

יומא עח

While it is מותר to go through water on שבת (or יום כיפור) for a דבר מצוה such as seeing one's רבי, sandals may not be worn as they easily fall off, and may therefore end up being carried. Shoes may be worn. There is a similar question regarding gloves in the winter, as one may come to remove a glove and carry it. The שלחן ערוך writes that it is מותר, but he writes that there are those who are מחמיר, and require that the gloves be tied with a קשר של קיימא to the בגד, and that one should adhere to this ruling. The משנה ברורה notes that for the most part we are מיקל regarding gloves since according to many פוסקים, most areas are not רשות הרבים דאורייתא, but a בעל נפש should be מחמיר.

It is אסור to sit on cool mud on יום כיפור as this is similar to סיכה. While it is אסור to cool oneself with a container containing liquid (as the liquid might spill which would constitute רחיצה or סיכה), an empty container (that is cool, such as metal) or a fruit may be pressed against one's skin for the purpose of cooling down.

It is אסור to soak a cloth before יום כיפור with the intent to use it to cool down with on יום כיפור, as perhaps the cloth will not be sufficiently dry, and the person will end up wringing it out, which is סחיטה. Therefore, this may be done on תשעה באב, when there is no איסור מלאכה.

If a בכור develops a מום, it belongs to the כהן. Today, with no בית דין, the בכור is left until it develops a מום, but it is אסור to

inflict a מום. A כהן does not have נאמנות regarding his animals, but does have נאמנות regarding his friend's animals.

It is אסור to wear shoes that have any leather what so ever on יום כיפור. The רמ"א writes that while it is מותר to stand on leather cushions, one who is מחמיר, then תבוא עליו ברכה.

Today people regularly wear comfortable shoes that contain no leather. Is this a problem? The משנה ברורה writes that while it is better not to wear shoes that are worn every day and are comfortable--even though they contain no leather--we cannot be מוחה towards those who do wear these types of shoes, as most אחרונים are מיקל.

A person who cannot walk without a cane, may use one, even in רשות הרבים. An amputee may go out with his prosthetic if he needs it to walk. If it does not aid his walking, and is only there for cosmetic purposes, then it may not be worn on שבת.

A prosthetic for an amputee cannot be worn on יום כיפור if it is made of leather. This would also apply to orthotics made from leather (each person's personal podiatrist should be consulted, as some orthotics are made from plastic, and some from leather).

A child may perform any of the forbidden actions on יום כיפור, with the exception of wearing leather shoes (as it is not so difficult for them not to wear leather shoes). This is referring to a קטן שלא הגיע לחינוך (five or six years old). However, once a child has reached this age, then he should be trained in the ענויים of יום כיפור (although according to the רמ"א, children should not

complete the fast until their **בר מצוה** because of **סכנה**, but they may fast a portion of the day).

It is **אסור** for a woman to wear cosmetics during **שלושים** (of **אבילות**) a married woman may apply cosmetics after **שבעה** so as not to appear disgusting to her husband. A **כלה** within thirty days of her wedding, or a girl looking to get married (the **ציץ אליעזר** writes that this only applies to a girl who was never married) may wear cosmetics.

A person may wear leather shoes on **יום כיפור** if there are scorpions. If it is raining, and a person is an **איסטניס**, leather shoes may be worn in the rain.