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## INTERNET PARSHA SHEET ON HAAZINU – YOM KIPPUR - 5784

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### STRATEGIC TESHUVA by Rabbi Dovid Gottlieb

Creative Ways to Make Yourself Do the "Right Thing"  
We all have some bad midot (character traits) and some bad habits. When we consider doing teshuva for them, we are apt to think as follows: "I am really out of control. Why do I do those terrible things? I should be stronger! How can I increase my self-control so that I can overcome those strains, temptations, etc.?"

That sort of thinking can be useful. But it is not the only helpful approach. Another attack is this: "When do I fail like this? What is there in the environment? What else has happened that day? Under which specific circumstances do I fail? And, ...what can I do to change those circumstances?" The technique of changing the circumstances in which we generally fail is what I call "Strategic Teshuva."

Midot and habits generally have "triggers." For example, certain people provoke an angry, aggressive response. Other people may not pose a problem. Or the "trigger" might be specific activities, such as driving in heavy traffic ("road rage"), caring for fighting siblings, waiting in lines at the bus terminal, filling out government forms, and so on.

The same is true for other temptations. Laziness comes naturally when one is surrounded by computer games, bad literature, inviting beaches and - most important - other lazy people. (A boy from Los Angeles told me it took him six years to get his bachelor's degree because certain courses interfered with his beach schedule!) Illicit pleasures attract most strongly when they are readily available and when others in the neighborhood indulge.

Our first responsibility is for our actions. When the "triggers" of the bad habits and midos occur, it is extremely difficult to stop the habits and midot from acting. One solution is to try to avoid the triggers. Change the environment. Move your residence if you can. If you can't, spend as much time in another environment which will provide respite from the temptation. (The most effective positive environment is doing mitzvot with other people: Learn in a beit midrash, visit the hospital with others, plan a chesed project with others, teach

Torah in a school, etc.) Certain activities cause tension which triggers anger. If you cannot avoid those activities, alternate with relaxing activities.

A second solution is to add something to the environment which will make it easier to do the right thing. If you have trouble getting up for davening in shul, make a study partner for ten minutes before davening. Then, when the alarm rings and you reach over to push the snooze button, you will think: "But what if my study partner comes and I'm not there?! How embarrassing!" - and you will get up!

In many cases you can make a contract with yourself: If I succeed in overcoming the temptation (enough times) then I will allow myself something I very much enjoy. This is what psychologists call a "behavior contract." Thus I have a personal incentive to do the right thing. For example: "If I get through the meeting without getting angry, I will allow myself to buy that picture for the wall/go to that restaurant/etc."

The key is to control the environment by avoiding some things and creatively adding others so that it will be easier to do the right thing.

Now, some people think that this cannot be right. This means that we are only running away from our problems, not solving them! The problem is precisely this: I am not able to overcome those temptations. How do I solve that problem? By avoiding them, or by adding extra incentives?

There are two answers. First, who says that the only problem is to overcome the desire? On the contrary: Our first responsibility is for our actions. Suppose someone cannot control a desire to steal from Macy's. If he shops only in Bloomingdale's, or he rewards himself for not stealing from Macy's, he has not overcome the desire - but at least he is not stealing!

Second, often we can only overcome the desire if we have a respite from the wrong actions. As long as the bad habits and midot are active it is very difficult to gain control.

Therefore, avoiding the triggers and adding payoffs may be the only way to gain control. Yes, the ultimate goal is to become immune to the temptations. But this may require two stages: First avoiding the triggers and adding payoffs; and then developing the psychological strength to resist. Trying to do without the first stage may make the second stage impossible.

Think of addictions. You cannot simply tell the addict: "Stop using that stuff!" He can't stop, and all the therapy in the world will not help while he is still on the drug. But if he enters a sanitarium where the drug is unavailable, then the therapy can help him become immune to the temptation to use drugs.

Strategic teshuva may thus be the necessary first step to complete teshuva. But it is more than that. If that is all that you can manage at the moment, then strategic teshuva is enough to gain kappara (atonement). Hashem does not ask more of us than we can do. If you avoid the triggers, add incentives and start to work on immunity, then in the meantime you have

kappara for all the past mistakes even before you achieve immunity. Isn't that worth it?

Rabbi Gottlieb's website can be found at [www.dovidgottlieb.com](http://www.dovidgottlieb.com)

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### **Rabbi Reisman – Parshas Ha'azinu 5784**

1 – Topic – A Thought from Rav Yitzchok Isaac Sher

As we prepare for Shabbos Parshas Ha'azinu and really on our mind is the fact that Shabbos is followed immediately by the Chag of Erev Yom Kippur and then by the Chag of Yom Hakipurim, the day of the year that has the most potential for every single Yid in the world. Let us turn our mind for the moment to the upcoming Yom Kippur with an idea of the Yomim Noraim and where we are headed.

We are told that when HKB"Y judges us we are (עוברין לפניו) (כבני מרון). We pass in front of Him (Kavayochel) one at a time (כבני מרון). What is the expression (כבני מרון)? The Gemara in Rosh Hashana 18a has three different Peshatim. Either (כבני) (אמרנא) like sheep. Sheep are counted they go through the gate one at a time. The Gemara has a second Pshat (כמעלות בית מרון) a certain location. A place where this is a very narrow place to go through and when people go through they have to go in single file. That is the second Pshat. The third Pshat is like the (כחיילות של בית דוד), the soldiers of Beis Dovid who are counted and go through one at a time.

The Gemara has three Peshatim and it is very strange because it is a Teitch word and all three Peshatim mean the same thing that they go through one at a time, and yet the Gemara has three potential translations as the Mishna used such a word which can be Teitched three ways.

I saw in the Sefer Ivrah D'dasha that he brings the following beautiful Bi'ur. It is very much something that is Halacha L'mayseh. Every person goes past HKB"Y (כבני מרון). When he is judged on Rosh Hashana and when the Chasima comes through on Yom Kippur. But they come three different ways. Most of humanity is totally oblivious to the fact that this day is a Yom Hadin. They go through like (כבני אמרנא) the sheep who have no idea that they are going through and being counted they just walk right through. There are others who realize that it is the Yom Hadin and they are frightened. They are fearful of the Yom Hadin. They have an Aimas Hadin. (כמעלות בית) (מרון). Like those who go on the narrow ledge, and you have to go one at a time on a mountain to go through and there is a fear. Many people go that way, they have the appropriate Aimas Hadin.

There is a higher level. There are people who go through Rosh Hashana and Yom Kippur (כחיילות של בית דוד) like the soldiers of Beis Dovid. Meaning, that they go through charged with a mission. They go through Tak'e one at a time. But charged with a mission to do what has to be done. The Gemara in Rosh

Hashana 18a brings all three Peshatim to tell us which one is you. Who are you? Which one are you as you go through?

Rav Isaac Sher (1875 – 1952 Rosh Yeshiva of Slabodka and son in law of the Alter of Slabodka) in Leket Sichos Mussar in the second volume page Kuf Chaf Aleph, brings that the Chassidim Harishonim (the earlier righteous people) the preparation for Davening was one hour before the Davening and then one hour after the Davening and then the Davening was in middle. Rav Isaac Sher brings and the question is asked by everybody, an hour before Davening when you do preparation for Davening that I understand. Korbanos, Pesukei D'zimra, Berachos, whatever it is that a person says before Davening. But what is the hour after Davening.

Rav Isaac Sher brings that the Kadmonim say that when the Chassidim Harishonim Davened they were in such a high place that they had a Hispshtus Hagashmios, they like almost left their body, their mind was in such a high place that it took a while for the body so to speak to come back down to earth, to return. They had Hasagos, they had ideas of Olamos Elyonim, of a higher world. So it took them an hour to come back down to this world.

What does that mean, why did they have to come down to this world? Zagt Rav Isaac Sher, they had this lofty, G-dly totally based on the Neshama sense of HKB"H. But that is not enough. G-d wants us to serve Hashem in the Olam Hagashmi. HKB"H gave us a Torah that is based on the Olam Hamaiseh. So no matter how high you are, and how lofty you are, no matter how much your dreams are, philosophically and spiritually high you are, it is not adequate. You have to bring it down to the Olam Hamaiseh. It has to translate into doing Mitzvos properly, into behaving properly to other human beings. So after they have this lofty experience it took them an hour to come back down to earth. Not because they were drunk with their spirituality, but because they knew that they had to apply their spirituality to what is going on in this world.

Zagt Rav Isaac Sher, the same thing is true about us on Yom Hakipurim. On Yom Kippur we are Dom'e to Malachim each one on his own level. We don't eat, we are not involved in the pursuit of pleasure, we have Shevisas Asar. We have the 10<sup>th</sup> day of Tishrei where we rest from all the Gashios'dika needs. Indeed we feel uplifted. But you have to know, it is for us to bring it down to the Olam Hamaiseh, bring it down into the world with specific improvements in our behavior.

That is what Chazal mean that when you are (עוברין לפניו), when you go you have to be (כחיילות של בית דוד). Not enough to pass in front of HKB"H like (כמעלות בית מרון) when you are frightened and when you made it and finished going through you breathe a sigh of relief and you are over and done with it. No! (כחיילות של בית דוד) You have to come out like a soldier, with a mission, with a goal. All the lofty feelings are only worth something if it translates into L'maiseh.

2 – Topic – Yom Kippur

Yom Kippur is usually translated as the Day of Atonement or the day of forgiveness. We know that L'chapeir is to forgive. It is in interesting, the expression is barely used. I was thinking about it, when you Daven Selichos or Avinu Malkeinu, we use the language of Selicha and Mechila abundantly. The language of Kapparah is rare. (אָבינו מלכנו. פֿתבנו בְּסֵפֶר סְלִיחָה וּמְחִילָה) that is what we say. Or in Shema Koleinu we say Slach Lanu we don't say Kapeir Lanu. Before the Yud Gimmel Middos we say Keil Erech Apaim, a paragraph, and sometimes we say Keil Malei Rachamim a different paragraph. They don't contain the word Kapparah in them at all.

In Shemoneh Esrei, (סְלַח לָנוּ) there is a Beracha for forgiveness. It doesn't say the word Kappara it only mentions (סְלַח) and (מְחַל). Yom Kippur the day of forgiveness, why isn't it Yom Selicha or Yom Mechila. Why is Kappara used, it seems that Kappara is somehow specific and Selicha U'mechila are more general terms. What is it that makes it Yom Kippur more than Yom anything else?

In Parshas Vayishlach we find that Yaakov says (וְאֶמְרָתֶם) he tells his messengers to tell Eisav as it says in 32:21 (גַּם הִנֵּה עֹבְדֶךָ) Yaakov is following (כִּי-אָמַר) because Yaakov said, (אֲכַפְרָה כְּפָיִי, בַּמָּנְהָה). I will ask forgiveness from you with this offering. What does it mean (אֲכַפְרָה כְּפָיִי)? Rashi there says (וְנִרְאָה בְעֵינַי שְׂכָל כַּפָּרָה שְׂאֲצֵל עֵזֶן וְחֶטָא). Anytime you find the expression of Kappara by a sin or (וְהַעֲבָרָה) (אֲצֵל פָּנִים בְּלֶן לְשׁוֹן קִנּוּחַ וְהַעֲבָרָה) (הָן). They are all expressions of wiping away and letting something pass you by. (וְלְשׁוֹן אֲרָמֵי הוּא).

Then Rashi adds that we find in Ezra that the basin from which the blood was Shpritzed were called (עַל שֵׁם שֶׁהִכְהֵן) (כְּפוּרֵי זָהָב). מְקַנְנֵם יְדֵי בָהֶן בְּשֵׁפֶת הַמְּזֻרְקָן). You wipe on them. It is an expression of wiping. Wiping away.

Yom Kippur. We ask for forgiveness. We ask for atonement. You want to go back to the way we were? No. if we go back and set the clock again and start again like before we did Aveiros that is a wonderful accomplishment for Yom Kippur. But there is more. Yom Kippur. There is a goal to be Mekanei'ach, to wipe away, to take away the effect it has on us from the Aveiros that we do.

So primarily (אָבינו מלכנו. פֿתבנו בְּסֵפֶר סְלִיחָה וּמְחִילָה). We are asking for forgiveness. Kappara is a specific expression which asks for something more, for something additional. What is that something more? We should be able to wipe it away, we should be able to get rid of it and be better people. That is the goal as we come to Yom Kippur. To be the (כחיילות של בית דוד). To be from those who aspire to greatness, achieve greatness. The first step to greatness is a meaningful Yom Hakipurim. A Gut Gebenched Yahr to one and all. May HKB"H grant us a Gmar Chasima Tova! We should be Zoche to be Mochel each other and certainly HKB"H will be Mochel us. Good Shabbos and Gut Yahr!

**Miyimini Michael Essays on Yom Kippur and Teshuvah**

**By Rav Michael Rosensweig**

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In describing the mitzvah of teshuvah, Rambam employs the term “lifnei Hashem” or “lifnei ha-Kel” (“before God”) no fewer than three times (Sefer ha-Mitzvot, aseh 73; koteret to Hilkhot Teshuvah; Hilkhot Teshuvah 1:1). Given the phrase’s rare usage and extraordinary implications, it is startling to see this phrase appear repeatedly in Rambam’s characterization of teshuvah.<sup>1</sup> What is it about teshuvah that compels Rambam to remind us consistently that it must be done lifnei Hashem?

The answer to this question lies in a more complete understanding of teshuvah and its crucial role in the life of a committed eved Hashem (servant of God), as well as in understanding the interplay between teshuvah and viduy (confession).

In his koteret (heading) to Hilkhot Teshuvah, Rambam summarizes the single mitzvah that he will discuss in this section:

"[This section includes] one positive commandment, which is that a sinner should return before Hashem from his sin and confess."

In this introduction, Rambam seems to indicate that the primary mitzvah discussed in this section is the mitzvah of teshuvah, with viduy constituting a component of that mitzvah. However, even a cursory glance in the body of Hilkhot Teshuvah and Sefer ha-Mitzvot indicates that this is not Rambam’s view. In Hilkhot Teshuvah 1:1, Rambam writes:

If one has violated any mitzvah in the Torah, whether a positive or negative commandment, whether done purposely or accidentally, when he does teshuvah and returns from his sin, he is obligated to confess before God, blessed be He.

In this context, Rambam seems to assume that it is axiomatic that teshuvah will occur; he subsequently codifies the obligation to say viduy in the context of the inevitable teshuvah. Similarly, in Sefer ha-Mitzvot (aseh 73), Rambam writes:

The mitzvah is that He commanded us to confess the sins and transgressions that we committed before God and to mention them together with doing teshuvah.

