breakfast an hour later than usual the first year, two hours later the second year and so on.<sup>x7</sup> If a child is extremely hungry or thirsty, he or she may eat during the night.<sup>27</sup> It is forbidden to allow a child younger than nine to fast any longer than through the night of Yom Kippur.<sup>27</sup>

### Washing

Except for the following instances, it is forbidden to wash any part of one's body on Yom Kippur.

**It must be noted that even in the following circumstances, it is always forbidden on Yom Kippur to use hot water from the tap, bar soap, or to wash with the aid of an absorbent material.**

- It is permitted to clean any dirt or germs from one's body.
  - This washing must be limited to where it is dirty. If the dirty spots are spread out over an area, one may wash the general affected area.<sup>77</sup>
- Washing for a necessary medical purpose is also allowed.<sup>77</sup>
- In the morning, hands are washed in the usual alternating manner but only up to the joints where the fingers end.<sup>17</sup>
- A kohen's hands are washed before reciting the priestly blessings. This may be done up until the wrist.<sup>17</sup>
- When washing off an object (such as food for a child), one does not need to worry about inadvertently getting his or her hands wet.<sup>77</sup>

### Marital Relations

One may not have marital relations on Yom Kippur. The same interactive limitations that apply when relations are forbidden throughout the year apply during Yom Kippur.<sup>97</sup>

### Leather Shoes

One may not wear any footgear that contains leather.<sup>9</sup>

- Adults may not place footgear containing leather on children of any age.<sup>x9</sup>

## ❖ Yom Kippur Prayers

### Kittel and Talis

Once men become married, they wear a kittel and a talis over their clothes throughout the Yom Kippur prayers.<sup>20</sup> A kittel is a white long shirt-like article of clothing similar to a robe. It is also used as a burial shroud.

- The talis and kittel are removed before entering a bathroom.<sup>20</sup>
- One may not make the blessing over the talis after sunset. Therefore, be sure to put it on before sunset in anticipation of the ma'ariv prayers.<sup>70</sup>

## Prayers

Most of the prayers recited on Yom Kippur are unique. Use a machzor with instructions and pay attention to them! Following, are some particular items to look out for.

### Tefilas Zakah A Prayer of Purity

This prayer is recited before kol nidrei. Since it is not recited as a congregation, it is usually not listed on the synagogue's schedule.

- This prayer is not short and can be quite intimidating. If you are not able to recite it, be sure to verbalize (even in your own words) its two most important aspects:
  1. Accepting on one's self Yom Kippur with all of its restrictions
  2. Forgiving anyone and everyone who may have wronged you

### Viduy-Confession

The viduy or confession is recited no less than ten times throughout the Yom Kippur prayers. As a positive commandment from the Torah<sup>na</sup>, it is likely the most important prayer that we say on this day.

- Viduy is properly fulfilled when one understands what is being said.<sup>mb</sup> Over all, one should contemplate the severity of sinning against Hashem's command and have regrets for the wrongs that were committed.<sup>mn</sup>
- All who are physically able stand without leaning on anything while reciting viduy. It is also proper to be in a slightly bowed position. Once one has concluded the list of sins a bowed position is no longer necessary.<sup>na</sup>
- As each sin is mentioned, we lightly tap our chests with our right fists.<sup>un</sup>
- If one knows of additional sins that he or she has committed, it is proper to quietly mention them after the list of sins in the text.<sup>1</sup> These can be said in any language.<sup>na</sup>

### Personal Requests

One is always encouraged to make personal requests at the conclusion of shmoneh esrei (the Amidah). They should be said after the standard supplications and before the verse "*Y'hyu l'ratzon imrei fee...*", "*May the expressions of my mouth...*". (An easy way to know where this place is, is in any Artscroll siddur/ machzor. There, you will find instructions at this point regarding the custom to insert the verses that pertain to one's name.) Personal requests should be said sincerely and they may be said in any language.<sup>na</sup>

### Boruch Shem

After we recite the first verse of sh'ma, we recite the verse "*Boruch shem k'vod malchuso l'olam va'ed*, Blessed is His great name for all eternity" out loud.<sup>na</sup> (The rest of the year, this verse is read quietly.)

### Selichos

Throughout the Yom Kippur prayers, many additional prayers called "selichos" are recited. It is more virtuous to recite fewer of these with understanding and meaning than to rush through them quickly and thoughtlessly. If you will be only saying a few of them, ask someone knowledgeable to show you which ones should be given priority.

### Ne'ilah

A prayer unique to Yom Kippur, this is the last and most intense prayer of the day. Ne'ilah is our final chance to affect the judgment of the coming year. The ark is opened throughout the chazan's repetition and all who are physically able should remain standing.

- It is considered worthy to bring one's-self to tears during ne'ilah prayers.

## ❖ Yom Kippur Conclusion

- Technically, Yom Kippur conclude at nightfall but it is an obligation to wait a few moments after nightfall before resuming normal weekday activity.<sup>נ</sup>
  - One may safely assume nightfall as fifty minutes after sunset, but not any earlier than that.<sup>נ</sup>
- After ma'ariv, kiddush levana is recited on the new moon.<sup>נ</sup> If possible, continue wearing your kittel and talis when reciting it.<sup>נ</sup>

### Havdalah

Havdalah is recited over a cup of wine or grape juice at the conclusion of Yom Kippur. Which blessings are said and the origin of the flame to use depends on if Yom Kippur falls out on Shabbos or a different day of the week. Follow the instructions in your machzor.

