

ליקוטי ופסקי הלכות

"חוקי חיים"

ותלמוד
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הזדאה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochoh compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochoh of

Yom

Kippur

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read during
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Yom Kippur

Shabbos Shuvah 5781

195

Erev Yom Kippur

Mitzvah to Eat

1. It is a mitzvah to eat more than usual on Erev Yom Kippur (ש"ע תר"ד). This includes drinking as well (מ"ב ססק"א). Most poskim hold this mitzvah also applies to women.
2. Some say this mitzvah begins the night before Yom Kippur (מ"ג סק"א) (באיור הגר"א ויד אפרים); others say it starts in the day (בשם הש"ל).

Avinu Malkeinu at Minchah

3. Avinu Malkeinu is not said at Minchah on Erev Yom Kippur (רמ"א ס"י) (תר"ד ס"ב).

Going to the Mikveh

4. Most men and boys in Klal Yisroel go to the mikveh on Erev Yom Kippur (טור א"ח ס"י תר"ו). Some say this is for tumah (רמ"א שם ס"ד); others say it is for teshuvah (מ"ג).
5. **Chatzitzah.** We are more careful about chatzitzos for this tevilah than for others. Therefore, before toiveling, one should trim his fingernails and toenails [it is better to trim the toenails a day before (ש"ע א"ח ס"י ח"ט)]; this year, 5781/2020, it is best to do this before Shabbos, clean the skin under his nails, brush his teeth, and wash his whole body in hot water (מטה אפרים ס"ב).
6. **Nine kav.** If going to the mikveh is difficult, e.g., for someone who is elderly, ill, or cannot go because of the pandemic, as will be explained below, one may pour nine kav (רמ"א שם) of drawn water ["mayim she'uvim"] (מ"ב ס"י פ"ה סק"ד) over himself. Nine kav is 21.6 [Chazon Ish] or 12.5 [Rav Chaim Na'eh] liters.
7. **Shower.** Several poskim hold that nowadays, one who must rely on the heter of nine kav may do so by standing under the water in the shower. It is preferable that he stand under the showerhead before turning on the water (שו"ת מנח"ח ח"ד ס"י כ"א). Also, he should make sure to stand under a strong stream of water (שו"ת שבט הלוי ח"א ס"י כ"ד). In most cases, after standing under the water for four minutes, one is yotzei the shiur of four kav.
8. **Current situation.** At this time, when the pandemic is spreading, lo aleinu, everyone must be responsible, both for themselves and for others. Thus, even if one goes to the mikveh every year, this year one must reassess based on his circumstances and act accordingly. If one cannot go to the mikveh this year because of the situation, he does not need to do hataras nedarim, as he is an oneis and there is no issue of "אל תטוש תורת אמך."
9. **Sick with the virus.** If someone is sick and tested positive for the virus or did not test but is showing signs of the disease, e.g., fever, cough, flulike symptoms, overall weakness, loss of taste or smell, etc., and it has been less than 14 days since his first symptoms, he may not go to a public mikveh under any circumstances, even at a quiet time when no one else is there. One who violates this is harming the general public and it is like he is toiveling while holding a sheretz.
10. **In quarantine.** Also, if someone is in quarantine because a member of his household got the virus, he should not go to a public mikveh whatsoever [even if there is a demonstration taking place there...].
11. If one is in quarantine because he came from a country classified as "red" but he and everyone around him is healthy, he may go to the mikveh, but only at a quiet time when there are not a lot of people there and he is certain he can maintain a distance of three meters from everyone there [which is rare on Erev Yom Kippur... Thus, it is better to toivel early in the morning before chatzos or even a day earlier].

Hadlakas Neiros

12. Although lighting candles before Yom Kippur is only a minhag (ש"ע ס"י תר"י), this minhag has spread throughout the world. By lighting, a woman accepts the kedushah of Yom Kippur upon herself. Thus, she should take off her shoes before lighting unless she stipulated otherwise.