Here too, the primary mitzvah seems to be the viduy, while teshuvah is either assumed or considered to be an ancillary component of the viduy. How do we reconcile these two sources, which imply that the mitzvah is viduy, with the koteret to Hilkhot Teshuvah, which portrays teshuvah as the centerpiece of the mitzvah? The Interplay between Teshuvah and Viduy: Three Approaches

In addressing this question, Mabit chooses to accentuate the koteret while deemphasizing the other two sources.<sup>2</sup> He asserts that Rambam did not intend to exclude the initiation of teshuvah as part of the mitzvah; rather, he simply wanted to

emphasize that the mitzvah of teshuvah is incomplete until one does viduy. However, while this explanation is consistent with the language of Rambam in Sefer ha-Mitzvot, it is not as compatible with his formulation in Hilkhot Teshuvah 1:1. Minhat Hinukh is so troubled by this enigma that he reaches the startling conclusion that there is no obligatory mitzvah of teshuvah. Rather, if one elects to do teshuvah, there is a mitzvah to express viduy. Teshuvah, according to this perspective, is perceived as a spiritual opportunity; however, one may choose to bypass teshuvah and remain in a state of het (sin).<sup>3</sup>

R. Soloveitchik strongly rejects this argument. On a textual level, he feels that Minhat Hinukh’s approach does not properly account for the koteret, which clearly conveys that there is a mitzvah to do teshuvah. More importantly, R. Soloveitchik believes Minhat Hinukh’s position to be philosophically and halakhically untenable. The Rav argues that it is inconceivable that teshuvah is merely discretionary. Just as the Torah condemns sin a priori,<sup>4</sup> it is equally repulsive, and hence inconceivable, to consider as halakhically legitimate the option of remaining in a state of sin.<sup>5</sup> The Rav offers a different approach to solving this quandary in understanding Rambam.<sup>6</sup> We need not declare absolutely that Rambam thinks that either teshuvah or viduy is the mitzvah. Rather, Rambam is referring to two different motifs: the ma’aseh (action) of the mitzvah of teshuvah and the kiyum (inner fulfillment) of the mitzvah of teshuvah.<sup>7</sup>

In certain cases, the method of performing a mitzvah is different from the effect that one creates through that performance. In fact, Rambam often emphasizes two different aspects in the kotarot and in the halakhot of Mishneh Torah, and our case is no exception. Thus, the koteret, which emphasizes teshuvah, refers to the kiyum ha-mitzvah, while in the halakhah and in Sefer ha-Mitzvot, Rambam is practical and writes that the method of doing teshuvah, the ma’aseh ha-mitzvah, is to say viduy.

This understanding of Rambam’s opinion, although compelling, raises several issues. First, it is not clear that the dichotomy proposed by the Rav between Sefer ha-Mitzvot and the koteret is true in all cases. It is not always the case that the Sefer ha-Mitzvot details only the ma’aseh ha-mitzvah to the exclusion of the kiyum. In Sefer ha-Mitzvot, Rambam succinctly captures the essence of a mitzvah, and he sometimes does delineate the kiyum, motifs, and themes of mitzvot.

In addition, in our case, Rambam also mentions viduy in the koteret. Why is viduy included in this framework if it defines only the ma’aseh and is disconnected from the kiyum of the mitzvah of teshuvah?

Moreover, even were we to accept that viduy is the ma’aseh ha-mitzvah of teshuvah, it seems appropriate to ponder the purpose of this ma’aseh. What is it that viduy brings to the process that cannot be accomplished by teshuvah alone?

Further, I do not think that this approach does full justice to the formulation of Rambam in Hilkhote Teshuvah 1:1, where he writes that one is obligated to say viduy, “ke-sheya’aseh teshuvah ve-yashuv mei-heto – when he does teshuvah and returns from his sin.” What is the purpose of this double formulation? It sounds as though there are two types or two levels of repentance that Rambam is trying to describe: doing teshuvah and returning from sin.

A problem of larger proportions emerges upon analyzing the broader evidence in Rambam’s corpus. Although it is true that Rambam uses the term *hiyuv* in Hilkhote Teshuvah 1:1 only with respect to viduy, he does use the term with respect to teshuvah elsewhere in Hilkhote Teshuvah. In 2:7, in discussing the teshuvah on Yom Kippur, Rambam writes:

"Yom ha-Kippurim is the time set aside for repentance for all, the individual as well as the many; for it is the apex of exoneration and pardon for Israel. Therefore, all are obligated to repent and confess on Yom ha-Kippurim."

Here, Rambam codifies an obligation to do teshuvah while simultaneously referring to viduy. If teshuvah is the *kiyum ba-lev* and Rambam in Hilkhote Teshuvah focuses exclusively on the method of achieving that, the *ma’aseh ha-mitzvah*, why does he emphasize teshuvah in this halakhah?

Moreover, since he employs the language of obligation with respect to teshuvah on Yom Kippur, why does Rambam not count two separate mitzvot of teshuvah in the *koteret* – one for viduy for the entire year and another for teshuvah on Yom Kippur? Finally, why does Rambam choose to discuss the obligation of teshuvah on Yom Kippur in Hilkhote Teshuvah, instead of in Hilkhote Shevitat Asor, where most of the halakhot of Yom Kippur are found? By choosing Hilkhote Teshuvah as the location to discuss this obligation, Rambam may be implying that the teshuvah of Yom Kippur relates more closely to teshuvah of the rest of the year than we might have thought.

In order to understand the relationship between teshuvah and viduy, we must first investigate various other challenging formulations in Hilkhote Teshuvah. By doing so, a pattern will emerge that will help us develop a solution to our questions.

#### The Singular Character of Viduy

The text of the viduy, as described by Rambam, is of vital importance in comprehending the nature of viduy. In the continuation of Hilkhote Teshuvah 1:1, Rambam writes: "How is the verbal confession made? The sinner says thus: "I beseech You, O Great Name! (Anna Hashem!) I have sinned (*hatati*); I have been obstinate (*aviti*); I have committed profanity against You (*pashati*), particularly in doing such and such. Now, behold! I regret and am ashamed of my actions; I will never relapse into this thing again." This is the elementary form of confession; whoever elaborates in confessing and extends this matter is praiseworthy. "

We will begin with the first two words of Rambam’s presentation of viduy: “Anna Hashem.” These two words

originate in the special viduy that the Kohen Gadol recited on Yom Kippur.<sup>8</sup> In contrast to Rambam, Rashi<sup>9</sup> and the Sifra<sup>10</sup> imply that these two words are unique to the Kohen Gadol’s viduy on Yom Kippur. Additionally, in Hilkhote Ma’aseh ha-Korbanot (3:16), Rambam omits these two words when he codifies the text of the viduy that accompanies all other korbanot brought throughout the year. If these two words are indeed unique to the viduy of the Kohen Gadol on Yom Kippur, why does Rambam include them in the text of the viduy of teshuvah that we recite year round?

This inclusion is neither obvious nor intuitive. Another difficulty stems from Rambam’s inclusion of three different words for sinning in the viduy: *hatati*, *aviti*, and *pashati*. *Minhat Hinukh* questions why all three of these words are necessary for a typical viduy. After all, these terms describe three entirely different types of sin that a person may commit. Would it not make more sense for a person’s viduy to entail only the category of sin the person committed and for which they are doing teshuvah?<sup>11</sup>

The text of the viduy in Hilkhote Teshuvah 1:1 integrates several other components worth examining. Aside from the three categories of sin, the recitation of the viduy includes the concepts of *nehamah* (change of heart), *bushah* (shame), and *kabbalah al ha-atid* (resolution not to commit the same transgression in the future). This presentation differs from that of Rambam in Hilkhote Teshuvah 2:2, where he considers the definition of teshuvah: "What is repentance? The sinner shall cease sinning, remove sin from his thoughts, and wholeheartedly conclude not to return to it, as the verse states, "Let the wicked forsake his way" (Yeshayahu 55:7); so, too, shall he be remorseful on what was past, as the verse states, "Surely after I was turned, I repented" (Yirmiyahu 31:19). In addition, He who knows all secrets should testify about him that forever he will not turn to repeat that sin again, according to what it is said, "Say unto Him...neither will we call any more the work of our hands our gods" (Hoshe’a 14:3–4). It is, moreover, essential that his confession shall be by spoken words of his lips, and all that which he concluded in his heart shall be formed in speech."

In this context, Rambam seems to define *nehamah* and *kabbalah al ha-atid* as distinct from the viduy that a person recites, and the concept of *bushah* is absent altogether from this formulation. It is essential to ascertain whether Hilkhote Teshuvah 1:1 and 2:2 are dealing with the same type of teshuvah and to investigate the differences if they are not, as the variation in formulation suggests.

A final question regarding Hilkhote Teshuvah 1:1 concerns the concluding phrase of the text quoted in the beginning of this section. Reminiscent of the obligation of *sippur yetzi’at Mitzrayim*, we are told that any additional effort in the daunting task of viduy (“*ve-kol ha-marbeh le-hitvadot*”) is praiseworthy. What is it about the character of viduy that

invites and invokes the use of such an obviously significant phrase?

Several broader questions about the concepts of teshuvah and viduy will enable us to ultimately paint a more comprehensive and satisfying picture of the interplay between the two concepts.

The gemara tells us that if a man marries a woman on condition that he is a tzaddik, the marriage takes effect even if this man is known to be a completely wicked person. How can this be? The gemara explains, “shema hirher teshuvah beda’ato – perhaps he engaged in thoughts of teshuvah.”<sup>12</sup> Minhat Hinukh asks that if, according to Rambam, it is only viduy and not teshuvah that constitutes the mitzvah, how can hirhurei teshuvah, mere thoughts of teshuvah, suffice to characterize a man as a tzaddik for the purposes of kiddushin? Should we not also require viduy in order for his teshuvah to have any halakhic efficacy?<sup>13</sup>

Finally, the very existence of the institution of teshuvah prompts Hida to question how a scenario can exist in which beit din may impose corporal punishment for transgression of a mitzvah lo ta’aseh (negative commandment). After all, since teshuvah is ostensibly a mitzvah aseh (positive commandment), shouldn’t every single lav be considered nitak la-aseh (able to be rectified through a mitzvah aseh), in which case the lav does not incur makkot?<sup>14</sup> This reductio ad absurdum argument demonstrates the need for further careful thought about the core relationship between teshuvah and sin.

#### Two Levels of Teshuvah

A solution to the difficulties outlined above and the key to unlocking the proper perspective on teshuvah lies in the words of Ramban toward the end of his Derashah le-Rosh ha-Shanah. Ramban writes that when a person sins, his infraction transcends a single action and moment in time. As long as he does not redress his sin by means of teshuvah, he is omed be-mirdo; he persists in his active state of rebellion against Hashem. It is egregious to stand in the presence of the king while in a state of rebellion.

We may infer from Ramban’s words that the basic obligation of teshuvah does not stem from an independent mitzvah of teshuvah at all. Rather, sin itself obligates one to repent, lest he perpetuate a state of rebellion against Hashem. The impropriety, illegality, and rebellious implications of his original transgression necessitate that he rectify the situation and redeem his status as an oved Hashem, a religious persona.

Based on this analysis, we would reject the suggestion of Minhat Hinukh that it is acceptable for one to bypass the opportunity of teshuvah and remain in a state of het. Rambam certainly maintains that there is an obligation of teshuvah. However, he believes that the obligation of teshuvah stems from the sin itself, not from a separate mitzvah.<sup>15</sup>

Moreover, returning to Hida’s question, it would be nonsensical to refer to a sin as a lav ha-nitak la-aseh, with the

mitzvah of teshuvah as the subsequent aseh. This is because the teshuvah in which a person is hayav stems from the lav itself, not an ancillary aseh.

If this is the case, what is the purpose of the actual mitzvah of teshuvah? The mitzvah of teshuvah begins where omed be-mirdo ends. Teshuvah is the step beyond, the step that an aspirational oved Hashem takes once he has already neutralized his sin. This fits perfectly with the formulation of Rambam in Hilkhoh Teshuvah 1:1, when he describes “ke-sheya’aseh teshuvah ve-yashuv mei-heto – when he does teshuvah and returns from his sin.” This seemingly repetitive statement effectively describes two levels of teshuvah: simply neutralizing the sin that one has committed and then taking a much more ambitious step with regard to one’s relationship with Hashem.

Mabit proposes that the source for Rambam’s mitzvah of viduy comes from the verse “Kehu imakhem devarim ve-shuvu el Hashem – Take words with you and return to the Lord” (Hoshe’a 14:3).<sup>16</sup> If this is indeed Rambam’s source, the context is particularly significant. The previous verse states, “Shuva Yisrael ad Hashem Elokekha ki khashalta a-avonekha – Return, Israel, to Hashem your God, because you have stumbled over your sins.” The first pasuk speaks of returning “ad Hashem Elokekha,” referring to the initial step of teshuvah, the neutralization of sin and implied rebellion. This returns the transgressor to square one after a period of alienation due to sinfulness – “ki khashalta ba-avonekha.” The next pasuk then aims higher, seeking to attain the spiritual ambition of “el Hashem.” This second level of teshuvah aspires to elevate one’s status to the point at which one can boast of an intimate connection with Hashem. This level of teshuvah is accomplished via viduy, as Mabit points out.<sup>17</sup>

This second step of teshuvah is thus epitomized and encapsulated by the viduy. As noted above, Rambam’s formulation of the text of the year-round viduy is identical with the viduy of the Kohen Gadol on Yom Kippur. Were the purpose of the viduy simply to neutralize one’s sin and his status as omed be-mirdo, the formula of the viduy used when offering any other korban would suffice. It would not be necessary to include the three terms hatati, aviti, and pashati regardless of the sin; one could merely insert whichever terms are relevant to one’s situation. However, if the mitzvah of teshuvah is intended to be transformative, to enable one to reach a higher status, it is compelling to argue that viduy must target beyond a specific sin. According to this view, the viduy is perceived as a vehicle for deep introspection, for critically examining how one could have become enmeshed in sin in the first place. Viduy affords the opportunity not merely to neutralize, but to capitalize on the het. The inner ensures that the het, while initially a step backward, will now be a catalyst toward a superior overall relationship with Hashem. The viduy of the Kohen Gadol on Yom Kippur is ideally suited to

accomplish this goal, as are the three terms *hatati*, *aviti*, and *pashati*, which address the broader category of human missteps and are not restricted to the individual transgressions committed by the particular individual.

For this reason, Rambam emphasizes the praise due to one who puts extra effort into his *viduy*. The greater the quality and quantity of the *viduy*, the more it reflects the individual's keen self-appraisal and his deep understanding of the impetus of *teshuvah* in the first place. He is not simply attempting to restore his prior status. The transgressor realizes that *het* cannot be dismissed merely as a local misstep. He comes to realize that while sin causes a profound distancing from Hashem, aspirational *teshuvah* affords a tremendous opportunity to advance his spiritual persona, to come closer to Hashem than ever before.

This perspective also sheds light on the discrepancies between the presentation of *viduy* in the first and second chapters of *Hilkhot Teshuvah*. Chapter 1 deals with the aspirational second level of *teshuvah*, whereas chapter 2 deals with the basic phase of *teshuvah* that removes a person from the status of *omed be-mirdo*. Thus, the *viduy* in *Hilkhot Teshuvah* 1:1 includes the concept of *bushah*, even though it is not an integral component of basic *teshuvah*, as indicated by its omission from *Hilkhot Teshuvah* 2:1. In addition, the concepts of *kabbalah al ha-atid* and *nehamah* are integral to the *viduy* of the ambitious stage of *teshuvah* but are ancillary to the *viduy* of the elemental level of *teshuvah*.

While the *koteret* and *Sefer ha-Mitzvot* are ostensibly the venue for a succinct depiction or identification of the *mitzvah*, I believe that it can be consistently demonstrated that Rambam employs these frameworks to integrate details, including the method of performing the *mitzvah*, that he maintains specifically characterize Halakhah's perspective on a given theme.<sup>18</sup> Thus, it is fitting that Rambam mentions *viduy* in both the *koteret* and *Sefer ha-Mitzvot*, because it is precisely the *viduy* that highlights and characterizes what is singular about this aspirational second level of *teshuvah*.

#### Viduy and Yom Kippur: Going Beyond Individual Sins

We were previously troubled by Rambam's decision to invoke the language of "obligation" with respect to *teshuvah* on Yom Kippur, even as he refrained from counting *teshuvah* on Yom Kippur as a separate *mitzvah*. Now that we have a clearer understanding of *viduy*'s special role, the solution to these difficulties quickly materializes. *Teshuvah* on Yom Kippur is not counted separately, because it and *viduy* throughout the year are two sides of the same coin. The purpose of *viduy* is not merely to neutralize any outstanding transgressions that one may have committed. Similarly, the goal of Yom Kippur is not simply to start with a clean slate, unsullied by the errors and missteps of the past year. Rather, the goal of both institutions is to elevate one's status as an *eved Hashem*,

making the most of the opportunity to intensify one's relationship with Hashem.

