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# Practical Guide To Yamim Noraim



Student Organization of Yeshiva

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## Preface

With Hakadosh Baruch Hu's kindness we succeeded in compiling an interesting and extensive collection of articles on the halachos of the Yamim Noraim. In an effort to spread Torah and understand the complex topics of the Yamim Noraim in a new light, we have chosen to share this packet with you. As we reach this milestone, it is without doubt due to certain individuals who deserve proper recognition. Firstly, we would like to thank Rosh Yeshiva, Rabbi Mordechai Willig for reviewing the Halachos of this packet. We would like to thank the editors who spent a lot of time researching the topics and working on the articles. Our editors include: Ariel Schreier, Dubbin Hanon, Russell Spiewak, Ike Sultan, and Jeremy Perlow. Ben Sultan designed the cover. The printing was thanks to SOY and its prestigious board members including: Tuvya Miller, President, Shua Brick, VP, Jonah Sieger, MYP VP, Ben Barel, JSS VP, Michael Levy, BMP VP, Gavriel Rudansky, IBC VP.

## *The Sound of Freedom (Moshe Tzvi Eichenbaum)*

The *Yomim Noraim* are arguably the most intense days in the Jewish calendar. Starting from *Rosh Chodesh Elul*, Jews start preparing by embarking on a journey of spiritual refinement and personal renewal. This process continues into *Rosh Hashana*, when our fates for the upcoming year are written down in the heavenly court, and it culminates on *Yom Kippur*, on which our fates are sealed. Besides for the increases in *Torah* observance and *Teshuva* that accompany these days, we also have the custom to blow the *shofar*. The *shofar* is blown starting on the first day of *Elul*, it is the central mitzvah on *Rosh Hashanah*, and it signifies the completion of *Yom Kippur*. What is it about the mysterious sound of the *shofar* that is so integral to these days of *Teshuva*?

Regarding a Hebrew slave who chooses to remain with his master after his years of service are completed, the Torah (Shemot 21:6) states that, "His master shall take him before the judges and he shall be brought to the doorpost, and his master shall pierce his ear with an awl, and he shall then remain his slave for life." The Talmud (Kiddushin 22b) explains that the reason

why the Hebrew slave is punished by having his ear pierced is because it is the ear that heard G-d say that we should be slaves to Him and instead chose to be a slave to a different master. Yet, the Torah (Vayikra 25:10) commands that on the Jubilee year the *shofar* is blasted to symbolize that all Hebrew slaves, even those whose ears were pierced, may go free.

Rav Avigdor Nevenzal *shlita* suggests that the *shofar* sounded during *Elul* and the *Yomim Noraim* and the *shofar* sounded on the Jubilee year are really one and the same. The sound of the *shofar* is the call to freedom. When a Hebrew slave hears the *shofar*, with the same ear that was pierced, he realizes that he must return to his true master. He realizes that his priorities were out of place and that he was preventing himself from achieving the ultimate freedom. The same is true for each and every one of us. During the course of the year we may have misplaced our priorities and have become slaves to things other than our true Master. However, when our ears hear the chilling sound of the *shofar* blast starting from *Rosh Chodesh Elul*, we are called to freedom. The *shofar* teaches us that returning to Hashem is not merely repentance; rather, it is also the ultimate freedom. May the halachot found in this packet and the sound of the *shofar* blasts inspire us to fully release ourselves from the bonds of false servitude and return to our true Master in Heaven.

### *Eating the Simanim on Rosh Hashana (I.S.)*

1. There is a minhag to eat certain fruits and vegetables as a good omen for the coming year on both nights of Rosh Hashana. Some have this minhag only the first night.<sup>1</sup>
2. If one is eating dates and other fruits, one should recite HaEitz on the dates because dates are from the seven species for which Eretz Yisrael is praised. Some say that one does not make a HaAdama on vegetables during the meal.<sup>2</sup>

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1 The Gemara (Horayot 12a) says that a person should see gourds, fenugreek, leek, beets, and dates (though these definitions are the subject of controversy) on Rosh Hashana as a good omen. The Gemara (Keritot 6a) records the same statement with the text that a person should eat these fruits and vegetables as a good omen. Beit Yosef 583:1 notes the different versions and rules in S”A 583:1 that a person should eat these foods as a good omen. Kaf HaChaim 583:6 writes that if one can’t eat a certain food, he may just look at it and say the Yehi Ratzon nonetheless. Nitai Gavriel 29:24 agrees.

Eliyah Rabba 583:1 writes that the minhag is to eat simanim on both nights of Rosh Hashana. Machazik Bracha 583:2, Chazon Ovadyah (p. 93), Teshuvot VeHanhagot 2:266, and Rivevot Efraim 6:308:1 agree. However, Bnei Yisaschar 2:11 and Eishel Avraham MeButchach 583 explain the minhag of eating the simanim only on the first night of Rosh Hashana.

