The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרי"ט סעיף א'-ו'

Overview

Siman 619 Seif 1:

On the night of Yom Kippur the *shaliach tzibbur* declares: בישיבה של מטה על דעת המקום ועל דעת הקהל אנו מתירין להתפלל עם העבריינים. The custom is to recite כל נדרי וכו' and then שהחיינו without a cup of wine. We then *daven ma'ariv*. The custom is to recite כל נדרי while yet day and to fill the time with song until night. It is recited three times and each time his voice becomes louder. The *shaliach tzibbur* also recites three times: ונסלח לכל עדת וגו' and the congregation declares three times: ויאמר ה' סלחתי כדברך. One may not deviate from the customs of the city even as far as tunes and פיוטים which are recited there.

- Nowadays this is recited by the most prominent person in the city and he has two people join him. (M.B. 1)
- The old version was phrased in the past and Rabbeinu Tam questioned whether one could annul old vows and instituted that it should be directed towards future vows so that they should not take effect. This stipulation is effective when one forgets the stipulation at the time of his vow but if he remembers the stipulation and vows anyways, the vow supersedes the stipulation. Our custom is in accordance with Rabbeinu Tam. The *tzibbur* should read together with the *shaliach tzibbur* since his stipulation is ineffective for them. (M.B. 2)
- The *tzibbur* should also recite the *beracha* quietly and should finish ahead of the *shaliach tzibbur* so that they could answer אמן to his *beracha*. (M.B. 3)
- Once *shehechiyanu* is recited one accepts the restrictions of the day and may no longer drink the wine. We cannot give it to a child out of concern that when he is older he will think it is permitted to drink. One should don his *talis* while it is yet day so that he could recite the *beracha*. (M.B. 4)
- We do not annul vows on Shabbos, Yom Tov or Yom Kippur. (M.B. 5)
- This will confuse the tzibbur. On Shabbos we do not recite רצה since it is a fast day but we do recite במנוחתנו. והנחילנו ה' אלוקינו באהבה וברצון שבת קדשך וכו'. (M.B. 7)

Siman 619 Seif 2:

On the night of Yom Kippur as well as during the day we recite out loud: ברוך שם כבוד מלכותו לעולם ועד.

- This is the song of the Angels and on Yom Kippur we resemble the Angels. (M.B. 8)

Siman 619 Seif 3:

When it falls on Shabbos we recite ויכלו and ברכה אחת מעין שבע concluding with the words מקדש השבת and we do not mention Yom Kippur. (We do not recite אבינו מלכנו on Shabbos but the other *selichos* and supplications are recited as they are during the week.)

- In *davening* we say: ותתן לנו ה' אלוקינו באהבה את יום השבת הזה ואת יום צום הכפורים הזה. (M.B. 9)
- One must say: המלך הקדוש שאין כמוהו. (M.B. 10)

Siman 619 Seif 4:

We have one person stand to the right of the *shaliach tzibbur* and one to the left.

- The custom nowadays is for them to stand next to the *shaliach tzibbur* until after ברכו. On Shabbos they may go back to their place when they start מזמור שיר ליום השבת. (M.B. 12)

Siman 619 Seif 5:

Some people stand on their feet the entire day and night.

- We stand to resemble the Angels. Women do not stand and men may lean on something if they are tired. (M.B. 13)

Siman 619 Seif 6:

We are accustomed to sleep in the *bais haknesses* and recite *shiros* and praises all night. It is proper to sleep at a distance from the *aron kodesh*. Someone who will not recite *shiros* and praises should not sleep in the *bais haknesses*. The *shaliach tzibbur* who will *daven* the next day should not stay up all night since one loses his voice if he doesn't sleep.

- Levush advises going home to sleep since one who stays awake all night will not be able to concentrate the next day. Shelah writes that one should recite the first four chapters of Tehillim. One should not wrap himself in pillows and blankets since they warm the body and at the very least he should not cover his feet. (M.B. 14)
- It is appropriate to study Mishnayos Yoma on Yom Kippur as well as the passages at the end of Yoma that discuss *teshuvah*. A Torah scholar should not engage in Torah study and thereby refrain from says the prayers and *selichos* with the *tzibbur*. (M.B. 15)

Halacha Highlight

Reciting ברוך שם כבוד out loud

Shulchan Aruch Siman 619 Seif 2
אומרים ברוך שם כבוד וכו' בקול רם

We recite ברוך שם כבוד out loud

Shulchan Aruch (סע' ב') states that on the night of Yom Kippur as well as during the day we recite ברוך שם כבוד מלכותו וכו' out loud. Mishnah Berurah (סק"ח) explains that ברוך שם is considered the song of the Angels and on Yom Kippur the Jewish People are comparable to Angels. This explanation is a shortened version of the Tur who explains, based on a Midrash, that when Moshe Rabbeinu ascended into the heavens he heard the Angels singing the praise ברוך שם כבוד וכו' and Moshe Rabbeinu decided to bring down the song for the Jewish People. However, in order to conceal the fact that we are reciting the song of the Angels we recite it quietly. On Yom Kippur when we resemble Angels we are able to recite it out loud.

Since it is recited out loud to resemble the Angels, there are authorities (קצה המטה למטה אפרים ס"ק ל"ד) who write that women should not recite it out loud since they do not perform behaviors to resemble Angels. Precedent for this is found in *seif* 5 where Shulchan Aruch writes that there are people who stand for all of Yom Kippur. Mishnah Berurah (ס"ק י"ג) explains that this is done to resemble Angels who do not sit. Women, however, do not have the practice to stand and Sha'ar HaTziyun (ס"ק י"ט) explains that it is because women are not able to resemble Angels. Others (ערך שי בשם שו"ת גור אריה והגרי"ש אלישיב בהליכות והנהגות עמ' 19), however, disagree and maintain that women may also recite ברוך שם out loud. Regarding *krias shema al hamitah,* Rav Chaim Kanievski (שכב כארי עמ' קס"ז) ruled that one should recite ברוך שם quietly. Similarly, if one recited a *beracha l'vatalah* on Yom Kippur he should recite ברוך שם quietly rather than out loud (שאלת רב עמ' שע"ט).