



HALACHOT FOR YOM KIPPUR

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EREV-YOM KIPPUR

I. TEFILLAH

תחנון and למנצח are omitted at Shacharis of Erev-Yom Kippur (YK).¹ Ashkenazim also omit מזמור לתורה and אבינו מלכנו, while Sephardim recite both.²

II. TESHUVA

כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטָהַר אֶתְכֶם מִכָּל חַטָּא – “For on this day, He shall effect atonement for you to purify you; from all your sins, before Hashem, you shall be purified.” Although Yom Kippur is the day of forgiveness, it only atones for sins between a person and Hashem, but not for interpersonal sins, until the wrongdoer seeks forgiveness from the person he wronged. Therefore, it is customary to ask forgiveness from one another on Erev-YK.³ If the offender asks and is not forgiven, he must return at least three times, each time with three others accompanying him. If forgiveness is still withheld, he is no longer obligated to ask, unless the wronged party is his *rebbe*, in which case he must continue seeking forgiveness.⁴ If the person who was wronged has passed away, the offender must go to the grave with a *minyán* of ten people and ask forgiveness there.⁵

The wronged should be compassionate and forgive the individual asking for forgiveness,⁶

for those who forgive others are forgiven by Hashem.⁷

One must be especially careful to repay all debts, including *tzedakah* commitments, and return anything not rightfully his, for the sin of theft blocks the pathway to *teshuvah*.⁸

III. MINCHA AND VIDUY

There is a biblical obligation⁹ for both men and women¹⁰ to verbally¹¹ confess (*viduy*) their sins, as the Torah teaches: אִישׁ אוֹ אִשָּׁה כִּי יַעֲשֶׂוּ ... וְהִתְוַדּוּ אֶת חַטֹּאתֵם. While confession is required whenever one performs *teshuvah*, Yom Kippur is a particularly auspicious time for both individuals and the community to repent, such that everyone is obligated to confess on this day.¹²

One is also obligated to recite the *viduy* at Mincha on Erev-YK, lest he choke or become inebriated at the *seudah ha'mafsek*, preventing him from properly confessing.¹³ Some *poskim* rule that one is obligated to recite *viduy* again after the *se'udah* before nightfall. Many fulfill this opinion by reciting *Tefillah Zakah* before¹⁴ *Kol Nidrei* since it contains an element of *viduy* in it. However, the ח"א and Rav Shlomo Zalman Auerbach *passkin* that it should be said after *Kol Nidrei*.¹⁵

Viduy must be recited while standing, without leaning on anything that would cause

7. משנ"ב סימן תרו סק"ח

8. משנ"ב סימן תרו סק"א

9. חינוך מצוה שסד

10. Ibid.

11. רמב"ם תשובה פ"א-א

12. רמב"ם פ"א-א, פ"ב-ז

13. שו"ע סימן תרו-א ומשנ"ב שם

14. משנ"ב סימן תרו סק"א

15. הליכות שלמה תשרי פ"ד הע' 4

1. שו"ע סימן תרד-ב

2. חזון עובדיה, ימים נוראים עמ' 229

3. רמ"א סימן תרו-ב

4. שו"ע סימן תרו-א

5. שו"ע סימן תרו-ב

6. רמ"א סימן תרו-א

one to fall if it were removed.¹⁶ When reciting *viduy*, it is best to bend forward slightly, similar to the posture taken during Modim.¹⁷ When reciting the word “*shechatanu*,” lightly strike the heart with the right fist.¹⁸ Older or weaker individuals who have trouble standing alone may lean on a table or *shtender* if necessary.¹⁹

IV. KAPAROS

There is a custom among both *Ashkenazim* and *Sephardim*²⁰ to perform *kaparos* with a white rooster or chicken on *erev YK*.²¹ Men use a rooster and women use a chicken.²² One raises and rotates the chicken above his head three times²³ while saying, *זה חלפתי, זה תמורת, וזה כפרתי*, which has the *rashei teivos* of חת"ך, the name of the angel responsible for life.²⁴ The chicken is then *shechted* and given to the needy. The point of *kaparos* is to arouse the individual to perform *teshuva* when he sees the chicken *shechted* and imagines that it is taking his place. Furthermore, the chicken is given to *tzedakah* since *tzedakah* atones.²⁵

One may also use money as *kaparos*.²⁶ The amount of money used should equal the price of a chicken.²⁷ Some say²⁸ that one *kaparos* may be performed on behalf of many individuals, while others say that it is best to perform

separate *kaparos* for every living member in the house, even fetuses.²⁹ All agree that if a chicken or money was already used on one individual, it should not be used on another.³⁰

