



Overview

Siman 609 Seif 1:

It is permitted to insulate food on erev Yom HaKippurim for after Yom HaKippurim. Some authorities maintain that one should not insulate food on Yom HaKippurim and that is the custom in these countries.

- ❖ One should not do this even before chatzos. In any case if one did insulate food it would not be required for one to wait after Yom Kippur the amount of time it takes to prepare the food before eating. (M.B. 2)

Siman 610 Seif 1:

In places where the custom is to kindle a lamp on the night of Yom HaKippurim the lamp should be kindled, and in those places where the custom is not to kindle a lamp it should not be kindled. (If one has a lamp in his home it should be kindled in the room where one sleeps so that he should not be with his wife being that he will see her by the light of the lamp.) **If it falls on Shabbos everyone is obligated to kindle the lamp.** And the beracha is להדליק נר של שבת ושל יום הכפורים.

- ❖ Both customs are trying to assure that a husband will not be with his wife. Even if she is a niddah it is necessary to assure that he does not become distracted from his pure mindset. (M.B. 1)
- ❖ Yerushalmi prefers the custom of kindling lights, which is relevant when starting a new community. (M.B. 3)
- ❖ Magen Avrohom justifies the custom to not have lights but it is best to be stringent about the matter. There is room for leniency when one lights on the table rather than in a room. (M.B. 5)

Siman 610 Seif 2:

There is an opinion that maintains that one should recite a beracha when kindling lights on Yom HaKippurim. And that is the custom in these countries.

- ❖ In other words the custom is to recite אשר קדשנו במצותיו וצונו להדליק נר של יום הכפורים. (M.B. 7)

Siman 610 Seif 3:

In all places they kindle lights in the batei kineisiyos, the batei midrashos, the dark alleyways and above the ill.

Siman 610 Seif 4:

The custom in all places is to increase the number of lamps and to spread out nice cloths in the Beis HaKnesses. And the custom is for each adult and child to kindle a lamp as well as a yahrtzeit lamp for one's father and mother who passed away and these practices are correct and were recorded by some of our teachers. If these lamps go out on Yom HaKippurim one should not ask a gentile to rekindle them. If one's lamp went out on Yom Kippur one should rekindle it after Yom Kippur and it should not be extinguished; rather it should be left burning until it is finished and one should commit that for the rest of his life he will not extinguish his or someone else's lamp after Yom Kippur. Some maintain that one should prepare the table on Yom Kippur as one does for Shabbos and this is the custom. Some have the custom to wear white, clean clothing on Yom Kippur similar to the angels

Halacha Highlight

Wearing a kittel

Rema Siman 610 Seif 4
וכן נוהגין ללבש הקיטל

There is also a custom to wear a kittel

Rema relates that there are people who have the custom to wear white, clean garments on Yom Kippur in order to resemble the angels. Some people wear specifically a kittel rather than another clean, white garment since it is the garment worn by a corpse and this will serve to subdue and subjugate a person's heart. Taz takes note of a practical difference between the two explanations recorded in Rema. According to first explanation that one wears clean, white clothing to resemble the angels, it would follow that a mourner should not wear such garments since a mourner does not wear Shabbos clothing during his year of mourning for a parent or thirty days of mourning for other relatives. However, according to the second reason that a kittel is worn to subdue one's heart, it would be acceptable for a mourner to also wear a kittel. Taz writes that a mourner who wishes to follow the second explanation of Rema and wear a kittel may do so. After citing Taz's position, Mishnah Berurah mentions that there are places that have the custom that a mourner does not wear a kittel during his year of mourning (מ"ב ס"ק י"ח).

There is a similar dispute regarding a chosson in his first year of marriage. There are some Poskim who maintain that a chosson should not wear a kittel while other Poskim see no issue with a chosson wearing a kittel during his first year of marriage. In the event that the chosson is more than twenty years old, it seems that there should be no issue for him to wear a kittel. Maharam Shik explains that a chosson below the age of twenty would not wear a kittel since he does not have the clarity of mind to resemble an angel nor would he be subject to death in the hands on Heaven. For these reasons some had the practice that a chosson below the age of twenty would not wear a kittel. Once a chosson is above the age of twenty it is reasonable that he should wear a kittel the same as everyone else (פסקי תשובות אות ג' הע' 19).

and we are also accustomed to wear a kittel which is clean and white. It is also a garment worn by the deceased which will subjugate and break one's heart.

- ❖ Since it cannot be honored with food it is honored with clothing. (M.B. 9)
- ❖ We do not kindle a light for women. (M.B. 10)
- ❖ Nowadays we only kindle lights for married men. (M.B. 11)
- ❖ To provide atonement for them, and the implication is that a single lamp suffices for both of them. (M.B. 12)
- ❖ Even if the gentile wants to kindle the lights on his own, one must protest since it is done for a Jew. (M.B. 13)
- ❖ Even women wear white, clean clothes on Yom Kippur. They should not wear jewelry as they do on Shabbos due to the fear of judgment and they do not wear a kittel. (M.B. 16)
- ❖ For this reason people wear white linen garments. (M.B. 17)
- ❖ There are different customs whether a mourner wears a kittel. One should not enter the bathroom wearing a kittel. (M.B. 18)