

יומא פז

Someone who is מחטיא the public will find it extremely difficult to do תשובה.

A person who hurts his friend in any way must ask him for מחילה. He can ask him up to three times in front of three people each time. If the person is still not מוחל, he need not ask him again. If it is his רבי, then he must ask him even a thousand times. If the person dies before he has a chance to ask forgiveness, he should ask by the קבר with a מנין present.

If a person hurt his friend and his friend remains unaware, and asking מחילה will cause צער, the מחילה held חפץ חיים must nevertheless be asked. רב ישראל סלענטר writes one must weigh the situation to determine if asking מחילה does more harm or good and act accordingly.

Anyone who is forgiving of others, שמים will be forgiving of him.

A person should say וידוי at מנחה of יום כיפור before the סעודת המפסקת lest he choke, or something else bad happens during the meal ח"ו, and he is unable to say וידוי on יום כיפור. The רמב"ן explains that the reason we say וידוי before יום כיפור is so that we should enter יום כיפור in a state of קדושה. Since there is a concern that perhaps the person will choke at the meal, or become intoxicated, we say it before the meal (the משנה ברורה notes that there are many opinions that state that we say וידוי

again after the meal, and that it is כדאי to do so [this can be fulfilled by saying זכה תפילה which is said before כיפור (יום)].

וידוי is said at every תפילה on יום כיפור (as תשובה is the essence of the day, and a prerequisite of תשובה--along with חרטה and עזיבת החטא--is וידוי).

וידוי is said at the end of שמונה עשרה by a יחיד (before אלקי נצור), and in the middle by then שליח צבור (at which case--according to most שיטות, a notable exception being the גר"א--the שליח צבור says along with the שליח צבור).

וידוי must be said standing (if a person leans on something, i.e., a shtender, that if pulled away would cause him to fall, he is not considered standing). There is a ספק whether וידוי must be repeated if one was not standing.

The עיקר וידוי is saying “אבל אנחנו חטאנו”, while the ערוך השולחן writes it is when saying חטאתי. He also writes that each חטא does not need to be specifically mentioned--and is included under the umbrella of חטאתי, nonetheless, לכתחילה, one should endeavor to mention each חטא.

מעריב must be said after נעילה and אתה חוננתנו is added.

While we פסקן that תפילת ערבית is a רשות (this of course is not referring to קריאת שמע של ערבית which is a דאורייתא), being as how it has been accepted by כלל ישראל to treat it as a חובה, it is considered as such.