2 Chazon Ovadyah (p. 98) writes that one should not make a bracha upon the cooked vegetables because they are considered part of the meal. Halichot Shlomo (1:18), however, writes that one should make a HaAdama upon the gourd and exempt the other vegetables. To avoid all doubt, Nitai Gavriel 29:18 writes that one should make a HaAdama on a banana. Chut Shani (Rosh Hashana p. 48) agrees. It is noteworthy to mention that S”A 211:2 rules that when eating a food which is HaEitz and a food which is HaAdama one should make the bracha on the food which one prefers first.

Halichot Shlomo (1:17) writes that one should make the HaEitz upon the dates as opposed to the apples because they are from the seven species with which Eretz Yisrael is praised and they come before pomegranates on that list (see S”A 211:4). Ben Ish Chai (Nitzavim #4) and Nitai Gavriel 29:4 agree. Kaf HaChaim 583:13 records the practice of some people to make a HaEitz on the apple to exempt the dates. He explains that perhaps they brought

3. Some say that one should say the bracha of HaEitz, eat a little of the fruit, then make the Yehi Ratzon before continuing to eat, while others hold that one should say the Yehi Ratzon prior to the bracha.<sup>3</sup>
4. One may say the Yehi Ratzon's with Hashem's name.<sup>4</sup>

### *Blowing the Shofar (Ariel Schreier, Jeremy Perlow, and Ike Sultan)*

#### **When to Blow the Shofar**

1. The Ashkenazic minhag is to blow the shofar after Shacharit with a minyan during Elul.<sup>5</sup>
2. On Rosh Hashana, there is a biblical mitzvah to hear the shofar.<sup>6</sup>

out the apple first, and in such a case, one need not wait for the dates to come out to make the bracha upon them. Rivevot Efraim 8:558:3 writes that after making HaEitz on the dates, one may eat the apples prior to the pomegranates because the rules of precedence apply only regarding the Bracha, not regarding when each food should be eaten.

3 Magen Avraham 583:2 quotes the Magalei Tzedek as saying that one should say the Yehi Ratzon in between the Bracha and eating. He explains that the Yehi Ratzon is a prerequisite for eating and thus does not constitute an interruption. The Magen Avraham, however, argues that it's not such a requirement to say the Yehi Ratzon, and, as such, it is preferable to say the Yehi Ratzon after taking a bite. Mishna Brurah 583:4 and Chazon Ovadyah (p. 93) agree with the Magen Avraham.

Rav Hershel Schachter said that it makes sense to say the Yehi Ratzon before the Bracha so that the Yehi Ratzon can function as a Tefilla and the eating as an action enhancing the Tefilla. Teshuvot VeHanagot 2:266 agrees. See Chazon Ovadyah (ibid.) who quotes the Chemdat Yamim who argues that one shouldn't say the Yehi Ratzon prior to the Bracha because that is a violation of asking for one's personal needs before praising Hashem (See Gemara Brachot 32a).

4 Mishna Brurah 583:2 writes that the text of the Yehi Ratzon begin with Yehi Ratzon Milfanecha Hashem Elokeinu VeiyLokei Avoneitu with Hashem's actual name. Teshuvot VeHanagot 2:266 and Chazon Ovadyah (p. 93) agree. Nitai Gavriel 29:22, however, writes that from some poskim it seems that there was a text without Hashem's name. Rav Shlomo Zalman's minhag (Halichot Shlomo p. 12 note 70) was to

say the first Yehi Ratzon with Hashem's name and the others with Avinu SheBaShamayim. He explained that he did so because it's difficult to have the proper kavana when saying Hashem's name. Similarly, the Stiepler's minhag (Orchot Rabbenu vol 2, p. 175) was to say them without Hashem's name.

5 The Rosh (Rosh Hashana 4:14) quotes the Pirkei D'Rabi Eliezer, which says that Chazal established a practice of blowing the shofar on Rosh Chodesh Elul because a shofar was blown when Moshe ascended Har Sinai on Rosh Chodesh Elul. The Pirkei D'Rabi Eliezer continues that the shofar is blown in order to motivate Bnei Yisrael to do teshuva and to confuse the Satan. The Rosh adds that this is the basis for the Ashkenazic minhag of blowing shofar during Elul. The Rama 581:1 writes that the minhag is to blow the shofar during Elul after Shacharit, and some do so also after Maariv. Mishna Brurah 581:3 writes that some start on the first day of Rosh Chodesh and some start from the second day of Rosh Chodesh. With respect to blowing, if one doesn't have a minyan, Nitai Gavriel (Rosh Hashana 4:9) cites the Tzitz Eliezer who says one doesn't have to blow but adds that the Lubavitcher Rebbe's minhag was to blow even when there was no minyan.