13. **Brachah.** The minhag is to make a brachah when lighting candles on Erev Yom Kippur (רמ"א ס"י תר"י ס"ב); the brachah is "אקב"ו להדליק נר של יום הכיפורים." [Although we generally do not make brachos on minhagim, the Rishonim explain that since lighting candles before Shabbos and Yom Tov is a mitzvah, one could make a brachah even when lighting for a minhag (ר"ה ר"ג ר"ב לאנגער שליט"א) (קונטרס ענינא דיומא, הרה"ג ר"ב צבי לאנגער שליט"א). The Gra holds that one does not make a brachah since it is only a minhag (ש"ע ר"צ שם סק"ה, מעשה רב ס"י ר"יא)].
14. **Shehecheyanu.** The minhag is for women to say Shehecheyanu after the brachah on the lighting. In shul, they should not say Shehecheyanu again; they should just answer "Amein" (ש"ע ר"צ תר"ט סק"ז).
15. In addition, if the husband is in town, a yahrzeit candle that will burn all night (שלקו גבוה אות א, שפ"א פסחים נ"ג ע"ב ד"ה בגמ') should be lit in a married couple's bedroom (רמ"א ס"א). A Shabbos lamp is not enough as it can be closed. Married children who will be sleeping in their parents' house should also light a candle in their bedroom.

Tefillah Zakah

16. It was decreed that Tefillah Zakah be said on Erev Yom Kippur. It contains vidui for aveiros bein adam lechaveiro and a declaration forgiving everyone without relinquishing the ability to collect money that one can halachically collect. One should make sure to say this tefillah, especially the paragraph concerning bein adam lechaveiro, as many people rely on a person's verbally expressed forgiveness.
17. Women should also say at least this paragraph in order to forgive others who have wronged them.

Yom Kippur

Wearing a Kittel

18. There is a minhag to wear a kittel on Yom Kippur (רמ"א ס"י תר"י ס"ד) in order to resemble the malachim. Additionally, a kittel resembles burial shrouds; wearing it humbles and breaks a person's heart (שם).
19. **Wearing a kittel in the bathroom.** If one's kittel is designated for davening only, he must remove it before going to the bathroom for gedolim, but he may wear it to the bathroom for ketanim. A kittel that is not worn for davening only, e.g., one that is worn at the Rosh Hashanah seudos or a white Yerushalmi caftan worn the whole day, may be worn into the bathroom even when one is going for gedolim (מ"ב שם סק"ד).

Smelling Besamim

20. Many people smell besamim on Yom Kippur to help them reach a total of 100 brachos (ש"ע א"ח ס"י מ"ו ס"ג), compensating for the brachos missed due to the fast (see Issue 134 regarding 100 brachos and paragraph 40 regarding Yom Kippur). This is especially important at this time since care to say 100 brachos helps to stop an epidemic (see ibid., paragraph 5). Another reason is that it helps strengthen the body, which is weak from fasting.
21. One must make the proper brachah on each type of besamim (כמבואר בש"ע א"ח ס"י רט"ז ס"ב), i.e., "borei etzei besamim" on fragrant material from a tree, "borei isvei besamim" on a fragrant grass, "borei minei besamim" on something fragrant which is neither a tree nor a grass, and "hanosein reiach tov bapeiros" when picking up a fragrant fruit just to smell it.
22. When there are multiple types of besamim, one should make a brachah on each type separately (ש"ע שם ס"י). Thus, one who has multiple types of besamim on Yom Kippur can gain several brachos which count toward the sum of 100 brachos.
23. **Cloves** are "borei minei besamim" according to most poskim (מ"ב ס"י רט"ז סק"ז), especially since they are not eaten today at all; thus, they are "borei minei besamim" even according to the Mechaber (שו"ת (אור לציון ח"ב פ"ד תשו"ל).

24. **Hadasim** are "borei atzei besamim."
25. **Esrog**. If one picks up an esrog before Succos to smell it, he should say the brachah, "hanosein reiach tov bapeiros". On Succos, when the main purpose of an esrog is for the mitzvah, the poskim argue whether one may make a brachah to smell it. Therefore, it is better not to pick up an esrog on Succos to smell it (מ"ב שם סק"ב ו"ג ובביה"ל ד"ה המריח).
26. **Esrog with cloves**. If an esrog has cloves stuck into it and the two fragrances are smelled together, the brachah is "borei minei besamim" (מ"ב סק"ז).
27. **Snuff**. No brachah is made on snuff since powdered tobacco does not inherently have a strong scent; fragrances are added to it, and those do not get a brachah (באר היטב שם סק"ג, מחזיק ברכה סי' ר"י סק"ו).
28. **Hesech hadaas**. After making a brachah on besamim, one may not make another brachah on them without a hesech hadaas. If one left shul and came back after some time, he may make new brachos for his total of 100, but if one made a brachah in shul and has not left, he may not make it again even if some time passed (שו"ע סי' ר"ז ס"א). One must make sure that he does not make a brachah levatalah for his 100 brachos, thereby losing more than he gains.
29. **No sense of smell**. Someone who got the virus and lost his sense of smell should not say a brachah on besamim. If one lost his sense of smell and does not know if it came back yet, he can test it by smelling besamim without a brachah, and if he can smell somewhat, he can then make a brachah (כ"ף החיים סי' רט"ז סק"ג).