V. EATING AND DRINKING ON EREV YK

There is a *mitzvah* to eat, drink,³¹ and have larger meals than usual during the daytime³² of *erev YK*³³ so that it will be easier to fast the following day.³⁴ Nevertheless, even a sick individual who is not fasting is obligated to eat and have a larger meal on *erev YK*.³⁵ Some have the custom to use *Lechem Mishneh* in the *seudah ha'mafsek*³⁶ and to dip the *challah* in honey.³⁷ Although there is no obligation to eat meat, many customarily eat chicken.³⁸

There is also a custom to eat *kreplach* (meat covered with dough) because *erev YK* is considered a Yom Tov, on which many hold one should ideally eat meat. However, since *mela-cha* is still permitted, it is not considered a full-fledged Yom Tov, which we express by covering the meat with dough.³⁹ (For this reason, there is a custom to eat *kreplach* on Hoshana Rabbah and Purim as well.)

Ideally, if one intends to continue eating after the *seudah ha'mafsek*, he may do so, though it is preferable to verbalize this intention before *bentching*.⁴⁰

There is a biblical requirement to accept upon oneself the sanctity of Yom Kippur

16. שו"ע סימן תרז-ג.

17. משנ"ב שם סק"י.

18. משנ"ב סימן תרז סק"א.

19. בן איש חי, שנה א, כי תשא, אות ז.

20. Although the Shulchan Aruch writes not to perform *kaparos*, the *Arizal* writes that *Sephardim* have accepted the *pssak* of the *Arizal* on this matter to perform *kaparos*.

21. רמ"א סימן תרה-א.

22. Ibid.

23. קרבן נתנאל על הרא"ש, יומא פ"ח סימן כג-פ.

24. משנ"ב סימן תרה סק"ג.

25. משנ"ב סימן תרה סק"ה.

26. משנ"ב סימן תרה סק"ב.

27. אלף המגן סק"א.

28. משנ"ב סימן תרה סק"ג.

29. פמ"ג א"א-ב, אריז"ל שער הכוונות.

30. הלכות חג בחג פרק כא הע' 21.

31. מג"א סימן תרד סק"א.

32. מג"א סק"א, ערה"ש תרד-ה.

33. שו"ע סימן תרד-א.

34. רמ"א ש"ש יומא פ"ח סימן כב. though other reasons are given as well.

35. כתב סופר קיב ומשנה הלכות ח"ג סימן קעו.

36. של"ה פרק תורה אור וטעמי המנהגים סימן תשל"ד.

37. מטה אפרים סימן תרה-יח.

38. משנ"ב סימן תרח סק"ו.

39. ליקוטי מהר"ח חלק ג- ערב י"ב.

40. משנ"ב סימן תרח סק"ב.

slightly earlier than sunset.⁴¹ It is preferable to make this acceptance verbally,⁴² and some *poskim*⁴³ hold that doing so even two minutes before Yom Kippur is sufficient.

VI. OTHER CUSTOMS

Some have a custom to *daven* at the cemetery and to increase *tzedakah* giving.⁴⁴

There is a custom to go to the *mikvah* on *erev*-YK, and even some women have the *min-hag* to go,⁴⁵ but single women should not go.⁴⁶ The commonly accepted custom today is that even married women do not go.⁴⁷ One should try to make sure there is no *chatzitzah* on the body and that fingernails and toe nails are properly cut.⁴⁸ If one cannot go to the *mikvah*, he may take a shower instead.⁴⁹ The shower should be long enough for 9 *kav* of water to be poured on one's head (12 or 16 liters, or 4-5 minutes).⁵⁰

There is a custom to receive *malkos* on *erev* YK to arouse one to do *teshuva*.⁵¹ The one giving the *malkos* softly⁵² hits the other's back using a leather strap while saying רחום ורחם three times. The recipient crouches down with his head facing north⁵³ and recites אשכנח three times.⁵⁴ However, there are many who do not have the custom to receive *malkos*.⁵⁵

VII. CANDLE LIGHTING

It is customary for married women (as well

as single men/women when living alone)⁵⁶ to light candles for Yom Kippur similar to Shabbos and Yom Tov and recite the *bracha* of להדליק נר של יום הכיפורים.⁵⁷ *Sephardim* do not accept the sanctity of Yom Kippur at the time of lighting candles, but only afterward. Therefore, they should first recite the *bracha* and then light, and they should not recite שהיינו (through which they accept the sanctity of YK)⁵⁸ until after completing the candle lighting, and removing leather shoes.⁵⁹ Alternatively, if they plan to be in shul, they can recite it there with the *tzibur*. *Ashkenazi* women accept the sanctity and laws of Yom Kippur when lighting candles. Therefore, they should first light the candles and then recite the *bracha*.⁶⁰ Those *Ashkenazim* who have the custom to recite שהיינו should make sure do so after finishing to light all the candles (because reciting the *bracha* before lighting causes them to accept the sanctity of the day),⁶¹ but they should not repeat it again during *davening*.⁶²

