

Day by Day

ה'תשע"ו
5776

ערב יום כיפור EREV YOM KIPPUR

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KAPOROS

It is proper for one to perform *kaporos* on oneself prior to doing so on behalf of others. If there is a reason that one is not able to do so then one may initially do the *kaporos* for others before doing so on oneself.
(מטה אפרים)

If by mistake, a woman used a male chicken or vice versa, there is no need to repeat it. (אשל אברהם בוטשטש תנינא סתקי"ה)

Extra צדקה is given throughout the day, and especially before *mincha*.

No *tachanun* from the morning *shacharis* till after *Rosh Chodesh Cheshvan*.

Shacharis: Omit מזמור לתודה & מלכנו & מזמור לתודה.

EREV YOM KIPPUR IS A 'YOM TOV'

On *Erev Yom Kippur* it is a *mitzvah* to eat more than usual.

Reason: *Yom Kippur* should be like other *Yomim-Tovim* which are celebrated through eating and drinking. Since it is a fast day, we do so the day before.

At some point during the day, we change into *Shabbos/Yom-Tov* clothing. Some change soon **after kaparos**, and so was the *minhag* of the Rebbe. (Some change **before the festive meal**, and some change **before mincha**).

מיוסד על פסקי ומנהגי נשיאי חב"ד והכרעת רבני חב"ד

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'LIGHT' FOODS

One should only eat light foods that are easily digestible, such as **fish** and **chicken**, not to be overly satisfied and proud when *davening* on *Yom Kippur*. This rules out **red meat**. Garlic and eggs should also be avoided the entire day.

'TWO' FESTIVE MEALS:

ONE 'BEFORE' *MINCHA*; ONE 'AFTER' *MINCHA*.

The table is set and covered with a special tablecloth, similar to *Shabbos & Yom Tov*. Several candles are lit (without a *brachah*). The meal begins with *challah* dipped in honey. The table should remain covered **all day**.

For the **second** meal, which is **after** *Mincha* we must not eat **dairy** foods.

Many have the custom not to eat **fish** during the **second meal**, while some allow **cold** fish.

One should reduce (and preferably eliminate) salt in the dishes, to avoid feeling thirsty during *Yom Kippur*.

TWO SPECIAL FOODS

1. We eat '**kreplach**' (small pieces of chicken enveloped in dough, served with soup).

Reason: We ask Hashem to hide (cover up) the severity/passion of the animal kingdom (chicken/meat) with the wisdom/kindness/mercy of the vegetable kingdom (flour).

2. We **ask** (or **beg**) for '**lekach**' (honey cake), and we also eat some of it. In every home and *shul*, someone is put in charge of giving it out to each person who **asks** for it. The Rebbe, when distributing *lekach*, would wish each person: **שנה טובה ומתוקה**

Reason: In case it was decreed upon us to need the kindness of others during the upcoming year, we pray that we have satisfied this decree by begging for some *lekach*.

'MIKVAH': THREE TIMES

One is obligated to immerse in a *mikvah* at least once during this day.

The common custom is to go **three** times:

1. Before ***shacharis***.

2. Before ***mincha*** (after *malkos*).

Reason: To say the confession (וידי) during *mincha* in purity.

3. Before ***Kol Nidrei*** (after the *Seudah hamafsekes*).

Reason: It should be done as close as possible to the start of *Yom Kippur*.

One of the reasons for *mikvah* is, that it is a symbol of *teshuvah*, and therefore, during one of the above-mentioned times, one should immerse **three times**.

Reason: Doing *teshuvah* is like a convert, who immerses three times.

Mikvah today is stricter than at all other times. One should verify that there is no *chatzitza*. Remove all dirt; Cut fingernails and toe-nails (on two different days); Comb hair to remove any knots; Brush teeth.

If one does not have access to a *mikvah*, ocean, sea or swimming pool, then he should pour nine *kavim* (23 Ltr or at least 17.5 Ltr) of water over his body. One can do so by staying under the shower for 3-4 minutes.

MALKUS (LASHES)

Before *mincha*: One receives 39 lashes, **before going to *mikvah***.

