The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Oct 12 2024 ■ י' תשרי, תשפ"ה
סימן תר"ד סעיף ה'

Overview

Siman 624 Seif 5:

After Yom Kippur we do not recite the *beracha* on a flame a Jew kindled from a gentile even though we use such a flame after Shabbos since following Yom Kippur we recite the *beracha* on a flame that has been resting since before Yom Kippur or on a flame that was kindled from that. The custom is to recite the *beracha* on the lantern that was kindled in the *bais haknesses*, however, even if it was kindled on Yom Kippur when conditions permitted doing so, e.g. for someone who was ill, it is permitted to recite the *beracha* on it. Some maintain that one should recite the *beracha* on the candle from the *bais haknesses* but others contend that one should recite the *beracha* on a candle kindled from that candle and the preferred method is to use them both, meaning to also kindle a light from the candle in the *bais haknesses* rather than recite the *beracha* on the *bais haknesses* by itself. The remaining *halachos* of the candle are found in *siman* 298. We eat and rejoice on *motzai* Yom Kippur since it is a quasi-Yom Tov. Some are stringent and observe two days Yom Kippur but one could be released from that vow and one should not observe this stringency since it is dangerous. Someone who fasts for a bad dream on the day after Yom Kippur does not have to continue to fast the day after Yom Kippur for the remainder of his life. We do not recite תחינות or צדקתך from Yom Kippur until Sukkos. Those who are conscientious begin building their *sukkah* immediately after Yom Kippur so that they can move from one *mitzvah* to another.

- Magen Avrohom asserts that according to this opinion one should not recite the *beracha* even on a second generation light which is not consistent with the opinion cited in *seif* 4. (M.B. 10)
- It was kindled to honor the day rather than to produce light but the first opinion maintains that it was made to produce light and it is preferable to recite the *beracha* on this light than one kindled from it since that light did not rest being that it did not exist on Yom Kippur. (M.B. 12)
- Derech Chaim indicates that it is preferable to kindle a light in one's home on *erev* Yom Kippur that will remain lit on *motzai* Yom Kippur to use for the *beracha* and by doing so he will satisfy all the opinions. (M.B. 13)
- If one cannot use both it is preferable to use the second generation flame rather than the candle of the *bais haknesses*. We do not fast between Yom Kippur and Sukkos for a *yahrtzeit* since they are days of joy because they are the days during which Shlomo HaMelech dedicated the altar. The day after Yom Kippur we rise early so that it should not appear as though we are submissive only when we need to plead for a good judgment. (M.B. 14)
- They should *daven* the weekday *davening* and don *tefillin* but the *piyutim* and *selichos* may be recited if he chooses but they must be recited after *shemone esrei*. They also do not read ויחל. (M.B. 16)
- We do not study Pirkei Avos or recite שיר המעלות but קל ארך אפים and למנצח is recited. In some places on *erev* Sukkos they do not recite למנצח but they do recite קל ארך אפים. (M.B. 18)

Halacha Highlight

Motzai Yom Kippur

Rema Siman 624 Seif 5
ואוכלים ושמחים במוצאי יום הכפורים

We eat and rejoice after Yom Kippur

Rema mentions that we eat and rejoice after Yom Kippur since it is a quasi-Yom Tov. Be'er Heiteiv (סי' תרכ"ג סק"ו) and Sha'ar HaTziyun (שם ס"ק ט"ז) cite authorities who maintain that one should greet a friend as he does on Yom Tov, e.g. "Good Yom Tov" rather than the way he would normally greet a friend after Shabbos or Yom Tov, e.g., "Gut vuch." *Poskim* raise an interesting question regarding the meal that follows Yom Kippur that coincided with Shabbos. Is there an obligation to eat *melava malka* on that night? Sefer Shabbos Shabason (סע' קנ"ג) explains that this is an important question for one who was ill and ate on Yom Kippur and is not hungry. If there is an obligation to eat *melava malka* since it is *motzai* Shabbos, the ill person must eat as well. Another difference is that Mishnah Berurah (סי' ש' סק"א) ruled that preferably one should eat bread at a *melava Malka,* but if one is merely eating to break his fast there is no obligation to eat bread. Rav Yosef Shalom Elyashiv (תורת המועדים סק"ג) ruled that one is obligated to eat *melave malka* whereas Rav Moshe Shternbuch (תשובות והנהגות ח"ה סי' קפ"ד) ruled that one is not obligated to eat *melava malka*.

Rema also writes that those who are meticulous in their *mitzvah* observance begin building their *sukkah* immediately on *motzai* Yom Kippur so that they can go from one *mitzvah* to another. Another reason to begin building the *sukkah* immediately is that the *yetzer hora* is looking to push us down after we reached such great heights so to maintain our achievement we immediately begin the next *mitzvah*. Pri Megadim (סי' תרכ"ה א"א סק"א) is uncertain whether it is preferred for one to appoint an agent to construct his *sukkah* for him on *motzai* Yom Kippur or is it preferable for him to do the construction himself but wait until one of the days that follow Yom Kippur. Some authorities write that one who cannot build his *sukkah* after Yom Kippur should at least study some of the *messechta* or the *halachos* of the *sukkah* (פסקי תשובות אות ז').