6 Based on Bamidbar 29:1 “יום תרועה יהיה לכם” (Rambam Hilchot Shofar 1:1). Rambam (Hilchot Shofar 3:1) and Shulchan Aruch 590:1 write that only nine shofar blows are obligatory from the Torah but due to doubt we blow many more. This mitzvah is so significant that the Gemara Rosh Hashana 34b states that if one has the opportunity to go to a place which might have a shofar or a place which certainly has a machzor, one should go to the place which

3. On Rosh Hashana, the shofar may be blown all day.<sup>7</sup>

### The Berachot Recited Over the Shofar

1. The Ashkenazic custom is to recite the berachot of Lishmoa Kol Shofar<sup>8</sup> and then Shehecheyanu on both days of Rosh Hashana before hearing the shofar.<sup>9</sup> The Sephardic custom is to only recite Shehecheyanu the first time the shofar is blown on Rosh Hashana.
2. Shehecheyanu is always recited after Lishmoa Kol Shofar.<sup>10</sup>
3. If one has already fulfilled his obligation of listening to the shofar, he may nonetheless repeat the berachot for another man or group of people who have yet to fulfill their obligation.<sup>11</sup> However, a man who has already fulfilled his obligation may not recite the berachot again if he is blowing the shofar only for women. Thus, in such a case Ashkenazi women should recite the berachot themselves,<sup>12</sup> and Sephardi women should refrain from reciting the berachot.<sup>13</sup>

### How to Blow the Shofar

1. The one blowing the shofar must stand.<sup>14</sup>
2. It is customary to blow the shofar from the place where the Torah is read.<sup>15</sup>
3. When blowing, the shofar blower should turn the shofar so that the opening from where the sound emerges faces upwards. The shofar should preferably be blown from the right side of one's mouth.<sup>16</sup>
4. On Rosh Hashana, the "תרועה" blast must be blown three times. Each time it must be preceded and followed by a תקיעה. However, since it is questionable exactly which sound constitutes a "תרועה" referred to in the Torah (either the "תרועה" is what we refer to as תרועה, or what we refer to as שברים, or what we refer to as שברים-תרועה), all the possible "תרועה" blasts must be blown.<sup>17</sup> Therefore, all together one is required to hear 30 blasts.<sup>18</sup>

might have a shofar since this is a mitzvah deoraita and davening is only derabbanan.

7 Based off Bamidbar 29:1: "יום תרועה" A day of trumpeting" (Mishna Brurah 588:2). Shulchan Aruch 588:1 writes that preferably the shofar should be blown after sunrise; however, if one blew after dawn he has also fulfilled his obligation.

8 Rambam (Hilchot Shofar 3:10), Shulchan Aruch 585:2. If one recited לתקוע שופר (the opinion of Rabbenu Tam cited in the Rosh on Rosh Hashana 4:10), he fulfills his obligation (Mishna Brurah 585:4). See Minchat Chinuch (no. 405) for a discussion of the nature of the mitzvah of shofar, whether it is blowing or hearing.

9 Shulchan Aruch 585:2

10 Yalkut Yosef (Moadim pg. 36, 48), Chazon Ovadia (Yamim Noriam pg. 112, 116). If a Sephardic Jew is blowing shofar for an Ashkenazic congregation on the second day of

Rosh Hashana (after having said Shehecheyanu on the first day of Rosh Hashana), then one of the Ashkenazic congregants should recite the Shehecheyanu. Nonetheless, if the Sephardic shofar-blower recited Shehecheyanu, the congregation has still fulfilled their obligation of reciting it (Yalkut Yosef pg. 36, Sh"t Yabia Omer 1:29:11).

11 Rama 589:6

12 ibid.

13 Shulchan Aruch 589:6

14 Shulchan Aruch 588:1

15 Rama 585:1. The Mishna Brurah 585:3 explains that we blow the shofar there so that the merit of the Torah will protect us.

16 Rama 585:2

17 Shulchan Aruch 590:2

18 Consisting of a תרועה preceded and followed by a תקיעה, a שברים preceded and followed by a תקיעה, and a שברים-תרועה (the שברים-תרועה counts as two blasts) preceded and

5. The תקיעה is a straight, simple blow which should be the length of the “תרועה” it surrounds. Therefore, the תר"ת of תקיעה (תקיעה, תרועה, תקיעה) or תש"ת (תקיעה, שברים, תקיעה) should be the length of at least nine very short blasts and the תש"ת of תקיעה (תקיעה, שברים-תרועה, תקיעה) a little more than a little more than should be the length of at least a little more than 18 very short blasts.<sup>19</sup>
6. Each שבר is a short blow the length of three very short blasts and should not be longer, and certainly should not be the length of nine very short blasts.
7. There is a dispute as to how long the תרועה should last; however, the prevailing opinion is that the תרועה should last for at least the time it takes to blow nine short blasts.<sup>20</sup>
8. According to most authorities, regarding the blasts blown before Mussaf, known as the *tekiot dimeyushav*, when one blows the שברים-תרועה, a breath should not be taken between the two blasts. However, regarding the blasts during Mussaf, known as the *tekiot dimeumad*, one should take a breath between each שברים-תרועה. However, some have the custom that a breath is taken neither during the *tekiot dimeyushav* nor the *tekiot dimeumad*, and a breath is only taken during the final blasts following the Mussaf service.<sup>21</sup>

### Listening to the Shofar

1. We blow the shofar both before and during Mussaf. Most Rishonim assume that the blows while standing are primary.<sup>22</sup>

followed by a תקיעה. Each of these sets are blown three times.

