



# A BURNING QUESTION

Thousands of righteous women have removed (and even burned) their very expensive Sheitels (containing hair from Hindu women)\* (even though it is to the detriment of their appearance) due to a halachic ruling of the great gaon and posek

## Rav Yosef Sholom Elyashiv, shlita

Yet the very same Rav Elyashiv, shlita also ruled that all electric shavers which men use to remove their beards definitely have the same halachic status as a razor and their use involves violation of severe Biblical prohibitions on a daily basis\*\*

If so --

## Why aren't all men disposing of their electric shavers?\*\*\*

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\* Regarding the halachic issues involved in a sheitel made from hair of Hindu women, see sefer Kvuda Bas Melech (NY, 5740 - 1980) 1:33.

\*\* See Rav Elyashiv's Haaros al Kiddushin 36; Haaros al Shavuos 2; Kovetz Teshuvos 36, where it is explained that this is also the position of the Chofetz Chaim. The greatest poskim of our generation similarly ruled that shaving machines are prohibited (see sefer Hadrus Ponim Zokon 2:1 at length). The Chazon Ish and the Steipler Gaon and Hagaon R' Aharon Kotler ruled that one may not give a shaving machine to any Jew, even those shaving with a razor (see sefer HPZ op. cit. and sefer Orchos Yosher from Hagaon R' Chaim Kanievsky, shlita, chapter 5). The Minchas Yitzchok wrote (4:113) that he searched the sefarim of our gedolim with the hope of finding a basis for leniency, but he found instead that all prohibited the use of shaving machines. Some poskim have argued that the use of shaving machines is halachically more problematic than chilul Shabbos (see ibid. in the letter from Hagaon R' Moshe Sternbuch, shlita). HaGaon R' Shlomo Zalman Auerbach wrote to the author of sefer Hadrus Ponim Zokon that the publication of the sefer will save klal Yisroel from an "*avon chamur*" (severe transgression) [see Halichos Shlomo, Tefilah, ch. 12, pg. 12 and the third edition of Hadrus Ponim Zokon at the beginning in the haskama section].

\*\*\* Especially since a beard enhances one's appearance, as stated by Chazal (see Shabbos 152a; Baba Metziah 84a; Chofetz Chaim in Tiferes Odom chapter 5 at length [where the Chofetz Chaim strongly admonishes those who think that shaving improves their appearance, just the opposite of the position of Toras Emes]; sources cited in sefer Hadrus Ponim Zokon 2:19. Hence, women who have removed their sheitel (resulting in an impairment to their appearance) have a greater nisayon than men who stop shaving (since growing a beard improves their appearance).