



בס"ד Laws and Customs: Yom Kippur

For the year 5784

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☞ KAPPAROS

Kapparos is performed during the last third of the night. If this is not possible, one may perform *Kapparos* any time during *Aseres Y'mei Teshuvah*, as close to *Erev Yom Kippur* as possible.

Kapparos is performed with white chickens. [Nevertheless, one should not noticeably go out of one's way to obtain specifically white chickens.]

Kapparos should not be shared unless there is no other alternative. A male uses a male chicken, and a female uses a female chicken.

A pregnant woman (at least forty days post conception) uses one male and two female chickens, and she recites: *Eilu chalifaseinu, eilu t'muraseinu, eilu kapparaseinu, eilu hatarnegolim yeilchu l'misah, va'anachnu neiliech l'chayim tovim aruchim ul'shalom.*

It is preferable that one is present when the chicken is *shechted*. If the chicken was not *shechted* properly, *Kapparos* is performed again. If it was *shechted* properly but the chicken was a *Treifah*, *Kapparos* need not be repeated.

One should cover the blood, but only with the *Shoichet's* consent. The *Brocho* ends "*Al Kissui Dom BeOfor*" [אֵל כִּסּוּי דָם בְּעוֹפָר]. The blood should be fully covered.

One should not think that the *Kapparos* itself atones for one's sins. Rather, one's intention should be that a sinner deserves what is being done to the chicken. These thoughts arouse one to *Teshuvah*.

The *Kapparos* chickens or their value should be donated to a *Tzedakah* cause.

Ma'aser money may not be used for one's own (or dependent's) *Kapparos*.

In the absence of a chicken, another animal should be substituted, and in the absence of that, one can use live fish. [Although all the objectives of *Kapparos* are achieved only through a chicken, at least some of the objectives are achieved by using other livestock.] After *Kapparos*, these should not go to waste, but be used for human consumption.

As a last resort, *Kapparos* can be performed over money. [Many sources substitute the words "*Zeh Hakesef Yelech Litzdakah.*" However, a publication produced by Kehos in 1944 contains the

words "*Eilu Hama'os Teilachna Litzdakah.*"]

☞ EREV YOM KIPPUR MORNING

One goes to *Mikvah* three times throughout the day; once before *Shacharis*, once before *Mincha*, and once after the *Seudah Hamafsekes*.

Tachnun is not said from the morning of *Erev Yom Kippur* until after *Rosh Chodesh Cheshvan*.

Shacharis is not *davened* at length.

Mizmor Lesodah is not recited during *Shacharis*.

Avinu Malkeinu is not recited during *Shacharis* and *Mincha*.

Yom Kippur does not atone for wrongs committed against others unless their forgiveness is obtained. Therefore, *Erev Yom Kippur* is an appropriate time for one to resolutely forgive all who wronged him in the past.

One should ask another person for *lekach* and eat it.

It is a *Mitzvah* to eat and drink on *Erev Yom Kippur*. Ideally, one eats an amount equivalent to two days. [Needless to say, it is forbidden to fast.] This applies even to one exempt from fasting on *Yom Kippur*.

A *Bris* should be conducted earlier in the morning, so that the *Seudah* will not interfere with the two meals that are eaten later in the day.

For both meals, it is customary to set the table and serve a meal on par with *Shabbos* and *Yom Tov*. The meals begin with round *Challos* (dipped in honey), but there is no need for *Lechem Mishneh*.

The first meal takes place sometime before *Mincha*. One only eats foods that are easily digested, such as chicken and fish, as opposed to meat. Garlic should not be eaten, and men should not eat eggs and sesame seeds.

It is customary to eat *Kreplach* today.

☞ MIKVAH AND MINCHA

Malkus is administered with a leather belt (preferably of the hide of a calf). The one receiving *Malkus* leans in a kneeling position to the north. Thirty-nine lashes are administered lightly, one on the right

shoulder, one on the left shoulder, and one a bit lower between the shoulders, after which the sequence is repeated. Both the one giving and receiving *Malkus* say "*Vehu Rachum*" three times, one word per lash.

After *Malkus*, one goes to *Mikvah*. One should dip (at least) three times.

It is our custom to drop many coins into *Tzedakah* boxes as we make our way to *Mincha*. The *Baal Shem Tov* says that the clanging coins scatter the *Kelippos*.

