



Overview

Halacha Highlight

Siman 622 Seif 1:

We recite **אשרי** and **ובא לציון** during *mincha* but we do not recite **ואני תפילתי** even when Yom Kippur coincides with **Shabbos**. Our custom is not to recite **אשרי** and **ובא לציון** during *mincha*, rather it is recited before *neilah* and this is the opinion of some authorities. We do not recite **אין כאלקינו** on Yom Kippur.

- ❖ The purpose is to interrupt between *mussaf* and *mincha*. (M.B. 1)
- ❖ We rush so that the time for *mincha* does not pass and Torah reading serves as a separation. (M.B. 3)
- ❖ We want to interrupt between *mincha* and *maariv*. (M.B. 4)
- ❖ It is unnecessary to recite **פטום הקטרת** since it is included in *avodah* but it seems correct to recite it privately since the spices are not enumerated in *avodah*. (M.B. 5)

Siman 622 Seif 2:

We remove two *sifrei* Torah and read three *aliyos* from the *parsha* of *arayos* through the end of the *parsha*. The third *Aliyah* reads *maftir Yonah* and concludes with the *pasuk* **מי קל כמוך** and he recites the *beracha* before and after. When Yom Kippur falls on Shabbos one also mentions Shabbos and the concluding *beracha* also mentions Shabbos. We do not recite the *beracha* of **על התורה ועל העבודה** during *mincha*.

- ❖ *Maftir Yonah* discusses repentance and the fact that one cannot flee from Hashem. (M.B. 7)
- ❖ *Kaddish* is not recited until before the *amidah*. (M.B. 8)
- ❖ Our custom is not to recite that *beracha* altogether and instead we conclude with the words **מגן דוד**. During *mincha* when we take out the Torah we do not recite **הכל שמע** or **על הכל**, we only recite **גדלו**. When reciting **מלכנו** the words **רע גזר** should be recited in a single breath to say that Hashem should rip the evil part of the decree leaving us with just mercy and one should protest those who interrupt between the words to maintain the tune. (M.B. 10)

Siman 622 Seif 3:

If Yom Kippur falls on Shabbos we recite **צדקתך** and **אבינו מלכנו**. In these countries we do not recite **צדקתך** and **אבינו מלכנו**.

- ❖ During the week since *neilah* should be recited while yet day one can skip **מלכנו**. It is better to recite a few *selichos* slowly than many quickly. (M.B. 13)

Giving an *Aliyah* in *mincha* to someone who is not fasting

Shulchan Aruch Siman 622 Seif 2
וקורין שלשה בפרשת העריות

We read three *aliyos* from the *parsha* of *arayos*

Shulchan Aruch (סעי' ב') writes that during *mincha* there are three *aliyos* read from the *parsha* of *arayos*. The third *Aliyah* also reads the special *haftorah* of Sefer Yonah. Rav Akiva Eiger (מהדו"ק סי' כ"ד ובמפתחות שם) discusses whether one who is not fasting may receive an *Aliyah* during *mincha*. He explains that when Yom Kippur coincides with Shabbos it is certainly acceptable for someone who is not fasting to receive an *Aliyah* since even if it was not Yom Kippur there would be *krias hatorah*. The question arises when Yom Kippur falls during the week and we read the Torah only because of Yom Kippur. His uncertainty relates to the nature of the enactment to read the Torah at *mincha* on Yom Kippur. If reading the Torah is an expression of the sanctity of the day, even someone who is not fasting may receive an *Aliyah* but if *krias hatorah* is related to the fast, someone who is not fasting should not receive an *Aliyah*. Rav Akiva Eiger leaves the matter unresolved.

Marcheshes (ח"א סי' י"ד) writes that someone who is not fasting may receive the *kohen* or *levi Aliyah* since those *aliyos* are related to the sanctity of the day. However, the third *Aliyah* which is the *maftir Aliyah* may only be received by someone who is fasting since the *haftorah* is related to the fast. He also adds that even when Yom Kippur falls on Shabbos someone who is not fasting should not receive the *maftir Aliyah* since the *haftorah* is read only because it is Yom Kippur and unrelated to the fact that it is Shabbos. Teshuvos Minchas Elazar (ח"ב סי' ע"ד) asserts that the reading during Yom Kippur *mincha* is related to the sanctity of the day and therefore even someone who is not fasting may receive any of the *aliyos*. Sdei Chemed (אסיפת זקנים מערכת יום כיפור סי' ב' אות ז') writes that were it not for Rav Akiva Eiger's hesitancy he would rule that one who is not fasting may receive an *Aliyah* because since he is ill he is required to eat and that eating is itself considered **עינוי**.

Siman 622 Seif 4:

Kohanim do not bless the *tzibbur* during *mincha* on Yom Kippur but if a *kohen* ascends the platform he should bless the *tzibbur* and we do not remove him.

- ❖ See above *siman* 129 in the Rema where he writes that based on this *halacha* the *shaliach tzibbur* recites **שיים שלום** as well as **אלקינו ואלקי אבותינו וכו'**. (M.B. 15)