Thus, it is no accident that Rambam utilizes the singular phrase "lifnei Hashem/ha-Kel" three times in reference to *viduy* and *teshuvah*. If there is any expression that perfectly encapsulates the character of Yom Kippur, it is "lifnei Hashem." This phrase is used five times in the course of the Torah's discussion of Yom Kippur in Parashat Aharei Mot (Vayikra 16), culminating in the phrase, "lifnei Hashem tit'haru – you shall be purified in front of Hashem."<sup>19</sup> Yom Kippur's very essence is a day of being *lifnei Hashem*.

This characteristic of *lifnei Hashem* is manifest in myriad aspects of Yom Kippur. For example, part of the special *viduy* for Yom Kippur includes the *tefillah* of *Al Het*. The very first phrase of this lengthy confession is an acknowledgment and a plea for forgiveness for all the sins that we committed, whether willfully or by accident. The inclusion of *aveirot be-ones*, accidental sins, in our *viduy* is a curious one, as they do not appear to require *teshuvah* at all.<sup>20</sup> However, Yom Kippur is not merely a day on which one attempts to neutralize past sins. It is the time when one takes stock of his standing as an *eved Hashem*, attempting to repair the breach in the relationship between himself and his Creator while concurrently aspiring to elevate his status and upgrade his religiosity to achieve new heights. Thus, it is not surprising that we seek forgiveness and express regret and humiliation even for sins committed unwittingly or under duress.<sup>21</sup>

It is also not surprising that one could be obligated to do *teshuvah* even for sins for which he had previously atoned on prior Yom Kippurs.<sup>22</sup> The very association and identification with sin is anathema to the ambitious *eved Hashem*, even if there is no technical halakhic *ma'aseh aveirah* or legal culpability. The taint of transgression constitutes a certain pathology in its own right. It is still a "mehitzah ha-mavdelet beino u-vein Kono," an obstacle separating one from his Creator. One who values his relationship with Hashem will be impelled to mobilize all available resources to negate any vestigial barrier to facilitating the maximal bond with his Creator. That is the opportunity that *teshuvah* on Yom Kippur and *viduy* the entire year provides.

This approach may further explain the singular role of the *korban olah* (burnt-offering) in the Yom Kippur *viduy*. The *Al Het* list introduces *olah* violations before *hatat* (sin-offering) transgressions. This is perplexing, since the offering of *korban hatat* always precedes that of the *korban olah*.<sup>23</sup> However, it is the *olah* that uniquely captures the opportunity, ambition, and focus of Yom Kippur. Although the *hatat* focuses on neutralizing each individual sin, which is also a priority on Yom Kippur, it is the *olah* – which is totally consumed on the altar (*kalil la-Hashem*) – that conveys the total commitment of *kulo la-Hashem* (entirely for Hashem).<sup>24</sup>

Moreover, the olah addresses the totality of the religious personality and experience, as it is offered to compensate for the neglect of spiritual opportunity (bitul mitzvot aseih, failure to perform positive commandments) and for improper attitudes and intentions (hirkurei aveirah, thoughts of sin). It is therefore appropriate that the korban that most approximates and embodies the theme of Yom Kippur atones for these mistakes, even if they may not technically be triggered by a ma'aseih aveirah. It is natural that the teshuvah of Yom Kippur, which accentuates the olah theme, emphasizes the korban olah even as it includes the korban hatat.<sup>25</sup>

The olah's priority over the hatat in the viduy may reflect an additional dimension as well. The gemara likens the korban olah to a doron, a gift to Hashem.<sup>26</sup> In general, the korban hatat precedes the korban olah,

because it is inappropriate and unacceptable to bring a gift to the king before one has first smoothed his relationship with the king, appropriately apologizing for past misdeeds. However, the very theme of Yom Kippur is the extraordinary opportunity to elevate one's spiritual profile by reorienting one's religious priorities and agenda – by giving God a gift, so to speak. The text of Al Het accentuates this emphasis and order by delineating olah violations before hatat transgressions.<sup>27</sup>

Teshuvah for Non-Jews

Several statements of Hazal indicate that teshuvah is limited to Klal Yisrael. Commenting on the verse “Yisa Hashem panav eilekha – May Hashem show favor to you” (Devarim 32:4), the Midrash Tanhuma states that while Hashem will show favoritism to those who engage in teshuvah, this preferential treatment applies only to Jews, not to gentiles. Similarly, Sifri Zuta says that viduy may be achieved only by Jews.<sup>28</sup>

These two statements seem quite troubling and problematic, considering that one of the main storylines of the book of Yonah involves the capacity of a gentile nation to successfully do teshuvah. Moreover, the mishnah recounts how the city of Nineveh not only succeeded in its teshuvah quest, but also came to be regarded as a paradigm for honest and sincere teshuvah to which Klal Yisrael should aspire!<sup>29</sup>

We may resolve this difficulty by invoking the previously described two levels of teshuvah. The basic notion of teshuvah is a universal concept. Any gentile who wishes to live a meaningful life must follow the seven Noahide commandments,<sup>30</sup> which themselves mandate the basic level of teshuvah when one inevitably errs. This is parallel to the teshuvah obligation when a Jew sins, an obligation that is generated by the mitzvot themselves. In the case of Nineveh, this teshuvah is symbolized by their leader's exhortation, “Ve-yashuvu ish mi-darko ha-ra'ah u-min hahasas asher be-khapeihem – Let each man return from his wicked ways and from the violence that is in their hands” (Yonah 3:8).<sup>31</sup> However, the additional and aspirational second level of

teshuvah, one that can transform sins into heavenly favor because it upgrades the relationship with Hashem to previously unattained levels, is a Klal Yisrael-specific opportunity. Teshuvah certainly does not constitute an independent mitzvah for Bnei Noah. But according to the concept we have developed that elemental teshuvah stems from the primal religious obligation itself, it applies to Noahides, as is attested to by the book of Yonah. If this is the case, it is very appropriate that the Sifri Zuta specifically references viduy and its uniquely Jewish character. It highlights that the ambition inherent in viduy reflects the higher purpose and distinctive character of Klal Yisrael's teshuvah. Tzaddik Gamur vs. Ba'al Teshuvah This idea may also illuminate the interesting interplay reflected in Hazal's analysis of the relative statuses of the ba'al teshuvah (penitent) and the tzaddik gamur (completely righteous individual). The gemara informs us of the superiority of the ba'al teshuvah over the tzaddik gamur,<sup>32</sup> but it does not define and characterize the two terms, which leads to speculation about the differences between them. Further, it is certain that any tzaddik will occasionally stumble and fall prey to sin,<sup>33</sup> and the assumption is that he will subsequently engage in teshuvah. Thus, the very attempt to discern any significant difference between the tzaddik gamur and the ba'al teshuvah appears to be an exercise in futility, or at most a theoretical task.

I believe that the explanation is that the ba'al teshuvah is exactly what his moniker describes: He allows himself to be defined by his teshuvah. He is one who capitalizes on the opportunity provided by the circumstance of his alienation and het to resolve to never again allow himself to experience that situation.<sup>34</sup> He is therefore motivated to undergo a core reassessment and transformation to reconcile and strengthen his relationship with Hashem.

In response to Minhat Hinukh's question about hirkurei teshuvah, it can now be suggested that just as hirkurei teshuvah may be enough to neutralize one's sin, hirkurei teshuvah may be sufficient to grant one the status of tzaddik. However, to become a true ba'al teshuvah, one is required to say viduy (which includes nehamah, bushah, and kabbalah al ha-atid, along with the three levels of sin), given what it reflects about the scope and magnitude of the teshuvah process. This enables the teshuvah to define him going forward. The viduy of the Kohen Gadol on Yom Kippur is a sine qua non for achieving the aspiration of a ba'al teshuvah.

This heightened ambition of the ba'al teshuvah is reflected by a statement in the gemara<sup>35</sup> and codified by Rambam.<sup>36</sup> The ba'al teshuvah (or a “ba'al teshuvah gemurah” in Rambam) is defined as one who previously sinned, subsequently did teshuvah, and then had a second opportunity to engage in the same transgression (with circumstances similar to the first time) but nevertheless withstood the temptation. This concrete spiritual about-face, if it arises, may not be necessary to



neutralize het, but it is necessary to attain the status of ba'al teshuvah.<sup>37</sup>

Rambam cites the gemara describing the superiority of the ba'al teshuvah over the tzaddik gamur in an interesting context. He introduces that halakhah by dismissing the notion that teshuvah applies exclusively to acts of sin. Instead, he contends that teshuvah extends even more significantly to values, inclinations, and emotions (such as anger, jealousy, or lust), dimensions that are indigenous to human personality. He emphasizes that one should not think that a ba'al teshuvah is inferior to the tzaddik; rather, "he is beloved and desired before Hashem, as if he never sinned at all." He then cites this gemara to reinforce his position that the stature of the ba'al teshuvah is far superior to that of the tzaddik gamur.<sup>38</sup> Now that we have demonstrated that teshuvah's scope extends even to character traits and values, the hierarchy of ba'al teshuvah and tzaddik gamur is quite understandable.

There are several additional examples of teshuvah's capacity to redefine the religious persona. The gemara states that in addition to the effectiveness of repentance, which enables the penitent's entry into the idyllic Olam ha-Ba, he also attains the elevated status of "Rebbi."<sup>39</sup> This is not merely an honorific; the term "Rebbi" implies great stature in the world of Torah and Halakhah. Yet it is evidently an apt description of a ba'al teshuvah. In addition, the gemara says regarding ba'alei teshuvah, "Praiseworthy is our old age, which has atoned for our misspent youth."<sup>40</sup> Once again, these are indications of teshuvah's far-reaching implications.<sup>41</sup> Rambam refers to the possibility of transformative change through teshuvah numerous times throughout Hilkhos Teshuvah, especially in chapter 7. There, he poignantly expresses how a true ba'al teshuvah never puts the experience of het out of his mind, although one is forbidden to remind him of it.<sup>42</sup> The penitent, of his own initiative, must be omni-aware of his roots, previous challenges, and deficiencies. This is an interesting dialectic: One cannot remind him of his past misdeeds, but he naturally draws upon the fullness of his experience as a ba'al teshuvah.

#### Conclusion

We have seen that there is a tremendous gap between a ba'al teshuvah and one who merely does teshuvah, and even between a ba'al teshuvah and a tzaddik gamur. One's goal on Yom Kippur, as well as whenever engaging in teshuvah and viduy throughout the year,<sup>43</sup> should not be solely to become a tzaddik, but rather to achieve the pinnacle of becoming a ba'al teshuvah.

It is therefore quite fitting that in the crescendo of Hilkhos Teshuvah (chapter 10), Rambam defines and writes about the value of avodah mei-ahavah (service of Hashem motivated by love), as well as how one can achieve it. The role of teshuvah in achieving not only avodah mi-yirah (service motivated by fear) but avodah mei-ahavah is of utmost importance. That is

why it is a fitting conclusion to Rambam's Sefer ha-Madda, in which the essentials of avodat Hashem are discussed.<sup>44</sup> Teshuvah is the conclusion and culmination of what began with Hilkhos Yesodei ha-Torah, precisely because it has at the center of its ambition the potential transformation of even a tzaddik gamur into a ba'al teshuvah gemurah.

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YOM KIPPUR: KOHEN GADOL, JOB, EZRA, DIVRE HAYAMIM

Rabbi Nissan E. Shulman

In olden times, seven days before Yom Kippur, the Kohen Gadol was isolated to prepare him spiritually for the sacred service in the Holy Temple. As part of this preparation, they used to read to him from scripture. They chose books of the Bible which were particularly relevant to the service and the theme of Yom Kippur. What books did they choose? The mishna tells us they read three books: Job, Ezra, and Divre Hayamim, called Chronicles.

The book of Job is full of anguish. The book of Ezra tells of the great return to Zion and the renewal of our settlement, and then our Jewish State in ancient Israel, and finally that we even rebuilt the Holy Temple, the Bet Hamikdash. The book of Divre Hayamim is the last book of scripture which summarizes all of Jewish history until Cyrus' permission to return to Israel and eventually rebuild the Temple which led to the great spiritual contribution of Ezra HaSofer.

Why? What is the particular relevance of these three books to the holy Yom Kippur Service?

HIGH PRIEST REPRESENTED KELAL YISRAEL.

The High Priest was the representative of the whole people of Israel. His deepest concern was to be their welfare. His preparation therefore dealt with our people's condition in history, with the unfolding of our destiny.

JOB - TZAROT;

EZRA - REVIVAL.

Job, to the High Priest, represented the chapters of tzarot that the Jewish people endured. The question is; when you experience tzarot, do you feel that is the end of the road? The experience of the Jewish people is that after every period of hardship and persecution, there came a period of Ezra, of God's help, a period of our people's revival. In Ezra's time, this period even included the reestablishment of the Jewish State and the rebuilding of the Holy Temple. It was as if our nation had actually started life all over again. The lesson is that if we have an era of Job, we should not therefore give up the expectation of better times.

Ezra's revival began slowly, 70 years after the tragic destruction of the Temple the desolation of Israel and the exile to Babylon. There were only 42,000 Jews who had returned with Zerubabel. Nehemiah gradually restored the physical

security of the State, and Ezra restored spiritual greatness to the people.

#### JUST SO IN OUR TIME

Just so in our time, after one of the bitterest periods in all our history, even after the holocaust, our people have rebuilt the Promised Land, generated a period of return, revived Jewish culture and learning; all this after only approximately 60 years since the Jews were supposed to have reached the lowest point in all of history.

#### DIVRE HAYAMIM - CHRONICLES - CONTINUUM - GEULA

And the third book, Chronicles, demonstrates that history not only has cycles, is a turning wheel, but that there is a continuum, a connection from the very beginning of our people until the ultimate Geula. There is a tendency for the Jew to feel that when he is on top nothing can change and that it will remain that way. But we must never take these things for granted. On the contrary. We must always strive to be worthy of our blessings so that they may continue. And we must also strive to bring about the final upward cycle, the ultimate Geula, praying and hoping that it is drawing near - just as Chronicles ends on a note of hope and promise for the future.

#### IS TODAY ATCHALTA DEGEULA?

Today we are living at a crossroads of Jewish History. Great events are happening before our eyes, amazing fulfillments of prophecies, and we must open our eyes to see them and to interpret them. Are these events part of the final, ultimate Geula, &#8211; this streaming of Jews from many parts of the world towards Israel? Even the special trials and challenges that terrorism creates, and the way Israel is meeting them, and the challenge of finding ways citizens of Israel and members of its government can work together, are these additional challenges part of the traditional CHEVLEI MASHIACH, the hardships we are told strew the way towards redemption? Does it mean that the chronicle of Jewish life is drawing to a climax?

#### IS THE DREAM REAL? IT DEPENDS ON US!

It has been happening so gradually, and yet, somehow, we feel that a dream is becoming real, coming true before our eyes, and we tremble lest we wake and discover the dream dissolved. And that places on us an awesome responsibility, for ours is the task to see that the process of redemption continue as it has begun, so that the dream become reality.

#### SHAZAR

The late president of Israel, Zalman Shazar. in his memoirs, wrote about his 1971 visit to the United States.

"Ambassador Yitzchok Rabin and I visited the White House in March. We were surprised at the elaborate, festive and warm reception that the President arranged for us. Rabin was pleased, and told me that much more was being done than was originally planned and that was significant. But may I reveal

the truth? At that time I was overcome with a deep sadness, for I remembered an experience of my boyhood."