In pressing situations, such as if she needs to drive to shul afterward for *Kol Nidrei* and it is too far to walk both ways, if an *Ashkenazi* woman does not want to accept the sanctity of YK when lighting, she may stipulate so before lighting and she should make sure not to recite "שהיינו".⁶³ However, she should make sure to accept Yom Kippur at least a few minutes before sunset to fulfill the mitzvah of adding to Yom Kippur, as discussed above, and she should recite שהיינו in shul with the

41. שו"ע סימן תרח-א ומשנ"ב סק"א

42. משנ"ב סימן רסא סק"א

43. אגרות משה או"ח ח"א צו

44. רמ"א סימן תרה

45. משנ"ב סימן תרו-ז

46. שדי חמד קצט חלק ט סימן א אות ו

47. מקראי קודש לרב הררי פ"ב הע' סו

48. אלף למטה סק"ג

49. משנ"ב סימן תרו סק"ב

50. שו"ת מנחת יצחק (ח"ד-כא)

51. ומשנ"ב סק"ח שו"ע סימן תרו-ו

52. משנ"ב סימן תרו סק"כ

53. רמ"א סימן תרו-ו

54. משנ"ב סימן תרו סק"ט

55. כף החיים תרו-מ, ארחות רבינו חלק ב עמ' ר

56. שו"ע או"ח סימן רסג-ב

57. שו"ע תרי-א, רמ"א סימן תרי-ב, ילקוט יוסף תרי-א

58. ילקוט יוסף תרי-א, ז

59. חזון עובדיה, ימים נוראים עמ' רנו

60. שמירת שבת כהלכתה פמ"ד-יד

61. ארחות חיים רסג-ו

62. Ibid. - יג

63. Ibid. - טו

congregation.

Candles should also be lit in the bedroom with enough wax to burn throughout the night to prevent intercourse on Yom Kippur, as cohabitation in lit rooms is always forbidden.⁶⁴ Today, one may also keep on an electric light (even a small one) in the bedroom.⁶⁵ Some *posskim* hold that the custom is no longer to leave a candle or light in the bedroom, especially if it will prevent falling asleep easily.⁶⁶

A candle should remain lit throughout Yom Kippur, to be used after YK for lighting the *Havdalah* candle.⁶⁷ Many also light a *yahrtzeit* candle for departed relatives for which they recite *yizkor*, and some also light a *ner bari* for every living married male member of the household.⁶⁸ Married women may also light a *ner bari* should they choose.⁶⁹

VII. SETTING THE TABLE AND PROPER ATTIRE FOR YK

Since Yom Kippur is referred to in the Torah שבתון, a clean, festive tablecloth should remain spread on the table throughout the entire day⁷⁰ and the beds should be made.⁷¹

There is a custom to wear white on Yom Kippur for two reasons: first, to symbolize that on this day we resemble angels, and second, to remind us of the shrouds in which the deceased are buried, inspiring us to do *teshuva*.⁷² Married men have a custom to wear a *kittel* (some do not wear it during their *shana*

rishona, first year of marriage).⁷³ Since the *kittel* is a garment that is designated for *davening*, it may not be taken into the restroom.⁷⁴

Women should not wear jewelry normally worn on Shabbos or Yom Tov on Yom Kippur,⁷⁵ but jewelry worn during the week, such as a regular bracelet or necklace, is permitted. It is customary for both men and women to refrain from wearing gold.⁷⁶

Men who normally wear a *tallis* daily should don a *tallis* before sunset and recite the *bracha*.⁷⁷ If donned after sunset, the *bracha* is not recited.⁷⁸

YOM KIPPUR NIGHT AND DAY

The Torah⁷⁹ teaches בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעָשׂוֹר – “In the seventh month, on the tenth day of the month, you shall afflict yourself.” The Gemara⁸⁰ explains that this “affliction” refers to abstaining from food and drink. Additionally, the Gemara⁸¹ infers from other verses that four other pleasures are prohibited on Yom Kippur: washing, anointing, wearing leather shoes, and marital relations. Furthermore, all activities that are prohibited on Shabbat are also forbidden on YK.⁸²