19 Shulchan Aruch 590:3, Mishna Brurah 590:14, Nitai Gavriel (Rosh Hashana 57:1)

20 Rashi (Rosh Hashana 33b s.v. shalosh) writes that the length of the תרועה is the length of time it takes to blow three very short blasts. Tosfot (ad loc. s.v. shiur) quotes the Riva and Rivam who say that the תרועה should be the length of time it takes to blow nine very short blasts. Shulchan Aruch 590:3 cites both opinions and Mishna Brurah 590:15 writes the halacha follows Tosfot and by following Tosfot one fulfills both opinions.

21 Shulchan Aruch 590:4 quotes a dispute whether one should do the שברים and תרועה in a single breath or with a breath in between. Rama 590:4 says to follow the second opinion. However, in order to satisfy all opinions the Shulchan Aruch recommends doing the שברים and תרועה in a single breath during the *tekiot dimeyushav*, but taking a breath between the שברים and תרועה during the *tekiot dimeumad*. Nitai Gavriel 58:2 writes that some follow the Shulchan Aruch, while others do the opposite.

Mishna Brurah 590:20 writes that even if one blows all of the שברים-תרועה blows without taking any breaths between the שברים

and the *terua* he has nonetheless fulfilled his obligation. However, according to the opinion that requires one to blow without taking a breath between the *shevarim* and *terua* one would not fulfill his obligation if he took a breath.

Accordingly, Rav Hershel Schachter and Rav Mordechai Willig both hold that during both the *tekiot dimeyushav* and the *tekiot dimeumad* no breaths between the *shevarim* and *trua* should be taken. However, when the shofar is blown after *chazarat ha'shatz* a breath is taken between the *shevarim* and *trua* in order to satisfy even this opinion *le'chatchila* (oral conversation with Rav Moshe Strauch, the shofar blower for the Glueck minyan).

22 According to the Tosfot (Pesachim 115 s.v. *matkif*), Ran (3a s.v. *lamah*), and Rosh (Pesachim 1:10) the primary blows are the ones we do while standing during *mussaf* and the sitting ones are just to confuse the Satan (see next footnote). On the other hand, the *Piskei HaRid* (Rosh Hashana 34a s.v. *shiur*) says that the *tekiot dimeyushav* are primary. Also, the *Ritva* (Rosh Hashana 16b s.v. *vehanachon*) says that one fulfills his biblical obligation with the *tekiot dimeyushav* and the *tekiot dimeumad* are to elevate the *tefillah*. This also seems to be the opinion of the *Rif* (Rosh Hashana 11a).

2. Regarding the shofar blasts before Mussaf, the congregation technically may sit; however, the Ashkenazic custom is to stand.<sup>23</sup> Nonetheless, a weak, ill, or old person may sit.<sup>24</sup>
3. One should refrain from talking about anything not related to the shofar or davening between when the berachot over the shofar are first recited until when all of the blasts have been completed.<sup>25</sup> One should also try not to cough or yawn during the shofar blowing so as not to confuse any listeners.<sup>26</sup> Most authorities hold that one should refrain from reciting the Yehi Ratzon prayers between the blasts of the tekiot dimeyushav. However, it is permitted to contemplate these prayers.<sup>27</sup>

### Eating before Shofar Blowing

1. It is forbidden to eat before listening to the shofar blowing unless a person is weak and will not be able to concentrate on the shofar or davening, in which case one may eat a snack up to a ki'beitzah of cake. Some are lenient to allow a snack of mezonot.<sup>28</sup>

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Rosh Hashana 16b says that the reason we blow twice, once sitting and once standing, is to confuse the Satan. What does that mean? Rashi (s.v. kedi) writes that we want to show our fervor for mitzvot and continue to blow even though we already fulfilled our obligation. Interestingly, the Minchat Chinuah (n. 554) believes that the extra blows a person hears on Rosh Hashana are all included in the biblical mitzvah of blowing the shofar since the Torah called Rosh Hashana “a day of blowing” and did not fix a maximum. The Ran (3a s.v. Lamah) explains similarly that the extra blows are to inspire us to overcome the yetzer hara. Tosfot (ad loc.), however, explain that “to confuse the Satan” means the Satan will think that if we already blew and fulfilled our obligation the only reason we could be blowing again is because Mashiach must be on his way.

23 Mishna Brurah 585:2 The first thirty blasts (three sets of תש"ת, תשר"ת, and תר"ת) are known as the tekiot dimeyushav because one is technically permitted to sit down, and many Sephardic congregations sit after the berachot have been completed (Yalkut Yosef 583:3, Moadim pg. 36). The remaining blasts are referred to as tekiot dimeumad because one is required to stand. However, if one sat during these tekiot he has nevertheless fulfilled his obligation (Mishna Brurah 592:2).