Mincha is *davened* at length and with feelings of *Teshuvah*. It is scheduled early enough to leave ample time for the *Seudah Hamafsekes*.

The full *Vidui* is recited right after the first *Yihyu L'ratzon* at the end of *Shmoneh Esrei*. *Vidui* is not recited in the *Chazzan's* repetition of *Mincha*.

☞ HALACHOS OF VIDUI

During *Vidui*, one stands without leaning on anything, and bows forward slightly (similar to *Modim*).

One beats his chest with his fist when he says each word of *Ashamnu*, at each *Al Cheit* (and *Al Chatoim*), and at the words *Slach Lonu, Mechol Lonu, Kapper Lonu*.

[The word אָלוּהַ is enunciated with the ה' sounded after the last vowel, i.e. *Eloi-ah.*]

When reciting *Vidui* in the quiet *Shmoneh Esrei*, one responds as he normally would in *Elokai Netzor*. [I.e. If the *Chazzan* recites *Kedushah*, one responds *Kodosh, Boruch* and *Yimloch*. When the *Chazzan* says *Hamelech Hakodosh* and *Shomea Tefillah*, one answers *Omein*. When the *Chazzan* says *Modim*, one answers the three words *Modim Anachnu Loch*. When the *Chazzan* recites *Kaddish*, one answers *Omein Y'hei Shmei* etc, and *Omein* to *d'amiran b'olmo*. One also answers *Omein* when the *Brochos* are recited before and after an *Aliyah* or *Haftorah*.]

If one forgot *Vidui* in *Shmoneh Esrei*, he should recite it afterwards.

One who is not *davening* with a *Minyan*, or at all (due to illness), should still recite *Vidui* throughout *Yom Kippur* the same number of times as it is recited in *Shule*. This applies to women as well.

One may not speak when the congregation recites *Vidui* during *Chazaras Hashatz*.

SEUDAH HAMAFSEKES

The meal begins with round *Challos* (dipped in honey). Aside from the food mentioned earlier, one avoids dairy foods, salty and spicy foods, and alcoholic beverages.

Before *bentching*, one should verbally stipulate that he might still eat or drink again before the fast begins. [If one neglected to do so, it is still permissible to eat and drink.]

YOM KIPPUR PREPARATIONS

One goes to *Mikvah* after the *Seudah Hamafsek*, making sure to finish well before *Yom Kippur* begins.

One ensures that the house is prepared for *Yom Kippur* as before every *Shabbos* and *Yom Tov*. The table should be covered with a tablecloth, the beds should be made, and the floor swept.

One wears *Shabbos* clothing. [Some are accustomed to change before *Mincha*, or already from the morning.] Women should minimize their jewellery.

One should not set up an urn of hot water (or put up any other hot foods in a pot or crockpot) solely for *Motzei Yom Kippur*.

LATE AFTERNOON & CANDLE-LIGHTING

One dons his *Kittel* and *Tallis* before sunset (6:18pm). The *Brocho* on the *Tallis* is recited (unless the sun has already set).

A *Chosson* in the first year of his marriage does not wear a *Kittel* on *Yom Kippur*.

The *Kittel* may not be worn in the bathroom, similar to a *Tallis* and *Gartel*.

After donning the *Tallis* and *Kittel*, one performs *Birchas Habonim*. One places his hands on the head of each child and recites the entire *Birchas Kohanim* from *Vayedaber* until *Va'ani Avorachem*. (One may add any *Brocho* of his own.)

Each married man lights (preferably in *Shule*) a "*Lebbedige Licht*" that burns for 26 hours. A 26 hour "*Ner Neshama*" is also lit for one's departed parents. *Havdalah* requires a pre-existing flame, so one should be prepared at home.

Married couples should keep a light on in the bedroom.

Candle-lighting time is 6:00pm.

The first *Brocho* is *L'Hadlik Ner Shel Yom Hakippurim*. [If one concluded the *Brocho* incorrectly but realized within the time frame it takes to say three words, she corrects her mistake. Otherwise, she must repeat the *Brocho* if she initially said *Shel Shabbos Kodesh*, but not if she said *Shel Yom Tov*.]

The second *Brocho* is *Shehecheyanu*. [If it was forgotten, she should recite it at the conclusion of *Kol Nidrei*, or as soon as she remembers after that.]

