

## CHAPTER I

### HEAD-WEAR

#### A. WHICH WOMEN ARE OBLIGATED TO COVER THEIR HAIR

##### MARRIED WOMEN, WIDOWS, DIVORCEES

**1:1** Torah law strictly forbids exposure of the hair of the head by women<sup>1</sup> who either are married or were once married (i.e. widows and divorcees).<sup>2</sup>

##### ELDERLY WOMEN

**1:2** This prohibition applies irrespective of the woman's age or the appearance of her hair.<sup>3</sup>

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1. *Kesubos* 72a; *Sifri*, *Naso* 11; *Bamidbar Rabbah* 9:16; *Rambam*, *Ishus* 24:11-12 and *Isurei Biah* 21:17; *Smag*, *Positive Commandments* 48; *Tur* and *Shulchan Aruch*, *Even HaEzer* 21:2 and 115:4; et al. For a complete delineation, documentation and analysis of the Talmudic and Rabbinic sources of this prohibition, see at length our *Kvuda Bas Melech* [from this point on abbreviated K.B.M.], Introduction to Ch. I.
  2. *Rambam*, *Isurei Biah* loc. cit.; *Tur* and *Shulchan Aruch E.H.* 21 loc. cit. and *Bach*, *Prisha*, *Chelkas Mechokek*, *Beis Shmuel*, *Nachlas Tzvi*, *D'gol Mervavah*, *Vilna Gaon*, *Yeshuas Yaakov*, *Pischei Teshuva* ad loc; *Responsa Mahari HaLevi* 9; *Responsa Mayim Rabim* 30; *Emek Nitziv* on *Sifri*, loc. cit.; *Day Heshiv* 4; *Marpeh LeNefesh* II, 28; *Responsa Sefer Yehoshua*, *E.H.*, 89; *Responsa Shaarei Ezra*, 102; et. al.
  3. *Beis Oved*, *O. Ch.* 75; *Pesach Dvir*, *O. Ch.* loc. cit.; *Ruach Chaim (Palaggi)*, *O. Ch.* loc. cit. 2; *Ben Ish Chai*, *Bo*:12; *Kaf HaChaim* 75:24; corresponding note in K.B.M. See *Avodah Zoroh* 20a.

## BALD WOMEN

**1:3** Even if she has lost most or all of her hair, a woman is still required to keep her head covered.<sup>4</sup>

## UNMARRIED GIRLS

**1:4** Girls who were never married have no obligation to cover their hair.<sup>5</sup>

Those women required to cover their hair are governed by the laws enumerated in the following paragraphs.

## B. PARTIAL EXPOSURE OF HAIR

**1:5** Hair may not be exposed in any manner, whether totally<sup>6</sup> or even partially.<sup>7</sup>

**1:6** This prohibition includes:

- a) Exposure of small portions of hair (e.g. a low hair line, etc.), even if less than a tefach (handbreadth).<sup>8</sup>
- b) Allowing even short hairs to protrude from beneath the tichel (kerchief).<sup>9</sup>

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4. Responsa Az *Nidbaru* VII, 80; corresponding note in *K.B.M.* This ruling finds its practical application (since, of course, such a woman would not reveal her bald head in public) — regarding exposure of her head in private. See below, 1:9-1:11 for details.
  5. Sources cited above, note 2; *Pischei Teshuva*, E.H. 152:6; Responsa *Edus BeYehosef* I, 29:4; *Chasam Sofer*, *Chidushim*, *Nedarim* 30b; Responsa *Notah Shuruk*, O. Ch., 2; *Likutei Sichos* (Lubavitch) VIII p. 285. See also *Raviah*, *Krias Shema* 76; *Mordechai*, *Berachos* 3:80; *Agur*, *Berachos* 127; *Rosh*, *Berachos* 3:37; *Tosefos Rabbeinu Yehuda*, *Berachos* 24a; *Or Zerua* I, 133; *Rabbeinu Peretz* on *Smak* 83; *Meiri*, *Berachos* 24a; *Tur* and *Shulchan Aruch*, O. Ch. 75:2; corresponding note in *K.B.M.* at length.
  6. See above, note 1.
  7. See below, notes 8-10.
  8. Sources cited in *K.B.M.*, Introduction to Ch. I, b; sources cited below, note 9. See also *Shulchan Shelomo*, O. Ch. 75; Responsa *Vayeshev Yosef*, Y.D. 2; Responsa *Teshuras Shai* I, 51; Responsa *Menuchas Moshe*, Mem, 54; Responsa *Dovev Mesharim* I, 124; *Chazon Ish* (quoted in *Daas VeHalacha* p. 20); *Maase Chaim* (*Palaggi*), Nun 106; Responsa *Divrei Yisroel*, O. Ch. 34; *Kuntres Mibaad LaTzomosech*; corresponding note in *K.B.M.* at length.
  9. See corresponding note in *K.B.M.* at great length, based on a host of Talmudic

- c) Exposure of side-hairs (i.e. those in front of the ears).<sup>10</sup>  
[See below 1:10].

