



Overview

Halacha Highlight

Siman 611 Seif 1:

On Yom Kippur the night and the day are treated the same. What is prohibited on this day? **Melacha, eating, drinking, bathing, anointing, whether leather shoes and marital relations. One is only subject to kares for performing melacha, eating or drinking.**

- ❖ There is a dispute whether the other prohibitions are Biblical or Rabbinic and the practical difference is what to do when there is a doubt. One should adopt the stringent position about this matter. (M.B. 3)

Siman 611 Seif 2:

Any melacha for which one is liable on Shabbos one is liable on Yom Kippur and anything for which one is exempt although prohibited, the same is true on Yom Kippur. The only difference is that on Shabbos one is liable sekila for intentional violations whereas on Yom Kippur one is liable kares. Anything that may not be moved on Shabbos may not be moved on Yom HaKippurim. They permitted cutting a detached vegetable and to crack nuts after mincha when Yom Kippur falls during the week but the custom now is that it is prohibited. If a fire breaks out on Yom Kippur it is permitted to save food for a single meal similar to what is permitted when a fire breaks out Shabbos afternoon. In siman 334 a discussion of how one should conduct himself during a fire on Shabbos is recorded and the same applies for Yom Kippur. The custom is that children play with nuts and one should not protest even if they are playing before mincha and this practice evolved from the earlier mentioned halacha of cracking open nuts.

- ❖ Some explain that the term קניבה involves removing leaves from a detached stalk and although it involves exertion for that night which is chol it is permitted so that one does not become distressed that one has to prepare the food after Yom Kippur. Some explain that קניבה involves rinsing the vegetable for eating that night. (M.B. 5)
- ❖ Shulchan Aruch refers to mincha ketana which is close to evening which is the time that people commonly prepare food during the week and it is evident that it is done for that night's meal. (M.B. 7)
- ❖ The custom stopped since people started to prepare even before mincha time. (M.B. 9)

Preparing food on Yom Kippur

Shulchan Aruch Siman 611 Seif 2

והתירו לקנב ירק

They permitted rinsing a vegetable

Shulchan Aruch (סעי' ב') reports that when Yom Kippur falls on a weekday it was permitted לקנב ירק after the time for mincha ketana arrives. Mishnah Berurah (סק"ה) presents two explanations for the meaning of the phrase לקנב ירק. According to the first explanation, it involves severing leaves from a stalk so that one will be able to cut them that night. According to the second explanation, it involves rinsing vegetables for that night's meal. The reason these activities are permitted on Yom Kippur for the meal after Yom Kippur is that Chazal were concerned that if a person would have to start all the food preparations after Yom Kippur he would be distressed (מ"ב סק"ה). These preparations are permitted from mincha ketana and onwards because that is the normal time that a person would be involved in preparing dinner and it is evident that his intent is for the night's meal rather than to eat on Yom Kippur itself. Sha'ar HaTziyun (סק"ט) further explains that when the preparations are done that late in the day it is considered as though he is preparing to eat immediately rather than as though he is preparing on Yom Kippur for after Yom Kippur. For that reason, if a person is only preparing a small quantity and it does not take much time to prepare them, he should not prepare them on Yom Kippur.

Shulchan Aruch HaRav explains that this preparation was permitted after mincha since at that time we are not concerned that the person preparing will inadvertently eat some of the food since he is so close to the end of the fast. Earlier in the day it is prohibited to prepare food for the meal after the fast out of concern that the person preparing will inadvertently eat some of the food. However, this restriction is limited to preparing food but it is permitted for one to merely touch food throughout the day without concern that he may inadvertently eat some of the food. Shulchan Aruch concludes that the custom nowadays is that we do not prepare any food on Yom Kippur for after the fast.

- ❖ They may play only on the table but not on the ground since it will cause them to smooth out the surface which is prohibited. (M.B. 12)