

לוקוטי ופסקי הלכות "חוקי חיים"

ותלמוד
"תקפי תנים"
לעשות רצונך
בלבב שלם



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

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Please do not
read during
Davening or
Krias Hatorah

Yom Kippur

Erev Yom Kippur 5785

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Tshuvoh

Bein Odom Lachaveiro

1. Yom Kippur does not atone for one's aveiros bein odom lachaveiro if he did not appease his friend (שו"ע תרי"ו ס"א). This includes one's parents, rebbeim, spouse, siblings, friends, neighbors, and especially adversaries. Many people make sure to ask forgiveness from friends whom they barely offended, but forget to do so from the ones with which they had fights or conflicts with or with whom are not on talking terms. During these days, one must consider from whom he truly should request forgiveness.

Unaware of the Aveiroh

2. If the one who was wronged is unaware that he was wronged, some poskim hold the offender must inform him and then request forgiveness. E.g., if he spoke loshon horo and harmed his friend, he must tell his friend about it and then request forgiveness (כ"כ הח"ח כלל ה' ס"יב). Others hold it is better not to tell him; on the contrary, informing him may cause more pain and resentment (כך מקובל בשם הגר"י סלנטר, מועדים וזמנים ח"א סי' נ"ד), and it would be better to ask generally for forgiveness without specifying how he wronged him. One can rely on this opinion

Forgiveness in Word, not in the Heart

3. If one requested forgiveness and his friend said he forgives him, but he did not mean it, some poskim hold it is meaningless and that we only disregard thoughts in the heart when it comes to matters meant to be verbalized but not forgiveness which is *mainly* in the heart (חוט שני יוכ"פ בשם החו"א); others hold that even here we disregard his inner thoughts (בשם הגר"ש ז"ל מקלם וגליוני הש"ס קידושין מט ע"ב).

Erev Yom Kippur

Mitzvah to Eat

4. It is a mitzvah to eat ample food and meals on erev Yom Kippur (שו"ע תרי"ד ס"א). This includes drinking (מ"ב סק"א). Most poskim hold women also have this mitzvah.
5. Some say this also applies the night before Yom Kippur (מג"א סק"א) (ביאור הגר"א ויד אפרים); others say it only begins by day (בשם השלי"ה).

Ovinu Malkeinu

6. When Yom Kippur falls on Shabbos [as it does this year 5785], Ovinu Malkeinu is said by Shacharis on erev Yom Kippur, since it will only be said by Ne'iloh on Yom Kippur (רמ"א תרי"ד ס"ב). It is not said by Minchoh of Erev Yom Kippur (מ"ב סק"ה).

Toveling

7. Most men and boys in Klal Yisroel tovel in a mikvah on Erev Yom Kippur (טור א"ח סי' תר"ו). Some say this is because of tum'oh (רמ"א) (מג"א); others say it is for tshuvoh (שם); (שם) (מג"א).
8. **Chatzitzoh.** More care is taken to avoid chatzitzos for this tviloh than for other tvilos. Thus, one should first trim his fingernails and toenails [it is best to trim his toenails the day before (שו"ע)], clean the skin underneath them, brush his teeth, and wash his entire body with hot water (מטה אפרים ס"ב).
9. **Nine kav.** Those who find it difficult to tovel, e.g., the elderly or infirm, may have nine kav [Chazon Ish: 21.6 liters; Rav Chaim Naeh: 12.5 liters] (רמ"א שם) of 'drawn water' ['mayim she'uvim'] (מ"ב סי' פ"ח סק"ד) poured over them.

10. **Shower.** Several poskim hold that nowadays, one can use the shower for the hetter of nine kav. It is preferable to stand under the showerhead before turning on the water (שו"ת מנח"י ח"ד סי' כ"א). Also, the water should stream out, not trickle (שו"ת שבט הלוי ח"א סי' כ"ד).

Licht Bentching

11. This year [5785], the brochoh for licht bentching is '...להדליק נר של שבת ושל יום הכיפורים'.
12. **Shehecheyanu.** Women customarily make a Shehecheyanu by licht bentching, and with that they accept upon themselves kedushas hayom and issur melacha. Therefore, in needed situations where she will condition not to accept kedushas hayom with candlelighting, she should not say Shehecheyanu with candle lighting; she should say it later or in Shul (קובץ מבית לוי).
13. When she says Shehecheyanu at home, she should not repeat it (שעה"צ תרי"ט סק"ז) 'Amein'.
14. **Candle of Life.** Besides for licht bentching, there should be also a yahrtzeit candle which stays lit all night (שפי"א פסחים) שלחן גבוה אות א'. in a married couple's bedroom if the husband is in town (רמ"א שם). Similarly, married children staying at their parents' house should light a yahrtzeit candle in their room if they will both be sleeping there. This minhag is possible to be kept even with a lit electric bulb, but not with a Shabbos lamp.