24 Shaar Hatziyun 585:2

25 Shulchan Aruch 592:3 and Rama 592:3 write that it is forbidden to talk about anything not related to shofar or davening between the first set of shofar blasts and the ones during

Mussaf. Igrot Moshe 2:36 writes that although it is not so simple that it is forbidden to talk when the shofar is not being blown, nonetheless they should announce in shul that it is forbidden to talk after the first set of shofar blows if even some of the congregation will listen. Chayei Adam 141:9. Sh"t Minchat Yitzchak 3:44 and 4:47 says that Asher Yatzar may be recited during this time.

26 Yalkut Yosef Moadim pg. 40

27 The Mishna Berura 592:12 writes that one should refrain from reciting the Yehi Ratzon prayers in between the different sets of tekiot dimeyushav; however, it is permitted to contemplate these prayers

28 The Rosh (Sukkah 3:27) explains the conclusion of the Gemara Sukkah 38a that one may never initially start a meal if one has a mitzvah before him; however, if he did start the meal, for a derabbanan mitzvah one may continue the meal if there's still time in the day to fulfill that mitzvah, while for a deoraita mitzvah one cannot even continue the meal. Shulchan Aruch 652:2 codifies the opinion of the Rosh.

The Magen Avraham 652:4 comments that the primary halacha is that it is permitted to have a snack before performing the mitzvah, but Tosfot seem to disagree. Accordingly, Mishna Brurah 652:7 holds that it is technically permitted to eat before performing the mitzvah, but one should not be lenient except in cases of great need. Kaf HaChaim 652:17 agrees. Chazon Ovadia (Sukkot p. 391) differs slightly and says that it is permitted to eat a snack, it is a pious

## *Tashlich (Dubbin Hanon)*

1. The minhag is to recite Tashlich near a river or another body of water on the first day of Rosh Hashana.<sup>29</sup>
2. One should try to recite Tashlich near a body of water with living fish in it. However, one may not feed the fish or throw bread crumbs into the water on Yom Tov or Shabbat.<sup>30</sup>

practice to refrain. Aruch Hashulchan 652:5 writes that it is a safek whether tasting is forbidden.

The Ritva (Sukkah 38a s.v. Ha Gufa) equates eating before lulav and eating before shofar. Additionally, the Tosefta (Shabbat 1:4) equates megillah, hallel, shofar, and lulav for the laws of stopping a meal to perform the mitzvah. Magen Avraham 692:7 cites this Tosefta and Rabbi Akiva Eiger 589:1 agrees. With respect to megillah, the Magen Avraham 692:7 and Mishna Brurah 692:14 hold that one should not even taste any food unless there is a great need. Therefore, Rav Shlomo Zalman Auerbach (Halichot Shlomo v. 1, 2:1) states that it is forbidden to have a snack before shofar blowing unless a person is weak and will not be able to concentrate on the shofar or davening.

Hitorerut Teshuva 1:225 is lenient since no one is going to come to forget shofar on the day of judgment. Tzitz Eliezer 20:23 agrees and adds that if the entire congregation takes a break there's no concern they'll forget to blow the shofar. Similarly, Rav Hershel Schachter (oral communication) holds that it is permitted to have a snack of mezonot before shofar.

Regarding the definition of a snack, Shulchan Aruch 232:3 writes that before Mincha one may have a snack, which can consist of a ki'beitzah of bread and a lot of fruit, but not more than a ki'beitzah of bread. Mishna Brurah 639:15-16 (cited by Shaar HaTziyun 286:7) regarding sukkah quotes a dispute whether having more than a ki'beitzah of pas ha'bah bi'kisnin is considered a meal.

<sup>29</sup> The Rama 583:2 writes that it is customary on Rosh Hashana to go to a river and recite the pasuk יָשׁוּב יִרְחַמְנוּ יְכַבֵּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ יְשׁוּב יִרְחַמְנוּ יְכַבֵּשׁ עֲוֹנוֹתֵינוּ יָם כָּל חַטָּאוֹתָם (Micha 7:19). Mishna Berura 583:8 (see also Darkei Moshe on the Tur 583:2) explains based on the Maharil that the water is a remembrance of the akeida, as the Midrash tells us that on the way to Akeda

Yitzchak, the Satan attempted to deter Avraham by placing a river as an obstacle. When the water reached Avraham's neck, he called out to Hashem for salvation and Hashem answered. Rama in Torat HaOlah 3:56 explains that when one goes to an ocean or rivers and sees the greatness of Hashem's creations, he will immediately regret his sins and will be forgiven. Kitzur S"A 129:21 adds that on Rosh Hashana we anoint Hashem as King over the world, and the gemara Horiyot 12a says that the practice was to anoint kings by the water to symbolize that the kingdom will continue.

Kaf Hachaim 583:30 comments that if one doesn't have access to a river he can say it by any pool of water. Although this minhag is only mentioned by the Rama, Chazon Ovadia Yamim Noraim pg. 186 and Yalkut Yosef Moadim pg. 44 note that this has become the Sephardic practice as well based on the Arizal. Maaseh Rav (no. 209), though, states that the minhag of the Gra was not to do tashlich at all, but Rav Moshe Harari in Mikraei Kodesh Rosh Hashana 14:note 4 writes that many people who generally follow the customs of the Gra do not follow him for this.