"I was then Bar Mitzvah age. My father, who had suffered severe business reverses, was on a trip which would mean success or failure, and upon the outcome of which depended our family's future. My mother was despondent. She cried and prayed for the success of my father's mission."

"One day, as she was praying, there was a knock on the door. Two women entered, carrying silver candlesticks. Gladly they announced that my mother had won the candlesticks at a raffle held for a charity benefit. Joy filled my heart, until I saw my mother crying bitterly."

"Mother, why do you cry?' I asked. She replied, 'God wanted to placate me, so he sent me two silver candlesticks. But did I pray to Him for silver candlesticks? I actually prayed for a Yeshua, for help for our home and our family!'"

"I remember how I drew near to my mother and embraced her, saying, 'Mother, don't cry. Perhaps it was the intention of God to send you, through these candlesticks, a sign that salvation is at hand. With these candlesticks he wanted you to know that Yeshua, help, is coming.'"

"As long as I live", wrote Zalman Shazar, "I will never forget how my mother looked at me at that moment. Even while tears continued to flow. She said to me, 'You have comforted me my son.'"

"When I saw that great and extraordinary reception which the President arranged in my honor, I could not help but remember my mother's reaction to the silver candlesticks. Did I pray for a parade? A military guard of honor? All of this fanfare?

Actually I prayed for a great Yeshua, the help, the salvation, for which we are all longing. I was looking around for a son who would comfort me, just as I comforted my mother."

We are living at a time when it is easy to turn to other nations; easy to be satisfied with tokens, small symbols, even to grasp at straws: for the lowering of the PLO prestige; for the united world finally come to realize the evil nature of Sadaam Hussein which all along Israel was trying to convey; for the momentary disarray of many of our foes. And we pray for Yeshua - for that time "when nation shall not lift up sword against nation, neither shall they learn war anymore." We understand full well the complications and daily uncertainties, the immense question-marks about what will soon happen in the world today.

#### THE LESSON OUR OWN SONS AND DAUGHTERS

But we must also recognize, with the mother of Zalman Shazar, that if we would truly be comforted with nothing less than complete YESHUA, then that assurance and promise can come from no other nation on earth, but only our own sons and daughters, guided and helped by Almighty God. Our Yeshua depends on us; on the confidence, the courage, the readiness to face whatever trials the future holds. And that is the best comfort this hour can bring. And there lies the most important

lesson of the process of Geula. Redemption, Yeshua, will not happen by itself, nor by other nations, nor by happenstance of history, but rather through the strength and readiness of our own people standing together, under the providence of Almighty God.

LIKE THE KOHEN GADOL WE MUST READ FROM JOB, EZRA AND CHRONICLES.

The Kohen Gadol read from the book of Job, the book of anguish, and remembered the hardship, so must we. He read from Ezra, the book of God's help and salvation, and so must we. He read from Chronicles, seeking to guide his people to inscribe the salvation indelibly in history, forever and unchanging, a struggle we seek to continue, for so must we. It has not yet happened, but there will be an age when it will be inscribed forever, indelible, on the pages of history, the age when our Jewish people themselves we, and our own sons and daughters, write it into history with their commitment, and that is given to us here and now to do....

NEVER SINCE THE KOHEN GADOL DID WE HAVE THIS CHANCE

For never since the time of the High Priest of old till this very day has there arisen this kind of an opportunity to make history, as we have in our time. May Hashem give us the courage, the strength, the united purpose and the faith to bring the Geulah and Yeshuva to all our people. AMEN.

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From: Lehrhaus <editors@thelehrhaus.com>

date: Sep 22, 2023, 8:31 AM

subject: A series of letters written by an American student at Yeshivat Har Etzion during the Yom Kippur War

By David J. Landes and Yitz Landes - September 21, 2023  
On the occasion of the 50th anniversary of the Yom Kippur War, published here are excerpts from letters of an American student studying in Israel in 1973. These letters, written during and immediately after the war, shed light on Yeshivat Har Etzion in its formative years and the lasting impact of the Yom Kippur War.

David J. Landes passed away in September 2019. He was a private investor and independent academic based in New York City and Teaneck, New Jersey. Yitz Landes is Assistant Professor of Rabbinic Literatures and Cultures at the Jewish Theological Seminary of America

10.9.73

Dear Parents & Zaide,

בס"ד 9, '73 Tue.

Today ended the third & ½ day of יום כיפור. Overnight the nation has turned into a country very much in the midst of

a serious war. The streets are barren of all men of army age, at night there is a strictly enforced blackout and cars travel with their headlights blackened. There still hasn't [sic] been any encouraging reports from the Sinai but the situation in Syria seems to be getting under control.

In the middle of the Haftorah during minchah an army vehicle drove into Alon Shvut. Orders were that a truck would come for the 3rd year guys in a[n] hour and that they should be ready. The T'fillot continued, most of the yeshiva still didn't know what had happened and would not know until after מעריב. After מעריב the news was announced and everyone got their orders to report to their posts. In no time the yeshiva was empty. There were already boys directly on the Suez Canal and in the Golan holding Yom Kippur services for the חיילים stationed there from before the war broke out. Reb Aron [sic] gave a very emotional talk to the Americans, telling us to continue our learning at a maximum level. A בית מדרש was set up in ירושלים for the next day. Monday afternoon we received a special course in stretcher-bearing and in the handling of wounded from the Civilian Defense authorities. In case there is a need we will be called on to help. In the meantime, we have been doing volunteer works, putting up סוכות for families who have fathers & sons in the army, making deliveries, working in factories.

There has been absolutely no word as to casualties or deaths. It is apparent that we are paying a heavy price. It is terribly frightening when so many good friends, boys I have learned with and have been in daily contact with, are all there on the front with their lives in constant danger, fighting for all of K'lal Yisrael. The realization becomes increasingly clear that our future rests only here in Israel. Our personal plans for Israel cannot be pushed off for a couple of years now or several later. We are all needed here now, Israel cannot absorb all these terrible losses.

Meanwhile, it seems that the war will continue for longer than any expected it to. Every day that it continues means more lives. One thing we have to be thankful for is that we didn't return any of the territories conquered in '67. Consequently, the war is far away. The fear now is that if Egypt keeps up the pressure, Jordan will enter the war. Already reports are coming in of the tremendous bravery that was displayed on the front, this is obviously a preparation for the tragedies that will have to be reported soon. Tomorrow is ערב סוכות. I will be at Fivel's [his great uncle—Y.L.] for the חג.

Love, David

10.25.73

Dear Parents & Zaide,

בס"ד 25 Sunday

I'm very sorry that I haven't written until now. Everything has just seemed to be happening so fast that I lost all track of time. Everyone was sent reeling from this war. The calamity was so great, that it is still hard to think coherently about it. Today I

came back to the yeshiva. The Americans and the few Israelis that weren't drafted have started learning today, but the rest of the yeshiva is still out there and who knows when they'll be able to come back. Coming back to the yeshiva wasn't easy. There are two boys who are known to have fallen in battle, there are wounded and there are also those who have been taken prisoner. The yeshiva won't be the same for a long time. Those two boys who were killed, were on the Suez on Yom Kippur holding davening's at the outposts there. What is there to say? They were outstanding boys dedicated to Torah & our country, who died defending all of K'lal Yisrael. Their loss is unbearable. Everything changes as soon as you know even one soldier personally. I remember the Six-Day war from back in the States, we heard about the losses, the exact number, but being used to hearing daily the Vietnam deaths made us somewhat callous. As soon as you know even one boy out there fighting, the whole picture is different. You are able to mourn and feel the loss of every boy that was killed. The exact numbers have not as yet been released but it seems that it will be over a thousand killed. Our bitterest nightmares have come true.

The first days of יום טוב I was at Fivel's, the last days at Esther's [his great aunt—Y.L.], and this past שבח at Yuda's [his great uncle—Y.L.]. Understandably they weren't much of holidays, they were actually more of a burden than anything else. Simchas Torah was very tough, it was just impossible to think about "Simcha" when friends are celebrating the holiday in a tank somewhere in Sinai. The next night I went to Shaare Zedek to visit a boy from the yeshiva who was wounded. Some yeshiva guys were holding second הקפות for the wounded there. It was an unbelievable experience. Those wounded who could walk were holding sifrei Torah and dancing. Simple songs like עם ישראל חי, לשנה הבאה בירושלים suddenly took on a new meaning. It was such a זכות to be there.

As I wrote earlier our only future is here. There is not one country in the world who is somewhat understanding to our cause. This war has clearly shown that anti-Semitism [sic] is a global illness. Our only hope is to strengthen Israel with numbers, to make it into as much as an independent country as possible. I expect a visit from you in the near future.

Love, David

11.7.73

Dear Parents, & Zaide,

בס"ד 7 Nov.

Yesterday I spent the whole day traveling. A bunch of us went on a גמילת חסד trip to Haifa, Hadera & Netanya. In Haifa we visited a boy from the yeshiva in a hospital there. He was badly burned in a tank and has many shrapnel wounds. He still is not in great shape but he has greatly improved since his first day in the hospital. In Hadera we visited the family of a boy from the yeshiva who fell in battle. In Netanya we also were

בס"ד, again the family of a guy from the yeshiva.

Yesterday we heard some shocking news about another on from the yeshiva who has been killed. He was married two months ago. The government just announced the official count of those who were killed in the war, 1,834. It is so impossible to comprehend the tremendous loss. Whole worlds were destroyed in this war. Today the temporary army graveyards are being opened to the families of those who were killed. It won't be easy to recover from the blow...

...Reb Aron and Rav Amital were out in "Africa" [the Western side of the Suez Canal—Y.L.] visiting the troops. Reb Aron said that the platoon leader of the yeshiva guys told him an interesting story. After the 3rd day of the battle, when the situation was very dangerous, the platoon leader called the guys together to tell them what was happening. He explained to them that the problems were great and that a retreat might be necessary. One of our guys answered, "Yes, we know all that. But we have a real problem. We need a lulav and esrog."

Love, David

11.21.73

Dear Parents,

בס"ד 21st Wed

...There was another wedding this week. The first real simchah since the war. The חתן got a three-day leave from the front to get married. The prisoners are coming back, but the two boys from the yeshiva who were missing and whose only hope was that <they> were taken prisoner, were not on the list given over by the Egyptians.

Rav Amital spoke to the yeshiva the other day. He said that we have to look at the war in Messianic terms. What he said was based on three points. First of all, the war was fought by מלכות ישראל, a Jewish state. Second of all, it was a war that affected and continues to affect the whole world in an incomprehensible manner. And third of all the miracles that occurred, were far surpassed those of the other wars. The Torah's vision of ten defeating an army of a thousand was realized. There was no battle in this war that the enemy didn't out-number us two or three to one. We experienced ישועה (salvation) of immense proportions. That the Arabs with their numbers and arms didn't overrun us the first day is clearly a miracle. Rav Amital went on to say that although our suffering is great, it does not negate our responsibility to rejoice and to give our thanks to G-d. He also mentioned in the talk that once the redemption (גאולה) has started, there are no defeats, only gains. What the immediate purpose of this war we do not know, but that we are on the road of גאולה is certain.[2][3] I'm expecting a visit soon [i.e., from his parents—Y.L.]. One could tell that things are happening here. It's important to be in Israel at this time.

As of yet, the guys have not come back from the front. It might take months.

Love, David

12.15.73

Dear Parents & Zaide,

בס"ד כ' מרחשון

The other night I went to a wedding of a boy in the yeshiva. It was strange having a wedding in the middle of a period of war. We tried our best to make it "leibedick," all though practically the whole yeshiva wasn't there. In the middle of the wedding a few of us left to attend an אזכרה for another boy in the yeshiva who was killed in the war. On one hand we were celebrating the biggest Simcha we know of, and on the other hand we were mourning the biggest loss we could have. This is the miracle of Israel ("מלך ממית ומחיה").

Today will be the first day of the prisoner exchange. We are praying that a couple of boys from the yeshiva who are missing will be among them. They are starting to give one- or two-day leaves and we are getting a chance to see some of the guys again. Above all one thing they do not want is another war.

The following is a story Rav Amital told on the radio motzei Shabbos. It was told to him by a commander of troops from the yeshiva: "The 'chevrah' returned from the first battle they've ever experienced, a cruel and hard battle in which some of their friends were hit. They were all in a state of shock, it could be no other way. As I was trying to find the words to pull them out of their shock and bring them back to reality, I heard the cry of one soldier, 'Ma'ariv!' Suddenly they are all gathering and are praying 'ברכו את ה' המבורך,' and they are davening with intense fervor and meaning."

Rav Amital also described the meetings he had with the troops: "We met the boys at the different strong points spread out in the sands of the desert. While we were traveling by jeep accompanied by a reserve officer, we met them in the midst of special training. We had some emotional meetings when we surprised our students with our presence. And when we were recognized by them, they jumped from their tanks straight to our arms, unable to express themselves verbally. The place—60 kilometers from Cairo. The scenery—sand dunes and abandoned missile sites. In the immediate vicinity—Israel tanks, and in the middle of it all—a meeting of brothers, the Rav and his talmidim embracing."

Love, David

The following are brief snippets from other letters that our father sent, providing additional details, particularly as the yeshiva began to recover from the war:

11.30.73: "Everything has settled down to a more or less regular routine. The four Israelis that are here who were not drafted for physical reasons are being drafted now to become medics. There will only be two or three Israelis and all us Americans in the yeshiva until the middle of February at the earliest. It gets quite depressing at times, especially on שבת, but the learning isn't yet suffering...Rav Amital was here שבת

and he invited us all into his apartment. He told stories of his trips to the Golan and the Sinai. He told of one man he knows who lost his family in Europe during the Holocaust and came to Israel and remarried and now lost his son during the war. The man said that at least his son was buried like a Jew, we are making some progress..."

1.2.74: "...The guys are still on the front. No sign of them returning any earlier than פסח, at the best. But the learning is continuing on. It seems that Reb Aron might get the U.S. for a month. It seems that the Ministry of Absorption wants to send him to promote aliyah, and it also seems that the yeshivah needs money. His absence would sort of ruin things here in the yeshiva..."

1.15.74: "Last week two boys from the yeshiva who were considered missing in action, were declared as dead. Everyone knew that there was very little chance of them being found alive, but there was always that hope. Now, three months after the war, there are still families who are sitting "shiva." The wound is still fresh and the nightmare won't be forgotten for a long time. Daily, there are soldiers of ours who are killed and wounded. It is still felt, especially by those at the front, that the war might suddenly be renewed at any time. In talking to one soldier who gave us a lift, we heard some shocking news. This soldier himself was pretty well despaired by the whole situation. He feels that it's crazy to put one's own life on the line at the front now, since most of it will be given back anyway. He said that the police in Jerusalem recently jailed 13 A.W.O.L.'s. They seem to feel that the choice is either sitting on the Syrian border for a year, or sitting in jail for a year and by sitting in jail at least you won't get killed. This is clearly not the general feeling, but everyone would agree that it is realistic. Just the idea that parts of Judah & the Shomron (including the Gush) might be given back, makes one sick to his stomach. We haven't sacrificed so many lives so that this would be the result. The Vilna Gaon said that once the "G'ulah" has started, there is no falling back. Only if we believe that all this is leading up to something, are we to continue living with a purpose. If this is not actually the time of the "G'ulah," then that means that the Arabs could wipe us off the map tomorrow...Meanwhile, it has gotten very cold out here. The learning is continuing very well."

1.20.74: "...It still seems very bleak as to when our guys will return. The boys in "Hesder" will most likely be the last ones to be let out. Reb Aron is going to America for three weeks in early February. I don't see how the yeshiva will get on without him. But meanwhile the learning is continuing strong..."

