The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Oct 2, 2025 ■ י תשרי, תשפ"ו
סימן תר"ז סעיף ד'-ו'

Overview

Siman 607 Seif 4:

Sins for which one confessed about last year and were not repeated this year may, nevertheless, be confessed about again.

- If one stole he may continue to confess for that sin even after he returned the money since it was also a sin against Hashem but if he merely taunted his friend or took something that was coming to him (עני המהפך בחררה) it is possible that he need not confess once his friend forgave him. (M.B. 13)
- The Gemara praises one who confesses every year for past transgressions. (M.B. 14)

Siman 607 Seif 5:

In *mincha* on *erev* Yom Kippur one does not conclude the confession with a *beracha*. And the *shaliach tzibbur* does not repeat the ודוי during *chazaras hashatz*, rather he reads a standard *chazaras hashatz.* We do not say אבינו מלכנו and *tachanun* is certainly not recited.

- Although Shulchan Aruch only mentions *mincha* on *erev* Yom Kippur there is no concluding *beracha* to any confession recited on Yom Kippur. (M.B. 15)
- After reading א-לקי עד שלא נוצרתי he should say א-לקי נצור לשוני וכו' (M.B. 16)
- Those who normally say יהיו לרצון before א-לקי נצור should say יהיו לרצון before beginning the section of ודוי. (M.B. 16)

Siman 607 Seif 6:

The entire congregation receives forty lashes after *mincha* to motivate them to repent for their transgressions. The custom is that the one receiving lashes should say ודוי while receiving the lashes and the one administering the lashes should read והוא רחום וכו' three times which will total thirty-nine words corresponding to the thirty-nine lashes. The custom is to use a thin strap since it is only a commemoration of Biblical lashes and the strap should be made from calf hide based on the *pasuk*, ידע שור קנהו. The one receiving lashes should not be standing or sitting, he should be bent over facing north and his back towards the south. Yom Kippur only atones for those who believe in its ability to atone but those who reject it and question whether Yom Kippur will do something for them, will not be atoned.

- The one receiving lashes should say three times אשמתי ובגדתי וכו' (M.B. 19)
- The lashes should be light. (M.B. 20)
- According to some one may also face south with his back to the north and the main emphasis is not to face east-west. Taz maintains that one should face north since money is the primary cause of ones sins and a *pasuk* in Iyov (37:22) associates wealth with the north and this is our custom. (M.B. 21)

Stories to Share

True Teshuvah

ש"ע ס' תר"ז, ו': "אינו מכפר אלא על השבים..."

Today's amud discusses the paramount importance of genuine teshuvah on Yom Kippur.

The Chofetz Chaim, zt"l, once said, "In the Chovos Halevavos we find that one who did teshuvah yet did not repent all of his evil deeds is not considered to have done teshuvah. Nevertheless, the halachah follows the opinion of those who disagree with him. Even a person who does teshuvah for some of his negative actions is considered a baal teshuvah regarding those particular actions."

שר התורה, ע' רנ"ה

Nevertheless, complete teshuvah is all-encompassing, as Rav Simcha Bunim of Peshischa explained. "True teshuvah is not like a patch that repairs a part that exists but is flawed. True teshuvah is like falling off the roof and breaking every bone in one's body..." How are we to understand such a surprising statement?

The Shem MiShmuel explained Rav Simcha Bunim's intent as follows: "Teshuvah is not like a patch which merely fixes a garment whose fabric remains the same. Teshuvah is like being born completely fresh. Just like a newborn has no past, a true baal teshuvah is a completely different person with no negative ties to his earlier actions. This can be compared to one who has fallen off a roof and broken every bone in his body. Just like in such a case, there is nothing left of the original unfortunate, the same is true of one who does complete teshuvah. He must be built up again wholly."

שם משמואל, תצוה, תרע"ז, ע' קמ"ב

Some people do not take doing teshuvah seriously, believing that a fleeting sense of regret is enough to qualify. As the Klausenberger Rebbe once recounted, "There was a certain rabbi in Germany who was called upon to be part of a beis din presiding over a divorce. He turned to his fellow judges and said, 'Since dayanim presiding over a divorce should do teshuvah, let us now fulfill this.' He went into a corner of the room for a brief moment, immediately returned and said to his fellow judges, 'Well, I am done with my teshuvah. How are you faring?'"

דברי תורה, גליון שס"ז, עמוד א'

Halacha Highlight

Lashes on *erev* Yom Kippur

Shulchan Aruch Siman 607 Seif 6

כל הקהל לוקים מלקות ארבעים אחר תפלת המנחה

The entire congregation receives forty lashes after *tefilas mincha*

Shulchan Aruch (סע' ו') mentions the practice referenced by some of the Rishonim for people to receive forty lashes after *davening mincha*. The purpose of these lashes is to bring the need to repent to the forefront of their minds. Rema provides more detail into this practice. He writes that the one who receives lashes should be leaning over (i.e. he should not be sitting or standing), facing north and he should recite *viduy* while the lashes are administered. Mishnah Berurah (ס"ק י"ט) explains that he recites אשמתי בגדתי וכו' three times. The one who administers the lashes reads the *pasuk* והוא רחום וכו' three times since the total number of words in the *pasuk* is 13 and multiplied by three is 39 which is the total number of lashes that are administered. There is no requirement regarding the size of the strap that is used since the lashes are token lashes rather than ones intended to inflict any sort of pain. It is preferable to use, however, a strap made from a calf since the *pasuk* relates (Yishayahu 1:3) that even a bull knows its owner – ידע שור קונהו.

Kaf HaChaim (סק"מ) reports that many people do not observe this custom to administer lashes on *erev* Yom Kippur since they treat the day as a Yom Tov. He also relates (ס"ק מ"א) that Arizal was not particular to receive lashes on *erev* Yom Kippur since we do not have judges that possess the *semicha* necessary to administer lashes. The times that he did receive lashes he would receive only four lashes rather than 39. He explained that the four lashes corresponded to the four letters in Hashem's Name. After receiving lashes he would immerse in the *mikvah*. It is reported that Rav Shlomo Zalman Auerbach would receive lashes that would be administered by the *shamash* of the shul where he *davened*. *Poskim* disagree whether it is permitted for a child or student to administer lashes to his father or *rebbi* (פסקי תשובות אות ה').