

יומא עג

On יום כיפור it is אסור to perform מלאכה, eat, drink, wash, anoint, wear leather shoes, or have תשמיש המטה. One is חייב כרת only for מלאכה, eating and drinking.

A כלה within thirty days of marriage may wash her face.

A new mother or a סכנה בו שאין חולה or even a person with a bruise on their foot can wear leather shoes. רב שלמה זלמן אורבך holds that today, since it is so easy to find comfortable shoes not made of leather, it is preferable not to.

The amount that is forbidden to be eaten on יום כיפור is the size of a date with its pit (around fifty grams; although most שיעורי אכילה are based on a כזית, since it does not mention אכילה with regards to יום כיפור, but instead uses the עינוי לשון, which is bigger than a כזית). This שיעור is the same regardless of the size of the person. The amount forbidden to be drunk is a מלא לוגמיו, which is around an ounce. The רמ"א adds that undrinkable liquids do not count, and that vinegar is considered drinkable. A person who is ill and must eat (to not do so would be סכנות נפשות) should endeavor (provided his doctor allows it and it is not dangerous; if he needs to eat more than that than there is no ספק that they may) to eat or drink less than the שיעור around every ten minutes (which is כדי אכילת פרס), i.e., slightly less than an ounce of liquid and around thirty grams of food. All foods combine for the forbidden amount, as do all drinks, but food and drink are not מצטרף.

A person who eats חצי שיעור is not חייב כרת, though it is an איסור דאורייתא and he receives מכות מרדות.

A person who made a שבועה not to eat, and ate inedible food is פטור. If he ate foods that are not כשר then he is חייב. A person who made a שבועה not to perform a מצוה/perform an עבירה, while he is not חייב for performing the מצוה/not performing the עבירה, he does receive מלקות for making a שוא.