The one who lights candles may no longer perform *Melacha*. Arrangements should be made for that person's *Machzor* to be carried to *Shule*. [If a woman will need to drive to *Shule* after candle-lighting, she should consult a *Rav* for the most appropriate option in her circumstances.]

Both men and women should not eat after candle-lighting time. [One should take all medications beforehand.]

If one accepts *Yom Kippur* any time after *Plag Hamincha*, he may no longer eat or perform *Melacha*, and all the other restrictions of *Yom Kippur* apply – the exception being that leather shoes may still be worn.

The *Shule* should be well lit in honour of *Yom Kippur*.

FASTING

All must fast, including *Baalei Habris* (i.e. the *Mohel*, the *Sendek*, and the father of the baby). Pregnant and nursing mothers are required to fast.

Fasting is the most important aspect of *Yom Kippur* and takes precedence over going to *Shule* and reciting all the *Tefillos*. One who might not be able to complete the fast if they go to *Shule* should stay at home. [If necessary, a husband should facilitate his wife's fasting by going home during the break to help out with the children. If necessary, he should do so even during *davening*, or arrange help.]

The ill/elderly, a woman who recently gave birth, or a pregnant or nursing woman who feels excessive weakness, should consult a *Rav*. A *Rav* should also be consulted regarding medicines.

One who is exempt from fasting does not make *Kiddush* or eat *Lechem Mishneh*. [It is convenient to avoid bread, as there are many particulars regarding washing for bread and *bentching* on *Yom Kippur*.]

One may touch food, but may not engage in its preparation, lest he forgets and eats it. Therefore, one should not prepare food for children and those exempt from fasting, unless they cannot do so themselves. One who normally washes his hands before handling food may do so on *Yom Kippur*.

When a *Bris* occurs on *Yom Kippur*, the *Seudah* takes place at night, after the fast. [The actual *Bris* takes place before *Musaf*. Since no one can drink the wine, a drop is given to the baby who is having the *Bris*.]

OTHER RESTRICTIONS OF Y"K

It is prohibited to:

- Wear leather footwear. It is appropriate to avoid wooden clogs. One may wear all non-leather footwear, including crocs. [Although not a requirement, it is ideal to avoid standing barefoot on leather pillows or couches etc.]
- Go to *Mikvah*, bathe or wash – even in cold water. Similarly, one may not wipe himself with a cloth sufficiently damp to moisten what it touches. [One may rinse if necessary for medical or therapeutic purposes, or for pain-relief. One may also rinse soiled areas, but only as necessary. Similarly, one may wash his hands up to the knuckles after exiting the restroom or touching an area of the body that is normally covered. One may also rinse one's hands as usual in the course of handling food when permitted. A *Kallah* who is married for less than thirty days may wash her face if necessary.]
- Apply makeup, ointment, lotions, deodorants, perfumes or creams. One may apply an ointment (or sanitizer) for medical or therapeutic purposes, or for pain-relief, but must be aware of the prohibition of smearing a thick lotion.
- Brush one's teeth or rinse one's mouth, even if the liquid is completely expelled.

All married couples must keep *Harchakos* (even during the day).

CHILDREN

Anyone below *Bar/Bas Mitzva* need not fast. However, they should not eat excessively.

From the age of nine (or ten if the child has a weak constitution), children are trained to fast at night and for several hours during the day, as per the child's abilities. A child below that age should not skip any meals.

All the other prohibitions of *Yom Kippur* (i.e. leather footwear, bathing and anointing) are applicable to children of all ages. Therefore, an adult may not encourage or assist a child in any of these activities, or make it accessible to them.

If a child performs any of these activities of his own volition, he or she may be left alone if younger than nine. If older than nine, the father is obligated to correct his child's behaviour, and must also prevent the child from eating during the hours when he or she should be fasting.

🌀 KOL NIDREI & MAARIV

Before *Kol Nidrei*, one recites the entire *Vidui* individually, followed by nine *Kapitlach* of *Tehillim*, as printed in the *Machzor*. [Many times, the Rebbe would begin the *Nigun* of *Avinu Malkeinu* before the nine *Kapitlach* of *Tehillim*.]

At least three *Sifrei-Torah* are taken out and held near the *Chazzan*. [If a Shule has only one *Sefer-Torah*, at least two people should still stand near the *Chazzan*.]

The *Chazzan* recites *Kol Nidrei* three times, each time raising his voice more than the previous time.

