



בס"ד

Laws and Customs: Yom Kippur

For the year 5787

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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 his way specifically to obtain 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 after conception) uses one male and two female chickens, and 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 to be 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 קִסּוּי דּוֹם בְּעוֹפָר]. The blood should be fully covered.

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

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

Ma'aser money may not be used for one's own *Kapparos* or that of a dependent.

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

As a last resort, *Kapparos* can be performed with 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: before *Shacharis*, before *Mincha*, and after the *Seudah Hamafsek*.

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 one first obtains their forgiveness. Therefore, *Erev Yom Kippur* is an appropriate time for one to resolutely forgive all who wronged him in the past.

It is customary to ask for *Iekach* (honey cake) from another person, and to eat it.

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

A *Bris* should be held earlier in the morning, so that the *Seudah* will not interfere with the two meals 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 *Challah* (dipped in honey), but there is no need for *Lechem Mishneh*.

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

It is customary to eat *Kreplach* today.

MIKVAH AND MINCHA

Malkus is administered with a leather belt (preferably made from a calf's hide). The person 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 lower between the shoulders. This sequence is then repeated. Both the one giving *Malkus* and the one receiving it say "*Vehu Rachum*" three times, one word per lash.

After *Malkus*, one immerses in the *Mikvah*, dipping (at least) three times.

It is our custom to drop many coins into *Tzedakah* boxes as one makes his way to *Mincha*. The *Baal Shem Tov* says that the clanging of the coins scatters the *Kelippos*.

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

The full *Vidui* is recited right after the first *Yih'yu 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 at each word of *Ashamnu*, at each *Al Cheit* (and *Al Chatoim*), and at the words *Slach Lonu*, *Mechol Lonu*, *Kapper Lonu*.

[The word אָשָׁמְנוּ is pronounced 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*. [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 nevertheless recite *Vidui* throughout *Yom Kippur* the same number of times it is said 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 *Challah* (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 before the fast.]

🕯 YOM KIPPUR PREPARATIONS

One goes to *Mikvah* after the *Seudah Hamafsekes*, 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 in 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 (6:15pm). 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*, like a *Tallis* and *Gartel*, may not be worn in the bathroom.

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. A pre-existing flame should be prepared at home for *Havdallah*.

Married couples should keep a light on in the bedroom.

Candle-lighting time is 5:57pm.

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 correct *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 brought 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.]

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 *Sandek*, and the father of the baby). Pregnant and nursing mothers **are** required to fast.

One who mistakenly ate during the fast must immediately resume fasting.

Fasting is the most important aspect of *Yom Kippur* and takes precedence over going to *Shule* and reciting 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 or 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 simpler 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, in case 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 footwear containing any leather. It is appropriate to avoid wooden clogs. One may wear all non-leather footwear, including clogs. Although not a requirement, it is ideal to avoid standing barefoot on leather pillows or couches etc.
- It is prohibited to go to *Mikvah*, bathe or wash any part of the body – even in cold water. One may not even wipe himself with a cloth that is damp enough to moisten what it touches. One may rinse if necessary for medical, therapeutic or pain-relief purposes. 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 his hands in the usual manner before and during food preparation. A *Kallah* who has been married for fewer than thirty days may wash her face if necessary.
- It is prohibited to apply makeup, ointment, lotions, deodorants, perfumes or creams. One may apply an ointment (or sanitizer) for medical, therapeutic or pain-relief purposes (provided it is a type that does not involve the prohibition of smearing, as with thick lotions).
- It is prohibited to 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

Children below *Bar/Bas Mitzvah* 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) apply to children of all ages. Therefore, an adult may not encourage or assist a child in any of these activities, or make them accessible to the child.

Children who perform any of these activities of their own volition need not be corrected if younger than nine. If older than nine, the father is obligated to correct their behaviour and must also prevent them from eating during the hours when they should be fasting.

🌀 KOL NIDREI & MAARIV

Before *Kol Nidrei*, one recites the entire *Vidui* individually, followed by nine *Kapitlach* of *Tehillim*, as set out in the *Machzor*. [The Rebbe often encouraged 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 nearby.

