

# Private Davening on Yom Kippur

## Mincha Erev Yom Kippur

Reminder that the shmone esrai is special, and one should daven the special erev yom kippur mincha to be found in the machzor.

## Kol Nidrei/Maariv

Men who normally wear a tallis and kittel on yom kippur don them before beginning kol nidrei. One should begin kol nidrei by five minutes before sunset (sunset is 6:56) at the latest.

Recite the paragraph beginning with the words kol nidrai (Artscroll, 58, Birnbaum, 489) three times. PLEASE NOTE: THE TRUE MEANING OF THIS PARAGRAPH IS FOR THE CHAZAN AND TWO INDIVIDUALS ON HIS SIDES TO FORM A BAIS DIN ABSOLVING THE CONGREGATION OF THEIR UNKNOWN VOWS. WHEN ONE IS DAVENING PRIVATELY THIS PARAGRAPH CAN NOT SERVE THAT FUNCTION. IN A TECHNICAL SENSE, IT WOULD MAKE SENSE FOR SOMEONE DAVENING ALONE TO SKIP THIS PARAGRAPH. EVEN SO, THE PARAGRAPH SURELY HOLDS MUCH MEANING FOR MANY OF US AND IT IS PERMISSIBLE TO RECITE THE PARAGRAPH WHEN DAVENING ALONE.

Recite the verse beginning with venislach (Artscroll, 60, Birnbaum, 491) three times.

Recite the lines beginning with Selach nah once.

Recite the verse vayomer Hashem three times.

Recite the bracha of shehecheyanu (if one lit candles for Yom Kippur they should have made the shehecheyanu at the time and would not repeat it now). AN INDIVIDUAL WHO DID NOT LIGHT CANDLES IS ASSUMED TO BE ACCEPTING ALL RESTRICTIONS OF YOM KIPPUR WHEN RECITING THIS BRACHA.

Skip ahead to the brachos immediately following borchu (Artscroll, 66, Birnbaum, 495).

REMINDER: WE SAY BARUCH SHEM KEVOD...OUT LOUD IN THE SHEMA

Proceed through maariv, skipping kaddish (Artscroll, 76, Birnbaum, 501), and davening shmone esrai (Artscroll, 78, Birnbaum, 503).

Proceed with selichos (Artscroll, 102, Birnbaum, 521). Any sections that are to be said responsively by the chazzan and the congregation should be said once.

SKIP KEL MELECH (Artscroll, 108, Birnbaum, 527).

Resume with haazinah (Artscroll, 110, Birnbaum, 529).

SKIP KEL MELECH (Artscroll, 114, Birnbaum, continue on page 533, ignoring the instructions to turn back).

Resume with Al Tavo Vemishpat (Artscroll, 116, Birnbaum, 533).

SKIP KEL MELECH (Artscroll, 118, Birnbaum, continue from 535 onto 537, ignoring the instructions to turn back).

Resume with Kiy Hinay Kachomer (Artscroll, 120, Birnbaum, 537).

SKIP KEL MELECH (Artscroll, 122, Birnbaum, 539).

Resume with Zechor Rachamecha (Artscroll, 122, Birnbaum, 539).

Proceed straight through, omitting the paragraph of Rachmana (Artscroll, 142, Birnbaum, 563).

Proceed to Avinu Malkenu (Artscroll, 144, Birnbaum, 565).

Recite Ledovid mizmor (Artscroll, 148, Birnbaum, 91)

SKIP KADDISH

Proceed to Alenu and Ledovid Hashem (Artscroll, 152, Birnbaum, 571).

## **Shacharis**

THOSE WHO WEAR A TALLIS WEAR IT THROUGHOUT THE YOM KIPPUR DAVENING. IF ONE MAKES A BRACHA WHEN PUTTING ON THE TALLIS IN THE MORNING AND THEN TAKES IT OFF AFTER MUSSAF HE DOES NOT NEED TO MAKE A NEW BRACHA WHEN PUTTING IT ON AGAIN FOR LATER TEFILLOS AS LONG AS HE DID NOT TAKE A NAP OR GO FOR A WALK IN BETWEEN.

Begin with Brachos and Pesukei deZimrah as normal through Shir Hamaalos (Artscroll 324, Birnbaum 171)

Skip kaddish and barchu.

Proceed as normal from the bracha after borchu (Artscroll 326, Birnbaum 583) through shmone esrai (Artscroll 350, Birnbaum 605).

\*We normally skip almost all of the piyutim in this section. If one is unsure of what to say it is fine to say the bracha following barchu through the phrase amar vayehi, and then proceed as one would do on a normal yom tov, proceeding to Hamayir (Artscroll, 330, Birnbaum, 589) and then going on as one normally would on a yom tov all the way until shmone esrai (Artscroll, 350, Birnbaum, 605).

REMINDER: WE SAY BARUCH SHEM KEVOD...OUT LOUD IN THE SHEMA

There is no obligation to say any of the normal selections that are included in the chazan's repetition. However, if one would like it is fine to recite different piyutim on one's own. Kedushah should not be recited when davening without a minyan. Some piyutim that a person may want to say would include Atta Hu Elokenu (Artscroll, 376, Birnbaum 633), Oovechain imru lailokim (Artscroll, 390, Birnbaum, 645), Asher ometz tehilasecha (Artscroll, 398, Birnbaum, 653), Haaderes vехаemunah (Artscroll, 402, Birnbaum, 657), Lekel orech din (Artscroll, 404, Birnbaum, 661). One may say all, some, or none of these piyutim.

Though the selichos beginning with Zechor rachamecha (Artscroll, 412, Birnbaum, 669) are part of the chazzan's repetition, and should therefore not be required when davening privately, it would be advisable to say this section through asher nishbata laavosainu miymai kedem (Artscroll, 430, Birnbaum, 689).