1.30.73: "...Reb Aron will be leaving for the States on Feb. 12 for 3 weeks. The Foreign Ministry is sending him to promote aliyah and he'll also be doing work for the yeshiva... The weather is still cold but currently dry. The yeshiva has run out of fuel so there is no heat or hot-water in the dorms. But it is not as yet all that bad..."

2.26.74: "...Some of the guys are starting to come back. There should be quite a few back for Purim. I remember last Purim when I first came to Israel. The tremendous simchah really sold me on the yeshiva. This year no one knows how it is going to be like. On one hand there is reason for an even greater simchah but on the other hand it is impossible to think of dancing and singing in the yeshiva anymore..."

4.24.73: "...The yeshiva now is getting pretty full and some sense of normalcy is returning. Today is Yom Hazikaron ( יום הזכרון ) Memorial Day for the fallen soldiers. Last night there was an אזכרה at the yeshiva for the eight from our yeshiva who were killed in the war. The place was packed. Rav Amital & Rav Lichtenstein both spoke very well. Tomorrow is Yom Haatzmaut, no wild celebrations this year..."

6.21.73: "...Yesterday was Yom Yerushalayim. We had a חגיגה at night like last year. But this year the yeshiva as a group didn't go to the כותל in the morning to daven there, because it was felt that after the tragedies that the nation has recently suffered it wouldn't be right to daven in the streets of Yerushalayim..."

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### [www.halachipedia.com/index.php?title=Yom\\_Kippur](http://www.halachipedia.com/index.php?title=Yom_Kippur) **Yom Kippur Halachapedia**

Yom Kippur is the Tenth of Tishrei on which it is incumbent upon every Jewish adult to fast<sup>[1]</sup> and engage in repentance in order to receive atonement.<sup>[2]</sup> Erev Yom Kippur Eating on Erev Yom Kippur It is a mitzvah to eat and drink on [Erev Yom Kippur](#) and one should even lessen one's learning and work in order to eat more on [Erev Yom Kippur](#).<sup>[3]</sup> It is forbidden to fast on [Erev Yom Kippur](#).<sup>[4]</sup> This mitzvah primarily applies during the day of [Erev Yom Kippur](#) and not the night of [Erev Yom Kippur](#).<sup>[5]</sup> Preferably one should eat at least one bread meal on [Erev Yom Kippur](#).<sup>[6]</sup> This mitzvah to eat on [Erev Yom Kippur](#) applies to women also.<sup>[7]</sup> One should only eat light foods so that one shouldn't be stuffed and prideful during [prayers](#) of Yom Kippur.<sup>[8]</sup> If [Erev Yom Kippur](#) is the [Yahrzeit](#) (annual remembrance of the day of the death) of one's parents, one should not fast but rely on the fast of Yom Kippur.<sup>[9]</sup> Someone who can't fast on Yom Kippur (because of serious health issues) should still eat on [Erev Yom Kippur](#).<sup>[10]</sup> Some say that one should endeavor to continue to eat all day on [Erev Yom Kippur](#), while others say that the mitzvah is to have a nice meal.<sup>[11]</sup> Seudat Hamafseket If one finished eating while it is still daytime, he may continue eating as long as he didn't have in mind that he is going to start the fast.<sup>[12]</sup> Pills to ease the Fast It is permissible to take a pill before Yom Kippur which will ease the difficulty of fasting.<sup>[13]</sup> However, others write that one should refrain from such pills except for a person who will be in great pain, have a headache, or the like from fasting on Yom Kippur.<sup>[14]</sup> Prayers There's is no [Tachanun](#) on [Erev Yom Kippur](#).<sup>[15]</sup> Some communities have the custom not to recite Mizmor LeToda (Tehillin 100)

in [Pesukei deZimra](#) on [Erev Yom Kippur](#).<sup>[16]</sup> However, aside for [Moroccans](#), the Sephardic custom is to recite it as on a regular weekday.<sup>[17]</sup> The custom for sephardim is to recite Avinu Malkeinu in [Shacharit](#) and [Mincha](#) of [Erev Yom Kippur](#).<sup>[18]</sup> The custom is also to perform [Hatarat Nedarim](#) immediately following [Selichot](#) or [Shacharit](#) on Erev Yom Kippur.<sup>[19]</sup> Kaparot There is an old minhag (tradition) among Sephardim and Ashkenazim to do kapparot during aseret yimei [teshuva](#) (ten days of [repentance](#))<sup>[20]</sup> and preferably it should be done on [Erev Yom Kippur](#) in the morning.<sup>[21]</sup> If one didn't do it before Yom Kippur one may do it on [Hoshana Rabba](#).<sup>[22]</sup> One may do kapparot over a woman who is a niddah.<sup>[23]</sup> What should be used for Kaparot One should take a male chicken for a male, female chicken for a female, and both a female and male chicken for a pregnant woman. Some take two female chickens and one male chicken for a pregnant woman.<sup>[24]</sup> If one cannot afford additional chickens for the fetus, one is certainly enough.<sup>[25]</sup> A pregnant woman within 40 days of the pregnancy doesn't need to take a second chicken for Kapparot.<sup>[26]</sup> A pregnant woman does not need to pick up all the chickens at once but it's sufficient to pick them up one at a time.<sup>[27]</sup> If one is poor one may use a single chicken for the whole family.<sup>[28]</sup> If one can't get a chicken one should take a goose or other animal which isn't fit for a korban. Some say one may even take a live fish.<sup>[29]</sup> If one can't even do that then one should take money and circle it around one's head say זה הליפתי תמורת כפרתי and give it to [Tzedaka](#).<sup>[30]</sup> Some say that one should preferably use white chickens. However, many say that one shouldn't make a special effort to get a white chicken. Some say not to use a black chicken.<sup>[31]</sup> If a man took a female chicken or a woman took a male chicken one fulfilled one's obligation yet it's preferable to repeat it with the correct gender chicken.<sup>[32]</sup> Procedure When one takes the chicken and circles it around one's head one should say זה הליפתי זה תמורת זה כפרתי.<sup>[33]</sup> For the [full hebrew text click here](#) and for the [full english text click here](#). When performing Kaparot a person should think about Teshuva ([repentance](#)) imagining that the 4 types of death sentences that are carried out on the chicken should be happening to me.<sup>[34]</sup> The custom is not to do semichah on the chicken.<sup>[35]</sup> The minhag is to give the slaughtered chicken to a poor person or to redeem it with money and then give it to a poor person.<sup>[36]</sup> Covering the Blood See [Kisui HaDam](#) for more details After the slaughtering the Shochet there is a unique opportunity to perform the mitzvah of Kisui HaDam (covering the blood) by covering the blood of the chicken with dirt that was set aside beforehand.<sup>[37]</sup> Kisui HaDam (covering the blood) should be performed only after the shochet checks his knife to see that it was a proper slaughtering.<sup>[38]</sup> Before covering the blood, one should make the bracha על כסוי הדם בעפר.<sup>[39]</sup> Either the Shochet should perform the covering of the blood or if the owner of the chicken is God fearing and wants

to perform the mitzvah the shochet is allowed to give him the opportunity and in such a case it's preferable that originally the owner should appoint the shochet as his agent in performing the [sechita](#) (ritual slaughtering).<sup>[40]</sup> The dirt should be designated by verbally stating that this dirt is for covering of the blood of the chicken.<sup>[41]</sup> Dirt should be placed beneath and above the blood of the chicken.<sup>[42]</sup> Asking Forgiveness Yom Kippur doesn't grant one forgiveness for one's sins between a man and his fellow until one appeases and receives forgiveness from one's friend. Therefore, it's especially important to appease one's friend on [Erev Yom Kippur](#).<sup>[43]</sup> If a person did a sin against his will because he was forced to do so, there is no obligation to repent.<sup>[44]</sup> If one has money which is disputed and can be claimed by someone else even if that other claimant doesn't know one should tell them and then settle the dispute with the local Rabbi. In monetary matters one must not rely on one's own judgement because the Yetzer Hara (evil inclination) fabricates many justifications.<sup>[45]</sup> Children have a holy obligation to ask forgiveness from their parents because of Kibbud Av VeEm (respecting one's parents). Similarly, spouses should forgive one another. A student should ask forgiveness from his Rebbe if he lives in the city.<sup>[46]</sup> It's forbidden to be cruel and not forgive but rather in one's heart one should completely forgive him for the offense. Even if it pained it intently one should not take [revenge](#) or harbor a grudge.<sup>[47]</sup> If one forgiving Hashem will forgive his sins, however, if a man is stubborn and doesn't forgive Hashem will act accordingly (Chas VeShalom).<sup>[48]</sup> If a person who offended his fellow and asks forgiveness the friend shouldn't reject the appeasement unless it is intended for the benefit of the one who did the offense so that he is humbled and doesn't continue by doing that offense.<sup>[49]</sup> Nonetheless, if one is not granted forgiveness for the benefit of the offender one must be sure to remove any hate of the offender from one's heart.<sup>[50]</sup> If one suspects that the person asking forgiveness from him will just repeat the wrong that he did to him, he isn't obligated to forgive him.<sup>[51]</sup> If a person spread a bad name about someone else it is permitted not to forgive that person, however, it's preferable to be humble and forgive even in such a case<sup>[52]</sup> except for a Talmid Chacham who should not forgive easily (in such a case) especially when it's done for the benefit of the offender to change from his ways.<sup>[53]</sup> If one is owed money but the borrower refuses to pay, then the lender doesn't need to forgive him.<sup>[54]</sup> If a person said [Lashon Hara](#) about his fellow and it didn't cause any harm there is no need to ask forgiveness from that person, but still must get forgiveness from Hashem.<sup>[55]</sup> If a person said [Lashon Hara](#) (evil speech) about his fellow that caused harm and his fellow doesn't know about it some say that one should just ask forgiveness from his fellow in a general way and not spell out that he said [Lashon Hara](#) against him, however, others say that one specify that one did speak [Lashon Hara](#) about him.<sup>[56]</sup> Preferably the asking of

forgiveness should be done in person unless there is a better chance of having the person accept your grant if done through a messenger.<sup>[57]</sup> If you are sure that the person that you offended has forgiven you some poskim nevertheless require that you go and humble yourself before them and ask for forgiveness while and other poskim say that you have achieved the desired result and there is no need to go ask specifically.<sup>[58]</sup> If one received forgiveness only outwardly but in his heart the person he offended is still upset some poskim say he hasn't fulfilled his obligation of asking for forgiveness.<sup>[59]</sup> Tevilah Some have the practice to dip (Tovel) in the mikvah on [Erev Yom Kippur](#) and it's preferable to do so before [Mincha](#) but some have the practice to do it after Seuda Mafseket as long as one does it before nighttime.<sup>[60]</sup> Some say that one should does it after 5 halachic hours into the day but if one is unable one may do it after [Olot HaShachar](#) (dawn).<sup>[61]</sup> Some say that submerging oneself in the mikvah once is sufficient<sup>[62]</sup> and some say three times.<sup>[63]</sup> The shaliach tzibbur should make an extra effort to fulfill this minhag<sup>[64]</sup> No bracha is made for this tevilah.<sup>[65]</sup> Even one who went to the mikveh before rosh hashana and remained pure until erev yom kippur should go back on [Erev Yom Kippur](#).<sup>[66]</sup> Even if it is going to cause a loss of learning Torah one should nonetheless dip in the mikveh on erev yom kippur.<sup>[67]</sup> One doesn't have to be concerned for chasisa for the dipping in the mikveh on erev yom kippur.<sup>[68]</sup> If it's painful for one to dip in the mikvah or one is unable to because of a weakness one may pour 9 Kav of water on one's head.<sup>[69]</sup> Taking a shower for the length of time it takes for 9 Kav (about 3.3 gallons) to come out is sufficient.<sup>[70]</sup> For a lengthy discussion of the 9 Kav see here: [Preparations for Davening#Going to Mikveh](#). After going to the mikveh a man doesn't have to be concerned with the Ashkenazic minhag of women not to bathe or take a shower for the rest of the day after they go to the mikveh.<sup>[71]</sup> Lashes There is a custom in many communities to symbolically subject oneself to malkot, lashes, on Erev Yom Kippur.<sup>[72]</sup> This is in order to recall that the punishment for most Torah prohibitions is, indeed, lashes.<sup>[73]</sup> Although nowadays this punishment is no longer administered due to the absence of an authentic beit din, many individuals choose to symbolically receive these lashes as an expression of repentance for sins they committed throughout the year.<sup>[74]</sup> Thirty-nine such symbolic lashes are given just as was done in ancient times. Some authorities teach that these symbolic lashes are not merely in order to trigger feelings of repentance, but rather that they actually serve to provide some measure of atonement for the sins one has committed.<sup>[75]</sup> The lashes should be given in the synagogue.<sup>[76]</sup> Some have the custom to immerse themselves in a mikva thirty-nine times Erev Yom Kippur in order to recall the thirty-nine lashes that the beit din would administer to condemned sinners.<sup>[77]</sup> There are different customs as to how these symbolic lashes are to be

administered. According to one approach, the one administering the lashes recites the verse v’Hu rachum while the one receiving them recites Vidui, the traditional confession. As the v’Hu rachum verse contains thirteen words, the procedure is repeated three times in order to arrive at a total of thirty-nine lashes.<sup>[78]</sup> In other communities, the procedure is for both the one administering the lashes and the one receiving them to recite v’Hu rachum together in unison.<sup>[79]</sup> One may use any strap to administer the malkot; there is no requirement for the strap to conform to or resemble the type of strap that was used in the Beit Hamikdash.<sup>[80]</sup> However, as a leather strap is to be preferred,<sup>[81]</sup> an ordinary belt is usually used for this purpose. The lashes are given very gently – they should not hurt.<sup>[82]</sup> It is not customary for women to participate in the malkot custom.<sup>[83]</sup> Some have the custom to perform the malkot before the Mincha service<sup>[84]</sup> while others do so after Mincha.<sup>[85]</sup> So too, some are particular to perform the malkot before the customary Erev Yom Kippur mikva immersion,<sup>[86]</sup> while others do so afterwards.<sup>[87]</sup> Ultimately, however, the malkot ritual can be done any time on Erev Yom Kippur.<sup>[88]</sup> Some kneel on one knee when receiving the malkot while others merely bend over slightly.<sup>[89]</sup> The one receiving the malkot should face north, though it is acceptable to face south, as well.<sup>[90]</sup> One who was unable to receive malkot on Erev Yom Kippur may do so at the conclusion of Yom Kippur.<sup>[91]</sup> It seems that the malkot custom originated in Ashkenazi communities and later spread to Sephardic ones.<sup>[92]</sup> In some communities the malkot custom is not observed in deference to the fact that Erev Yom Kippur is actually a yom tov in and of itself and therefore rituals that recall punishment are not in keeping with the spirit of the day.<sup>[93]</sup> It is also noted that the Arizal did not fully subscribe to this custom, though he did perform it on occasion. When he would give (or receive) malkot, he would only give four lashes corresponding to the four-letter name of God and to the four types of capital punishment that the Torah specifies.<sup>[94]</sup> A son is not permitted to administer these lashes to his father nor a student to his rebbe.<sup>[95]</sup> However, it is permitted should they specifically request it.<sup>[96]</sup> There is also a custom in some Sephardic communities to symbolically reenact the four types of capital punishments that the beit din would administer in ancient times.<sup>[97]</sup> Corresponding to the death penalty of sereifa (burning): a few drops of wax from a burning candle are poured on the recipient’s back. Corresponding to the death penalty of sekila (stoning): a few pebbles are gently thrown at the recipient. Corresponding to hereg (beheading): the individual is dragged on the floor (though the connection to beheading is not readily apparent to this writer). Corresponding to chenek (choking): two individuals appointed for this purpose perform a symbolic choking. A number of passages and prayers are recited while each of the four death

