

Overview

Siman 612 Seif 4:

The volume of achilas pras according to some is the volume of four eggs and according to others the volume of three eggs that are measured generously.

- ❖ As far as halacha is concerned when it comes to Biblical matters one should be stringent and when it comes to Rabbinic matters one follows the lenient opinion. (M.B. 8)
- ❖ The egg is measured by full and expansive measures rather than precisely. (M.B. 9)

Siman 612 Seif 5:

The requirement for the minimum volume is to determine whether one is liable kares or a Chatas but it is prohibited to eat even the slightest amount.

Siman 612 Seif 6:

If one ate foods that are inedible or ate after one is stuffed – אכילה גסה, for example, immediately after eating on erev Yom Kippur to the point that one is disgusted by food, he is exempt. If one ate spiced or sweetened foods after eating he is liable since there is always room for sweet foods. On Yom Kippur it is prohibited to taste something and spit it out, even spiced wood, see above siman 567:3 in Rema.

- ❖ Shulchan Aruch refers to foods that are not edible altogether. If they are edible but prohibited one is certainly liable for eating them on Yom Kippur. (M.B. 12)
- ❖ If one is merely full and lost his appetite he is liable as long as he continues to enjoy the taste of the food. (M.B. 14)
- ❖ Achila gasa is not considered eating but l'chatchila is prohibited. Eating foods that are inedible also violates a Rabbinic prohibition. (M.B. 15)
- ❖ Bach maintains that if one ate to the point that he is disgusted by food he is exempt even for the spiced or sweet foods. Everything depends upon how one feels about eating at that time. (M.B. 16)
- ❖ One may not even taste an amount that is less than the minimum volume for liability even if one is certain that he will not swallow anything. (M.B. 17)
- ❖ One may smell things so that he should recite 100 berachos. (M.B. 18)

Halacha Highlight

Taking medication on Yom Kippur

Shulchan Aruch Siman 612 Seif 6
אכל אכלים שאינם ראויים לאכילה

If one ate food that is not fit for consumption

Shulchan Aruch (סעי' ו') writes that one who eats food that is not fit for consumption is exempt from liability for punishment. In other words, if one ate food that is bitter or spoiled to the degree that one would not eat it, it is no longer considered food and as such he has not violated the Biblical prohibition against eating on Yom Kippur. However, l'chatchila one should not consume such foods (מ"ב ס"יק ט"ו).

Rav Moshe Feinstein (אג"מ א"ח ח"ג סי' צ"א) ruled that a person who is ill but not in any danger (חולה שאין בו סכנה) may take pills on Yom Kippur, assuming of course that that person would otherwise have to lay down and rest or whose entire body is affected by his condition. His reasoning was since the medication is unfit for consumption it is only Rabbinically prohibited to swallow it and that prohibition is suspended for one who is ill. When taking the medication, he must dry swallow the pill and may not take it with water. Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פכ"ג אות כ"ג) also ruled that when taking medication one may not drink water in order to swallow it. In the event that one cannot swallow the medication without liquid he should add something to the water to make it bitter, e.g. soap. It is not necessary to make the liquid so bitter that it makes one nauseated. Rav Nissim Karelitz (חוט השני יום כפור ע"מ קמ"ה) also rules that someone who is not dangerously ill may take medication and utilizes the opinion of the Ra'avyah cited in Sha'ar HaTziyun (ס"יק י"ז) that it is permitted for one to eat something that is inedible in a volume smaller than the minimum necessary to violate the Torah prohibition. In the event that the pill is not bitter, Rav Shlomo Zalman Auerbach (שמירת שבת) writes that one should wrap the pill in thin paper and swallow it in that manner.

Siman 612 Seif 7:

One who ate leaves from reeds he is exempt. One is exempt for eating twigs that blossomed before Rosh HaShanah since it is merely wood. If they blossomed between Rosh HaShanah and Yom HaKippurim he is liable.

- ❖ At this stage they are still moist and soft and thus fit for consumption. (M.B. 21)