**Halachos of Yom Kippur**

**~ part one ~**

**Erev Yom kippur**

**1. Shacharis**

**1.1)** Our *minhag* is to not say a lot of *selichos* on *Erev Yom Kippur.*[[1]](#footnote-1)

**1.2)** *Mizmor L’Sodah* is not said by *Shacharis.*

**1.3)** אבינו מלכנו, תחנון, and למנצח are omitted from *Shacharis.*[[2]](#footnote-2)

**2. Kaparos**

**2.1)** The *minhag* is to perform *Kaparos* on *Erev Yom Kippur*. Take a white chicken, and wave it around your head while saying the *tefilah*. Afterwards, the chicken is slaughtered and given to *aniyim.*[[3]](#footnote-3)

**2.2)** It is important to note that one should not think that the chicken grants him forgiveness. Rather, one should realize that what is happening to this bird should really be happening to him. However, *Hashem* has *rachmanus* on those who do *teshuvah* and through *teshuvah* He will take off the גזירות רעות from on us.[[4]](#footnote-4)

**2.3)** One can use any *kosher* animal (that cannot be used as a *korban*) for *kaparos.* However, the current *minhag* is to use either chickens or money (and donate the money to *tzedakah*).[[5]](#footnote-5)

**2.4)** The *minhag* is that a man should use a male chicken and woman should use a female chicken (this is not מעכב).

**2.5)** One chicken may be used for many people at once. However, do not take a chicken that was used already and use it again.[[6]](#footnote-6)

**2.6)** *Kaparos* may be done throughout the entire *Aseres Yimei Teshuvah.*[[7]](#footnote-7)

**3. Minhagim of Erev Yom Kippur**

**3.1)** There is a *mitzvah* to eat during the day of *Erev Yom Kippur.* This *mitzvah* may be considered a מצוה מדארייתא, therefore one should have *kavanh* to fulfill the *mitzvah* when eating.

**3.2)** Women are also included in this *mitzvah.*[[8]](#footnote-8)

**3.3)** Many have the custom to have two *seudos* on *Erev Yom Kippur*, one before *Minchah*, and one later in the day (the second meal is the *Seudas HaMafsekes*).

**3.4)** It is important that one goes to the *mikvah* on *Erev Yom Kippur*. This can be done throughout the day, but it is preferable to go after *chatzos* (or at least wait until an hour before *chatzos*). One should also try and go to the *mikvah* before *Minchah.*[[9]](#footnote-9)

**3.5)** *Yom Kippur* does not atone for עבירות של בין אדם לחבירו. Therefore, one must ask for forgiveness from any person that he may have wronged. One should also make sure to pay any money that he may owe people.

**4. Minchah and the Seudas Hamfasekes**

**4.1)** The *minhag* is to wear *Shabbos* clothing to *Minchah*.

**4.2)** V*iduy* is said in the silent *shmonah* *esray* of *Minchah.* During *viduy* one should stand bent over, without leaning on anything.[[10]](#footnote-10)

**4.3)** After *Minchah* the *Seudas Hamafsekes* is eaten. One should wash on bread for this meal.

**4.4)** The *minhag* is to have meat at the *Seudas Hamafsekes*. Some have fish as well. However, do not eat foods that will cause you to have a hard time fasting.

**4.5)** One must finish eating a few minutes before *shkiah*.

**4.6)** One who *bentched* before *shkiah* may still eat and drink afterwards. However, it is best to make a תנאי before *bentching* that one that is not accepting the fast(make sure that there is still time left before *shkiah*).[[11]](#footnote-11)

**4.7)** Many have the *minhag* to *bentch* their children on *Erev Yom Kippur.*[[12]](#footnote-12)

**4.8)** A candle should be light in the house that will last throughout *Yom Kippur.* Some have the *minhag* to light a candle for each member of the household; others light a candle for every married man in the house.[[13]](#footnote-13)

**4.9)**A *yartzehit* candle is light for parents who passed away (one for each *niftar*).[[14]](#footnote-14)

**5. Yom Kippur**

**5.1)** Women light candles on *Erev Yom Kippur* like they do on *Erev Shabbos*. The *brachah* recited is להדליק נר של יום הכיפורים.[[15]](#footnote-15) *Shehechiyanu* is also said.

**5.2)** When a lady lights the candles, she is being *mekabel Yom Tov*. Therefore, from that point, all of the *halachos* of *Yom Kippur* begin.

**5.3)** A woman who would like to light candles and afterwards drive to *shul* (i.e. light with a תנאי) should consult a *Rav* when this is permitted and when she should make the *brachah* of *shehechiyanu*.