penalties is “administered.” This section is from [Shut Hashulchani by Rabbi Enkin](#). Mincha on Erev Yom Kippur After [Shmoneh Esrei](#) of [Mincha](#) on [Erev Yom Kippur](#) one should say Vidduy as printed in the machzor (siddur) before Elokai Netsor and according Sephardim after Yehiyu LeRatzon and before Elokai Netsor.<sup>[98]</sup> The Sephardic minhag is to say Avinu Malkenu at [Mincha](#) before Yom Kippur.<sup>[99]</sup> The Syrian minhag is to wear tefillin during Mincha on erev yom Kippur.<sup>[100]</sup> The Beginning of Yom Kippur Hadlakat Nerot of Yom Kippur The minhag is to light candles on [Erev Yom Kippur](#) with a bracha.<sup>[101]</sup> However, the minhag of the Syrian Jews is not to recite the beracha.<sup>[102]</sup> If a woman only says the bracha of Hadlakat Nerot, under extenuating circumstances a woman may have intention not to accept upon herself Yom Kippur with her lighting of the candles and then she would be allowed to go to shul by car after having lit candles. However, if she is not going to accept upon herself Yom Kippur, then she may not say the [Shehechyanu](#) bracha because once she says the bracha of [Shehechyanu](#) she has automatically accepted upon herself Yom Kippur and she may not then ride in a car to shul or the like.<sup>[103]</sup> If a woman is going to recite Shehechyanu when lighting the candles for Yom Kippur she should be careful not to be wearing leather shoes at the time since the recital of Shehechyanu is an acceptance of Yom Kippur.<sup>[104]</sup> If Yom Kippur falls out on Shabbat, everyone lights candles on Friday for Shabbat besides for Yom Kippur. If someone has the practice to recite a bracha on lighting Yom Kippur candles when it falls out during the week, when it falls out on Shabbat one should recite the text "נרות של שבת ושל יום הכיפורים".<sup>[105]</sup> Others say that even if one doesn't have a practice to recite the bracha during the week, when it falls out on Shabbat the text for Yom Kippur is inserted.<sup>[106]</sup> The mitzvah of accepting Yom Kippur early It is a mitzvah to accept Yom Kippur early in order to add from the week onto Yom Kippur.<sup>[107]</sup> It's sufficient to add any amount of time before sunset. However, it's praiseworthy to add 20 or 30 minutes before sunset. (See footnote for background)<sup>[108]</sup> Once one accepted Yom Kippur it is forbidden to eat or do any of the 5 prohibited activities of Yom Kippur.<sup>[109]</sup> Yom Kippur Prayers Nighttime prayers of Yom Kippur If a congregation didn't say Kol Nidrei until after nightfall of Yom Kippur the congregation may say it.<sup>[110]</sup> Yom Kippur morning prayers According to some poskim, the beracha "Sheasa Li Kol Tzorki" should not be recited on Yom Kippur.<sup>[111]</sup> Others disagree.<sup>[112]</sup> It's preferable to minimize in piyutim and [selichot](#) in order to start [Mussaf](#) before six and half hours.<sup>[113]</sup> However, if one did wait until after six and a half hours one should say [Mussaf](#) first and then [Mincha](#) unless nine and a half hours passed in which case [Mincha](#) should go first.<sup>[114]</sup> Some have the minhag to add Piyutim even during the [Brachot Kriyat Shema](#), however, it's preferable not to add Piyutim there.<sup>[115]</sup> The Minhag is to add Piyutim which are



relevant to the purpose of the day. However, one shouldn't add so many not to delay saying [Shema](#) in its proper time. <sup>[116]</sup> There's different minhag as whether to say the first פסוק of Mizmor Shel Yom HaShabbat on [Yom Tov](#) and Yom Kippur. <sup>[117]</sup> A Talmid Chacham should not separate himself to learn Torah while the congregation is praying or saying [selichot](#). <sup>[118]</sup> It's preferable to say less Piyutim slowly instead of saying many Piyutim quickly. <sup>[119]</sup> One should sure to say at least ten Vidduy's (confessions) on Yom Kippur. <sup>[120]</sup> The Minhag is to count one from [Mincha](#) of [Erev Yom Kippur](#), one from [Arvit](#) of the night, four from the four [prayers](#) during the day and four from the four [Chazarat HaShatz](#)'s. <sup>[121]</sup> Some Ashkenazim have the practice to kneel four times including the last paragraph of Hakohanim VeHa'am of LaHashem Chatat. <sup>[122]</sup> Reciting One Hundred Berachot ([Meah Berachot](#)) on Yom Kippur It's a mitzvah to smell [Besamim](#) (nice smelling spices) and make the Bracha on them in order to get 100 [Brachot](#) on Yom Kippur. One may make this Bracha several times in the day as long as one had an interruption of thought. <sup>[123]</sup> On Yom Kippur even though one can't make a hundred [brachot](#) by himself, it's preferable to have in mind to listen to the [brachot](#) made during the chazara of the shaliach tzibbur. Some suggest that there's no obligation to get to a hundred [brachot](#) on Yom Kippur. <sup>[124]</sup> For other details about making one hundred [Brachot](#) on Yom Kippur, see the [Making one hundred Brachot daily](#) page. Mincha Most Sephardic communities recite the Akeidah before Mincha, as, according to the Zohar, the Akeidah took place on Yom Kippur. [Moroccans](#) also recite the piyut of Et Shaare Ratzon during Petichat HaHeichal. <sup>[125]</sup> If Yom Kippur coincides with Shabbat, Sephardim still recite Tzidkatecha and Avinu Malkenu, but Ashkenazim do not. <sup>[126]</sup> Neilah *Neilah is the concluding prayer of public fast days, which, in modern times, is only recited on Yom Kippur. It consists of Ashrei, a silent Amidah, a Chazzarat HaShatz, and various selichot and addenda depending on the community. Birkat Kohanim is recited during the repetition of the Amidah.* Timing and Procedure Neilah should be recited approximately 30 minutes before sunset. <sup>[127]</sup> The doors of the hechal should be opened prior to the recitation of neilah. <sup>[128]</sup> The Text of Neilah Before neilah, Sephardic congregations recite the piyut "Kel Norah Alilah" with joy and excitement. Afterwards, the [prayer](#) of "Ashre" followed by a chatzi [Kaddish](#) should be recited. <sup>[129]</sup> As the judgement is about to be sealed in Heaven, we switch any references to being "written" in the book of life (*Kotvenu*) to being "sealed" in it (*Chotmenu*). If one mistakenly said "Kotvenu" instead of the proper nusach of "Chotmenu" during Neilah, one need not go back and repeat anything. <sup>[130]</sup> For Sephardim, the [Kedusha](#) of "Keter" is recited in Neilah, just like in [Mussaf](#). <sup>[131]</sup> Birkat Kohanim The Chazzan should make sure to finish [Birkat Kohanim](#) before sunset; however, if they didn't get to Birkat Kohanim until [Bein HaShemashot](#), [[Birkat

Kohanim may still be recited until [Tzeit HaKochavim](#). <sup>[132]</sup> Some, especially Ashkenazim, are not as strict regarding Birkat Kohanim at night. <sup>[133]</sup> The Conclusion of Neilah "Hashem Hu HaElokim" is recited seven times. <sup>[134]</sup> The congregation should continue to recite [selichot](#) until 20 minutes after sunset and then blow the [shofar](#) so that there is no concern that people will eat immediately afterwards because they think that Yom Kippur has already ended. <sup>[135]</sup> Prohibitions of Yom Kippur It's forbidden to do any Melacha (lit. work) on Yom Kippur which would be forbidden to do on [Shabbat](#). <sup>[136]</sup> [Muktzeh](#) (moving certain objects) is prohibited on Yom Kippur to the same extent that it is on [Shabbat](#). Even though Muktzeh is slightly more strictly on Yom tov, Yom Kippur it treated like Shabbat for purposes of Muktzeh. <sup>[137]</sup> Carrying is forbidden on Yom Kippur just like Shabbat. <sup>[138]</sup> One should not prepare food on Yom Kippur for after Yom Kippur. <sup>[139]</sup> Eating on Yom Kippur It is absolutely forbidden to eat or drink any amount of food on Yom Kippur. <sup>[140]</sup> Everyone is obligated to fast on Yom Kippur including women who are pregnant or nursing (if there is a serious medical concern one should consult one's Rabbi). <sup>[141]</sup> It is permissible to swallow one's saliva on Yom Kippur. <sup>[142]</sup> Someone for whom fasting Yom Kippur involves a serious health concern absolutely must ask a doctor and Rabbi whether he/she should eat on Yom Kippur. If the doctor (and Rabbi) ascertain that a person shouldn't fast then that person should not fast even if he thinks he doesn't need to eat. In such a case, one may not be strict upon oneself to fast as we are commanded to live by the Torah and not die by it (Chas VeShalom) and all the ways of the Torah are kind and pleasant. <sup>[143]</sup> One may not brush one's teeth on Yom Kippur. <sup>[144]</sup> Those Who Must Eat In cases when one needs to eat on Yom Kippur (see above) one should eat less than a 2/3 of a [KeBaytzah](#) and then wait [Kedi Achilat Pras](#) (according to some this is 9 minutes) before eating again, and for drinks less than a Meloh Lugmav and wait [Kedi Achilat Pras](#) or at least Kedi Shtiyat [Revi'it](#) before drinking again. If the doctors assess that this is insufficient (after consultation with the doctor and Rabbi) one may eat as much as needed. <sup>[145]</sup> A person who is a Choleh SheEin Bo skana is permissible to take medicine on Yom Kippur if it doesn't have a good taste. If one needs to have it with liquid one should have mouthwash. <sup>[146]</sup> Someone who needs to eat on Yom Kippur (see above) doesn't need to make [Kiddish](#). <sup>[147]</sup> If he says Birkat Hamazon he should say Yom Kippur in Yaaleh V'yavo. <sup>[148]</sup> Someone who is suffering from a bad headache may swallow an Aspirin capsule alone. <sup>[149]</sup> One who has a throat infection, a fever, and a headache may drink a quantity of water that is "less than the permitted amount" (2 ounces). <sup>[150]</sup> A person with diarrhea's condition theoretically may be such that he must drink on Yom Kippur. <sup>[151]</sup> A rabbi and doctor should be consulted. If there is no doctor available to determine the medical situation, one

with hepatitis may drink "less than the permitted amount" on Yom Kippur. <sup>[152]</sup> Some cancer patients are prohibited to fast on Yom Kippur, while others, who are authorized by a doctor, are permitted to fast. <sup>[153]</sup> Some weak, elderly people are prohibited to fast on Yom Kippur. <sup>[154]</sup> A pregnant woman who is suffering from bleeding must drink on Yom Kippur. <sup>[155]</sup> Surgery before Yom Kippur One must postpone a non-emergency surgery until after Yom Kippur in order to be able to fast on Yom Kippur. <sup>[156]</sup> Washing on Yom Kippur It's forbidden to wash oneself in hot or cold water and even to stick one's finger in water on Yom Kippur is forbidden. <sup>[157]</sup> If one got dirty it's permitted to wash that area in order to remove dirt from one's body. <sup>[158]</sup> Upon [waking up](#) for [Netilat Yadayim](#) one should wash one's hands three times only up to the knuckles. <sup>[159]</sup> If one goes to the bathroom one is allowed to wash one's hands three times up to the end of the fingers (by the knuckles) <sup>[160]</sup> If one walked into a bathroom but didn't go and didn't touch a private place one should not wash one's hand but rather rub them on the wall or something similar unless it bothers his intent in [prayers](#). However, someone wants to wash one's hands has what to rely on. <sup>[161]</sup> Cohanim who are going to do [Birkat Cohanim](#) should wash their hands until the end of the hand. <sup>[162]</sup> However, some say that that the practice is that a cohen just washes until the knuckles. <sup>[163]</sup> One may not wash one's face upon [waking up](#), however, if one's face became dirty or if there's gunk around one's eyes one may wet one's finger and clean in the area which became dirty. <sup>[164]</sup> There's no obligation to wash one's hand prior to praying unlike the rest of the year. <sup>[165]</sup> According to Sephardim, a bride for the first thirty days after her wedding may wash her face. <sup>[166]</sup> Ashkenazim are strict in this regard nowadays. <sup>[167]</sup> Anointing on Yom Kippur It is forbidden to anoint even a part of one's body with oil or ointment even if one is only doing so just to remove a bad smell. <sup>[168]</sup> It is forbidden to spray oneself with deodorant on Yom Kippur. <sup>[169]</sup> Using liquid soap isn't considered anointing but is rather similar to washing. It is permitted to use down liquid soap if one's hands are dirty. <sup>[170]</sup> Wearing leather shoes It's forbidden to wear leather shoes on Yom Kippur. <sup>[171]</sup> According to some poskim, the beracha "Sheasa Li Kol Tzorki" should not be recited on Yom Kippur and [Tisha BeAv](#). <sup>[172]</sup> Others disagree. <sup>[173]</sup> Some say that one shouldn't wear shoes which have a raised heel so that one feels the roughness of the ground. <sup>[174]</sup> Even though it is permissible for a child to wear leather shoes on Yom Kippur it is better to get them non-leather shoes. <sup>[175]</sup> Interaction between Husband and Wife It is forbidden for a husband to sleep with his wife on Yom Kippur and furthermore, it is forbidden for them to sleep in the same bed. <sup>[176]</sup> The minhag is that a man and wife may not even touch on Yom Kippur. <sup>[177]</sup> It is forbidden for a man and wife to hug or kiss on Yom Kippur. <sup>[178]</sup> Wearing Jewelry On Yom Kippur, the minhag is that women don't wear special jewelry that they would wear on

Shabbat or Yom Tov. <sup>[179]</sup> The Conclusion of Yom Kippur Neilah See [Neilah](#) above. Havdalah For sephardim, there is no [Besamim](#) bracha in the [Havdalah](#) even if Yom Kippur falls out on Motzei [Shabbat](#). <sup>[180]</sup> Nevertheless, it is proper that after drinking from the wine of [havdala](#) that the beracha on [besamim](#) should be said and then smell the [besamim](#). <sup>[181]</sup> For [havdala](#) after Yom Kippur only a candle that was lit from before Yom kippur should be used, and not one that is lit after Yom kippur specifically for [havdala](#). If there is no candle that was lit from before, the beracha should not be recited. <sup>[182]</sup> However, if Motzaei Yom Kippur falls out on Motzaei [Shabbat](#), you can still recite the beracha on a candle that was lit that night if you don't have one lit from before Yom Kippur. <sup>[183]</sup> But the minhag is to be strict and use a candle lit from before Yom Kippur. <sup>[184]</sup> One should not eat before [Havdala](#). However, if someone is very thirsty, they may drink some water. <sup>[185]</sup> It is permitted to make havdalah over a yearzeit candle or a candle with a single wick on Motzei Yom Kippur, though some poskim hold that one should specifically use a havdalah candle with two wicks, lit from a candle that was burning on Yom Kippur. <sup>[186]</sup>

