

THE VERY GREAT TRANSGRESSION OF THE FORELOCK (HAIR OVER A MAN'S FOREHEAD) AND LONG HAIR IN GENERAL

-THE WICKED PHARAOH DECREED THREE EVIL DECREES ON THE JEWISH PEOPLE THROUGH WHICH THEY WOULD HAVE TO STAY IN EGYPT FOREVER AND THE WORST DECREE WAS FORCING THEM TO HAVE A PIECE OF HAIR OVER THEIR FOREHEAD (MIDRASH KOHELET RABA CH. 9)

IT IS FORBIDDEN TO GROW LONG HAIR

-IT IS FORBIDDEN TO GROW LONG HAIR AS IT IS WRITTEN IN THE TORAH: "DO NOT WALK IN THE WAYS OF THE GENTILES" AND "IN THEIR WAYS DO NOT TREAD" SINCE A JEW MUST LOOK DIFFERENT THAN A GENTILE (RAMBAM HILCHOT AVODA ZARA, CH 11. SEE ALSO SHULCHAN ARUCH YORE DEAH, SIMAN 178)

-THE PROHIBITION PERTAINS TO THE FRONT, BACK AND THE BOTTOM. (RAMBAM, TAZ, THERE SAIF KATAN 1)

LONG HAIR IS NOT JEWISH DRESSING

-EVEN THOUGH ALL HIS CLOTHING LOOKS JEWISH, IF HIS HAIR IS LONG HE TRANSGRESSES A PROHIBITION OF THE TORAH (SHEELOT UTSHUVOT DIVRE CHAYIM 1, YORE DEAH, SIMAN 30)

THE FORELOCK CAUSES DESTRUCTION

-ALL THOSE WHO SEE THE TERRIBLE CONSEQUENCES THAT THE FORELOCK CAUSES BECOME STRUCK BY FEAR. THEY WHO GROW IT ANTAGONIZE THE DESTRUCTIVE FORCES AND THEY ARE CALLED "THE GROWERS OF THE FORELOCK". THEY ENTICE YOU WITH THEIR ATTRACTIVENESS AND CAUSE DESTRUCTION (SEFER YAYIN HA MESHUMAR BY RABBI NATAN SHAPIRO A STUDENT OF THE HOLY ARI Z'L)

-HE IS NOT ALLOWED TO BE CALLED TO THE TORAH (SEFER MEGALE AMUKOT, KEDOSHIM IN THE NAME OF SODE RAZA LE HAROKEACH)

LONG HAIR IS THE WEAPON OF THE SATAN

-DRESSING UP THE HAIR IS INDUCED BY THE EVIL INCLINATION TO INDUCE YOU TO GEHINOMM (ZOHAR 166B)

-WHEN THE YETZER HA RA SEES HIM DRESSING UP HIS PRETTY HAIR HE SAYS: "THIS ONE IS MINE, HE IS IN MY HANDS" (PEREK 22, SIMAN 6)

WHEN THERE'S LONG HAIR THE PERSON DOESN'T ACCOMPLISH THE MITZVAH OF TEFILLIN SHEL ROSH

-THOSE WHO HAVE A FORELOCK ERADICATE AND DON'T PERFORM THE MITZVAH OF TEFILLIN SHEL ROSH (HEAD) EVERY SINGLE DAY, THIS ACCORDING TO AT LEAST 30 POSKIM (HALACHIC AUTHORITIES) AMONG THEM MACHATZIT HA SHEKEL, PRI MEGADIM, CHATAM SOFER...

- IT BRINGS THOUGHTS OF SIN ON MAN (SEFER KIYUM HA MITZVOT, ZOHAR HA KADOSH)

THE PROHIBITION AGAINST SHAVING

INCREASING LAXITY IN THE OBSERVANCE OF HALACHA

During recent centuries, we have witnessed an increasing laxity in many localities regarding the observance of laws surrounding the growth and removal of the beard. Threat to Jewish life and physical well-being, tremendous economic pressures, and the influence of Reform movements digressing from traditional Judaism, caused the obligation, significance, and importance of wearing a full beard to be almost totally forgotten by the masses.

THE IMMENSE HOLINESS CONTAINED IN EACH HAIR OF THE JEW'S BEARD

Moreover, obscured became the universally accepted axiom of the immense holiness contained in every hair of the Jew's beard - a holiness so great that it had become common usage in Torah literature to refer to the beard as "the G-dly image in man." Whole communities became oblivious to even such obvious simplicities as the historical fact that the beard has always guarded the Jew against assimilation and against transgression of Torah law in general.