Each congregant stands and recites *Kol Nidrei* with the *Chazzan* word by word, quietly but audibly enough so that it may be heard by those closest to him or her.

The *Chazzan* recites *V'nislach* all three times before the congregation does.

One should quietly begin *Shehecheyanu* with the *Chazzan*, but hasten to finish before him, in order to answer *Omein*. One who said *Shehecheyanu* when lighting candles does not repeat it now.

One does not kiss the *Tzitzis* of his *Tallis* during *Shma*.

🌀 SHMONEH ESREI ON YOM KIPPUR

On *Yom Kippur*, the third *Brocho* of *Shmoneh Esrei* has a long addition beginning with the words *L'Dor V'dor*. If one omitted this addition, he may go back to recite it only if he realized before saying *Hashem's* name at the end of the third *Brocho*. Otherwise, he continues *Shmoneh Esrei* without going back, as long as he is sure that he concluded the *Brocho* with the words *Hamelech Hakodosh*.

If one recited the unique *Yom Kippur Nusach* of the third *Brocho*, but is in doubt whether he concluded the *Brocho* with the words *Hamelech Hakodosh*, he may assume that he did so correctly.

One who did not say *Hamelech Hakodosh*: If he realized before he began the next *Brocho* **and** within the time frame it takes to say three words, he corrects his mistake. Otherwise, he must begin *Shmoneh Esrei* again. [The same applies if this occurs in *Chazaras Hashatz*, in which case *Kedushah* is recited again.]

If one mistakenly omitted any of the other four additions (*Zochreinu*, *Mi Chomocha*, *u'Chsov*, *u'Vsefer Chaim*), he may recite it at the place he remembers only if he has not yet said *Hashem's* name at the end of that *Brocho*. Otherwise, he continues *Shmoneh Esrei* and does not go back.

During *Chazaras Hashatz*, the congregation recites the selections of *u'Chsov* and *u'Vsefer Chaim* aloud before the *Chazzan*.

🌀 END OF MAARIV & KRIAS SHMA

It is not our custom to recite *Avinu Malkeinu* verse by verse after the *Chazzan*. The words *Roia Gzar* in *Avinu Malkeinu* are recited without pausing in between.

L'Dovid Mizmor: It is not our custom to open the *Aron Hakodosh*, nor to recite it verse by verse after the *Chazzan*.

It is customary to recite the entire *Tehillim* with a *Minyan* after *Maariv*.

One should be sure to derive benefit from the candles at one point after *Yom Kippur* begins (e.g. when returning from *Shule*).

Krias Shma before bed is recited as on *Shabbos* and *Yom-Tov*. *Boruch Shem* is recited aloud. One should remember to recite the nine *Kapitlach* of *Tehillim* before *Hamapil*, as printed in the *Machzor*.

When going to bed, a man should not cover himself warmly. At the very least, he should leave his feet uncovered.

🌀 YOM KIPPUR MORNING

Neggel Vasser is washed only up to the knuckles. [Tip: Prepare the *Neggel Vasser* in a slightly different way as a reminder not to wash one's hands as usual.] One should not derive enjoyment from washing his hands.

One wipes his eyes with the towel moistened by his hands. One who washes the flakes out of his eyes every morning may do so on *Yom Kippur* morning as well.

After getting dressed, *Neggel Vasser* is performed again – with a *Brocho* – only up to the knuckles. [However, *Kohanim* wash their hands up to the wrist, as usual.]

The *Brocho* of *Sheoso Li Kol Tzorki* is omitted until the following morning.

🌀 SHACHARIS

Preferably, when putting on the *Tallis*, one should intend that the *Brocho* also applies to putting on the *Tallis* after the break, before *Mincha*. [This is assuming that the break does not last more than several hours.]

The *Chazanim* should familiarize themselves in advance with the meaning of all of the *Piyuttim* and *Tefillos* – even if they already did so the previous year. Similarly, one should train his children regarding the correct order of *davening*

beforehand, so as to minimize any distractions during *davening*.

Shir Hamaalos (after *Yishtabach*): It is not our custom to open the *Aron Hakodosh*, nor to recite it verse by verse after the *Chazzan*.

When the *Aron Hakodosh* is opened during *Chazaras Hashatz*, it is not obligatory to stand, since the *Sefer Torah* is not being moved. Some have the custom to stand. [The Rebbe was not particular to stand, aside for *Ho'aderes V'hoemunah* and *L'e-I Orech Din*.]

