The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Sept 25 2023 ■ י' תשרי, תשפ"ד
סימן תר"כ סעיף א'-סימן תר"א סעיף ו'

Overview

Siman 620 Seif 1:

It is preferred to reduce the number of *piyutim* and *selichos* that are recited during *shacharis* so that *mussaf* can begin before the 7th hour.

- If it is the end of the 6th hour they should skip אבינו מלכנו because once the 7th hour arrives it is time for *mincha*. (M.B. 1)
- It is best to begin *mussaf* before 6 ½ hours into the day since that is the time for *mincha gedolah* which is more frequent than *mussaf*. Each individual should recite ודוי at least ten times on Yom Kippur which corresponds to the ten times the *kohen gadol* pronounced the Name of Hashem on Yom Kippur. (M.B. 2)

Siman 621 Seif 1:

We take two *sifrei* Torah and from the first we read six *aliyos* from *parshas acharei mos* until the words ויעש כאשר צוה ה'. When Yom Kippur coincides with Shabbos we read seven *aliyos*. The *maftir* reads from the second *sefer* Torah the passage ובעשור לחדש from *parshas pinchas* and the *haftorah* is from Yeshaya from ואמר סלו סלו פנו דרך until the words כי פי ה' דבר.

- Zohar states that one who is distressed by the death of Aharon's sons or sheds a tear is forgiven and his children will not die during his lifetime. (M.B. 2)

Siman 621 Seif 2:

A *milah* on Yom Kippur is performed between יוצר and *mussaf* after Torah reading. After the circumcision we recite אשרי (The custom is to perform the circumcision after אשרי.**) If the circumcision will be performed in a place where they must leave the *bais haknesses* they do not perform circumcision until after the *sefer* Torah is returned and upon their return they recite *kaddish*.**

- Some have the custom to perform *milah* before אשרי and Elya Rabba agrees with that position. (M.B. 7)
- According to Rema since the circumcision is performed after אשרי there will be a significant interruption between אשרי and *kaddish* but since we recite יהי רצון that contains many *pesukim* the *kaddish* will go on that but in places where the יהי רצון is not recited they should recite some *mizmor* before the recitation of *kaddish*. (M.B. 10)

Siman 621 Seif 3:

The *beracha* on the circumcision is recited without a cup of wine (Some maintain that we recite the *beracha* with a cup of wine and give some to the child who was circumcised and this is the custom)**.**

- The wine cannot be given to a child out of concern that this will accustom him to drink on Yom Kippur even when he is older. (M.B. 11)
- Meaning we give the baby to drink wine besides the wine we give him when reciting בדמיך חיי. If the mother is present and is not fasting the wine may be given to her provided that she has intent on the *beracha*. (M.B. 12)

Siman 621 Seif 4:

In *mussaf* the *shaliach tzibbur* recites the *avodah*. The custom is to fall on one's face during the recitation of והכהנים והעם as well as during עלינו לשבח. The *shaliach tzibbur* may not move from his place while *davening* in order to fall on his face and one should protest those who do so.

- See *siman* 131 that one should spread grass on the floor since it is prohibited to bow on the floor. Alternatively, one could spread out his *talis*. (M.B. 14)
- The custom is for the *shalaich tzibbur* to bow and they rely on the assumption that walking is not considered an interruption. Nowadays, they place an additional *shtender* before him so that he does not have to walk in order to bow. (M.B. 16)

Siman 621 Seif 5:

The order of confession is חטאתי עויתי ופשעתי.

- חטא in inadvertent, עוון is intentional and פשע is rebellious and one must begin with the least severe transgression. (M.B. 17)

Siman 621 Seif 6:

The custom is to vow to give *tzedaka* on Yom Kippur on behalf of the deceased. (We recall their souls since the deceased also receive atonement on Yom Kippur.)

- The assumption is that if they were alive they would give the *tzedaka* personally. When a son gives on behalf of his father it lightens his judgment even if the father was wicked. (M.B. 19)

Halacha Highlight

Yizkor during the year of mourning

Rema Siman 621 Seif 6
ומזכירין נשמותיהם

And we recall their souls

Rema (סי' תרכ"א סע' ו') relates the custom of recalling the deceased (*yizkor*) on Yom Kippur and the explanation that he gives is that the deceased also achieve atonement on Yom Kippur. Mishnah Berurah (ס"ק י"ח) explains that the name יום הכפורים is plural to emphasize the fact that the living and deceased received atonement on this day. He also explains (ס"ק י"ט) that the deceased achieve atonement when others pledge *tzedaka* on their behalf as if to say, had they been alive they would themselves give money to *tzedaka*.

The custom in many communities is that when a child is within the first 12 months of mourning for his first parent that passed away, he does not remain in the *bais haknesses* for the recitation of *yizkor*. A number of reasons are suggested for this custom. The purpose of *yizkor* is to remind Hashem of the deceased so that they could then advocate on our behalf. During the first 12 months the deceased is focused on his own circumstance of rising from Gehinom and thus is not available to advocate for us. A second reason is based on the Gemara (Berachos 58b) that relates that a person does not forget their deceased relative for 12 months. Therefore, there is a concern that the mourner will become distressed and cry over the passing of their relative, thereby disturbing others and creating an atmosphere inconsistent with the joy of Yom Tov. Some have the practice that mourners within the first 12 months do not go outside but remain in the *bais haknesses* but do not recite *yizkor*. Others write that there is no actual source for this practice and in fact, the deceased need greater mercy during the year following their death than they do in the subsequent years. Each person should follow the custom of the place where he *davens* (פסקי תשובות אות ז').