ORTHODOX JEWS HAVE ASSUMED THAT THERE IS A HETER FOR SHAVING THE BEARD

This lack of knowledge of the subject caused even the most elite Jews to mistakenly assume that there exists an unqualified "heter" (halachic permission) to remove the beard by methods other than the razor. This grave problem has become more acute in light of the development of the electric shaving machine, which has gained wide usage amongst even the most scrupulous individuals. Recently, however, Jews have been awakened to the truth-. That the majority of Halachic authorities throughout all generations concur that the conventional methods of removing the beard, such as with shears or depilatory powder, are in fact, forbidden.

THE SEVERE PROHIBITION OF ELECTRIC SHAVERS

Furthermore, and more severe, are the shaving machines in use currently. They are halachically equivalent to razor blades. This specific ruling has been agreed upon by the leading Torah giants of our generation, including such luminaries as the Chofetz Chaim, the Chazon Ish, and Rav Aharon Kotler.

A BOOK PUBLISHED ON THE SUBJECT OF THE BEARD HELPS BRING JEWS BACK TO OBSERVING THE LAWS OF THE BEARD

Consequently, once again today, the beard has begun to become commonplace in all Jewish circles. This renaissance has been accomplished particularly thanks to the publication of the eight hundred page encyclopedic work, which documents fully all aspects of our topic, Sefer Hadras Ponim-Zokon (N.Y., 5738) by Rabbi Moshe Wiener. This sefer has won world-wide acclaim, and is crowned with fifty pages of approbations by the foremost Halachic authorities of our time, It is the hope and prayer of the author- that the present work (which originally appeared in Yiddish in 5739) will further contribute towards the enlightenment of the Jewish world and their increased arousal to the halachic implications revolving around the growth and removal of the beard, In this merit, may we be worthy of the fulfillment of the Divine Promise: "I will lead you upright unto your land with the complete redemption of our people speedily in our time.

RABBI S.Y. GROSS OF HOLMIN

HALACHIC STATEMENTS concerning shaving the beard

To further emphasize and complete what has been mentioned (above in the "forward") concerning the status of modern shaving machines, we are reproducing (in English translation) three of the many letters on the subject which appear in the Sefer "Hadrass Ponim-Zokon".

FROM THE GAON RABBI ELAZAR MENACHEM M. SCHACH ZTK'L

Rabbi Elazar Menachem M. Shach
Kiryat Yeshiva (Ponovez) B'nei Brak, Israel

To the questioner, may he be well: Concerning shaving the beard with electric shaving machines - See the Sefer "Likutei Halachos" on tractate "Makos" (by the "CHOFETZ CHAIM"), page 14b ("Eyn Mishpot" loc. cit.) where he writes that it is prohibited, and one may not be lenient in this matter. It is also well known that the "CHOZON ISH" o.b.m. ruled that the use of all shaving machines is forbidden. This is my response

(Signed) Elozor Menachem M. Shach

RABBI MOSHE STERN

Rabbi Moshe Stern Chief Rabbi of Debrecyn
Author of Responsa "Beer Moshe" (Six Volumes)
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To the outstanding, and G-d fearing scholar, strong fighter who achieves wonders, Rabbi Moshe Wiener, Shlita: I send you my most friendly greetings. Thank you for your letter which I was unable to answer till now. It is most difficult for me to give my true opinion concerning the prohibition of shaving one's beard with electric shavers. I feel caught between my concern for

doing G-d's will and coming out with the truth, and the machinations of the Yetzer Hora not to speak out on the subject.

NO JUSTIFICATION FOR PERMITTING THE USE OF ELECTRIC SHAVERS

As a matter of fact, I have written a lengthy Halachic manuscript on the question, based on the Gemara (Makkos 21, Nozir 39a) and the Rishonim and Acharonim (including the Shulchan Aruch Yoreh Deah 181 where Rabbi Moshe Isserlies - Rama - brings from Terumas Hadeshen 295; also the Chasam Sofer Yoreh Deah 139-140, and Responsa of the Chidah - Rabbi Chaim Joseph David Azulai - No. 52, and many more). But to tell the sorry truth, I am afraid to publish it, for many have already become accustomed to being lenient in this matter, though they are Jews faithful to G-d and his Torah. Halachically speaking, I have found no grounds for permitting such electric shavers. The Almighty Himself will bear witness that I have toiled to find some justification for those who are lenient in this question and whom nobody has the courage to rebuke. And yet, despite all my efforts and constant searching, I could find no reliable grounds to support it. My heart feels broken within me when I consider: what will the saintly Rabbis and scholars of our time reply when an answer will be demanded of them why they did not announce in public at the very least that there are grave doubts concerning the permissibility of electric shavers?