At *Shacharis*, the paragraph of *Misoid* (at the beginning of *Chazaras Hashatz*) and the one that follows is recited by the *Chazzan* and not by the congregation.

One must complete the daily quota of 100 *Brochos*. As there is not eating and drinking on *Yom Kippur*, one must find other ways to meet this quota, such as by concentrating on the *Brochos* that are recited during *Krias Hatorah* and *Haftorah*, or by reciting *Besomim* over fragrant spices. [One can't make a second *Brocho* on fragrant spices unless a sufficient amount of time has elapsed to divert his attention.]

It is customary to grant an *Aliyah* to the *Ba'al Musaf* unless he is being paid.

🌀 MUSAF

Yizkor is recited before *Musaf*. Those who leave the *Shule* for *Yizkor* may recite "*Av Harachamim*" after *Yizkor* if they wish to.

Ideally, *Musaf* should begin before the earliest time for *Mincha* (12:43pm).

Since the *Chazzan* cannot move out of his place to bow at *Aleinu* and during the *Avodah*, he stands at a distance from the *Shtender*, to allow him space to bow.

The paragraph of *Misoid* (beginning of *Chazaras Hashatz*) is recited by the *Chazzan* and not the congregation.

One should stand for *u'Nesane Toikef*.

The *Chazzan* recites the entire *Aleinu* – including the second half – out loud. The congregation quietly recites it word for word with him, bowing at *V'Anachnu Korim*, and continuing until *Hu Elokenu Ein Oid*. At that point, they begin saying the *Pesukim* of *Atoh Horayso*, as printed in the *Machzor*. The subsequent paragraph (beginning *Oichilah*) is recited by the *Chazzan* only.

When one bows, his head should reach all the way to the ground. One may not bow directly on a stone floor, but should prepare mats upon which to bow. [Mats do not need to be used when bowing on a floorcovering of any other type.]

The *Chazzan* needs to keep his feet together during *Shmoneh Esrei*. He

should therefore be helped up after bowing.

Kohanim wash their hands until the wrist before *Duchenen*.

One stands for the three (out of four) recitations of *V'hakohanim* that require bowing.

Musaf is followed with a break of at least 45 minutes (if possible).

☞ MINCHA & NEILAH

After the break, one does not make a *Brocho* when putting his *Tallis* on, unless the break lasted more than several hours.

Neilah begins shortly before sunset.

One should pay attention to all the changes in *Neilah* (such as *Chosmeinu* instead of *Kosveinu*).

Napoleon's March is sung right before the *Shofar* is sounded.

The *Shofar* is sounded after the fast ends (6:58pm).

☞ MOTZEI YOM KIPPUR

One extends *Yom Kippur* at least several minutes. The time during which *Maariv* is *davened* suffices for this purpose. After that, all prohibitions of *Yom Kippur* cease. Even so, one may not eat until after *Havdallah*. [Since one's fast extends for more than 25 hours, it is regarded as a 26 hour fast.]

Maariv is *davened* with a *Tallis*, but not over the head. Instead, one wears a hat. *Havdallah* is recited in similar fashion.

Vih Noam and *V'atah Kaddosh* are not recited.

Everyone – even *Kohanim* who washed their hands before *Birchas Kohanim* – should wash *Netilas Yadayim* until the wrist and rinse their mouth. This should be done as soon as possible after *Maariv*, and certainly before *Kiddush Levanah* or breaking the fast.

Kiddush Levanah is recited if the moon is visible. Ideally, one first changes into leather shoes and rinses his face, unless this will negate his participation in a *Minyan*.

We greet each other "*Gut Yom Tov*".

For *Havdallah*, *Besomim* is not used. One uses a candle that was burning from before *Yom Kippur*, together with another candle which he lights from the first. [If one does not have a pre-existing flame from before *Yom Kippur*, the *Brocho* is omitted.]

Although we usually don't give out the leftover wine of the *Havdallah*, this may be done on *Motzei Yom Kippur*.

A man who heard *Havdallah* may recite it again for another man or for a boy over the age of *Chinuch* if they don't know how to recite it themselves. However, a man should not recite it again for a woman. Therefore, one should not be *yoitze* with the *Havdallah* at *Shule* when there are women at home waiting to hear *Havdallah*.