Yom Kippur Fast

Pregnant, Nursing

30. Pregnant and nursing women must fast on Yom Kippur and make up the fast if they break it (שו"ע תרי"ז ס"א). This is true for today's weaker generation as well even though we are sometimes meikel on other fasts.
31. If a woman fears for some reason that the fast will harm her or diminish her milk in a way that will harm her baby, she should consult a rav.
32. If a pregnant or nursing woman can only fast if she stays in bed the whole day, it is better for her husband to daven at home and watch the children if there is no other option than for her to eat.
33. **Recently gave birth**. A woman should not fast at all within three days of giving birth. If she is between four and seven days after giving birth and she says she needs to eat, one may give her food. After a week, she is like any other person (שו"ע שם ס"ד). The days after birth are twenty-four-hour periods (מ"ב סק"ג) from the end of the delivery (מ"ב סק"ג).
34. **Nursing**. If a nursing woman will not have any milk if she fasts and she never gives her baby formula, she may drink in increments ["shiuirum"], as will be explained (הגרש"א הליכות שלמה יוה"כ פ"ו ס"ב). If she sometimes gives her baby formula, it is preferable to give more formula than mother's milk so that she does not even need to take shiuirum on Yom Kippur.

Choleh

35. **Doctor and rav**. Anyone who is sick should ask his doctor whether or not he can fast and then get a psak from his rav whether it is muttar or assur for him to fast.
36. **Joy of a mitzvah**. When someone who is sick gets a psak that he may not fast or that he must eat or drink shiuirum, he should accept the psak with love and joy of a mitzvah – he will be fulfilling the mitzvah of "והי בהם," which is no less important than the mitzvah to fast on Yom Kippur. When a father fulfills the mitzvah of milah when the eighth day falls on Shabbos, he is not upset about breaking Shabbos; he feels joy, as the mitzvah of a milah on time overrides Shabbos. In the same way, this person should rejoice when he eats on Yom Kippur, as the mitzvas aseil of "והי בהם" overrides the issur of eating on Yom Kippur.
37. **Choleh in the current situation**. If someone is sick with the virus that has spread at this time and has a fever of 39 °C [102.2 °F], but not a high fever, he should take shiuirum so that he does not get sicker, ch"v. Similarly, someone who feels a bit weak or has a cough should rely on shiuirum – particularly drinking, and if necessary, eating shiuirum too. If one has a high fever, difficulty breathing, or is very weak, he should not fast whatsoever.
38. However, if one knows he has the virus but feels basically fine; has minor symptoms; only lost his sense of taste or smell; or recovered less than 14 days ago, he should fast as usual. If his condition worsens during the fast (see above), he should take shiuirum.
39. Someone over the age of 60 or in the higher-risk population who tested positive for the virus should drink shiuirum even if he does not have any symptoms. If he has symptoms, e.g., fever or cough, even if they are minor, he should drink and eat as usual.

Shiuirum for Eating

40. When a pregnant or ill person must eat, they should eat a bit at a time, i.e., a volume of about two-thirds of an average-sized egg, then wait the amount of time it takes to eat four beitzah (שו"ע תרי"ח ס"ז).
41. In modern day terms, this is 30 cc of food every nine minutes, i.e., nine minutes between the end of one eating and the beginning of

the next (הזו"א סי' ל"ט סק"ח). Crumbs between the teeth and gums are counted in the calculation of these amounts (מנ"ח מצוה י' אות ב').

42. The volume of one and a half whole wheat Osem brand Lachmit crackers [the ones in the green packaging which are about the size of the palm of a hand] are comfortably within the shiur. Thus, someone who fears they may need to eat on Yom Kippur should have these ready in the house in case they will need them.