WHOEVER SEEKS TO PROTECT HIS SOUL WILL KEEP AWAY FROM THEM

Whoever seeks to protect his soul will most certainly keep away from them! I am especially upset by the question of how our Jewish brothers who use these shaving machines will possibly overcome their habit of so many years and stop using them. I just don't know where to turn when I think about their predicament. At the time When I wrote my observations on the aforementioned Gemara passages (of Makkos and Nozir), I considered in my mind and decided that it must be that I am making a mistake to think such wrong thoughts that all those using shaving machines are G-d forbid transgressing grave and severe prohibitions almost every day. Now, however, I see that my own conclusions correspond to the true majority of Halachic opinions of, past and present, as you, my esteemed Rabbi, have shown (in Sefer "Hadrass Ponim-Zokon").

THE RULE THAT IT IS BETTER FOR THE JEWS TO REMAIN IGNORANT DOESN'T APPLY IN THIS CASE

In light of the above, it would be totally wrong to remain silent and say "it is better for them to transgress unknowingly (than to transgress willfully)" for in a matter concerning the Jewish

public in a specific Torah prohibition in which many are ensnared and receive no rebuke this rule does not apply. Particularly in a situation where the younger generation will be misled by the previous generation it is certainly forbidden to say this.... I do not, G-d forbid, wish to bring any blame against those of our generation who are ensnared in this sin. But I must express my deep pain on this subject. Perhaps they will find some justification for what they do. If, however, they do not, then the saintly and scholarly Rabbis of our generation, Shlita, must do their duty and publicize the importance of avoiding this prohibition. Incidentally, the lenient ruling on this point which is supposed to emanate from the outstanding authority, Rabbi Moshe Feinstein, Shlita, is not understood by me, nor do I believe it true that he indeed ruled thus. I will conclude with a wish that "G-d grant peace, goodness and blessing" - "Prosper and ride forth for words of truth!" May you be privileged to bring merit to the Jewish public, and may their merit be attributed to you.

Moshe Stern Rabbi of Debrecyn

RABBI MOSHE STERNBUCH

Rabbi Moshe Sternbuch
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Author of "Moadim U'zmanim" (7 vol) B'nei Brak, Israel

To the distinguished and G-d fearing Rabbi, who brings merit to the Jewish public, Rabbi Moshe Wiener, Shlita: I have received your letter, with the enclosed material documenting opinions of Halachic authorities on the question of whether one may use shaving machines on the beard. You request also my own observations.

THE CHAZON ISH RULED THAT THOSE MACHINES ARE PROHIBITED

As a matter of fact, the Chazon Ish, of blessed memory, ruled that such machines are prohibited. Who then, after his ruling, can dare to rule leniently on a Torah question that involves transgressing the Torah prohibition against shaving the beard for which both the one who shaves and the one who is shaved are equally liable, amounting to a total of ten sins (if one shaves oneself)? Rabbeinu Nissim of Gerona (the Ran) writes that a sin that incorporates several prohibitions is even more severe than desecration of the Shabbat (which carries capital punishment by (stoning)). Just imagine, then, the consequences of violating every day ten

prohibitions by shaving on a day to day basis! Who would want to place himself into such a position?

**ANYONE AWARE OF THE SEVERITY OF THE
TRANSGRESSION WILL KEEP FAR AWAY
FROM THOSE MACHINES**

Anyone aware of the severity of this transgression and its punishment will keep far away from these machines. I am sure that if we will explain the problems involved, and present the opinions of the outstanding authorities of our time who ruled that shaving machines are prohibited (including the saintly Chafetz Chaim, Chazon Ish, and Rabbi Aharon Kotler, of blessed memory), then anyone with the slightest degree of Yirat Shomayim will keep far away from these machines and totally avoid their use. There is nothing more for me to add. It is obvious that you, my dear most honored rabbi, have been afforded the great merit of publicizing the serious problems involved in this question. Even if your Sefer (Hadrass Ponim-Zokon) will help to improve the situation only partially, your reward will still be great. Happy is your lot that you are bringing merit to the Jewish public. May G-d grant that you will indeed bring merit to great numbers of Jews who will be saved from sin through your Sefer. May the Holy One, blessed be He, purify our hearts that we may be privileged to return to Him in complete repentance, which will bring about our speedy redemption for the sake of His Name. I await, with longing, divine salvation and divine mercies.