<sup>30</sup> Mishna Berura 583:8 writes from the Maharil that we try to recite it with living fish in the water, as a blessing to ourselves that we should be immune to the ayin hara like fish, and we should be fruitful and multiply like the fish. Adding to the significance of the fish, Kitzur S"A 129:21 says that we should feel as though we are like fish caught in a net of judgment due to our sins. Pri Megadim Eshel Avraham 583:5 writes that just as the eyes of the fish are always open because they do not have eyelids, we remind ourselves that Hashem is always watching us. Mateh Ephraim 598:4-5 also says it should be done with fish, but criticizes the minhag of some people to feed crumbs of bread to the fish since the fish are not one's property and it is forbidden to feed them on Yom Tov

3. The minhag is to say Tashlich after Mincha on the first day of Rosh Hashana.<sup>31</sup>
4. If one did not recite Tashlich on the first day of Rosh Hashana, one should still recite Tashlich on the second day after Mussaf, or if necessary, anytime during the 10 Days of Repentance between Rosh Hashana and Yom Kippur.<sup>32</sup>
5. Many have the custom of shaking out their pockets as a symbol of throwing away one's sins.<sup>33</sup>
6. Many poskim suggest that men and women should avoid being there at the same time so that Tashlich does not become an inappropriately mixed social scene on our Day of Judgment.<sup>34</sup>

### *Erev Yom Kippur (I.S.)*

1. There is a special mitzvah to eat on Erev Yom Kippur. Reasons suggested for this mitzvah include that it is a way of preparing for the fast the following day, it is in order to make the fast more difficult, or it is a way of celebrating Yom Kippur as a yom tov with its special meal advanced a day.<sup>35</sup>

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(see Rashi Beitza 23b). The Machatzit Hashekel 583:5 also says it is forbidden to throw food into the water.

31 Chazon Ovadia Yamim Noraim page 186, Mishna Berura 583:8. Rav Moshe Shternbuch in Teshuvot Vihanhagot 1:346 agrees but says that mincha should be said early so that Tashlich could be said immediately afterwards because he doesn't think it is so simple that it's permissible to carry the siddur back to one's house if there's no time to use it later in the day.

32 Yalkut Yosef Moadim page 35, Sh"t Torah Lishma 145. See there where they write that one can say also say it during aseret yimei teshuva if he didn't get a chance to do so on Rosh Hashana.

33 Mateh Efraim 598:4 and Kitzur Shulchan Aruch 129:21. Eliya Rabba 596:3 writes based on Kabbala that shaking out our pockets is like shaking off the kelipot (spiritually negative layers) that stick to us when we sin. Sh"t Torah Lishma 31 writes that this is a "poal dimyon," an action symbolic of a certain message like the Neviim used to do. He adds that Nechemia (Nechemia 5:13) was once told to shake out his clothing. Rabbi Eli Mansour (Dailyhalacha.com) points out that this is in no way a substitute for repenting and we do not in actuality throw away our sins. Tashlich is merely a symbolic act to show that our repentance is sincere and we would like to rid ourselves of sin entirely.

34 Aruch Hashulchan 583:4 and Elef Hamagen 583:7. Rabbi Eli Mansour, Ketzev Hamateh 598:7 and Yalkut Yosef Moadim 35 say that women aren't obligated to do tashlich and therefore shouldn't in order to prevent inappropriate mingling between genders. Rabbi Ruderman (quoted by Rabbi Yirmiyahu Kaganoff on RabbiKaganoff.com) suggests that women go before Mincha while men go after.

35 The Gemara Brachot 8b derives from the odd formulation of the Torah regarding fasting on Yom Kippur that there's a mitzvah to eat on Erev Yom Kippur and if a person does it is considered as though he fasted for two days. This is codified by the Tur and Shulchan Aruch 604:1.

- Rosh Yoma 8:22 writes that this is in order to prepare for the fasting on Yom Kippur itself. Ritva Rosh Hashana 9a and Tur 604 agree.
- Shibbolei Haleket 307 writes that by eating a lot on the 9th, it makes it harder to fast on the 10th.
- Bet Yosef 604:1 explains that the reason for eating on Erev Yom Kippur is to indicate that one is excited about receiving atonement on Yom Kippur and since it is forbidden to eat on Yom Kippur, we make up for it by eating on Erev Yom Kippur.