**5.4)** The *minhag* is that married men wear a *kittel* throughout *Yom Kippur*.

**5.5)** It is befitting to take the *kittel* off before going to the bathroom.[[16]](#footnote-16)

**5.6)** One should put on his *Tallis* before *shkiah*. One who did not do so may still put it on after *shkiah* (however, do not make a *brachah* on the *tallis* once it is 13 minutes past *shkiah*).[[17]](#footnote-17)

**5.7) One must accept *Yom Kippur* a few minutes before *shkiah*. From that point until the next night at צאת הכוכבים all the *issurim* of *Yom Kippur apply.*** This includes the five עינוים of *Yom Kippur* and a איסור מלאכה just like *Shabbos*.

**~ Part Two ~**

**Halachos of Yom Kippur**

**1. Halachos of Yom Kippur**

**1.1)** It is forbidden to do any מלאכה on *Yom Kippur*, just like *Shabbos*.

**1.2)** Additionally, on *Yom Kippur* there are 5 restrictions. They are:

1- No eating or drinking.

2- Not bathing or washing any part of the body for enjoyment.

3- Anointing with oils and creams is prohibited.

4- Leather shoes are not worn.

5- Marital relations is forbidden.

We will discuss each of these separately.

**1.3)** All *halachos* of *Yom Kippur* apply by night and by day.

**1.4)** It is important to note that the חיוב כרת for transgressing one of the איסורים of *Yom Kippur* is only for one who eats or drinks on *Yom Kippur*, or does מלאכה. There is no חיוב כרת on the other איסורים of the day (though they may be אסור מדארייתא).[[18]](#footnote-18)

**2. Melachah**

**2.1)** Even מלאכת אוכל נפש is forbidden on *Yom Kippur*.

**2.2)** One is not allowed to prepare anything on *Yom Kippur* for after the fast.

**2.3)** Do not leave food cooking over *Yom Kippur* to use after the fast.

**2.4)** All *halachos* that pertain to carrying on *Shabbos* and walking out of the תחום apply to *Yom Kippur* as well.

**3. Eating and Drinking**

**3.1)** It is forbidden to eat or drink even the smallest amount of food or liquid.

**3.2)** There is no need to spit out saliva.[[19]](#footnote-19)

**3.3)** Chewing gum is not allowed.

**3.4)** Medications of pills, tablets, capsules, and bitter syrups may be taken on *Yom Kippur* when there is no issue with *refeuah.* In case of need one may take them with a small amount of bitter liquid (i.e. tea essence or strong black coffee). Consult a *Rav* for specific details.[[20]](#footnote-20)

**3.5)** Pregnant and nursing woman should consult a *Rav* regarding fasting on *Yom Kippur*.

**3.6)** One may give food to children on *Yom Kippur.*[[21]](#footnote-21)

**4. Bathing and Washing**

**4.1)** Washing any body part for enjoyment, even with cold water, is forbidden on *Yom Kippur*.

**4.2)** Washing dirt off body parts with cold water is permitted. Be careful to only wash the dirty part.

**4.3)** One is allowed to wash his hands in the morning when rising, after the bathroom, and before *davening*. The *minhag* is to only wash until the knuckles.

**4.4)** After washing one’s hands in the morning and drying them, one may wipe his eyes and face with his damp hands.[[22]](#footnote-22)

**4.5)** It is not permitted to go to the *mikvah* on *Yom Kippur*.

**5. Anointing**

**5.1)** Applying cream and oil on the body is prohibited, even if it just to remove sweat.[[23]](#footnote-23)

**5.2)** One may use deodorant on *Yom Kippur* in order to prevent or remove sweat.

**5.3)** Cologne or perfume should not be used.

**6. Leather Shoes**

**6.1)** Shoes that are made of leather, even if they are only partially made of leather may not be worn on *Yom Kippur*.

**6.2)** Shoes made of other materials (such as cloth, rubber, or plastic) may be worn, even though they protect the foot and are comfortable.

**7. Marital Relations**

**7.1)** One is not allowed to engage in marital relations on *Yom Kippur*.

**7.2)** All *harchakos* apply on the night of *Yom Kippur.*[[24]](#footnote-24)

**7.3)** During the daytime, one should avoid physical contact but one may be lenient in other *harchakos.*[[25]](#footnote-25)

**~ Part Three ~**

**Yom Kippur Davening**

**1. Yom Kippur Night**

**1.1)** One should try and say *Tefilas Zakkah* before *Kol Nidrei*. Make sure to say the part about being *mochel* other people. (One who sees that he will be unable to finish the entire *Tefilas Zakkah* should say this part first.[[26]](#footnote-26))

**1.2)** Women should also try and say *Tefilas Zakkah* (they should skip over the parts that are not applicable to them).