(signed) Rabbi Moshe Sternbuch

**THE HALACHIC OPINION OF HA GAON RAV AHARON
KOTLER ZT'L REGARDING SHAVING THE BEARD WITH
ELECTRIC SHAVERS (FROM THE BOOK
HADRAT PANIM ZAKAN)**

I hereby confirm our conversation (when we met before Yom Tov) regarding shaving machines. I recall that I asked the following question to our Rebbe, the Gaon Rav Aharon Kotler, zt'l: Is it permissible to use a shaving machine?...Rav Kotler answered: "Under no circumstances". I asked him if it is a Chumrah (stringency of the law) and he replied that this is strictly forbidden by halacha (Meikar ha Din)

Rav Eli Dov Wachtfogel

THE CHATAM SOFER EXPLAINS HOW THE FIRST JEWS BEGAN REMOVING THEIR BEARDS

The origins of a Jew removing his beard came about through force, and not free will. Close to nine hundred years ago, the Jews of Germany were exposed to grave physical danger, suffering, and tribulation due to the cruel, barbaric Crusaders. In order to enable the Jews who were employed as traveling merchants to escape physical abuse and persecution, the Rabbis permitted a change in the mode of dress, and removal of the beard. The non-Jewish population at that time had dispensed with the wearing of the beard. The Jewish merchants were no longer conspicuous because of physical appearance, and were thus saved from the merciless attacks of the anti-Semites. When these beardless Jews returned from their travels, they were quite different from their fellow Jews. This slowly caused more Jews to remove their beards. The Rabbis and Scholars, who remained in their hometowns the year round, did, however, retain their Jewish appearance, while the great majority of German Jewry was clean-shaven. Those Jews who left Germany prior to the year 4856 (when the removal of beards began) and settled in Poland were not included in the lenient halachic decision, and have indeed retained their beards down to this last century, while in Germany beards were almost non-existent (Responsa Chatam Sofer, Orach Chayim 159)

(Ed. note: From these words of the Chasam Sofer, it is clearly seen that the original dispensation to allow the removal of beards was issued only under extremely hard-pressed conditions. Today, when there is no longer physical danger involved in wearing a beard, this leniency is no longer applicable).

IN THE TIME OF THE TALMUD REMOVING THE BEARD WAS UNHEARD OF

The Holy Chida (Rav Chaim Joseph David Azulai) writes in a similar vein: In the times of the Talmud, removal of the beard was unheard of. Later in Europe, this practice was introduced as a result of persecution by the non-Jews. (Responsa Chaim Shoal II, 23)

Even when removing the beard under such extreme circumstances, the forgiveness of G-d must still be sought. (Avodat ha Kodesh, Mora ba Eetzba 4:135) (Therefore, even though halachic leniencies may be found, one should not rely upon them except in time of threat to physical well-being.)

The Kashover Rav, Rav Shmuel Bloch, obm, states in the name of Don Yitzchak Abarbanel, that in his time (400 years ago) there were no Jews who removed their beards, even by means of scissors or depilatory powder. (Avot al Banim 3:13)

DEPILATORY POWDER IS NOT THE POWDER OF LIFE

The Chazon Ish, obm, writes on this subject in a letter: "Depilatory powder used to remove the beard is not the powder of life. It disturbs me greatly and is hard for me to bear the sight of a Jew who removes his beard. It is immodest, not Jewish, and a deed which was learned from the Gentiles. Removal of the beard lessens the holiness of the Jew (Igerot Chazon Ish 1:197)

THE CHAZON ISH IS BURNT UP WITH RAGE BECAUSE OF THE REMOVAL OF THE BEARD

The Chazon Ish states further in a second letter: "I have never accepted the behavior of those Jews who remove their beards, since this was a forbidden practice in previous times. It was considered as grave as if he had walked in the street bareheaded, or changed his mode of dress. Although shaving the beard has now become commonplace, even amongst Torah scholars, this by no means decreases the severity of the transgression. This practice literally burns me up with rage" (Igerot Chazon Ish 1:198)