A woman may make *Havdallah* herself in order to eat.

If the "*Lebbedige Licht*" was extinguished during *Yom Kippur*, one should relight it on *Motzei Yom Kippur* and let it burn until the end. One should also resolve to ensure that the "*Lebbedige Licht*" burns until the end in all subsequent years.

The table is set, candles are lit, and a full *Yom Tov* meal is eaten, beginning with round *Challos* (dipped in honey). [The *Rebbe Rashab* states that an expansive meal draws down *Gashmiyus* for the whole year.]

On *Motzei Yom Kippur*, we start building the *Sukkah*, or at least speak about the *Sukkah*.

☞ DAVENING WITHOUT A MINYAN

Vidui: One who is not *davening* with a *Minyan* must still recite *Vidui* throughout *Yom Kippur* the same number of times as it is recited in *Shule*. He will therefore need to recite it during the quiet *Shmoneh Esrei*, and again afterwards, in lieu of the time we ordinarily recite it during the *Chazzan's* repetition (or in *Selichos* during *Maariv*). This applies to both men and women.

Kol Nidrei: Where possible, *Kol Nidrei* should be recited together with at least three men. In the absence of that, *Kol Nidrei* should still be recited individually.

Selichos: A person who *davens* without a *Minyan* should still recite *Selichos* and the *Tefillos* that appear before and after *Vidui*. In *Maariv*, these appear after *Shmoneh Esrei*. For the rest of the *Tefillos*, these appear in the *Chazzan's* repetition.

Yud Gimmel Midos (in *Maariv* and *Neilah*): A person who *davens* without a *Minyan* should omit the *Yud-Gimmel Midos-Harachamim*.

Piyuttim: When one *davens* without a *Minyan*, there is technically no obligation to recite the *Piyuttim* that appear in the *Chazzan's* repetition, but it is certainly appropriate to do so. This may not be done during one's personal *Shmoneh Esrei*, but may be recited afterwards. Most *Piyuttim* are said in entirety by both the *Chazzan* and congregation, and that is how the individual would recite them as well. [Although parts of *Piyuttim* are

often marked as "*Chazzan*" and "*Kohol*" in the *Machzor*, this is only in order to highlight which parts the *Chazzan* says aloud.] Exceptions: A non-Chazan does not say the paragraph of *Misoid* that appears at the beginning of *Chazaras Hashatz*, nor the paragraph that follows it in *Shacharis*.

Krias Hatorah: When one *davens* alone because there is no *Minyan* available, it is appropriate to read *Krias Hatorah* in private (ideally between *Shacharis* and *Musaf*).

Daily quota of 100 Brochos: As there is not eating and drinking on *Yom Kippur*, one way to meet this quota is by concentrating on the *Brochos* that are recited during *Krias Hatorah* and *Haftorah*. For those who are not *davening* with a *Minyan*, this is not an option, and one should be extra attentive to find other ways to meet this quota, such as or by reciting *Besomim* over fragrant spices. [One can't make a second *Brocho* on fragrant spices unless a sufficient amount of time has elapsed to divert his attention.]

Tallis after the break: Someone who *davens* without a *Minyan* is likely to have a longer break than usual. After the break, one does not make a *Brocho* when putting his *Tallis* back on, unless the break lasted more than "several hours". Defining the length of "several hours" is unclear, but is no less than three hours. Therefore, it is appropriate to ensure that no more than three hours elapses without wearing a *Tallis*. If one's break is longer, he can put it on for a few minutes in the middle.

Shofar at the fast's conclusion: This is not obligatory, so one who does not have a *Shofar* does not need to go out of his way to hear it.

Kiddush Levanah: There is a *Halachic* advantage to reciting *Kiddush Levanah* after *Havdallah* and a quick bite. This was not stated earlier because doing so will generally negate one's participation in a *Minyan* for *Kiddush Levanah*, or lead one to forget it entirely. However, someone at home may wish to consider doing so if these concerns do not apply.

☞ GOTT'S NOMMEN

The day after *Yom Kippur* is called "*B'Shem Hashem*" or "*Gott's Nommen*", and we go to *Shule* early in the morning for *Shacharis*.

The days between *Yom Kippur* and *Sukkos* are days of joy, for the *Mizbeach* in the first *Beis Hamikdash* was inaugurated then. Aside from a *Chosson* and *Kallah* on their wedding day, one may not fast.