**1.3)** One should say *Kol Nidrei* along with the *chazzan.*[[27]](#footnote-27)

**1.4)** Say the *brachah* of *shehechiyanu* along with the *chazzan*, but finish before the *chazzan* in order to answer *amein* to his *brachah.*[[28]](#footnote-28)

**1.5)** Women who said *shehechiyanu* by candle lighting should not repeat it in *shul*.

**1.6)** The *minhag* is to say ברוך שם כבוד מלכותו aloud (preferably with the *tzibur*).[[29]](#footnote-29)

**2. Mussaf and Minchah**

**2.1)** The *Seder HaAvodah* is from the most important parts of the *Yom Kippur* *davening*. Therefore, it is important to learn it beforehand so that one can understand what he is saying.[[30]](#footnote-30)

**2.2)** The *minhag* is to bow down onto the floor during עלינו and the *avodah*. One should place something between his head and the floor in order not to bow directly onto the floor.[[31]](#footnote-31)

**2.3)** It is best to say the *Avodah* along with the *tzibbur* in order to bow along with them.[[32]](#footnote-32)

**2.4)** Women may bow to the ground at these points (though they do not have to).[[33]](#footnote-33)

**2.5)** עלינו is not said at the end of *Mussaf*.

**2.6)** If the there is a break between *Mussaf* and *Minchah* for more than two hours one must make a *brachah* on his *tallis* when he puts it back on. If the break was only one and a half hours but one went to sleep during the break, he should also make a *brachah* on the *tallis* before he puts it on.[[34]](#footnote-34)

**3. Ne’eilah**

**3.1)** *Ne’eilah* is said at the end of the day, with enough time to finish by *tzeis hacochavim*. However, *Ne’eilah* may continue even after nightfall[[35]](#footnote-35).

**3.2)** *Ne’eilah* is the climax of *Yom Kippur* and one should strengthen himself in order to *daven* properly.[[36]](#footnote-36)

**3.3)** 'וחתמנו' is said in the place of 'וכתבנו' throughout *Ne’eilah* (in *shmonah esray* and in *avinu malkeinu*).One who said 'וכתבנו' does not need to repeat *davening*.

**3.4)** The *shofar* is blown at the end of *Ne’eilah*.

**4. Mariv, Havdalah, and Motzei Yom Kippur**

**4.1)** One who said 'המלך הקדוש' or 'המלך המשפט' in *shmonah* *esray* of *mariv* does not need to repeat.[[37]](#footnote-37)

**4.2)** Many have the *minhag* to say *Kiddush levanah* after *mariv.*

**4.3)** One must say אתה חוננתנו in *mariv* or ברוך המבדיל בין קודש לחול before doing any work after the fast.

**4.4)** One is not allowed to eat until he has made *havdalah* on a *kos*.

**4.5)** Women must wait for someone to make *havdalah* for them before they eat. If necessary, a lady may make *havdalah* for herself.

**4.6)** One may drink water before *havdalah*.

**4.7)** The *brachah* of בורא מארי האש is recited in *havdalah*. The *brachah* must be recited on a candle that has been burning from before *Yom Kippur*. One may light his *havdalah* candle directly from that fire and recite the *brachah* on it.[[38]](#footnote-38)

**4.8)** After drinking the *havdalah* wine, one who does not plan on drinking more wine throughout the meal should say על הגפן before starting the meal.[[39]](#footnote-39)

**4.9)** One who did not make an על הגפן and started his meal should rely on *bentching* (and not make a separate *brachah achrona*).

**4.10)** One should be *b’simchah* on *Motzei Yom Kippur* being that he was just forgiven. The meal should be reflective of that attitude.