A KOHEN WITHOUT A BEARD SHOULD NOT BLESS THE PEOPLE

The Sefer "Hakoneh" (Page 28), and many other authorities, write that a Cohen who has no beard should not be permitted to recite the Priestly Blessings, even if he has reached the age of one hundred years

IT IS NOT THE WILL OF HASHEM TO REMOVE IT

The beard is one of the symbols created by Hashem to differentiate between men and women. Since the beard has been created for a specific reason, it is in direct opposition to Hashem's will to remove it (Rabbenu Bachye, Vayikra 19)

A WARNING TO THOSE WHO SHAVE WITH A RAZOR

ALL THOSE WHO SHAVE WITH A RAZOR VIOLATE FIVE NEGATIVE COMMANDMENTS OF THE TORAH EVERY TIME THEY SHAVE. (ONE FOR EACH OF THE FIVE SPOTS IN THE FACE WHERE NO RAZOR MAY PASS). AND IF BY ANY CHANCE THEY SHAVE WITH A JEWISH BARBER, THEN EACH ONE TRANSGRESSES AN ADDITIONAL FIVE COMMANDMENTS BECAUSE THEY ALSO VIOLATE THE COMMANDMENT IN LEVITICUS 19:14, SO EACH ONE VIOLATES 10 COMMANDMENTS AND TOGETHER THEY VIOLATE 20.

A STORY FROM THE AUTHOR OF THE SEFER CHASSIDIM

**AND LOOK WHAT'S WRITTEN IN THE BOOK KITZUR SHNE LUCHOT HA BRIT WHICH
QUOTES THE BOOK YEN HA MESHUMAR**

RABBI ZALMAN, SON OF RABBI YEHUDA THE CHASSID SAID: MY PIOUS FATHER, OF BLESSED MEMORY TOLD OF AN INCIDENT THAT HAPPENED TO A WEALTHY MAN THAT ALWAYS SHAVED WITH A RAZOR.

THE WEALTHY MAN DID NOT LISTEN TO REBUKE

MY FATHER WOULD ALWAYS PROTEST AND REBUKE THAT MAN TO STOP SHAVING WITH RAZORS BUT THAT MAN WOULD NOT LISTEN TO MY FATHER'S WORDS. "I AM DELICATE" THE MAN WOULD SAY "AND CAN'T TOLERATE TO GO WITH A BEARD". AND MY FATHER WOULD ANSWER HIM BACK: "YOU MUST KNOW THAT YOU WILL HAVE A BITTER END".

THE DEAD MAN COMES BACK TO LIFE

WHEN THE WEALTHY MAN PASSED AWAY, ALL THE GREAT RABBIS AND SCHOLARS IN THE CITY OF SPEYER ATTENDED THE FUNERAL AND MY FATHER WAS AMONG THEM. HE WROTE A DIVINE NAME IN A PIECE OF PAPER AND THREW IT ON TOP OF THE DEAD MAN. IMMEDIATELY THE DEAD MAN STOOD ON HIS FEET AND

EVERYONE AROUND FLEW AWAY IN PANIC. THE MAN BEGAN PULLING OUT HIS HAIR IN DESPERATION. "WHAT'S THE MATTER?" MY FATHER ASKED, "WOE TO ME THAT I DIDN'T LISTEN TO YOUR WORDS" AND MY FATHER ASKED: "PLEASE TELL WHAT WAS DONE TO YOUR SOUL IN THE OTHER WORLD".

THE PUNISHMENT FOR NOT KEEPING THE TORAH

THE WEALTHY MAN ANSWERED: "AS SOON AS MY SOUL LEFT THE BODY, A GREAT DESTRUCTIVE ANGEL CAME TO ME WITH A BIG CONTAINER FULL OF TAR AND SULPHUR AND HE WENT AHEAD AND PUT MY SOUL INSIDE IT AND FROM THERE I COULDN'T GET OUT. THEN ANOTHER ANGEL FROM THE HEAVENLY TRIBUNAL CAME AND TOOK THE CONTAINER IN FRONT OF THE COURT OF HE WHO FORMS ALL SPIRITS. A CELESTIAL VOICE CAME OUT OF THE COURT AND ASKED ME: "DID YOU STUDY THE SCRIPTURES?" TO WHICH I REPLIED AFFIRMATIVELY. IMMEDIATELY THE ORDER WAS GIVEN TO BRING A TORAH IN FRONT OF ME AND THEN I WAS ORDERED TO READ FROM IT. AS SOON AS I LOOKED INSIDE THE BOOK I READ THE VERSE (LEVITICUS 19:27) "YOU SHALL NOT ROUND THE CORNERS OF YOUR HEADS, NOR SHALL YOU MAR THE CORNERS OF YOUR BEARD". AND I DIDN'T KNOW WHAT TO ANSWER. SUDDENLY I HEARD A VOICE SAYING: "TAKE HIS SOUL TO THE LOWEST LEVELS OF GEHINOMM"

