

Erev Yom Kippur

It is a *mitzvah* to eat on *erev* Yom Kippur to prepare oneself for the fast. According to most opinions, this *mitzvah* only starts at daybreak. Women are also obligated to eat.

Even someone who isn't fasting is obligated in eating on *erev* Yom Kippur.

According to Rabbeinu Yonah, the meal eaten on *erev* Yom Kippur is in place of the *seudaas yom tov* one can't eat on Yom Kippur itself. Therefore, one should have at least one bread meal on *erev* Yom Kippur. This is normally the *seudas hamafsekes* eaten after mincha. *Lechem mishneh* is not required.

On *erev* Yom Kippur we eat easily digested foods. Hence, chicken should be eaten rather than meat. In addition, in the afternoon men avoid dairy, garlic and eggs. Milk in coffee may be permitted. The *minhag* is to have fish at the first meal.

According to Ashkenazim, one may not prepare food in a crock pot to cook over Yom Kippur and be eaten after the fast. Even though on Shabbos this is permitted, on Yom Kippur we are more stringent.

Mechila

It is imperative to ask forgiveness from those whom he has wronged. Yom Kippur does not atone if he has not appeased his friend.

Just like we want Hashem to forgive us for our sins, similarly one should be willing to forgive his friend. However, a cursory *machul lach* while still harboring a grudge and resentment is ineffective.

Asking for forgiveness is only necessary from those to whom one has actually done wrong. There is no need to go around asking everyone for forgiveness (and arguably, it makes a joke of the whole *mechila* process).

If someone has specifically wronged his friend, then generically asking for forgiveness does not suffice.

If one spoke *lashon hora* and didn't cause any financial loss, then he doesn't need to inform the person what he said if it will cause further pain.

Asking for *mechila* (and the embarrassment therein) is an integral part of the *teshuva* process. Therefore, even if there is no grudge, one must still ask for *mechila*.

Kaporos

Many have the custom to perform the Kaporos ritual on Erev Yom Kippur (or at any point during *aseres yemei teshuvah*).

Classically a chicken is used, however many today use money and give the money to *tzedakah*. There is no mandatory amount. Some have the custom to give a multiple of 18 - י"ח. Ma'aser money may be used for any extra *tzedakah* given.

The intent is that the death which occurs to the chicken is really befitting upon us. We then give the chicken (or money) to *tzedakah* to accrue extra merits before *yom hadin*.

Mikvah

The custom is to go to mikvah on *erev* Yom Kippur. This is either for purification or as a form of teshuva.

According to the reason of teshuva, one should immerse three times.

According to the reason of purification, a swimming pool can be used, with the filter off. If the reason is for teshuva then it would seem a swimming pool should not be used.

One does not have to be worried about the *minhag* to avoid showering after going to *mikvah*.

Hadlakas Neiros

It is customary that a candle is lit which lasts until after Yom Kippur for every married man (Remo 610:4). This is aside from the candle one who has lost a parent lights.

There is a *mitzva d'oraisa* to add on to Yom Kippur at the beginning and end. Opinions vary as to how long this must be. Some require a verbal declaration.

Ideally one should put on his tallis at least a few minutes before sunset, and then verbally accept the sanctity of Yom Kippur. From this point, all *meloch* is forbidden, and the Yom Kippur restrictions apply.

Similarly, a woman accepts Yom Kippur when she lights candles (and therefore shouldn't be wearing leather shoes at that time). If she says *shehecheyanu* at candle lighting then she is not allowed to make a *t'nai*, even in extenuating circumstances. Therefore a woman cannot light candles with *shecheyanu* and then drive to shul.

Since we do not make *kiddush* on wine, one should ensure he or she has *kavana* to fulfill the *mitzvah* of *kiddush* for Yom Kippur in the *amidah*.

Yom Kippur Prohibitions

Melocho is forbidden on Yom Kippur like on Shabbos. This includes preparing for after the fast.

On Yom Kippur there are five *inuyim*: eating and drinking, washing, anointing, wearing leather shoes and marital relations.