2. According to this last reason, there is a basis for having a nice meal prior to Yom Kippur similar to a yom tov meal. Others, however, assume that one does not need to have a meal to fulfill this mitzvah; rather, one may simply eat snacks all day.<sup>36</sup>
3. Some have the practice to be tovel in the mikvah on Erev Yom Kippur and it is preferable to do so before Mincha. Some have the practice to do it after Seuda Hamafseket, which is fine as long as one does it before nighttime.<sup>37</sup>
4. Tachanun is not recited on Erev Yom Kippur.<sup>38</sup>
5. After Shmoneh Esrei of Mincha on Erev Yom Kippur, one should say vidduy as printed in the machzor.<sup>39</sup>
6. Yom Kippur does not grant a person forgiveness for one's sins between a man and his fellow until he appeases and receives forgiveness from one's friend. Therefore, it's especially important to appease one's friend on Erev Yom Kippur.<sup>40</sup>

36 The language of the Tur and S”A is to increase one’s consumption on Erev Yom Kippur and seems to imply one should eat as much as would be reasonable. Minchat Chinuch 313:9 writes that one can fulfill this obligation by eating any type of food and not specifically a meal. However, Rav Hershel Schachter in a shiur on Inyonei Yom Kippur (YUTorah.org, min 34-6) quotes Rav Salanter as having had the minhag of having a sucking candy on Erev Yom Kippur so as to continue eating on Erev Yom Kippur, whereas Rav Yosef Dov Soloveitchik held that the primary mitzvah of the day was to have a nice meal. Minchat Chinuch 313 writes that there’s no need to have a formal meal with bread on Erev Yom Kippur.

37 Rosh (Yoma 8:24), Shulchan Aruch 606:4, Mishna Brurah 606:17-8. The Maharil (Erev Yom Kippur n. 3) writes that one should dip after Seuda Mafseket in order to dip as close to actual day of Yom Kippur, since the dipping is to encourage Teshuva. He explains even a person who is completely pure should dip on Erev Yom Kippur in order to be involved with Teshuva.

38 Based on the Roke’ach, the Shulchan Aruch 604:2 rules that there’s no Tachanun on Erev Yom Kippur. Mishna Brurah 604:3 explains that there’s no Tachanun since we treat it partially like a Yom Tov in that there’s a mitzvah to eat on it.

39 S”A 607:1. The Ramban (Yoma 87b s.v. ha) writes that ideally one should say vidduy prior to Yom Kippur in order to enter the day spiritually cleansed. However, because of a

concern that one’s seuda hamafseket would extend and not leave any time for a vidduy, chazal established saying vidduy at mincha before the meal. Accordingly if one has time after the meal one should say vidduy again because perhaps one sinned since mincha time. Rav Schachter (YUTorah.org, “Inyonei Yom Hakippurim #2”, min 20-22) explained that the Ramban understood the pasuk “lifnei hashem titharu” to mean that one should make an effort to cleanse oneself spiritually before appearing before Hashem on Yom Kippur. The Bet Yosef 607:1 comments that the minhag isn’t like the Ramban.

40 Based on the Mishna (Yoma 85b), Shulchan Aruch 606:1 writes that Yom kippur doesn't atone for sins between man and his fellow until one appeases his friend. The Chida in Birkei Yosef 606:1 quotes an opinion that Yom Kippur doesn’t atone for someone even for his sins between man and Hashem unless he asks forgiveness from anybody whom he offended. The Birkei Yosef, however, finds this to be a surprisingly difficult standard to hold by. Nonetheless, he sides with the opinion of the Pri Chadash 606:1 and Pri Medagim MZ 606:1 who say that if a person doesn't appease his friend then the sins between man and his fellow aren’t forgiven at all, not even the aspect of those sins which are exclusively between man and Hashem. Therefore, the Mishna Brurah 606:1 writes that while during the rest of the year it is possible to delay asking for forgiveness, on Erev Yom Kippur there’s no time to waste!

### Five Inuyim of Yom Kippur (I.S.)

1. It is forbidden to eat or drink anything on Yom Kippur, and eating or drinking even the smallest amount is biblically forbidden.<sup>41</sup> It is even forbidden to eat food in non-conventional fashion or nonedible items.<sup>42</sup>
2. If someone feels that he needs to eat or a doctor<sup>43</sup> determines that he should eat, lest he possibly put himself in danger by fasting, then he is required to eat.<sup>44</sup>
3. In such a case, he should eat less than slightly more than 2/3 of a KeBaytzah and then wait Kedi Achilat Pras (according to some this is 9 minutes) before eating again, assuming that this extra delay in eating will not cause him any harm. Similarly, if it is determined that someone needs to drink he should drink less than the amount that fills one of his cheeks and wait Kedi Achilat Pras or at least Kedi Shtiyat Revi'it before drinking again, assuming that this extra delay will not cause him harm. It must be emphasized that if this is insufficient one should eat as much as needed.<sup>45</sup>
4. If the doctor says that either the patient could eat less than the shiur every time interval or could fast half the fast and then eat regularly, the patient must eat less than the shiur every time interval.<sup>46</sup>
5. Many poskim hold that it is permitted to take a pill before Yom Kippur that will cause a person not to feel the difficulty of the fast.<sup>47</sup>
6. It is permitted to swallow one's saliva that gathered in one's mouth.<sup>48</sup>
7. A person who needs to eat on Yom Kippur isn't obligated to ask the doctors to put him on an IV in order to eat in an abnormal way.<sup>49</sup>

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41 S"A 612:5 codifies the opinion of Rabbi Yochanan (Yoma 83b) that eating less than the requisite amount for a korban chatat is still forbidden biblically. See Chazon Ovadia (Yamim Noraim p. 275) who disagrees with the opinion of the Halachot Ketanot that one can't be culpable for drinking water since it doesn't satiate.