Footnotes 1. Rambam (Sefer HaMitzvot (Aseh no. 164) 2. Rambam (Teshuva 1:3) writes that the day of Yom Kippur only atones for someone who repents. 3. Tur and Shulchan Aruch 604:1 from gemara Berachot 8b and Rosh Hashana 9a, Yalkut Yosef (Kitzur Shulchan Aruch 604:1), Maamar Mordechai (Rav Mordechai Eliyahu, English version pg 448, #21), Chazon Ovadia Yamim Noraim pg. 230, Ketav Sofer 112, Sh"t Rivivot Ephraim 3:410:2 o Rosh Yoma 8:22 writes that this is in order to prepare for the fasting on Yom Kippur itself. Ritva Rosh Hashana 9a and Tur 604 agree. o Shiblei Haleket 307 writes that by eating a lot on the 9th, it makes it harder to fast on the 10th. 4. Rama 604:1, Yalkut Yosef Moadim pg. 74, Beit Yosef 604 5. Yalkut Yosef (Kitzur Shulchan Aruch 604:2), Maamar Mordechai (Rav Mordechai Eliyahu, English version pg 447, #13), Chazon Ovadia Yamim Noraim pg. 230, Aruch Hashulchan 604:5, Moed Likol Chai 16:14 6. Yalkut Yosef (Kitzur Shulchan Aruch 604:3), Maamer Mordechai (Rav Mordechai Eliyahu, English version pg 446, #11) 7. Minchat Chinuch 313:9, Yalkut Yosef (Moadim pg. 74), Sh"t Yabia Omer 1:37, Chazon Ovadia Yamim Noraim pg. 231, Maamar Mordechai (Rav Mordechai Eliyahu, English version pg 447, #15). Rabbi Akiva Eiger 16 raises a doubt whether women should be obligated because it could be that is a mitzvah aseh shehazman grama. The other possibility that he raises is that maybe it's connected to the mitzvah to fast which women are also obligated in. The Rashash (Sukkah 28a) writes according to the Rosh's reason that there is a mitzvah to eat on Erev Yom Kippur in order to make fasting the next day easier, clearly it should also apply to women. Additionally, Rav Ovadia Yosef (Yechave Daat 1:58) agrees and also cites the Sfat Emet's explanation that after a person eats he is in a better mood and it is easier to grant forgiveness and mend relationships; accordingly, it would seem that women also have the mitzvah to eat on Erev Yom Kippur. 8. Maamer Mordechai (Rav Mordechai Eliyahu, English version pg 446, #11), Yalkut Yosef Moadim pg. 86, Chazon Ovadia Yamim Noraim pg. 239, Orchot Chaim Hilchot Erev Yom Hakippurim:8, based on the gemara Yoma 18a 9. Maamar Mordechai (Rav Mordechai Eliyahu, English version pg 447, #17) 10. Maamar Mordechai (Rav Mordechai Eliyahu, English version pg 447, #16) o Ketav Sofer Siman 112 raises this issue and concludes that one should still eat. o On the other hand, the Netziv in Haamek Sheela Parashat Vizot Haberacha Sheilta 167:12 says that one would not have the obligation of eating on the 9th if he is not fasting on the 10th. 11. Rav Hershel Schachter in a shiur on Inyonei Yom Kippur (min 34-6) quotes Rav Salanter as having had the minhag of having a sucking candy on Erev Yom Kippur so as to continue eating on Erev Yom Kippur, whereas Rav Yosef Dov Soloveitchik held that the primary mitzvah of the day was to have a nice meal. 12. Yalkut Yosef Moadim pg. 85, Chazon Ovadia Yamim Noraim pg. 255, Tosafot Taanit 30b 13. Maamer Mordechai (Rav Mordechai Eliyahu, English version pg 448, #20) 14. Yabia Omer 9:54. for more see Halacha Yomit. Rav Shlomo Zalman Auerbach (Shalmei Moed pg. 494) calls one who is healthy and uses suppositories to ease the fast, a naval birshut hatorah, anominable with permission of the Torah. For longer discussions see Sh"t Igrat Moshe OC 4:121, Sh"t Chelkat Yaakov 2:83 and Minchat Shlomo 1:17 15. Shulchan Aruch

604:2 writes that there is no Tachanun on Erev Yom Kippur. Chazon Ovadia Yamim Noraim pg. 229 agrees. Kaf HaChaim 604:18 points out that one does say Tachanun at Mincha before Erev Yom Kippur. 16. Rama 51:5 and 604:1, Maharshal 64. Mor Uketzia 604 questions this Rama 17. Pri Chadash 604, Yalkut Yosef Moadim page 604, Chazon Ovadia Yamim Noraim pg. 229. Magen Avot (Lebhar, ad loc.) notes how Moroccans do not recite Mizmor leTodah on Erev Yom Kippur. 18. Yalkut Yosef Moadim page 75, Chazon Ovadia Yamim Noraim pg. 229. 19. Yalkut Yosef Moadim page 75, Chazon Ovadia Yamim Noraim pg. 229. 20. \*The minhag to perform kapparot appears in many of the early and late rishonim: Sh"t Chemda Genuza Siman 93 in a teshuva to rav natronai gaon, the Machzor Vitri pg. 373, the Or Zarua 2:257, Shibolet Haleket 283, Meiri Chibur Hateshuva pg. 398, and Tur 605:1. o Shulchan Aruch 605:1 writes that one should stop the minhag to do Kapparot on Erev Yom Kippur. Mishna Brurah 605:1 explains that the reason for this opinion is that it looks like Darkei Emori (superstitious pagan practice). This is the opinion of the Rashba in his Teshuvot 395 and quoted by Beit Yosef 605 "Yesh mekomot." Pri Chadash 605:1 agrees. o However, the Rama 605:1 writes that it's an old minhag and one shouldn't refrain from keeping this minhag. Mishna Brurah 605:2 explains that the minhag is justified because it's similar to a korban and it's as though the punishment one deserves is taking place on the chicken. Yalkut Yosef (Moadim pg 75) writes that this practice is the minhag of all of klal yisrael and it should not be stopped. Maamer Mordechai (Rav Mordechai Eliyahu, chapter 42:1) agrees. The Ben Ish Chai Parashat Vayelech:2, Kaf Hachaim 605:8, Chazon Ovadia Yamim Noraim pg. 222, and Yechave Daat 2:71 all record this minhag as well, despite the opposition cited by the Shulchan Aruch. The Arizal quoted in Magen Avraham 605:1 was a strong supporter of the minhag. o

Sh"t Ridbaz 2:740 writes that even the Rashba would agree that it is an acceptable minhag if the chickens are given to poor people afterwards. o see Kol Torah by Rabbi Chaim Jachter for a more detailed article. Rav Soloveitchik did not observe this practice. 21. Rama 605:1 writes that it is an old minhag to do Kapparot on Erev Yom Kippur. Mishna Brurah 605:2 agrees but mentions, based on Pri Megadim AA 605:1, that if there's a concern that having everyone do Kapparot on Erev Yom Kippur in the morning won't give the Shochet enough time to do a proper slaughtering on all the chickens one should do Kapparot a day or two earlier because the entire period of Aseret Yamei Teshuva is a time of atonement. Moed Likol Chai 15:47 and Chazon Ovadia Yamim Noraim pg. 223 agree. see also Chazon Ovadia Yamim Noraim pg. 223 for a warning regarding the carelessness that sometimes occurs on Erev Yom Kippur when many people gather to do kapparot. 22. Nitei Gavriel 10:7 23. Chazon Ovadia Yamim Noraim pg. 228, Taharat Habayit 2: pg. 108 24. Rama 605:1 writes that one should take a male chicken for a male and a female chicken for a female. Rama 605:1 and Kitzur Shulchan Aruch 131:1 write that one should take a female and male chicken for a pregnant woman. Mishna Brurah 605:3 writes that some have the practice of taking two female chickens and one male chicken for a pregnant woman. Nitei Gavriel 10:2 agrees. The Magen Avraham 605:3 explains the Rama's minhag by saying that even if the mother and the fetus are considered two bodies they can have atonement with one act of kapparot and compares it to korbanot. However, the Biur HaGra 605 s.v. VeLokchin argues that we pasken Ubar Yerech Imo (a dispute in Gemara Yevamot 78a whether a fetus is considered as the same entity as the mother or not and the halacha, according to the Gra is that the fetus is part of the mother) and so it is sufficient to exempt the mother together with the fetus with one female chicken if the fetus is female. o Chazon Ovadia Yamim Noraim pg. 226 Nitei Gavriel 10:3 Nitei Gavriel 10:4 Mishna Brurah 605:3, Nitei Gavriel 10:16, Yalkut Yosef Moadim pg. 75 Mishna Brurah 605:4, Nitei Gavriel 10:17,19 \*Is it proper to do Kapparot with money? Ashkenazim: Mishna Brurah 605:1-2 writes that if there's a concern that there'll be too many chickens for the shochet to slaughter properly one may do Kapparot early or take money, circle it around your head, and give it to Tzedaka. Similarly, Nitei Gavriel 10:17 writes that if one can't get a live animal then one should use money and circle it around one's head say כפרתי תמורתך כפרתי זה and give it to Tzedaka. see also Chayei Adam 144:4 o Hilchot Chag BeChag (Yamim Noraim, Rav Moshe Karp, pg 276-7) acknowledges (and defends) the minhag to do Kapparot with money, but quotes Rav Elyashiv that in Israel one should do it with a chicken even if one's parent's minhag was to do it with money. oSephardim: Maamer Mordechai (Rav Mordechai Eliyahu, 42:2,4,6) holds that the minhag is to use a chicken unless if one doesn't have a chicken, can't find someone who knows how to slaughter the chicken according to halacha, or finds it difficult (or no time) to clean the chicken and salt it, in which cases one may use money for Kapparot. Maaseh Nissim (vol 1, siman 204) agrees. [Yalkut Yosef in his discussion of Kapparot only discusses how to do it with chickens and doesn't even mention how to do it with money.] However, Sh"t Mayim Chaim 3:22 writes that one should avoid doing Kapparot with chickens and only do it with money. see also Kaf Hachaim 605:11 25. Rama 605:1 emphasizes using a white chicken. Chazon Ovadia Yamim Noraim pg. 222 agrees. However, the Mishna Brurah 605:4 quotes the achronim who say that one should not make a special effort to get white chickens. Nitei Gavriel 10:9 agrees and adds that

one should be sure not to use a black chicken. 26. Nitei Gavriel 10:11 27. Mishna Brurah 605:3, Kaf Hachayim 605:16, Chazon Ovadia Yamim Noraim pg. 225, Yalkut Yosef Moadim pg. 76 writes that when circling the chicken around one's head one should say כפרתי תמורתך כפרתי זה 28. Yalkut Yosef (Moadim pg 76) , Mishna Brurah 605:2, Kitzur Shela quoted in Eliya Rabba 605 29. Yalkut Yosef Moadim pg. 76, Chazon Ovadia Yamim Noraim pg. 225, Taz 605:3 30. Rama 605:1. Mishna Brurah 605:5 writes that if the poor person will be embarrassed to take the chicken because it looks like one put their sins on the chicken then one should redeem it and give the money to the poor but if the poor won't be embarrassed it's preferable to give the chicken to the poor because it requires less effort for the poor person to benefit. Chazon Ovadia Yamim Noraim pg. 225 writes that giving the money is the preferred option based on Maharil pg. 315. 31. Yalkut Yosef (Moadim pg 78), Chazon Ovadyah (Yamim Noraim pg 227) 32. Yalkut Yosef (Kitzur Shulchan Aruch 605:18), Chazon Ovadia Yamim Noraim pg. 227 33. Yalkut Yosef (Kitzur Shulchan Aruch 605:18), Chazon Ovadia Yamim Noraim pg. 227, Sh"t Yabea Omer YD 6:2 based on Tur and Shulchan Aruch YD 28:2, Chida in Machazik Beracha 28:2, Ben Ish Chai Parashat Vayelech: Halacha 3 34. Yalkut Yosef (Moadim pg 78), Chazon Ovadyah (Yamim Noraim pg 227). Halichot Shlomo 3:7 writes that if one wants to do the covering of the blood one should appoint the shochet to do the ritual slaughtering. 35. Yalkut Yosef (Kitzur Shulchan Aruch 605:17), Chazon Ovadia Yamim Noraim pg. 227 36. Yalkut Yosef (Kitzur Shulchan Aruch 605:17) 37. Shulchan Aruch 606:1 writes that Yom kippur doesn't atone for sins between man and his fellow until one appeases his friend. The Birkei Yosef 606:1 and Pri Megadim MZ 606 write that the special power of Yom Kippur to atone for one's sins between man and Hashem doesn't kick in for him until that person asks forgiveness from anybody who he offended. Mishna Brurah 606:1 explains that during the entire year if one offended one's friend one must appease him and if one was unable to do so one may just wait until tomorrow, however, the day before Yom Kippur one must fix everything in order to be cleansed of all one's sins. 38. Rambam Peirush Hamishnayot Yoma 8:6, Aruch Hashulchan OC 602:7 39. Mishna Brurah 606:1, Yalkut Yosef (Moadim pg 78), Chazon Ovadyah (pg 240) 40. Yalkut Yosef (Kitzur Shulchan Aruch 606:11) 41. Rama 606:1, Yalkut Yosef (Moadim pg 80), Chazon Ovadyah (pg 243), Aruch Hashulchan 606:2. In Shaar ha-Tziyun 606:8 he writes that one who forgives receives forgiveness from Hashem, measure for measure. Mateh Efrayim 606:4 says that one who is unwilling to forgive is potentially preventing his prayers from reaching the heavens. Rambam Hilchot Teshuva 2:10 compares one who is unwilling to forgive to the hard-hearted gentiles. 42. Mishna Brurah 606:8 quoting the gemara Rosh Hashana 17a 43. Rama 606:1 44. Mishna Brurah 606:9 45. Mishna Brurah 606:10 46. Rama 606:1, Mishna Brurah 606:11. Aruch ha-Shulchan 606:2 writes that if it isn't possible that some of the people who heard the slander will not hear the retraction, then one is obligated to forgive. 47. Chazon Ovadyah (pg 243) 48. Rambam Hilchot Teshuvah 2:9 49. Chofetz Chaim Hilchot Lashon Hara 4:12. 50. Shalmei Moad (pg 56) and Moadim u'Zmanim 1:54 quote Rav Yisrael Salanter who says that if one spoke Lashon Hara about one's fellow and he doesn't know about it that one should just ask forgiveness in a general way, while the Chafetz Chaim 4:12 argues that one must specify that one spoke Lashon Hara. This is how he is quoted in the book A Lesson a Day page 28 as well. However, if specifying what the Lashon Hara was will embarrass the victim, he writes in Mishna Brurah 606:3 that the speaker doesn't need to elaborate about what he said. Yalkut Yosef 606:16 rules like Rav Yisrael Salanter 51. Mishna Brurah 606:2 52. Devar Yehoshua 5:20 says that's enough while Moadim u'Zmanim 1:55 quotes poskim that you still need to ask. see also Pele Yoetz on Teshuvah and Hirhurei Teshuvah, pg. 123 53. Rav Elyashiv quoted in Torat ha'adam li'adam 3:page 36, Alei Shur 2: page 240. On the other hand, Rav Reuven Grozovsky quotes the Alter of Kelm in Sefer hazikaron Even Tzion page 542 that one has fulfilled his obligation. 54. Shulchan Aruch 606:4, Rosh Yoma 8:24, Mishna Brurah 606:17-8. The Maharil (Erev Yom Kippur n. 3) writes that one should dip after Seuda Mafseket in order to dip as close to actual day of Yom Kippur since the dipping is also to encourage Teshuva. He explains even a person who is completely pure, for example a person who dipped on Erev Rosh Hashana and didn't see an emission, should dip on Erev Yom Kippur in order be involved with Teshuva. 55. Yalkut Yosef 606:4(1). for more on the proper time see Moed Likol Chai 12:11 56. Rama 606:3 57. Mishna Brurah 606:21 writes that if the reason for the tevilah is teshuva one should dip three times. 58. Sh"t Livushei Mordechai OC 19, Sh"t Min Hashamayim 5, Sefer Hashassidim 248 59. Tosfot Brachot 22b s.v. veleyt, Shulchan Aruch 606:4, Chazon Ovadia Yamim Noraim pg. 245 60. Darchei Moshe 606:3 61. Rav Yitzchak Yosef (Motzei Shabbat 5779 Vayelech min 13) explained that his father would go to the mikveh every year on erev yom kippur even though it took some time and caused bitul torah because it is an important minhag. 62. Rav Yitzchak Yosef (Motzei Shabbat Vayelech 5779 about min 10) 63. Rama 606:4, Mishna Brurah 606:22 64. Yalkut Yosef 606:4(2) (Moadim pg. 82) and Chazon Ovadia Yamim Noraim pg. 245 writes that it's the procedure of pouring 9 Kav on oneself can be with hot water and by taking a shower. He also writes that 9 Kav is

