The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקי"א סעיף ב'

Overview

Siman 511 Seif 2:

It is permitted to heat water to wash one's hands but not for one's entire body, even if he does not wash his entire body at once. It is permitted to bathe a baby in water that was heated by a Jew on Yom Tov but one may not heat water for that purpose even via a gentile. However, if one will heat water for cooking or to wash dishes, it is permitted to add water to bathe a baby. The *halacha* of the hot springs of Tiberius is the same as Shabbos as discussed in *siman* 326. **However, water that was heated before Yom Tov may be used to bathe one's entire body, even at once but the bathing must be done outside of the bathhouse because it is prohibited to bathe in the bathhouse.** Some prohibit bathing in all circumstances and this is the custom.

- It is also permitted to wash one's face and feet since washing face, hands and feet is a universal need. (M.B. 9)
- Meaning to heat water to bathe one's entire body which is not a universal need. (M.B. 10)
- For example, if one violated *halacha* and heated water for this purpose or if one heated water for drinking or to wash his face, hands and feet. For an adult it is prohibited even in these circumstances. The leniency is limited to a child who is bathed every day but if he is bathed every two or three days, it is prohibited. (M.B. 12)
- In a circumstance in which one is slightly ill it is permitted. (M.B. 13)
- One may not add water once the pot is already over the flame. The allowance is to take a larger pot in the first place. Placing a cloth under the child when he is bathed is prohibited since it involves laundering the cloth so at the very least one should take a cloth that is already clean and even then it is preferable for a gentile to place the cloth beneath the child. (M.B. 14)
- On Shabbos it is prohibited to wash even one limb at a time. (M.B. 15)
- Washing one limb at a time is permitted and according to this opinion even rinsing in hot water is prohibited. Regarding a child who is not accustomed to receiving a bath every day it is possible that one should be stringent even when the water was heated before Yom Tov but in a circumstance of necessity one may be lenient. Elya Rabba writes that most authorities subscribe to the first opinion but the custom is in accordance with the second opinion and one should not deviate from that custom. (M.B. 18)
- Many authorities write that when a woman will immerse she should make certain that the water is not hot so that she does not violate this prohibition. This is true regarding water heated before Yom Tov but if the water was heated on Yom Tov it is prohibited unless it was heated by a gentile in which case it is permitted. (M.B. 19)

Halacha Highlight

Bathing on Yom Tov

Shulchan Aruch Siman 511 Seif 2

אבל לא כל גופו

But not one's entire body

Shulchan Aruch writes that although it is permitted to heat water so that one could wash his hands, face or feet (מ"ב סק"ט), one may not heat water so that he could bathe his entire body. The rationale for the distinction is that washing one's face hands and feet is considered a universal need – דבר השוה לכל נפש—and as such permitted on Yom Tov. Bathing one's entire body is not considered a universal need and thus is prohibited on Yom Tov.

Nowadays, it is very common for people to bathe their entire body on a daily basis and thus the question arises whether heating water for the sake of bathing one's entire body is now categorized as a universal need. Rav Nissim Karelitz (חוט שני יום טוב פט"ו סק"א) adopts a stringent position and offers a couple of reasons why even nowadays bathing one's entire body is not a universal need. The first one is that although it is common for people to bathe or shower regularly, it is not seen as a daily need and as a result is not categorized as a universal need. Rav Shlomo Zalman Auebach (שלחן שלמה סק"ג) challenges the assertion that to be categorized as a universal need it must be something that is done every day from the Gemara in Kesubos (7a) that categorizes relations as a universal need even though it is not done daily.

His second reason (פ"ב סק"ב) is that once the Gemara declares that bathing one's entire body is not a universal need, the fact that many people do bathe does not change that categorization; it just means that the percentage of delicate people increased. Even if one is dirty to the degree that the majority of people would bathe or shower to clean themselves from that dirt it does not elevate it to the category of a universal need. Rav Auerbach equates bathing in such a circumstance with taking medication which is not categorized as a universal need since it is limited to people who are ill.