

CONGREGATION TORAS CHAIM

Yom Kippur

EREV YOM KIPPUR, WEDNESDAY, OCTOBER 1

- » Selichos/Shacharis: 6:25 AM
- » Erev Yom Kippur Mincha: 3:45 PM
- » Yom Kippur Meal (Seudas Hamafsekes – last food eaten before the onset of the fast)
- » Candlelighting/Fast Begins: 6:53 PM
- » Sunset: 7:11 PM
- » Kol Nidrei: 6:55 PM

YOM KIPPUR, THURSDAY, OCTOBER 2

- » Shacharis: 8:00 AM
- » Speech/Yizkor: Not before 10:30 AM
- » Mincha: 4:45 PM
- » Neilah: 6:15 PM
- » Shofar/Maariv: 7:45 PM
- » Fast Ends: 8:00 PM

TIDBITS

Yom Kippur 5786

An abridged version of Selichos is said • During Shacharis, Mizmor L'sodah, Avinu Malkeinu, Tachanun, and Lamenatzei'ach are omitted • The minhag of Kapparos should be performed with proper concentration and thoughts of teshuvah. Ma'aser funds should not be used • There is a mitzvah to immerse in a mikvah on Erev Yom Kippur. Some say to immerse oneself three times, while others say seven times. It is best to go to the mikvah no earlier than one hour prior to chatzos, but before one davens Mincha • One should daven Mincha on Erev Yom Kippur before the Seudah Hamafsekes, so that Mincha's Viduy is recited prior to the Seudah Hamafsekes. • A woman who will not be davening Mincha should still recite the Viduy (Ashamnu and Al Cheit) • There is a mitzvah to eat on Erev Yom Kippur. Rabbeinu Yonah cites three reasons: 1) To display our simchah over our upcoming atonement. 2) A seudah on Erev Yom Kippur substitutes for the Seudas Yom Tov that we obviously cannot have on Yom Kippur. 3) To give one strength for the fast • Note, one who isn't thirsty and is drinking water solely for hydration does not make a berachah • The Seudah Hamafsekes may be eaten any time after Mincha. There is no obligation to wash and eat bread at this seudah, but there is a custom to eat kreplach at this meal. Preferably, one should verbally state (or at least have in mind) before saying Bircas Hamazon that he does not intend to begin fasting at this point and will continue eating and drinking • The home should be prepared and cleaned for Yom Kippur as it would be for Shabbos, with a tablecloth set on the table • One should dress in Shabbos clothing, yet the attire should reflect the somber tone of the day. Some have the minhag to wear white garments and to not wear (yellow) gold jewelry • Parents should bless their children before setting out to Shul • A 24-hour candle is lit to be used for the Havdalah flame on Motzaei Yom

Kippur. Many have the minhag to light a Ner Neshama, due to Yizkor. One should remember to fulfill his Tzedakah pledges from the Yizkor. Some have the minhag to have a lit candle in their bedroom as well ("gezunte lecht") • A tallis is worn during all tefillos throughout Yom Kippur. One should don his tallis on Erev Yom Kippur prior to shekiya, as the berachah on the tallis may not be recited at night. Most wear a kittel as well • There is mitzvah d'oraysah (mentioned in Tefillas Zakkah) to add to the day of Yom Kippur by accepting the arrival of Yom Kippur upon oneself a bit earlier • The berachah on candle lighting is "l'hadlik ner shel Yom hakippurim".

There are restrictions against the following activities:

Eating and Drinking. Pregnant women, kimpeturin, the elderly etc. must seek the guidance of a competent halachic authority and not be lenient - neither with their health, nor with the laws of Yom Kippur. Children, when appropriate, should be trained to some degree in the mitzvah of fasting by not eating at night or even delaying breakfast in the morning, etc.

Washing. One may wash until his knuckles upon awakening, after relieving himself, and after touching shoes or a covered part of the body. One need not be overly cautious to keep the water below the knuckles. If an area becomes soiled, one may wash off the area; however, regarding washing away perspiration, one should be stringent. A Kohen prior to Bircas Kohanim and those not fasting who are eating bread, should wash their hands entirely.

Anointing. This includes any soap, oil, cream, cosmetics etc. Some include deodorant in this category.

Leather Shoes. The minhag is to be stringent with children as well. Many poskim do not allow slippers without a back to be worn outside an Eruv.

Marital Relations. Some add that one should practice Harchakos as well.