**4.11)** One should try and begin preparations for *sukkos* on *Motzei Yom Kippur*, specifically building the *sukkah*.

**4.12)** The *minhag* is to *daven* *shacharis* earlier than one normally does the day after *Yom Kippur*.

1. רמ"א סי' תר"ד סע' ב', ועיי"ש שהביא ב' מנהגים בזה. [↑](#footnote-ref-1)
2. ואם נפל יום הכיפורים בשבת אז אומרים אבינו מלכנו בערב יוהכ"פ בשחרית. [↑](#footnote-ref-2)
3. רמ"א סי' תר"ה סע' א. ובמשנ"ב שם ס"ק ד' כתב שאין לחזור אחרי לבנים דוקא אם אינו במצוי. [↑](#footnote-ref-3)
4. משנ"ב שם ס"ק ב'. [↑](#footnote-ref-4)
5. משנ"ב שם ס"ק ד' וס"ק ב', וע' בחיי אדם כלל קמ"ד סע' ד'. [↑](#footnote-ref-5)
6. מג"א שם ס"ק ב'. [↑](#footnote-ref-6)
7. פרמ"ג מבוא במשנ"ב שם ס"ק ב'. [↑](#footnote-ref-7)
8. בשו"ת הגרעק"א סי' ט"ז נסתפק בזה עיי"ש, וע' בשו"ת כתב סופר שהכריע שנשים חייבות לאכול בערב יוהכ"פ. [↑](#footnote-ref-8)
9. ש"ע סי' תר"ו סע' ד' ובמשנ"ב שם ס"ק י"ח. וע' בחיי"א כלל קמ"ד סע' ז'. [↑](#footnote-ref-9)
10. ש"ע סי' תר"ז סע' ג' ובמשנ"ב שם ס"ק י'. [↑](#footnote-ref-10)
11. ש"ע סי' תר"ח סע' ג', ובמשנ"ב שם, ועיי"ש שכתב דלכל הפחות יש להתנות בלבו. [↑](#footnote-ref-11)
12. ויסודו מהחיי אדם כלל קמ"ד סע' י"ט. וגם האם מברכת את בניה. [↑](#footnote-ref-12)
13. רמ"א סי' תר"י סע' ד' ועיי"ש במשנ"ב ס"ק י' וי"א, והכל כמנהגם. [↑](#footnote-ref-13)
14. רמ"א שם. [↑](#footnote-ref-14)
15. ובשבת מוסיפין להדליק נר של שבת ושל יוה"כ. [↑](#footnote-ref-15)
16. במשנ"ב סי' כ"א ס"ק י"ד וכן במט"א סי' תר"י סע' י"ב הביא שרק לגדולים צריך לפשוט הקיטול, אבל כנראה שכן המנהג לפשוט אפ' לקטנים וכן משמע מהחיי"א כלל י"ב סע' ל"ז שלא חילק. [↑](#footnote-ref-16)
17. מט"א סי' תרי"ט סע' ז'. [↑](#footnote-ref-17)
18. ש"ע סי' תרי"א סע' א' ובמשנ"ב שם ס"ק ג'. [↑](#footnote-ref-18)
19. משנ"ב בשם המג"א בסי' תקס"ש ס"ק י"ג. [↑](#footnote-ref-19)
20. ודלא כדעת השאג"א בסי' ע"ה. [↑](#footnote-ref-20)
21. ולית בהו משום מוקצה, רמ"א סי' תרי"ב סע' י'. [↑](#footnote-ref-21)
22. קיצור ש"ע סי' קל"ג סע' ג'. [↑](#footnote-ref-22)
23. ש"ע סי' תרי"ד סע' א' ובמשנ"ב שם ס"ק א'. [↑](#footnote-ref-23)
24. ש"ע סי' תרט"ו סע' א' ובמשנ"ב שם ס"ק א'. [↑](#footnote-ref-24)
25. במשנ"ב שם החמיר אף להיום לכל בכל הרחקות וכן איתא בשעה"צ סי' תקנ"ד ס"ק מ"ד, אבל כנראה שיש לסמוך על שיטת הט"ז שמיקל בשאר הרחקות ביום, וכדאיתא בערוה"ש. [↑](#footnote-ref-25)
26. כידוע שכן אמר החפץ חיים. [↑](#footnote-ref-26)
27. משנ"ב סי' תרי"ט ס"ק ב'. [↑](#footnote-ref-27)
28. משנ"ב שם ס"ק ג'. [↑](#footnote-ref-28)
29. ש"ע שם סע' ב' ומט"א שם סע' ט"ו. [↑](#footnote-ref-29)
30. מט"א סי' תרכ"א סע' י'. [↑](#footnote-ref-30)
31. ש"ע ורמ"א סי' תרכ"א סע' ד' ועיי"ש במשנ"ב ס"ק י"ד. [↑](#footnote-ref-31)
32. מט"א שם סע' ה'. [↑](#footnote-ref-32)
33. כן אמר הגרמ"פ זצ"ל בע"פ. [↑](#footnote-ref-33)
34. רמ"א סי' ח' סע' י"ד וע' בש"ע הרב סי' ח' סע' כ"ג ובקצות השלחן סי' ז' ס"ק י"ז. [↑](#footnote-ref-34)
35. ש"ע סי' תרכ"ג סע' ב' ומשנ"ב שם ס"ק ב'. [↑](#footnote-ref-35)
36. משנ"ב שם ס"ק ג'. [↑](#footnote-ref-36)
37. שע"ת סי' קיח אות א'. [↑](#footnote-ref-37)
38. ש"ע סי' תרכ"ד סע' ד'. [↑](#footnote-ref-38)
39. ע' בש"ע סי' רצ"ט סע' ז' וח' ובמשנ"ב שם. [↑](#footnote-ref-39)