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

One should begin *Shehecheyanu* quietly 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 here.

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

🌀 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 unsure 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 repeat *Shmoneh Esrei*. [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, provided 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 & KRIS SHEMA

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

L'Dovid Mizmor: It is not our custom to open the *Aron Hakodesh*, 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 some point after nightfall (e.g. when returning from *Shule*).

Krias Shema 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 set out 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

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

One wipes his eyes with the towel moistened by his hands. One who rinses the flakes from his eyes every morning may do so on *Yom Kippur* morning too.

After getting dressed, one washes *Neggel Vasser* again – with a *Brocho* – only up to the knuckles. [However, *Kohanim* wash their hands up to the wrists, 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* again after the break, before *Mincha* (assuming the break does not last more than several hours).

The *Chazzanim* 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, in order to minimize distractions during *davening*.

Shir Hamaalos (after *Yishtabach*): It is not our custom to open the *Aron Hakodesh*,

nor to recite it verse by verse after the *Chazzan*.

When the *Aron Hakodesh* 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, except 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 are recited by the *Chazzan* and not by the congregation.

One must complete the daily quota of 100 *Brochos*. As there is no 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 may not make a second *Brocho* on fragrant spices unless a sufficient amount of time has elapsed for his attention to have been diverted.]

It is customary to grant an *Aliyah* to the *Ba'al Musaf* unless he is being paid. [Payment must be structured in a manner that avoids the prohibition of *S'char Shabbos*.]

🌀 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 *Mincha Gedolah* (12:44pm).

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 space to bow.

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

One should stand for *u'Nesane Toikef*.

The *Chazzan* recites the entire *Aleinu* 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 *Atah 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 rather, should prepare mats upon which to bow. [Mats are not needed when bowing on a floor covering of any other type.]

The *Chazzan* must keep his feet together during *Shmoneh Esrei*. He should therefore be helped up after bowing.

Kohanim wash their hands up to the wrists before *Duchenen*.

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

Musaf is followed by 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 again, unless the break lasted more than several hours.

Neilah begins shortly before sunset.

One should be mindful of all the textual 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 (6:54pm).

☞ MOTZEI YOM KIPPUR

One should extend *Yom Kippur* by 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*. [As the fast extends beyond 25 hours, it is effectively considered a 26-hour fast.]

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

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

Everyone – including *Kohanim* who already washed their hands before *Birchas Kohanim* – should wash *Netilas Yadayim* up to the wrists, without a *Brocho*, 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 one another with “*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 distribute *Havdallah* wine to the listeners, this may be done on *Motzei Yom Kippur*.

A man who has already 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, a man should not be *Yotzei* with *Havdallah* in *Shule* if women at home are relying on him to recite it for them.

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

If the “*Lebbedige Licht*” was extinguished on *Yom Kippur*, one should relight it on *Motzei Yom Kippur* and let it burn until all its wax is consumed. One should also resolve to ensure the same in all subsequent years.

The table is set, candles are lit, and a full *Yom Tov* meal is eaten, beginning with round *Challah* (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 in *Shule*. He will therefore need to recite it during the quiet *Shmoneh Esrei*, and again afterwards, corresponding to the times it is normally recited in 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: One who *davens* without a *Minyan* should still recite the *Selichos* and *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 Gimel Midos (in *Maariv* and *Neilah*): A person who *davens* without a *Minyan* should omit the *Yud Gimel 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. They may not be said during one's personal *Shmoneh Esrei*, but may be recited afterwards. Most *Piyuttim* are said in their 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-*Chazzan* 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 local *Minyan*, it is appropriate to read *Krias Hatorah* in private (ideally between *Shacharis* and *Musaf*).

Daily quota of 100 Brochos: As there is no eating or 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 by reciting *Besomim* over fragrant spices. [One may not make a second *Brocho* on fragrant spices unless a sufficient amount of time has elapsed for his attention to have been diverted.]

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”. While the exact definition of “several hours” is unclear, it is understood to be no less than three hours. It is therefore appropriate to ensure that no more than three hours elapse 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.