42 S"A 612:6 and Mishna Brurah 612:15 explain that although there is no obligation for a chatat if one eats in a non-conventional fashion or non-edible food, it is nonetheless forbidden. See B'ikvei HaTzoan (p. 37) who cites the Sfat Emet and Shagat Aryeh as holding that there is a chatat obligation for eating in a non-conventional fashion.

43 Here, since we are dealing with a potentially life-threatening case any Jew who claims to understand this illness is considered a "doctor." For a non-Jew ("akum"), who believes this is necessary, he must actually be an expert in this specific area of illness (M.B. 618:1).

44 S.A 618:1 and M.B 618:5

45 S"A 618:7-8, Mishna Brurah 618:21

46 Rav Shlomo Zalman Auerbach (Halichot Shlomo 6:9) explains that it is reasonable that one may not delay eating less than a shiur if it will cause one to eat more than a shiur later, since right now it is permitted to eat less than the shiur.

47 Chelkat Yacov 2:58 and Tzitz Eliezer 7:32:4 permit taking pills on Erev Yom Kippur to make the fast easier. Yabia Omer 9:54 permits only for those who have a very difficult time fasting.

48 Magen Avraham 567:8 explains that it is permitted to swallow one's saliva even on Yom Kippur since it isn't a food, and even according to those who hold it is forbidden to eat inedible foods it is permitted here since one's intent isn't to drink at all. Mishna Brurah 567:13 and Chazon Ovadia (Yamim Noraim p. 310) agree. The Nitai Gavriel (Yom Kippur ch. 49, fnt. 3), however, writes that Rav Chaim and the Griz were strict on this matter.

49 Shevet HaLevi 10:91 writes that someone who needs to eat on Yom Kippur shouldn't ask to be put on an intravenous tube because that doesn't really satisfy the sick person. Rav Shlomo Zalman Auerbach (Halichot

8. Bathing, anointing oneself, wearing leather, and marital relations are forbidden on Yom Kippur.<sup>50</sup>
9. Washing is forbidden whether it is hot or cold water. Someone who is fastidious and really feels the need to wash a part of his body that got dirty is permitted to clean it.<sup>51</sup>
10. One may wash one's hands up to the second sets of knuckles in the morning and before davening if one relieved oneself.<sup>52</sup>
11. It is forbidden to brush one's teeth on Yom Kippur.<sup>53</sup>
12. It is forbidden to spray oneself with deodorant on Yom Kippur.<sup>54</sup>

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Shlomo ch. 6 fn. 11) adds that it is forbidden because people will think that one needs the IV, and when it is unavailable people will endanger themselves to get one. Chazon Ovadia (p. 288) agrees. Interestingly, Tzitz Eliezer 10:21:25 and 14:57 agrees but offers another explanation; perhaps whenever a person's body causes a person to be in an extenuating circumstance one doesn't have to spend money to minimize the prohibition.

50 The Rambam (Shevitat Esor 1:5) holds that these are biblically forbidden, while Rabbenu Tam (Yoma 77a s.v. Ditnan) argues that it is only rabbinic because otherwise how could the rabbis be so lenient to allow someone who is dirty to wash themselves. Rosh (Yoma 8:1), Ran (Yoma 1a s.v. Yom), and Tosfot Yeshanim (Yoma 73b) hold like Rabbenu Tam. Mishna Brurah 611:3 recommends being strict in cases of doubt due to the opinion of the Rambam. Chazon Ovadia (p. 277) holds like Rabbenu Tam.

51 S"A 613:1. Mishna Brurah 613:1 adds that one should intend that one isn't washing for pleasure but just to remove the dirt. Additionally, Mishna Brurah 613:2 limits the leniency to someone who is fastidious.

52 613:2-3

53 S"A 567:3 writes that it is forbidden to wash out one's mouth on a public fast day. Rama 613:4 quotes this with respect to Yom Kippur. Mishna Brurah 613:11 explains that the reason it is forbidden is because one might come to swallow it. Additionally, even if toothpaste is inedible, it should still be forbidden to brush one's teeth since it is forbidden to eat inedible foods on Yom Kippur (S"A 612:5). Therefore, Peninei Halacha (Dinei Tzomot no. 5) writes that it is forbidden to brush one's teeth on Yom Kippur even if one will be in pain if one does not brush.

54 The Yerushalmi (Yoma 8:1) states that anointing oneself is forbidden even if it isn't for pleasure. Gemara Yoma 77b establishes that this prohibition applies even to a partial anointment. The Rambam (Shevitat Esor 3:9), Tur and S"A 614:1 codify this as the halacha. Accordingly, Nitai Gavriel (Yom Kippur 46:2), Ashrei HaIsh (v. 3, ch. 71, no. 9) quoting Rav Elyashiv, and Rabbi Doniel Neustadt (Weekly Halachic Discussions on Torah.org) write that it is forbidden to use deodorant on Yom Kippur.