No preparations may be done on Yom Kippur for after Yom Kippur, including food preparations.

Viduy, confessing our sins in repentance, is a mitzvah d'oraysa. Teshuva is performed by regretting one's sins, confessing sins through Viduy, and resolving to avoid sinning in the future. One must seek forgiveness from anyone he may have wronged. There is a practice in many communities to express verbally that one forgives anyone who may have wronged him. This expression is included in many versions of Tefillas Zakkah.

Baruch Sheim is said aloud instead of in an undertone.

Rabbi Zlotowitz z"l would say that on the holiest day of the year, Yom Kippur, the holy Kohen Kadol would enter the holiest place on earth, the Kodsh Hakodashim and recite a short tefillah that Klal Yisroel should have sufficient parnassah (Yoma 53b). While one may consider certain requests to be more mundane, in essence, every tefillah to Hashem is recognition that He is in control. By praying even for minor things, we acknowledge that

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we must beseech Him for everything, as He is the source of it all.

To achieve the daily 100 berachos, some have the practice of reciting a berachah on besamim periodically. One should have in mind for this blessing to apply only to this occurrence of smelling besamim. One should wait at least a half hour before reciting another berachah. Alternatively, many include berachos made by the Aliyos to the Torah in the daily count (when one pays attention and answers amen to them).

Most have the minhag to recite Kiddush Levana immediately after Maariv (the final opportunity is the first night of Succos, late Monday night, October 7th at 12:11AM ET)

As always, one may not eat or drink before Havdalah, with the exception of water. One should recite "Baruch Hamavdil . . ." before drinking water or doing any other melachah. Generally, a woman should wait to hear Havdalah from a man, if possible. Havdalah includes Borei Me'orei Ha'eish, and must be recited over a "Ner She'shavas", a flame which was kindled before Yom Kippur (if this flame only has one wick then an additional candle should be adjoined to the flame as a second wick for Havdalah. Alternatively, the standard Havdalah candle can be lit from this flame). A berachah over besamim is not made.

There is a praiseworthy minhag to begin building the sukkah immediately after Yom Kippur so as to go from one mitzvah to the next (one should be careful not to disturb neighbors while doing so). Some say that as an alternative one can learn the halachos of sukkah. Helping one's wife prepare for Yom Tov is, in fact, also a mitzvah.

There is a custom to daven Shacharis a bit earlier in the morning following Yom Kippur. Tachanun is omitted in the days between Yom Kippur and Succos.

SHACHARIS: The leining (Vayikra 16) is divided into six aliyos and discusses the Yom Kippur Avodah as performed in the Beis Hamikdash. The Maftir (Bamidbar 29:7-11) reviews the Korban Mussaf offerings brought on Yom Kippur. In the haftarah, Yeshayah Hanavi (57:14-58:14) encourages the nation to teshuvah, cautioning them that fasting and other afflictions are only effective when performed with a sincere heart seeking to repent.

MINCHAH: The laws of forbidden relations are leined (Vayikra 18) in three aliyos. The gravity of these sins are recounted to encourage one to overcome the strong temptation in these areas (Rashi, Megillah 31a). The Maftir is Sefer Yonah. The story of Yonah teaches us the power of teshuvah. In addition, Yonah's inability to circumvent the divine plan demonstrates that no man can escape Hashem and His decrees. Many regard the aliyah of Maftir Yonah as a significant segulah.

Unlike the rest of the year, on Yom Kippur we recite "Baruch Sheim Kevod Malchuso" aloud. The Yalkut Shimoni (Parashas Acharai Mos) explains that

on Yom Kippur, Klal Yisrael are like angels as they go without shoes, without food and drink and practice other restrictions. However, once Maariv arrives on Motzaei Yom Kippur we resume saying Baruch Sheim in an undertone. One may question, wouldn't it be logical to continue reciting Baruch Sheim aloud at Maariv after Yom Kippur, once we have been thoroughly purified from the day?

Rav Zalman Sorotzkin zt"l, explains that immediately upon accepting Yom Kippur and all its practices, we achieve lofty heights which enable us immediately to recite Baruch Sheim aloud. On Motzaei Yom Kippur, however, when these obligations have already been relaxed, we are no longer committed to these levels, thus no longer are we on this high level. This power of a firm resolve and true commitment to change and improve is immediately effective, even before the desired spiritual goal is reached. Through recommitting ourselves to be better people to others and to Hashem may we merit to attain lofty levels and a G'mar Chasimah Tovah.