Achilah U'Shtiyah

Eating and drinking is forbidden *min hatorah* in any measure. However, the penalty of *kares* only applies when eating the amount of a *koseves* (slightly less than an egg), or drinking a *melo lugmav* (a subjective measure of half the liquid one can hold in his or her mouth) in the time period of *kedei achilas pras* (opinions vary between two and nine minutes). This is commonly called eating with *shiurim*.

One who recently gave birth, or who needs to eat for medical reasons, should ask a Rabbi.

Taking medicine is only permitted if one is a *choleh she'ein bo sakono*, e.g. a severe headache. This is for two reasons; *refuah* is forbidden on Yom Kippur just like Shabbos unless one is a *choleh*, and secondly, eating in an irregular fashion is again only permitted for a *choleh*. For this reason, medicine like panado or ritalin may only be taken if one is classified as a *choleh she'ein bo sakono*.

If one knows that he will reach the level of *choleh she'ein bo sakono*, it is a *machlokes* if he may take medicine before he reaches that state.

In cases when consuming medicine is allowed, one should ingest the medicine without any liquid. If this is not possible then a bitter liquid should be used, e.g. vinegar, mouthwash or a strong tea (prepared before Yom Kippur).

Rechitza

Washing even one finger is forbidden, unless it is to remove dirt.

Upon waking one may wash three or four times on each hand up to the knuckle.

Mouthwash should be avoided.

After relieving oneself, if one's hands are dirty one must wash up to the knuckles. If the hands (or elsewhere in the body) is dirty, water may be used to remove the dirt.

Kohanim have their hands washed normally for *birkas kohanim*.

Even though during the rest of the year there is an obligation to wash before each prayer, on Yom Kippur one should only wash his hands for *mincha* if his hands are unclean.

Sicha

Anointing for cosmetic purposes is forbidden. However, unlike Tisha b'Av, on Yom Kippur, *melacha* is forbidden, so all lotion is problematic. Spray deodorant is permitted, if necessary.

Neilas Hasandal

Wearing shoes is forbidden. This refers specifically to leather shoes, even if the leather is only a minority part of the shoe. Shoes made of other materials, even if they are comfortable and are one's normal footwear, are technically permitted. However one should be stringent if possible and wear shoes without a heel or through which one feels the ground.

Tashmish Hamitah

Marital relations are forbidden. *Harchokos* should be observed by night and by day.

Children

Children are permitted in all the *inuiyim*, however they should not wear leather shoes.

From the age of nine or ten, children should partially fast by delaying eating. Since Yom Kippur is a *yom tov*, children who are eating may have cake or sweets.

One who is eating on Yom Kippur does not make kiddush but does add *ya'aleh v'yavo* in *bentching*.

Vidui

Both men and women are obligated in *vidui*.

Vidui must be recited standing up. If one is leaning on something, then it is questionable whether he or she must repeat *vidui*.

One should ensure he says 100 brachos every day. On Yom Kippur the shortfall can be made up by smelling *besamim* or by listening to the *brachos* on the Torah and Haftarah.

One should not be *poreish min hatzibbur* by learning instead of reciting *selichos* or *piyutim*.

Motzei Yom Kippur

Havdalah on *motzei* Yom Kippur consists of a cup of wine and a flame. Uniquely to Yom Kippur, this flame must come from a candle which was lit from before Yom Kippur. The candle lit for a married man before Yom Kippur may be used for this purpose.

If one is thirsty, water may be drunk prior to *havdalah*.

One should have a *seuda* on *motzei* Yom Kippur. In a sense, the *seuda hamafsekes* together with this *seuda* are the two *seudos* which we should be having on the *yom tov* of Yom Kippur.

It is proper to start building the *sukkah* immediately on the night following Yom Kippur so as to go from one *mitzvah* to the next. The *sukkah* should then be completed the next day. This demonstrates the alacrity of the Jewish people that we aim to be involved in the building of the *sukkah* ourselves. Obviously if one will not have enough time to build his *sukkah* after Yom Kippur then he should start it before.