I. PROHIBITION TO EAT AND DRINK

Eating or drinking even a small amount of food is biblically prohibited on YK.⁸³ However, the punishment of כרת for eating applies

64. רמ"א סימן תרי"א ומשנ"ב סק"א

65. מקראי קודש לרב הררי ב-ז

66. קובץ הלכות לרב שמואל קמנצקי עמ' שנט, אהלי הלכה, עמ' 69

67. שו"ע סימן תרכד-

68. רמ"א תרי"ד

69. מטה אפרים תרג-ח

70. רמ"א סימן תרי"ד ומשנ"ב סקט"ו

71. ערה"ש תרי"ב

72. רמ"א סימן תרי"ד

73. מהר"ם שיק סימן כח

74. משנ"ב סימן תרי סק"ח

75. משנ"ב סימן תרי סקט"ז

76. ספר המנהגים הגהות קנט וכן ברעק"א

77. רמ"א סימן י"ח

78. משנ"ב סימן י"ח סק"ז

79. ויקרא טז-כט

80. יומא דף עד:

81. יומא דף עד.

82. שו"ע סימן תריא-א, ב

83. שו"ע סימן תרי"ב

only if one eats the size of a date (about 2/3 of an egg(within the time it takes to eat a פסס 4) eggs),⁸⁴ which is normally determined to be between 4-7 minutes,⁸⁵ but most *posskim* are stringent for YK to follow the opinion of 9 minutes.⁸⁶ Similarly, the punishment of כרת for drinking applies only if one drinks a cheekful within the time it takes to drink a *revi's* (a few seconds), which equals about 3 *kezzeisim*⁸⁷ (86 ml).⁸⁸ Some *posskim* are more stringent and hold that one is liable even if it is consumed within the time it takes to eat a פסס 9) minutes, as above), and this is the opinion that is followed.⁸⁹

In a life-threatening situation, one should eat or drink immediately. A sick person, a woman who is pregnant, or a nursing mother should consult a Rav and a doctor to determine whether they can fast safely, and if the fast must be broken, to clarify how much may be consumed. Those who are ill and permitted to eat small quantities may consume up to 30cc⁹⁰ of food (the size of a date) and⁹¹ up to their own⁹² cheekful of beverages once every 9 minutes.⁹³ Eating such small amounts over an extended period of time is still considered “afflicting” oneself.⁹⁴ When eating less than a *kezayis* or drinking less than a *revi's*, one recites a *bracha rishona* but not a *bracha acharona*.⁹⁵ If one continues eating after the time of *achilas pras*, a new *bracha* is not required, provided one had in mind to

continue eating.⁹⁶

Children and sick individuals who are allowed to eat full meals on YK do not recite *kiddush*⁹⁷ and do not require *Lechem Mishneh*,⁹⁸ but they should wash their hands up to their wrist before eating bread.⁹⁹ When *bentching*, they should add יעלה ויבוא, though if they forgot, they do not need to repeat *bentching*.¹⁰⁰ If they ate *mezonos* or fruit from the *shivas ha'minim*, they should also mention Yom Kippur when reciting the *bracha m'ein shalosh*.¹⁰¹

II. PROHIBITION TO WASH

It is forbidden to wash any part of the body for pleasure, even a single finger, whether with hot or cold water.¹⁰² However, washing to remove dirt is permitted, though one should have in mind not to benefit from the washing and take caution to only wash the dirty areas.¹⁰³

In the morning when waking up and any time after using the bathroom, one may wash one's hands up to the knuckles.¹⁰⁴ Those who wash each hand three or four times in the morning may do so on Yom Kippur as well (up to the knuckles),¹⁰⁵ provided they intend not to benefit from the washing. One may wash the crust from one's eyes but should be careful not to wet any other part of the eye.¹⁰⁶

Kohanim who are going up to *duchen* wash their hands up to the wrist, since this washing is not for benefit.¹⁰⁷ Similarly, a sick individu-

96. משנ"ב סימן קפד סק"ז

97. משנ"ב סימן תריח סקכ"ט

98. מג"א תריח סק"י

99. שמירת שבת כהלכתה פל"ט-לג הע' קה

100. שו"ע סימן תריח-י ומשנ"ב סקכ"ט

101. שמירת שבת כהלכתה פל"ט-לג

102. שו"ע סימן תריג-א

103. משנ"ב סימן תריג סק"א

104. שו"ע סימן תריג-ב

105. מנחת יצחק ח"י-מה

106. משנ"ב סימן תרי"ג סק"ט

107. רמ"א סימן תריג-ג, משנ"ב סק"ז ושעה"צ סק"י

84. משנ"ב סימן רח סקמ"ג

85. וזאת הברכה (עמ' 6) וילקוט יוסף (קסח-יב)

