The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תר״ז סעיף א׳-ג׳

Overview

Siman 607 Seif 1:

One must confess in *mincha* before the *seudas hamafsekes*. Individuals confess at the end of *shemone esrei* and the *shaliach tzibbur* says it on Yom Kippur within *shemone esrei*.

- The concern is that something may happen during the meal that would prevent him from confessing later. According to some one should also confess after the *seudas hamafsekes* and it is appropriate to be stringent in accordance with that view. (M.B. 1)
- An individual always says it before א-לקי נצור. (M.B. 2)
- On *erev* Yom Kippur the *shaliach tzibbur* does not say ודוי during *chazaras hashatz*. (M.B. 3)

Siman 607 Seif 2:

It is not necessary for one to specify his sins but if one wants to specify his sins he may do so and one who *davens* quietly should specify his sins. When one *davens* out loud or when the *shaliach tzibbur* says *chazaras hashatz* it is unnecessary for him to specify his sins. That which we say על חטא in א׳-ב׳ order is not considered specifying one's sins. Since it is read together by the *tzibbur* it is considered a standard *tefila*.

- When one says חטאתי he has fulfilled his obligation. (M.B. 5)
- A sin that is not well known should not be said out loud but a sin that is known may be confessed in an audible tone. (M.B. 6)

Siman 607 Seif 3:

One must confess while standing. Even if hears the *shaliach tzibbur* and has himself already confessed he must stand. He should repeat his confession with the *shaliach tzibbur*. The primary part of the confession is the declaration אבל אנחנו חטאנו.

- Standing shows greater submission and one should bow as he does for מודים. He should not lean on something to the extent that if that item was removed he would fall. If one confessed while leaning the confession must be repeated. One should remain bent over until he finishes the words ארבע מיתות בית דין (M.B. 10)
- Shulchan Aruch implies that once one confessed he need only listen to the *shaliach tzibbur* but Rema disagrees and writes that one should confess a second time and that is our custom. (M.B. 11)
- One should not speak while confessing but it is permitted to answer *kaddish* and *kedusha*. While confessing one should strike his heart with his fist as if to say, "You caused me to sin." (M.B. 11)
- One must also say עוינו פשענו. (M.B. 12)

Stories to Share

The Vidui of the Ninth

ש״ע סי׳ תר״ז, א׳: ״צריך להתודות המנחה קדם סעודה המפסקת...״

On today's amud we find that we are obligated to confess before we eat the seudas hamafsekes.

The Sefas Emes explains this in an intriguing manner. "Our sages teach that one who eats on the ninth is considered as one who fasted on both the ninth and tenth. This is one reason why we confess on erev Yom Kippur. Since our eating counts as fasting, the ninth is a day of atonement like the tenth, and so we must do teshuvah to obtain forgiveness. One of the elements of teshuvah is confession, and so we confess during minchah immediately preceding the final meal before the fast.

שפת אמת, מועד ח״ב, דף ס״א

The Tiferes Shlomo writes that although it is clear from all of the mussar works that overeating degrades one's spiritual level, eating on erev Yom Kippur is different. The ninth of Tishrei is uniquely suited to eating in holiness, in conscious connection to Hashem. This kind of eating itself acts as a powerful atonement, just as the altar did in the time of the Beis HaMikdash. The Zohar hakadosh relates that this is because it can bring a person to feel great fear of heaven.

שפת אמת, מועד ח״ב, דף ס״א

Regarding the vidui, the Vilna Gaon said, "When a person says the confession he should never think that it doesn't relate to him personally. One good example of this is גזלנו. Even if he is absolutely straight in business it is very unlikely that he has never violated this prohibition since the halachos of theft are like 'mountains hanging by a thread' and they are consequently very easy to violate.

"Who thinks about theft when he pours water on another's wall which is consequently damaged, or when he looks through another person's window into his house?"

מובא בסידור הגר״א בביאור הוידוי

Halacha Highlight

Confessing during *tefila*

Shulchan Aruch Siman 607 Seif 1

צריך להתודות במנחה קדם סעודה המפסקת

One must confess during *mincha* before the *seudah hamafsekes*

Shulchan Aruch (סע׳ א׳) writes that one must confess his sins during *mincha* before eating the *seudas hamafsekes*. Mishnah Berurah (סק״א) writes that we are concerned that someone may choke or for some other reason be unable to confess following the meal so it was enacted to confess before the meal. Ramban maintains that one must also confess one's sins after eating before it is dark and Mishnah Berurah cites Shelah who wrote that it is appropriate to follow this opinion and for this reason we read *tefilas zakah* after the meal before *kol nidrei*. Since *tefilas zakah* is intended to serve as a confession, one must stand during its recitation since one must stand while confessing one's sins.

Rema writes that individuals recite *viduy* after they finish their *tefila*. Mishnah Berurah (סק״ב) explains that Rema means that it should be recited before the paragraph of א-לקי נצר. In another place Mishnah Berurah (ס״ק ט״ז) further explains that one who has the custom to read the *pasuk* יהיו לרצון before א-לקי נצר should recite *viduy* in between those two sections. Vilna Gaon (ע׳ פסקי תשובות אות א׳) reportedly maintained that *viduy* should be recited before the *pasuk* of יהיו לרצון so that the *viduy* would be a part of the *amidah*.

Rav Shlomo Zalman Aurbach ruled that if one forgot to recite *viduy* it is not necessary for one to repeat the *amidah*. His reasoning was that Chazal did not make the *viduy* a part of the *amidah*; rather they inserted it after the *amidah*. This is consistent with Chazal's statement that an individual recites *viduy* "after his *tefild*" which implies that it is not a part of the *tefila*. For that reason if a person included *viduy* in his *amidah but forgot* המלך הקדוש when he repeats the *amidah* it is not necessary to repeat *viduy* (הליכות שלמה פ״ד סע׳ א׳).