- We eat a celebratory Yom Tov meal tonight<sup>נ</sup>.
- It is customary to begin building the sukkah tonight.<sup>נ</sup>

<sup>א</sup> שולחן ערוך סימן תר"ד סעיף א' ומשנה ברורה שם

<sup>ב</sup> עיין בתשובת ר' עקיבה איגר סימן ט"ז שחקר בזה אבל הסכימו הרבה אחרונים שחייבות ועיין בהלכות חג בחג פרק כ"א הערה י"ז

<sup>ג</sup> פשוט. שנכלל בחיוב חינוך

<sup>ד</sup> שולחן ערוך סימן תר"ח

<sup>ה</sup> שולחן ערוך סימן תר"ה

<sup>ו</sup> שולחן ערוך סימן תר"ו סעיף ד'

<sup>ז</sup> משנה ברורה סימן תר"ו סעיף קטן י"ח

<sup>ח</sup> רמ"א סימן תר"ו סעיף ד' ומשנה ברורה שם

<sup>ט</sup> עיין בשולחן ערוך סימן תר"ו סעיף א' ובמשנה ברורה שם

<sup>י</sup> שולחן ערוך סימן תר"ז סעיף א'

<sup>יא</sup> מטה אפרים סימן תר"ז סעיף א'

<sup>יב</sup> מטה אפרים סימן תר"ז סעיף א'

<sup>יג</sup> שולחן ערוך סימן תר"ז סעיף א'

<sup>יד</sup> שולחן ערוך סימן תר"ח סעיף א'

<sup>טו</sup> שולחן ערוך ורמ"א סימן תר"ח סעיף ד' ומשנה ברורה שם

<sup>טז</sup> אליה רבא סימן תר"ח סעיף קטן ט'

<sup>יז</sup> רמ"א סימן תר"י סעיף ד' ומטה אפרים סעיף ז'

<sup>יח</sup> רמ"א סימן תר"י סעיף ד'

<sup>יט</sup> משנה ברורה סימן תר"י סעיף קטן ט"ז

<sup>כ</sup> מטה אפרים סימן תר"י ט סעיף ב'

<sup>כא</sup> רמ"א סימן תר"ד סעיף י'

<sup>כב</sup> שולחן ערוך סימן תר"י סעיף א' והיום נוהגים ברב מקומות להדליק

<sup>כג</sup> מקור לדין תוספות יום נמצא בשולחן ערוך סימן תר"ח סעיף א'

ולענין כמה זמן צריך לזה עיין בהלכות חג בחג פרק כ"א הערה ק"ס שמאריך בזה

<sup>כד</sup> מטה אפרים סימן תר"י סעיף ה'

<sup>כה</sup> שולחן ערוך סימן תר"י סעיף א'

<sup>כו</sup> שולחן ערוך סימן תר"י סעיף ב'

<sup>כז</sup> רמ"א סימן תר"ט סעיף ב'

<sup>כח</sup> שולחן ערוך סימן תר"י סעיף א'

<sup>כט</sup> אגרות משה אורח חיים חלק ג' תשובה ס"ב (עמוד צ"ד)

<sup>ל</sup> רמ"א סימן תר"י סעיף ד'

<sup>לא</sup> שולחן ערוך סימן תר"ט סעיף ב'

<sup>לב</sup> Children in Halacha Chapter 24 A1

לג ברמ"א סימן תרט"ז סעיף ב' ובמשנה ברורה שם כב שאף לשעות אסור  
 ובהלכות חג בחג פרק כ"ד הערה ז' כתב שהמנהג שמתענים בליל יום הכיפורים וכן שמע מרב אלישיב שליט"א  
 לד שולחן ערוך סימן תרי"ג סעיף א' ומשנה ברורה שם  
 לה משנה ברורה סימן תרי"ג סעיף קטן י'  
 לו שולחן ערוך סימן תרי"ג סעיף ב'  
 לז רמ"א סימן תרי"ג סעיף ג' ומשנה ברורה סעיף קטן ז'  
 לח משנה ברורה סימן תקנ"ד סעיף קטן י"ט ומקורן שייך גם ליום הכיפורים  
 לט שולחן ערוך סימן תרט"ו סעיף א' ומשנה ברורה שם  
 מ שולחן ערוך סימן תרי"ד סעיף ב'  
 מא שולחן ערוך סימן תרט"ז סעיף א'  
 מב רמ"א סימן תרי"ו סעיף ד'  
 מג משנה ברורה סימן כ"א סעיף קטן י"ד  
 ועוד עיין בזה בקונטרס שיעורי הלכה מרב שמואל פעלדער שליט"א  
 מד רמ"א סימן י"ח סעיף א'  
 מה רמב"ם הלכות תשובה פרק א' הלכה א'  
 מו פשוט  
 מז עיין בספר הלכות חג בחג פרק כ"א אות ל"ה ובמקורות  
 מח שולחן ערוך סימן תר"ז סעיף ג' ומשנה ברורה סעיף קטן י'  
 מט משנה ברורה סימן תר"ז סעיף קטן י"ב  
 נ' שולחן ערוך סימן תר"ז סעיף ב'  
 נא משנה ברורה סימן קכ"ב סעיף קטן ח'  
 נב משנה ברורה סימן קכ"ב סעיף קטן ח'  
 נג שולחן ערוך סימן תרי"ט סעיף ב'  
 נד שולחן ערוך סימן תרכ"ד סעיף ב'  
 נה אגרות משה אורח חיים חלק ג' תשובה ס"ב (עמוד צ"ד)  
 נו רמ"א סימן תכ"ו סעיף ב'  
 נז מטה אפרים סימן תרכ"ד סעיף ד'  
 נח רמ"א סימן תרכ"ד סעיף ה'  
 נט רמ"א סימן תרכ"ד סעיף ה'