Shiuirum for Drinking

43. The shiur for drinking is a cheekful of liquid. This varies for each person (מ"ב סק"א). In modern day terms, this is 32 cc for a small person and 40 cc for an average sized person. Since it is difficult to determine exactly who is considered average, big, or small, one should try to stick to 32 cc.
44. When drinking shiuirum, one should make a brachah before the first time he drinks; after that, he does not make another brachah, even if he waited ten minutes or so before drinking again. If one did not drink for hours or left the house, he should make another brachah. One should not make a brachah acharonah (שו"ת מהרש"ם ח"ו סי' ל"ח).
45. The shiuirum for eating and drinking do not combine. Thus, in the same nine minutes, one may eat less than the shiur of food and drink less than the shiur of liquid. This is only assuming he has to eat and drink; if it would be enough for one to just drink shiuirum, as is often the case, he does not have a heter to eat.
46. One may use a small shot glass which holds 32 cc. A small ice pop ["igloo"] is usually less than the shiur, but one should check what the packaging says.
47. One should prepare the proper amounts of food and/or drink before Yom Kippur so that it will be easy to eat/drink. In particular, a woman whose husband will not be around during the day should prepare shiuirum before Yom Kippur to avoid potential shailos.
48. It is advisable for one who must drink shiuirum to drink something sweet, e.g., grape juice or orange juice, so that the sugar gives him strength; doing this may eliminate the need to eat (הגרש"א, נשמת אברהם סי' תרי"ב סק"א).
49. **Shailah**: If a person is weak and may need to eat or drink, which is better – to start the fast eating/drinking shiuirum or to fast, which may ultimately lead to eating more than the shiur? **Answer**: Most poskim say it is better to start eating/drinking shiuirum and not eventually need to eat more than the shiur (שו"ת אג"מ ח"ד קכ"א, מועדים וזמנים ח"ה כ"א).

Choleh Who Is Eating on Yom Kippur

50. **Netilas yadayim**. Someone sick or pregnant who must eat on Yom Kippur must wash before eating bread. They should wash their entire hands as usual. After getting up in the morning and using the bathroom, they should wash their hands only to the knuckles.
51. **Kiddush**. Although some poskim discuss whether a sick person eating on Yom Kippur needs to make Kiddush (רע"א הובא בשעת"צ סי' רע"א), most poskim imply that he does not (מ"ב שם).
52. **Yaaleh Veyavo**. If one bentshes on Yom Kippur, he should say Yaaleh Veyavo. If he forgets, he does not go back (שו"ע סי' תרי"ח ס"ז). In Al Hamichyah, he should say "ששכח פלטי הני קץ" ו"חכרנו לטובה ביום הכיפורים הזה".

Havdalah on Motzei Yom Kippur

Havdalah

53. Havdalah is made over a cup of wine. A brachah is made on the wine and candle, but not on besamim [when Yom Kippur falls during the week] (שו"ע תרכ"ד ס"ג).
54. Someone who becomes weak after tzeis at the end of Ne'ilah, as well as a woman whose husband did not come home right away, may drink water in private, even before Maariv and Havdalah (אלף המגן ס"ד). It is proper to say "baruch hamavdil" before drinking since it was assur to drink on Yom Kippur (הגרש"א, שש"כ פ"ב ס"ה).
55. Lechatchilah, a woman should hear Havdalah from a man rather than make it herself. If she cannot hear it from someone else, she may make it herself and drink the wine (שו"ת שבט הלוי ח"ד סי' נ"ד).

"Neir Sheshavas"

56. Lechatchilah one should make Havdalah on a candle that was lit before Yom Kippur to be used for Havdalah and that burned throughout the whole Yom Kippur (שם מ"ב סק"ג).
57. If one did not do this or if the candle went out, he may light the Havdalah candle from a candle lit in honor of Yom Kippur or a yahrzeit candle lit before Yom Kippur (א"א בוטשאטט).
58. The Mishnah Berurah holds that if one cannot find a candle that was lit before Yom Kippur, he should not make the brachah on the candle (מ"ב סק"י). Other poskim hold that with no other choice, one may light a new candle and then light the Havdalah candle from that flame and make the brachah (ה"א כלל קמ"ה סי' נ"ו ו"ה). If this is also not possible, one should make Havdalah without a candle and when he finds a candle that was lit before Yom Kippur, he should say a brachah on it.