Continue with Avinu Malkenu (Artscroll, 436, Birnbaum, 695).

There is no obligation to read the pesukim that will be read in shul from the Torah. If one would like to do so, one may learn or study all or part of the readings (Leviticus, 16: 1—34, Haftarah, Isaiah, 57:14—58:14).

## **Yizkor**

Yizkor (Artscroll, 470, Birnbaum, 729) may be said in its entirety even while one is davening alone. One might find the Yizkor booklet put out by the shul helpful. One only says Yizkor if one has lost a relative for whom one would sit shiva.

If one recited yizkor they would proceed with Av Harachamim (Artscroll, 476, Birnbaum, 733).

All continue with Ashrei (Artscroll, 478, Birnbaum, 737).

## **Mussaf**

Silent shmone esrai (Artscroll, 486, Birnbaum, 745).

There is no obligation to say any of the normal selections that are included in the chazan's repetition. However, if one would like it is fine to recite different piyutim on one's own. Kedushah should not be recited when davening without a minyan. Some piyutim that a person may want to say would include Uvechain imru lailokim (Artscroll, 522, Birnbaum, 781), Asher aymasecha (Artscroll, 526, Birnbaum, 787), and vechol maaminim (Artscroll, 538, Birnbaum, 797). Unesaneh tokef (Artscroll, 530, Birnbaum 789), probably the most famous piyut of the season, does not need to but may be said. Many would find it very meaningful.

Though the description of the Yom Kippur service in the Bais Hamikdash and the selichos, beginning with Amitz koach (Artscroll, 554, Birnbaum, 811) and going through asher nishbata laavoasainu miymai kedem (Artscroll, 608, Birnbaum, 863) are part of the chazzan's repetition, and should therefore not be required when davening privately, it would be advisable to say these sections. An individual davening privately at home would not bow on the ground for korim.

## **Mincha**

There is no obligation to read the pesukim that will be read in shul from the Torah. If one would like to do so, one may learn or study all or part of the readings. (Leviticus, chapter 18, Haftarah the book of Yonah). The study of sefer Yonah over the course of the day would be very meaningful.

Recite shmone esrai (Artscroll, 650, Birnbaum, 899).

Though the selichos beginning with Zechor rachamecha (Artscroll, 676, Birnbaum, 927) are part of the chazzan's repetition, and should therefore not be required when davening privately, it would be advisable to say this section through asher nishbata laavosainu miymai kedem (Artscroll, 694, Birnbaum, 947).

Recite Avinu Malkenu (Artscroll 700, NOTE: Birnbaum is found elsewhere, 695).

## **Neilah**

WE ARE ACCUSTOMED TO TIMING NEILAH TO CONCLUDE AS THE FAST CONCLUDES. OBVIOUSLY, WHEN ONE IS DAVENING PRIVATELY THE TEFILLAH WILL MOST LIKELY TAKE LESS TIME. EVEN IF IT WILL END BEFORE THE FAST IS COMPLETED, NEILAH SHOULD BEGIN, AT THE LATEST, 10 MINUTES BEFORE SUNSET, 6:55.

Begin with Ashrai (Artscroll, 706, Birnbaum, 957), continuing with Uva letziyon goail, skipping kaddish, and saying the silent shmone esrai (Artscroll, 712, Birnbaum, 963).

Though the tefillos beginning with Pesach lanu shaar (Artscroll, 736, Birnbaum, 987) are part of the chazzan's repetition, and should therefore not be required when davening privately, it would be advisable to say this section.

SKIP Kel Melech (Artscroll, 736, Birnbaum, 987).

Resume with Kerachem av al banim (Artscroll, 736, Birnbaum, 989).

SKIP Kel Melech (Artscroll, 738, Birnbaum, 991, ignore instructions to turn back).

Resume with Shilum Parim (Artscroll, 740, Birnbaum, 991).

SKIP Kel Melech (Artscroll, 740, Birnbaum, 991, ignore instructions to turn back).

Resume with Merubim tzorchai amcha (Artscroll, 742, Birnbaum, 991).

SKIP Kel Melech (Artscroll, 742, Birnbaum, 993, ignore instructions to turn back).

Resume with Yadcha peshot (Artscroll, 744, Birnbaum, 993).

SKIP Kel Melech (Artscroll, Artscroll, 744, Birnbaum, 995).

Resume with Zechor bris Avraham (Artscroll, 744, Birnbaum, 995).

SKIP Hashem Hashem through unechaltanu (Artscroll, 746, Birnbaum, 997).

Resume with Ezkerah (Artscroll, 746, Birnbaum, 999).

SKIP Kel Melech (Artscroll, 748, Birnbaum, 999, ignore instructions to turn back).

Resume with Rachem na (Artscroll, 748, Birnbaum, 999).

SKIP Kel Melech (Artscroll, 748, Birnbaum, 1001).

Resume with Elokainu vailokai avoseynu (Artscroll, 750, Birnbaum, 1001), through atta yodeya (Artscroll, 752, Birnbaum, 1003).

SKIP to Avinu Malkenu (Artscroll, 758, Birnbaum, 1011), reciting straight through Hashem hu Haelokim (Artscroll, 762, Birnbaum, 1017).

Though there is no obligation to do so, one may blow the shofar ONCE YOM KIPPUR HAS ENDED, if one likes.

**MAY WE MERIT TO BE TOGETHER NEXT YEAR IN YERUSHALAYIM. IF THAT IS NOT THE CASE,  
MAY WE AT LEAST MERIT TO DAVEN TOGETHER IN SHUL.**