

יומא עז

While it is אסור for a person to wash himself on יום כיפור, this refers to a washing of תענוג, therefore, if a person gets mud or any other substance on him, he may wash it off. The משנה ברורה notes that we learn from this that a person who sweats excessively may wash himself, and if a person is an איסטניס he may do so. The ערוך השולחן writes that this is the הלכה as well for the nine days starting from ראש חודש אב, that while it is אסור to bathe for pleasure or for the purpose of cooling down, one may bathe to wash off dirt or sweat.

A person may wash his hands in the morning up to the knuckles three times on each hand as he does every day (נטילת ידים), because, as the משנה ברורה explains, removing רוח רעה (which is the reason we wash each hand three times) is the same as removing dirt, and is not considered לתענוג.

While it is אסור for a person to do סיכה on יום כיפור, if a person is a חולה (אפילו שאין בו סכנה) or has scabs on his head, it is מותר to do סיכה.

One who is going to do a מצוה or to visit his רבי on יום כיפור may pass through water until his neck, both on the way there, and on the way back (in order that he not be deterred from going in the future), and it is not considered washing, but a רב may not do so to visit a תלמיד. He may also not lift his garment onto his arm (as it appears like carrying), nor may he go into water that is rushing (this is so even בחול due to סכנה).

A person going to guard his פירות on יום כיפור may walk in water on the way there (because of הפסד מממון) but not on the way back.