ADDITIONAL SINS OF THE ONE WHO SHAVES WITH A RAZOR

SEE, THEN MY BROTHERS THE PUNISHMENT THAT AWAITS HE WHO SHAVES WITH A RAZOR.

AND THE PROBLEMS DON'T STOP HERE BECAUSE COMMONLY, THOSE WHO SHAVE WITH A RAZOR, DUE TO THE IMPURITY THEIR SINS PRODUCE, ALSO TRANSGRESS TWO OTHER PROHIBITIONS FROM THE TORAH WHEN THEY SHAVE OFF THE HAIR COVERING THE TEMPORAL BONES ON THE SIDE OF THEIR FACES NEXT TO THE EARS. SO ALTOGETHER THE PERSON TRANSGRESSES SEVEN NEGATIVE COMMANDMENTS EVERY TIME HE SHAVES. THEN: WHO IS THE PERSON WHO WOULD FOR IMAGINARY HONOR AND DISTINCTION WOULD BE WILLING TO EXPOSE HIS LIFE AND SOUL TO THE PUNISHMENT GIVEN FOR THE DAILY TRANSGRESSION OF SEVEN COMMANDMENTS OF THE TORAH?

FOR EVERY NEGATIVE COMMANDMENT TRANSGRESSED, THE PRESCRIBED PUNISHMENT GIVEN BY THE BET DIN (RELIGIOUS TRIBUNAL) IS 39 LASHES. SO FOR 7 COMMANDMENTS TRANSGRESSED THE PUNISHMENT IS 273 LASHES. SINCE NOWADAYS, THE BET DIN HAS NO POWER TO CARRY OUT THE LASHES, THESE WILL BE GIVEN TO A PERSON IN ONE OF TWO WAYS: OR AFTER DEATH, OR DURING HIS LIFETIME THROUGH A PAINFUL EVENT WHICH IS A WAY OF BEING PUNISHED.

EVEN THOUGH THERE IS NO COURT OF LAW G-D GIVES THE PERSON THE PUNISHMENT A COURT WOULD HAVE APPLIED FOR HIS FAULT

FOR WE HAVE ONE GENERAL PRINCIPLE THAT OUR SAGES TEACH: EVEN THOUGH NOWADAYS THE COURTS (SANHEDRIN) THAT WOULD IMPOSE THE FOUR CAPITAL PUNISHMENTS FOR THE DIFFERENT TRANSGRESSIONS DO NOT FUNCTION, NEVERTHELESS, THE PERSON RECEIVES HIS PUNISHMENT. HOW DOES THIS WORK? IF SOMEONE SINNED IN A WAY THAT DESERVED BEING SENTENCED TO DEATH BY STONING, THEN NOWADAYS, THAT PERSON FALLS FROM A ROOF OR A WILD BEAST KILLS HIM (AND AUTOS NOWADAYS ARE EQUIVALENT TO WILD BEASTS), IF ANOTHER DESERVES DEATH BY STRANGULATION, THEN HE DROWNS IN A RIVER OR DIES FROM ASTHMA, ETC.

HE WHO DOESN'T BELIEVE IN THE WORDS OF THE SAGES IS LEGALLY EQUIVALENT TO A GENTILE

AND THE CITED PRINCIPLE SURELY APPLIES TO RECEIVING LASHES. A JEW IS OBLIGATED TO BELIEVE IN THE WORDS OF THE SAGES AS IT IS WRITTEN IN THE SHULCHAN ARUCH (YOREH DEAH, SIMAN 1193) AND THEIR WORDS ARE LIKE BURNING COALS AND HE WHO DOESN'T BELIEVE IN THE WORDS OF THE SAGES IS LEGALLY EQUIVALENT TO A GENTILE AND LET THIS BE ENOUGH FOR A MAN OF UNDERSTANDING.