Tefilloh Zakoh

15. Tefilloh Zakoh, which contains vidui for aveiros bein odom lamokom and a text which grants forgiveness to everyone for aveiros bein odom lachaveiro other than valid monetary claims, was instituted to be said on erev Yom Kippur. One should make sure to say it, especially the paragraph regarding aveiros bein odom lachaveiro. Those at arrive late to Kol Nidrei, should at least say this paragraph of Tefilloh Zakoh.
16. Women should also make sure to at least say the paragraph which grants forgiveness for matters bein ishoh lachaveirtoh.

Yom Kippur

Wearing a Kittel

17. There is a minhag to wear a kittel on Yom Kippur (רמ"א סי' תר"י ס"ד) to resemble the malochim, and to humble and subdue a person's heart, as it is a garment that is worn by the deceased (שם).
18. **Entering the restroom with a kittel.** If the kittel is designated for davening, one may not wear it into the restroom. He must remove it before entering for gedolim, but may enter with it for ketanim. A kittel that is not just for davening, e.g., one that is worn for the Rosh Hashonoh meals, or a white Yerushalmi kaftan which is worn for the whole day, may be worn into the restroom, even when he enters for gedolim (מ"ב שם סק"ח).

Kiddush on Yom Kippur Which Falls on Shabbos

19. When Yom Kippur falls on Shabbos [5785], it is proper, when mentioning Shabbos during Ma'ariv, to intend to be yotzei the mitzvoh of "zachor es yom haShabbos...". Although this does not fulfill Kiddush miderabonon which requires a kos and mokom se'udoh, it does fulfill the mitzvoh mide'oraiso (ח"ס שו"ע א"ח סי' רע"א, רע"א, הליכות שלמה י"כ פי"ד ה"ד).
20. Accordingly, when saying ונתן לנו...את יום השבת הזה...זכר in Shmoneh Esrei on Yom Kippur night, one should have kavonoh to be yotzei the mitzvoh de'oraiso of Kiddush of Shabbos (מז"ר הגר"ש קאויפמן בעל משחת שמן).

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Opening times: Sun. – Thurs. 5:00pm till 8:00pm | Fri. 10:00am till 11:00am and from 1 hour before candle-lighting

Smelling Besomim

21. Many people smell various besomim on Yom Kippur. This is because Yom Kippur falls short of the requisite 100 brochos (ש"ע) due to the fast, and also to strengthen the body, which is weak because of the fast.
22. One must make sure to make the proper brochos, as laid out in Shulchon Oruch (או"ח סי' רט"ו סי' ט"ב). E.g., upon smelling tree branches, one says 'borei atzei besomim'; on grasses, 'borei isvei besomim'; on something which is neither of the above, 'borei minei besomim'; and on a pleasant-smelling fruit which one is only taking to smell, 'hanosein reiach tov bapeiros'.
23. If one has several types of besomim in front of him, it is best to make a brochoh on each type separately (ש"ע שם ס"י). Thus, on Yom Kippur, if one has several types, he may make a brochoh on each one and gain several brochos toward his 100.
24. **Cloves.** Most poskim hold that their brochoh is 'borei minei besomim' (מ"ב סי' רט"ו סק"ז), especially since nowadays they are not eaten whatsoever and even the Mechabeir would agree that they get a 'borei minei besomim' (ש"ת אור לציון ח"ב פ"ד תשרי ל"ז).
25. **Mint leaves.** 'Borei isvei besomim'.
26. **Hadassim.** 'Borei atzei besomim'.
27. **Esrog.** Before Succos, if one takes an esrog to smell it, he says 'hanosein reiach tov bapeiros.' On Succos, when esrogim are mainly for the mitzvoh, the poskim debate whether one may make a brochoh upon smelling them. Therefore, it is best not to take an esrog to smell it on Succos (ובביה"ל ד"ה המריח).
28. **Esrog with cloves.** If one takes an esrog with cloves stuck into it to smell both aromas, he should say 'borei minei besomim' (מ"ב סק"ז).
29. **Snuff.** Snuff does not inherently have a strong flavor; substances which do not get brochos are added to it. Therefore, it does not get a brochoh (מחזיק ברכה סי' ר"י סק"ו).
30. **Distraction.** If one made a brochoh over besomim, as long as he did not take his mind off them, he may not make another brochoh. Therefore, if one left shul and came back after some time, he may make more brochos for his total of 100. If he did not leave the shul, even if some time passed, he may not make another brochoh (ש"ע סי' ר"ז ס"א). One should make sure his losses do not outweigh his benefits by making a brochoh levatoloh to complete 100 brochos.

The Yom Kippur Fast

Pregnant or Nursing

31. Pregnant and nursing women fast for all of Yom Kippur (ש"ע תרי"ז) (ס"א). Even though our generation is weak and sometimes we are meikel on other fasts, we are not meikel on Yom Kippur.
32. If there is reason for concern that the fast will harm her or decrease her milk and harm her child, she should consult with a rov.
33. If a pregnant or nursing woman can only fast if she remains in bed all 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.
34. **Gave birth.** A woman who gave birth within three days prior to Yom Kippur should not fast. If she gave birth between three and seven days prior to Yom Kippur and says she needs to eat, she may eat. If it was more than seven days prior, she is like anyone else (ש"ע שם ס"ד). The days are counted as 24-hour periods from the conclusion of the birth (סי' ש"ל סק"א).
35. **Nursing.** A nursing woman who will not have milk for her child if she fasts, and never feeds her child a substitute may drink in 'shiurim', as will be explained (הליכות שלמה יורה"ד פ"ו ס"ב).