Reason: We first experience the **heat/fire of lashes**, and then the **waters of *mikvah***, following the order in מלכנו מבינו where we say: "Do for the sake of those who went through FIRE and WATER to sanctify Your name. (פרי עץ חיים שער בז סוף פרק א')

Reason One: To arouse one to do *teshuvah*, as it reminds one of the real *malkus* (but no longer affective due to lack of judges that have *semicha*).

Reason Two: To subjugate and prepare one's heart to serve the honored and awesome Hashem, with awe and trepidation.

Both, the one giving and the one receiving the lashes, recite the *pasuk* "ויהוה רחום" three times. It is done with **tapping**, first the right shoulder then the left shoulder and then the middle under the shoulder blades. There are 13 words in "ויהוה רחום". Therefore, one ends the first "ויהוה רחום" by the top right of the shoulder. One begins the second "ויהוה רחום" on the top left of the shoulder and concludes it on the top left. One begins the third "ויהוה רחום" on the bottom between the shoulder blades and concludes it by the bottom between the shoulder blades. This adds up to a total of 39 words and 39 lashes.

Reason: Saying "ויהוה רחום" - "He the Merciful ..." during the lashes emphasizes that setbacks and troubles, represented by the blows, reflect *Hashem's* true mercy, like a loving father who wants to correct his son's bad behaviour. The intention is not the blow itself, but to bring the child closer. (מאמרי אדמוה"ז על מארז"ל ע"י קס)

A leather belt of a **calf** is most preferred to use for administering these lashes.

Reason: To recall the rebuke of prophet *Yeshayahu* (ישע"י א, ג), that even an "**Ox** knows his owner, and a donkey his master's trough, but Israel does not know, My people does not comprehend". (However, we don't use a second strap from a **donkey**, which was used for the real *malkus*, since our *malkus* is only a reminder of the real thing).

The person receiving the lashes sits on his knees (i.e. on all fours), bowing his head towards **north**.

Reason: Money is the **main source** of all sins, and the verse says: "The **gold** has come because of the **north** wind".

Two meanings:

1. The northern wind scatters the clouds, which delays the rain, which causes famine and results in hunger, causing the money to flow to the fruit owners.
2. The northern wind scatters the clouds, revealing the **golden** sunshine.

CONFESSON ("VIDUY")

One is to **stand** throughout reciting this prayer. He is not to lean on an item in a way that if the item were to be removed it would cause him to lose his balance and fall.

It is proper to slightly **bend** ones back, in a manner similar to saying *modim*, in order to confess with greater humility.

When saying of each of the following words, one hits the **chest** lightly:

שחטאנו, סלה, מחל, כפר, שאנו חייבים.

TWO SPECIAL CANDLES

נר נשמה AND א לעבעדיגע ליכט

One who is married lights a 24-hour candle, called "a *lebedige licht*". One candle for each family. Some place this candle in *shul*.

Another 24-hour candle is kindled, called "a *Ner Neshama*", and is kept at home. This is to remember parents that have passed away. Some light only one candle per family. Others light one candle for each deceased parent.

It is preferable to use **beeswax** candles, when possible.

EATING AND DRINKING AFTER THE FINAL MEAL

One may continue to eat/drink after *bentching* until sunset, even if one decided, in one's mind, to no longer eat/drink after the meal.

However, it is best to verbalise during the *seudas hamafsekes* that he should be allowed to eat/drink after *bentching*.

However, if one verbally said that he is "**stopping eating or drinking**", one's words are like a vow, and one may no longer eat or drink.

Furthermore, if one verbally said that he is "**accepting the fast of Yom Kippur**", and it is after *plag hamincha*, he is bound by **all** of the *Yom Kippur* restrictions.

For the drinking of water before the fast, only to prevent oneself from becoming dehydrated during *Yom Kippur*, the requirement to say a *bracha* **before** and **after** is **very doubtful**. **Reason:** One is not drinking to quench a **current** thirst. Therefore, one should therefore drink a *revi'is* (86 gr.) of a tasty drink (tea, juice, soda, flavoured water, etc.) to safely say a שחכל and בורא נפשות.

KEEPING THE FOOD WARM

One may not insulate food, nor leave food cooking over a fire on *Erev Yom Kippur*, for the sake of eating *Motzei Yom Kippur*.

Reason: These acts are only permitted in honor of *Shabbos*, when eating is allowed. But for the **next day**, they are forbidden, as it is considered that the day of *Shabbos* or *Yom Kippur* is being used (abused) to prepare for a weekday.