about 12.5 liters which is 3.3 gallons. On average this should only take a couple of minutes (see here). 65. R' Hillel Marzbach on kipa.co.il 66. Machzor Vitri 344; Tur, OC 607:6. 67. Devarim 25:3; Makkot 13a, 22a. 68. Mishna Berura 607:18; Aruch Hashulchan, OC 607:9; Shulchan Aruch Harav, OC 607:11; Kitzur Shulchan Aruch 131:11. 69. Beit Yosef, OC 607. 70. Tur, OC 607. 71. Kaf Hachaim, OC 606:54. 72. Machzor Vitri 344; Aruch Hashulchan, OC 607:9. 73. Sefer Haminhagim (Chabad). 74. Rema, OC 607:6; Kaf Hachaim, OC 607:46, 48. For more on the symbolism of the strap, see Minhag Yisrael Torah, OC 607:4. 75. Shulchan Aruch Harav, OC 607:14. 76. Rema, OC 607:6; Kaf Hachaim, OC 607:47. 77. Mekor Chaim 607. 78. Aruch Hashulchan, OC 607:9; Sefer Haminhagim (Chabad). 79. Tur, OC 607, Shulchan Aruch Harav, OC 607:11. 80. Sefer Haminhagim (Chabad). 81. Beit Yosef, OC 607; Kol Bo 68. 82. Kaf Hachaim, OC 607:41. 83. Mateh Ephraim 607:7. 84. Mishna Berura 607:21; Kaf Hachaim, OC 607:51. 85. Torah Lishma 150. 86. Beit Yosef, OC 607. 87. Kaf Hachaim, OC 607:40; Minhag Yisrael Torah, OC 607:3. 88. Shulchan Aruch Ha'Arizal, OC 607:1; Kaf Hachaim, OC 607:41; Magen Avraham 607:9; Minhag Yisrael Torah, OC 607:3. 89. Mekor Chaim 607. See also YD 241:2. 90. Shevet Hakehati 4:166. 91. Kaf Hachaim, OC 607:41. 92. Shulchan Aruch 607:1, Mishna Brurah 607:2, Yalkut Yosef 607:1 93. Maamer Mordechai (Rav Mordechai Eliyahu, English version pg 453, #44). Yalkut Yosef Moadim page 75. 94. Keter Shem Tov (6:272), A Treasury of Sephardic Laws and Customs (Dobrisnky, p. 333), cited here 95. Shulchan Aruch 610:1 writes that in places where there's a minhag to light candles on Erev Yom Kippur, one should do so, and in places where the minhag is not to light candles on Erev Yom Kippur one should also follow that practice. Shulchan Aruch 610:2 writes that there is an opinion that says one should make a bracha upon lighting candles on Erev Yom Kippur. The Rama 610:2 and Yalkut Yosef 610:1 write that the widespread minhag in Klal Yisrael is to light candles on Erev Yom Kippur with a bracha. 96. Rabbi Eli Mansour 97. Rav Hershel Schachter in Nefesh HaRav (p. 210). Rabbi Hershel Schachter also explained this in a shiur on Inyonei Yom Kippur (min 50-5). This is based on the Gemara in Eiruvim 40b which writes that once one said the Shehechyanu bracha for Yom Kippur one has automatically accepted Yom Kippur. 98. Shemirat Shabbat Kehilchata (Intro ch. 3 n. 8) 99. Levush 610:2, Mateh Efraim 619:4, Mishna Brurah 610:7 100. Demesk Eliezer 610:3 writes that the Gra holds that one should insert Yom Kippur into the bracha whether or not one generally has the practice to recite the bracha during the week. Since one is reciting a bracha because of Shabbat, Yom Kippur is added either way. He compares it to Shabbat 24a where the idea of mentioning Chanuka in Mussaf of Shabbat even though Chanuka doesn't generate the obligation of Mussaf. 101. Gemara Rosh Hashana 9a learns from Vayikra 23:32 that there is an obligation to add from the weekday onto Yom Kippur called Tosefet Yom Kippur. (This also appears in Yoma 81b). Shulchan Aruch 263:2 brings this as halacha. 102. \*Shulchan Aruch 271:2 and 608:1 rules that there's no minimum requirement of time one needs to add to Shabbat to fulfill Tosefet Shabbat. 39 Melachos (vol 1, pg 150) rules like Shulchan Aruch that there's no specific minimum time for Tosefet Shabbat. Yalkut Yosef 608:2 rules like Shulchan Aruch. o Mishna Brurah 608:2 regarding Yom Kippur references his comments regarding accepting Shabbat early. There Mishna Brurah 271:22 quotes the Rosh who argues that a certain amount of time is needed. [Be'ur Halacha s.v. Azyo Zman posits that this period of time should be no longer than 3/4 of a mil (which is 13.5 minutes).] The Mishna Brurah 271:23 concludes that in order to fulfill the mitzvah of Tosefet Shabbat (adding onto Shabbat) one should refrain from work 30 or 20 minutes before sunset. See When does Shabbat start?. Shemirat Shabbat Kehilchata (new edition, 3:7) rules like Shulchan Aruch but in the footnote (#8) writes that starting 20 or 30 minutes early is praiseworthy. 103. Shulchan Aruch 608:1, Yalkut Yosef 608:2 104. Rav Avigdor Neventzal in Be'Yitzchak Yikare on S" A 306:12 because it's a need for the congregation even though one usually can't do Hatarat Nedarim on Shabbat (S" A 341:1). 105. Ben Ish Chai, Vayeshev, 9; Kaf Hachaim 46:17 106. Chazon Ovadyah (Yamim Noraim pg 320), 107. S" A 620:1 writes one should minimize piyutim and selichot in order to finish Mussaf by the end of the seventh hour. Even though some achronim explain S" A simply that one should start Mussaf by the beginning of the seventh hour (midday), many achronim say that the term S" A used wasn't precise and really he means the time of Mincha which is six and a half hours. That is the opinion of Mishna Brurah 620:2 and Yalkut Yosef (Moadim pg 104). Mishna Brurah 620:1 says that if it is the end of the sixth hour one may skip Avinu Malkenu in order to say Mussaf by the end of the seventh hour. 108. Mishna Brurah 620:2 rules like the opinion of the Ri quoted by S" A 286:4 (see Mussaf page for lengthy explanation). 109. Kaf HaChaim 620:1 110. Kaf HaChaim 620:1 111. Kaf HaChaim 620:2 112. Kaf HaChaim 620:3 113. Kaf HaChaim 620:4 114. Mishna Brurah 620:3 115. See Kaf HaChaim 620:5 116. Rav Schachter (Hilchot Yom Kippur, min 46) citing the practice of Rav Soloveitchik 117. Chazon Ovadyah (Yamim Noraim, pg 283) 118. Rav Chizkiyah Dachvash (author of Shtilei Zaytim) in HaMeor (Vol. 61 No. 4 Sivan 5768 pg. 29) suggests from the language of the Rambam that there's no obligation on Yom Kippur. However, Mishna Brurah 46:14 (quoted by Sh" t Tzitz Eliezer 19:11:3:9)

writes that on Yom Kippur one should have intent to fulfill this mitzvah from the brachot on the Torah reading and repetition of Shmoneh Esrei. 119. Magen Avot (Orach Chaim 622:1) 120. Shulchan Aruch, Orach Chaim 622:3, Magen Avod loc. 121. Yalkut Yosef, Moadim, page 112 122. Darchei Moshe 623:2, Chemdat Yamim, page 98 123. Chazon Ovadia on Yamim Noraim, page 369 124. Yalkut Yosef, Moadim, page 113 125. Yalkut Yosef, Moadim, page 113 126. Yechaveh Da'at 6:40, Yabia Omer vol. 10 Orach Chaim 108:70, Yalkut Yosef (Moadim pg 112), Or Letzion 2:8:13. They all assume that means up until 13.5 minutes after sunset. 127. See Magen Avot Orach Chaim Siman 129 128. Shulchan Aruch, Orach Chaim 623:6 129. Chazon Ovadia, Yamim Noraim, page 376 130. Shulchan Aruch 611:2, Chazon Ovadyah (Yamim Noraim, pg 282) 131. Shulchan Aruch 611:2, Chazon Ovadyah (Yamim Noraim, pg 282) 132. Shulchan Aruch OC 416:4, OC 611:2 133. Shulchan Aruch OC 611:2 134. Shulchan Aruch O.C. 616:5 135. Halichot Shlomo (pg 80), Chazon Ovadyah (Yamim Noraim pg 287) 136. Mishna Brurah 567:13, Chazon Ovadyah (Yamim Noraim pg 310) 137. Shulchan Aruch O.C. 618:1, Mishna Brurah 618:5, Chazon Ovadyah (Yamim Noraim pg 287-9) 138. The Pitchei Teshuva YD 98:1 quotes a Tzemach Tzedek 47 who writes that it is permitted to taste something non-kosher if it isn't edible and only rabbinic. Nodeh Beyehuda YD 2:52 seems to agree. Accordingly since a person doesn't swallow toothpaste it is similar to tasting food. See article on OUKosher.org and Har Tzvi 95. Regarding Yom Kippur the Mishna Brurah 567:11 clarifies that it is forbidden to taste something and spit it out. 139. S" A 618:7-8, Mishna Brurah 618:21. 140. Rav Schachter in Halachos of Yamim Noraim (min 5-7). Rav Chaim Pinchas Sheinberg in Moriah Elul 5759 22:10-12 p. 101 wrote that a Choleh Shein Bo Sakana can take medicines which aren't edible foods on Yom Kippur since it is only a rabbinic restriction to eat inedible food on Yom Kippur. 141. Chazon Ovadyah (Yamim Noraim pg 307), Shemirat Shabbat Kehilchata (Intro ch. 3, n. 12) 142. Tashbetz Katan 568 explains that there is a Yaaleh V'yavo in Birkat Hamazon for Yom Kippur since it is a holiday. 143. Rivevot Efraim 6:320. [http://www.aish.com/h/hh/yk/guide/Fasting\\_on\\_Yom\\_Kippur.html](http://www.aish.com/h/hh/yk/guide/Fasting_on_Yom_Kippur.html) permits taking any bitter medicine. 144. Shabbat Shabbaton, 64 145. Shabbat Shabbaton, 64 146. Shabbat Shabbaton, 68 147. Shabbat Shabbaton, 74 148. Shabbat Shabbaton, 76 149. Shabbat Shabbaton, 81 150. Shabbat Shabbaton, 43 151. S" A 611:1, 613:1 152. S" A 613:1, Chazon Ovadyah (Yamim Noraim pg 311) 153. S" A 613:2 writes that since washing not for pleasure isn't forbidden it's permissible to wash one's hand upon waking up for Netilat Yadayim. Mishna Brurah 613:3 writes that one may wash one's hands three times as usual. Nitei Gavriel 43:2 says that those who have the practice to wash four time may do even on Yom Kippur. 154. Nitei Gavriel 43:11, Yalkut Yosef (Kitzur S" A 613:2), Chazon Ovadyah (Yamim Noraim pg 310) based on S" A 613:3 155. Nitei Gavriel 43:10 156. Chazon Ovadyah (Yamim Noraim pg 312) 157. Nitei Gavriel 43:8 158. Nitei Gavriel 43:3-4 based on Mishna Brurah 613:9 159. Mishna Brurah 613:5 160. Shulchan Aruch O.C. 613:10, Chazon Ovadyah (Yamim Noraim pg 312) 161. Mishna Brurah 613:26, Rav Elyashiv (Haarot to Yoma 77b) 162. S" A 614:1, Mishna Brurah 614:1, Chazon Ovadyah (Yamim Noraim pg 313). Nitei Gavriel 46:5 writes that this prohibition applies equally to women as men and references Minchat Chinuch 313. 163. Michzeh Eliyahu 2:52:10:37, Nitei Gavriel 46:2, and Rabbi Doniel Neustadt on Torah.org write that it is forbidden to use deodorant on Yom Kippur. Michzeh Eliyahu says that stick deodorant is sicha which is forbidden even to remove a bad smell and the spray one is rechisa. Or Yitzchak 1:223 agrees. Rabbi Yissachar Krakowski on yeshivaworld.com writes that while some are lenient regarding aerosol deodorant one should avoid it by applying a thick layer on Erev Yom Kippur. Rav Elyashiv and Rav Nissim Karelitz (cited by Dirshu 613:1) hold that spray deodorant is forbidden on Yom Kippur. Rav Shlomo Aviner (Piskei Shlomo v. 1 p. 320) is quoted as permitting liquid deodorant on Yom Kippur. (Seemingly his reason is that he compares it to rechisa to remove a bad smell and not like sicha.) 164. Peninei Halacha (Yamim Noraim p. 219 fnt. 6) allows using liquid hand soap if one's hands are dirty such as after changing a diaper. Or Letzion 4:12:5 p. 101 explains that מִי סָבִיב is very thin and is therefore more similar to washing than anointing. 165. Shulchan Aruch 614:2, Chazon Ovadyah (Yamim Noraim pg 313) 166. Ben Ish Hai, Vayeshev, 9; Kaf Hachaim 46:17 167. Chazon Ovadyah (Yamim Noraim pg 320) 168. Rav Hershel Schachter in a shiur on Inyonei Yom Kippur (min 47-8) quotes Rav Soloveitchik as saying that one shouldn't wear shoes which have raised heels so that one feels the roughness of the ground. He based this on the Rambam Shivitat Asor 3:7 who writes that one may wear cloth (non-leather) shoes because one feels the roughness of the ground, implying that non-leather shoes are only permitted if one still feels the roughness of the ground. This is also recorded in Nefesh HaRav (p. 110). 169. Shulchan Aruch 616:1 writes that children may not wear non-leather shoes. However, the poskim including Chazon Ovadia (Yamim Noraim p. 340) and Minchat Shlomo 2:60:21 write that today since the children don't go around barefoot it is permitted but better to avoid. 170. Shulchan Aruch 615:1, Yalkut Yosef 615:1 171. Shulchan Aruch 615:1, Yalkut Yosef 615:1 172. Yalkut Yosef 615:1 173. Mishna Brurah 610:4 174. Shulchan Aruch O.C. 624:3, Rambam Shabbat 29:28, Chazon Ovadyah (Yamim

Noraim pg 384) 175. Sh"t Yabia Omer 10: footnotes to Rav Pealim 3:38 176. Shulchan Aruch OC 624:4, Yalkut Yosef Moadim pg. 116, Chazon Ovadia Yamim Noraim pg. 378 177. Yalkut Yosef Moadim pg. 116, Chazon Ovadia Yamim Noraim pg. 378 178. Mishna Brurah 624:7 179. Yalkut Yosef Moadim pg. 116, Chazon Ovadia Yamim Noraim pg. 387, Shoel U'Meishiv 1:129 180. Dirshu 624:11 quotes Rav Shlomo Zalman Auerbach (Shulchan Shlomo 298:3:1) that on motzei yom kippur it is unnecessary to use a torch since the main reason for this lighting is because until that point lighting a fire was forbidden. However, they also cite that Eshel Avraham 624:5 and Rav Debilisky argue that a torch should be used just like is done on Motzei Shabbat.

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