Shiurim for Eating

36. A pregnant woman or sick person who must eat should eat a bit at a time so as not to combine for a shiur. Thus, they should eat the equivalent of about two thirds of an average egg and wait the amount of time it takes to eat four eggs (ש"ע תרי"ח ס"ז).
37. Practically, they may eat 30 cc of food every nine minutes. I.e., there should be nine minutes between the end of one eating and the beginning of the next (חזו"א סי' ל"ט סק"ה). Crumbs on the teeth or gums contribute to the shiur (מנ"ח מצוה י' אות ב').
38. I found that the volume of one-and-a-half Osem brand 'Lachmit' crackers [whole wheat in the approximately hand-sized green packages] are less than the shiur. Accordingly, someone who thinks they may need to eat should have them in their house just in case.

Sick Person

39. Every ill person should ask their doctor if they can fast, and then follow their rov's psak. If one gets a psak not to fast, he should accept the psak be'ahavoh and be happy to fulfill the mitzvoh of "vechai bohem", which is no less important than the mitzvoh of fasting on Yom Kippur. If he is pained because he ate, he should have kavonah that his eating on this holy day should be part of his Yom Kippur affliction. He should not chas vesholom treat this dismissively, thereby endangering himself.

Shiurim for Drinking

40. The shiur for drinking is a cheekful, based on each person's size (מ"ב סק"א). Practically, this means 32 cc for a smaller person and 40 cc for an average person. Since it is difficult to say exactly what size a person is, one should try to only drink 32 cc at a time.
41. When drinking shiurim, one should make a brochoh on his first drinking. He should not make a brochoh the next time, even if there was a ten-minute-or-so break. If there was an interval of a few hours, or he left the house, he should make another brochoh. He should not make any brochoh acharonoh (ש"ת מוהרש"ם ח"ו סי' ל"ח).
42. The shiurim of eating and drinking do not combine. Thus, in the same nine minutes, one may eat less than the shiur and drink less than the shiur, assuming he needs to eat and drink. It often suffices to simply drink shiurim, in which case there is no hetter to eat.
43. One may prepare a small shot glass which holds less than 32 cc or a small ice pop which generally contains less than the shiur. One should check what is written on the package.
44. One should prepare the shiurim before Yom Kippur to make it easy to eat. A man who will be in shul and whose wife will eat at home should prepare the shiurim for her so she will not have any shailos.
45. It is advisable for one who needs to drink, to drink something sweet like grape juice or orange juice, as the sugar may give them enough strength to avoid eating (הגרש"א, נשמת אברהם סי' תרי"ב סק"א).
46. **Q:** Is it better for a weak person who may need to eat or drink to do shiurim from the beginning, or to try and fast, which may end up requiring him to eat more than the shiur? **A:** Most poskim hold that it is better to start the fast with shiurim to avoid having to eat more than the shiur (ש"ת אג"מ ח"ד קכ"א, מועדים וזמנים ח"ה כ"א).

Netilas Yodayim

47. **Before bread.** One who is ill or pregnant and needs to eat bread on Yom Kippur should wash both hands entirely, as usual – not just until the knuckles – before eating. When washing after waking up or using the restroom, one should only wash until the knuckles.

Havdolah on Motzei Shabbos-Yom Kippur

Havdolah

48. Havdolah is done over a kos and begins with 'hinei keil yeshu'osi' like every motzei Shabbos (מטה אפרים ס"ח). A brochoh is made on the kos and the candle.
49. **Besomim.** Some say no brochoh is made on besomim by Havdolah even when it is on motzei Shabbos (ש"ע תרכ"ג ס"ג). The Sfardi community follow this psak. Many Acharonim disagree and hold that when it falls on motzei Shabbos, one makes a brochoh on besomim during Havdolah (מהרש"ל, ט"ז, מנ"א). Therefore, when making Havdolah at home, one may make the brochoh, but not when making Havdolah in shul (מ"ב סק"ה).
50. One who became weak at the end of Ne'iloh, after tzeis, or a woman who is weak and whose husband is lingering in shul, may drink water in private even before Ma'ariv and Havdolah (אלף המגן) (ס"ד). It is proper to say 'boruch hamavdil' before drinking, since it was ossur to drink water on that day (ש"כ פ"ב ס"ה).
51. Ideally, a woman should hear Havdolah from another man and not make it herself. If she is unable to hear it from someone else, she may make Havdolah and drink the kos (ש"ת שבט ה"ד ח"ד נ"ד).

'Neir Sheshovas'

52. When motzei Yom Kippur falls on motzei Shabbos [5785], strictly speaking, one does not need to make the brochoh on a candle that was lit the whole Yom Kippur as he does on a regular motzei Yom Kippur (מ"ב סק"ז). Nevertheless, the general minhag is to be machmir and make the brochoh on a candle that was lit from a flame which was burning from before Yom Kippur (מ"ב שם).

Gmar Chasimah Toiva

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