



Tishrei 5782 & Lockdown

בס"ד

According to Minhag Chabad
For Lockdown

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TISHREI 5782

It is almost a full year since last Tishrei in lockdown, but we face the prospect again – although we remain hopeful this does not eventuate. The Halacha Guides for Tishrei will include more information than usual regarding a person davening without a Minyan. This page is intended to single out many of those details, and further expand upon some of them.

[The Halacha Guides for Tishrei contain all the usual information regarding davening in Shule or with a Minyan, as well as Mivtzoim, for a number of reasons. First, it is still our hope that we will BE" H be able to conduct Minyanim and Mivtzoim in a safe and legal way. Second, this guide B" H reaches communities around the world who are able to daven with a Minyan. Finally, it is important to review practical Halachos even in the temporary situation that they can't be kept.]



POINTERS FOR LOCKDOWN

1. Shofar during Elul: The Minhag of Shofar during Elul is to hear it in person. For those in lockdown without any viable option, hearing Shofar via Zoom does not seem to fulfil the core Minhag, at least not to the fullest degree. Nevertheless, it may still be apt to hear Shofar live via Zoom, because Shofar during Elul reminds us that Rosh Hashanah is coming, and its sound arouses within us feelings of Teshuvah and fear of heaven. Similarly, it may be appropriate to blow the Shofar in such a manner for children in an educational setting, while explaining to them why it is being done this way.

2. Hataras Nedarim: Although Minhag Chabad is to perform Hataras Nedarim in the presence of a full Minyan, the bare minimum is three men. There is a debate whether Hataras Nedarim can be performed via a Shliach, letter, phone call or Zoom, and this may be relied upon only when there is no other choice. Nevertheless, even according to the lenient opinion, this is valid only when the three men serving as Dayanim are physically present together.

3. Pruzbul: From a Halachic perspective, the Pruzbul can technically be performed any time before Shemittah. For a number of reasons, the Rebbe recommended that it be deferred to Erev Rosh Hashana, and recited immediately following Hataras Nedarim, in the presence of the Beis Din before whom he annulled his vows. However, where this is not possible, a Pruzbul may also be performed by submitting a document to a Beis Din. This can be done online at: <https://bit.ly/Pruzbul>

4. Piyutim: For someone who davens without a minyan, there is no obligation to say Piyutim, but it is certainly appropriate to do so. This may not be done during one's personal Shmoneh Esrei, but may be recited afterwards. Most Piyutim are said in entirety by both the Chazzan and congregation, and that is how the individual would recite them as well. [Although parts of Piyutim are often marked as "Chazzan" and "Kohol" in the Machzor, this is only in order to highlight which parts the Chazzan says aloud.] Exceptions: A non-Chazan does not say the paragraph of Misoid that appears at the beginning of Chazaras Hashatz, and in Shacharis he also does not say the paragraph that follows Misoid.

5. Krias Hatorah: When one davens alone because there is no Minyan available, it is appropriate to read Krias Hatorah in private (between Shacharis and Musaf seems ideal).

6. Kapparos: The early Achronim (Levush, Magen Avraham etc) state that, in the absence of a chicken, another animal should be substituted, adding that some even use fish. Although all the objectives of Kapparos are achieved only through a chicken, at least some of the objectives are achieved by using other livestock. Nevertheless, what needs to be considered is that these Poskim are in all likelihood talking about fish that will in any case be used for human consumption. Using a goldfish, for example, would seem questionable if it will afterwards go to waste.

Another option mentioned by the later Achrohim is to perform Kapparos over money. Most sources say to substitute the words "*Zeh Hakesef Yelech Litzdakah.*" However, a publication produced by Kehos in 1944 contains the words "*Eilu Hamaos Telachna Litzdakah.*"

7. Vidui: One who is not davening with a Minyan must still recite Vidui throughout Yom Kippur the same number of times as it is recited in Shule. He will therefore need to recite it during the quiet Shmoneh Esrei, and again afterwards, in lieu of the time we ordinarily recite it during the Chazzan's repetition. This applies to both men and women.

8. Kol Nidrei: Where possible, this should be recited together with three men. In the absence of that, Kol Nidrei should still be recited individually.

9. Yud Gimmel Midos (in Maariv and Neilah): A person who davens without a Minyan should omit the Yud-Gimmel Midos-Harachamim.

10. Hand sanitiser: Although it is generally forbidden to wash, bathe and apply ointments on Yom Kippur, there is an exception for sanitary and medical purposes. Therefore, one may use hand sanitiser, but only if the situation warrants it. (E.g. After touching high-contact surfaces shared with others, and one would regularly use hand sanitiser in such situations for health protection.)

11. Daily quota of 100 Brochos: As we can't eat or drink on Yom Kippur, one substitute is by concentrating on the Brochos that are recited during Krias Hatorah and Haftorah. For those davening without a Minyan, this is not an option, and one should be extra attentive to find other ways to meet this quota, such as or by reciting Besomim over fragrant spices.

12. Tallis after the break: Someone davening without a Minyan is likely to have a longer break than usual. After the break, one does not make a Brocho when putting his Tallis back on, unless the break lasted more than "several hours". Defining the length of "several hours" is unclear, but is no less than three hours. Therefore, it is appropriate to ensure that no more than three hours goes past without wearing a Tallis. If one's break is longer, he can put it on for a few minutes in the middle.

13. Shofar at the fast's conclusion: This is not obligatory, so one who does not have a Shofar does not need to go out of his way to hear it.

14. Kiddush Levanah: There is a Halachic advantage to reciting Kiddush Levana after Havdallah and a quick bite. This is ordinarily not included in the Halacha Guide because doing so will usually negate one's participation in a Minyan for Kiddush Levana, or lead one to forget it entirely. However, someone at home may wish to consider doing so if these concerns do not apply.

15. Gloves for Daled Minim: One must ensure that there is no Chatzitzah (barrier) between his hands and the Daled Minim when reciting the Brocho. Therefore, gloves cannot be worn.

16. Hosha'anos: One who is davening at home without a Minyan should still circle a table. (Some maintain that a Sefer should be placed on the table.)



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