Exception: These actions are allowed for the sake of **children** or for an **ill person** who are allowed to eat on *Yom Kippur*. Furthermore, they are allowed for the sake of a **weak** person, who needs to have his food ready immediately after the fast.

In these cases, some allow adding extra food to the same pot, for the healthy adults to eat *Motzei Yom Kippur*. (מקראי קודש פ"ג סעיף קנז)

שהחיינו

AT 'CANDLE-LIGHTING' OR IN *SHUL* BEFORE MAARIV?

A general rule for *Shabbos* candle-lighting **all year round**:

If the woman lighting the candles has a **good reason** to do some *melachah* or eat/drink (or still needs to *daven mincha*) after candle-lighting, she should specify a **condition**, namely, that she is not yet accepting *Shabbos*.

However, in order to validate the candle-lighting and the blessings, at least one person, (e.g. the husband, or according to many opinions any **adult** member of the household) must actually **start keeping** *Shabbos* within approximately **10 minutes** after candle-lighting.

Yom Kippur, however, is different. Saying **שהחיינו** over the candles, is an absolute and immediate acceptance of *Yom Kippur* (as is the case with **every** *Yom-Tov* when **שהחיינו** is said). It is not subject to any conditions. One is bound by all ***Yom Kippur*** restrictions. No *melacha* is allowed. Eating, washing and wearing leather shoes are immediately prohibited.

שהחיינו should **not** be recited over the candles, if one still needs to eat, or to carry, or drive to *shul* (or light the '*lebedige licht*' in *shul*). Rather, it should be said with the rest of the *shul*, at the conclusion of *Kol Nidrei*, as printed in the *machzor*. One should then specify that *Yom Kippur* is not starting with the candle-lighting.

However, as mentioned above, one has 10 minutes only, to do these non-*Yom Kippur* activities. **Example:** If the entire family drives to *shul* after candle-lighting, they must arrive **within 10 Minutes**.

Since one is very likely to join the rest of the *shul* in saying **שהחיינו**, as printed in the *Machzor*, it is a **mitzvah to bring it to the public's attention**, that anyone who already said **שהחיינו** over the candles, should **NOT** repeat it in *shul*. (ספר המנהגים)

When the **man** is lighting the candles:

All other Yomim-Tovim: He omits **שהחיינו**, and saves it for *Kiddush*.

But Yom Kippur: When possible, he should say it over the candles, and omit it at *Kol Nidrei*.

BIRCHAS HABONIM

We bless our children (and grandchildren) before leaving to *shul* for *Kol Nidrei*.

We place our hands over their heads (but we **don't** raise them like the *cohanim* do), and we say the full text (5 verses) of *Birchas Cohanim*:

וידבר ה' אל משה לאמר. דבר אל אהרן ואל בניו לאמר כה תברכו את בני ישראל אל אמור להם. יברכך ה' וישמרך. יאר ה' פניו אליך ויחנך. ישא ה' פניו אליך וישם לך שלום. ושמך את שמי על בני ישראל ואני אברכם.

Also non-*cohanim* have the power to bless others with *Birchas Cohanim*, as we are all called a "ממלכת כהנים".

תורת מנחם היתשד"מ ליל שמח"ת ושי"פ בראשית [ב]. היתשמי"ז ערב יו"כ)

BEFORE 'KOL NIDREI'

1. Put on the *kittel* and *tallis*. As long as it is before sunset one says a *bracha* on the *tallis*.

2. Say the full confession (וידוי) "אשמנו ... על חטא ועל חטאים ..."

Reason: To **enter** the day free of sin it is said right before *Yom Kippur* begins, upon the approach of *Bein Hashmashos*.

3. Recite the nine chapters of *tehillim*, (printed in the *machzor* before '*Kol Nidrei*'), which are a continuation of the daily three chapters that we have been saying from *Rosh Chodesh Ellul*.

WISHING
ALEX AND TOBY CLAIRE
MAZAL TOV ON THE BIRTH OF THEIR SON

נועם אלימלך שיחי

MAY HE GROW UP TO BE A SOURCE OF
TRUE YIDDISHE AND CHASSIDISHE NACHAS

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