86. משנ"ב סימן תריח סקכ"א

87. משנ"ב סימן רי סק"א

88. שו"ע סימן תריב-י

89. משנ"ב סימן תריב סקל"א

90. מה טובו אהליך יעקב ח"ד עמ' רסד

91. אכילה ושתייה לא מצטרפים, שו"ע סימן תריב-ב

92. שו"ע סימן תריב-ט

93. שו"ע סימן תריח-ח

94. משנ"ב סימן תרי"ב סק"א

95. שו"ע סימן רי-א

al or a child who is washing for bread should wash up to the wrist, while intending not to benefit from the washing.¹⁰⁸ Some *Sephardi kohanim* only wash until their knuckles,¹⁰⁹ though Rav Ovadya *passkins* to wash to the wrist.¹¹⁰

It is forbidden to brush teeth or use mouthwash on YK.¹¹¹

It is forbidden for both men and women to go to the *mikvah* on YK.¹¹²

III. PROHIBITION TO ANOINT

It is forbidden to anoint any part of the body, even if your intention is to remove dirt.¹¹³ Applying makeup, lipstick,¹¹⁴ or perfume¹¹⁵ is included in the prohibition of anointing on Yom Kippur. Medicated creams are not subject to the prohibition of anointing,¹¹⁶ though they still may be forbidden due to Shabbos restrictions. Stick or spray deodorant should not be applied on Yom Kippur.¹¹⁷

IV. PROHIBITION TO WEAR LEATHER SHOES

It is forbidden to wear leather shoes on Yom Kippur.¹¹⁸ It is best to avoid wearing non-leather sneakers or other shoes that one would wear year-round,¹¹⁹ but non-leather slippers or Crocs are allowed.¹²⁰

Moskt *posskim* require one to recite the *bracha* of שְׁעָשָׂה לִי כָל צָרָכִי on YK.¹²¹

V. MARITAL RELATIONS

Marital relations are prohibited on Yom

Kippur, and married women have the halachic status of a *niddah* on this day.¹²² Therefore, one may not touch his wife, sleep in the same bed, sit on the same couch, or engage in any other restrictions that apply to a *niddah*.¹²³

MOTZAEI YOM KIPPUR

One should extend YK for a couple of minutes after *tzeis*.¹²⁴ Maariv is recited with אתה עשית חוננתנו and without the additions for עשית אתה חוננתנו. If one forgot to recite המלך or המלך הקודש or accidentally recited המשפט,¹²⁵ one does not repeat the *Amida*.

Havdalah is recited over a cup of wine or grape juice without *besamim*, using a candle that was lit from a fire burning from before Yom Kippur.¹²⁶

Motzaei YK is considered a minor Yom Tov, on which there is a *mitzvah* to eat and drink.¹²⁷ For this reason, *Kiddush Levana* is recited on *Motzaei* YK, as it should be said in a joyous mood.¹²⁸ According to most opinions, it may be recited even before Havdalah and even while wearing YK shoes.¹²⁹

Ideally, one should begin building the *sukkah* on *Motzaei* YK and complete it the following day.¹³⁰ ■

122. שו"ע סימן תרטו-א

123. משנ"ב סימן תרטו סק"א

124. שו"ע סימן תרכד-ב

125. ח"י אדם כד-י

126. שו"ע סימן תרכד-ד

127. רמ"א סימן תרכד-ד

128. משנ"ב סימן תרב סק"י

129. משנ"ב סימן תכו סק"א

130. רמ"א סימן תרכד-ד ומשנ"ב סק"ט

- 108. שמירת שבת כהלכתה פל"ט הע' קו
- 109. כך החיים תריג-טו
- 110. חזון עובדיה עמ' 312
- 111. רמ"א סימן תקסז-ג וחוט שני יום כיפור עמ' קלג
- 112. שו"ע סימן תריג-יב
- 113. שו"ע סימן תריד-א
- 114. נטעי גבריאל פ"ג-ה
- 115. אור לציון ח"ד פ"ב-ט
- 116. שו"ע סימן תריד-א
- 117. אשרי האיש ח"ג פ"א-ט
- 118. שו"ע סימן תריד-ב
- 119. הלכות חג בחג עמ' שסט
- 120. הליכות שלמה פ"ה-יז
- 121. משנ"ב סימן תקנד סק"א



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