**1:7** The emphasis Halacha places upon this aspect of tznius (modesty) is documented in Talmudic,<sup>11</sup> Rabbinic,<sup>12</sup> and Kabbalistic<sup>13</sup> literature. The disregarding of these regulations is viewed as even more severe than the exposure of the leg<sup>14</sup> by some authorities.<sup>15</sup>

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- and Rabbinic sources. This ruling is codified in *Mogen Avrohom* 75:4; *Maseh Melech* VII, 10 (quoted in *Kenesses HaGedolah*, E.H. 21:7; *Shayarei Kenesses HaGedolah*, Y.D. 214; et al.); *Yeshuos Yaakov*, O. Ch. 75:3; *Responsa Mayim Rabim* 30; *Responsa Teshuva MeAhava* I,48, *Lachmei Todah* 4b (quoting his father, the author of *Haflaah* on *Kesubos*); *Responsa Chasam Sofer*, O. Ch. 36; *Tzavvas Chasam Sofer* (printed in *Lev HaIvri*); *Responsa Maharatz Chayos* 53; *Responsa Tzemach Tzedek*, E.H. 139 and *Miluyim* I, 45 and *Chidushim*, *Berachos* 3; *Maaseh Chaim* (*Palaggi*) loc. cit.; *Tochachos Chaim* at end; *Kuntres Kedushas Yisroel* (printed in *Responsa Avney Shoham*); *Responsa Vayeshev Yosef*, Y.D. 1-3; *Sdei Chemed*, *Assifas Dinim*, s.v. "Daas Yehudis"; *Responsa Meshiv Devarim* II, 127; *Darchoi Teshuva* 198:91; *Yetev Ponim*, *Drush Tov* 23; *Maharsham*, notes to O. Ch. 531; *Responsa Meshiv Sholom* 34; *Arugas HaBosem* in *HaChana DeRabboh* 18; *Shulchan HaEzer* 9:10; *Chazon Ish* (quoted in *Daas VeHalacha* p. 20); *Responsa Divrei Yisroel*, O. Ch. 33-34; *Responsa Mispar HaSofer* I, 6; *Shaar HaTakanos* A; *Responsa Mishna Halachos* V, 243; *Kuntres Mibaad LaTomosech*; *Likutei Haoros* to *Chasam Sofer* loc. cit.; *Responsa Minchas Yitzchok* VII, 3. See also *Pri Megadim*, O.Ch. 551:13; *Pischei Olam* 75:7; *Kaf HaChaim* 75:18; *Ketzos HaShulchan* 9 (in note); *Shulchan Melochim* 5:146. See also *Yoma* 47a, and the harsh words on this issue by our Talmudic Sages in *Zohar* III 125b.
10. *Magen Avrohom* loc. cit.; *Responsa Chasam Sofer* loc. cit.; *Responsa Tzemach Tzedek*, loc. cit. based on *Rashba*, *Berachos* 24a, *Rashbam* on *Bava Basra* 60b, and other Talmudic sources; *Responsa Mayim Rabim* loc. cit.; *Tochachos Chaim* loc. cit.; *Responsa VeYeshev Yosef* loc. cit.; *Sdei Chemed* loc. cit.; *Responsa Meshiv Devarim* loc. cit.; *Darchoi Teshuva* loc. cit.; *Yetev Ponim* loc. cit.; *Responsa Meshiv Shalom* loc. cit.; *Shulchan HaEzer* loc. cit.; *Shaar HaTakanos* loc. cit.; *Kuntres Mibaad LaTomosech* loc. cit.; *Pri Megadim* loc. cit.; *Responsa Minchas Yitzchok* loc. cit.; et al. See also *Yoma* loc. cit.; *Zohar* loc. cit.
11. See sources cited throughout this chapter.
12. See sources cited throughout this chapter, especially below note 26.
13. See *Zohar* III, 125b, et. al.
14. See below, Ch. II note 16.
15. *Responsa Tzemach Tzedek* and *Chidushim* loc. cit. quoting *Eliyahu Rabboh*, O. Ch. 303:13.

## C. EXPOSURE OF HAIR AT NIGHT

**1:8** Hair must be covered at all times, without distinction between day and night.<sup>16</sup>

## D. EXPOSURE OF HAIR IN PRIVATE; BEFORE RELATIVES

**1:9** While alone<sup>17</sup> in the privacy of her own home and room (and more-so if male relatives — including her own husband — are present<sup>17\*</sup>), a woman may not uncover her hair,<sup>18</sup> even partially.<sup>19</sup>

**1:10** Exception: Privately in the presence of only her husband, a woman is permitted to expose side-hairs extending beyond her tichel (see above 1:6c).<sup>20</sup> She may do so even when in the state of nidus (from the start of menstruation until immersion in a mik-

16. *Mogen Avrohom, Zais Raanan* on *Yalkut Shimonie, Bereishis* 27. See corresponding note in *K.B.M.* at length.

17. See below, note 18.

17\* See following note.

18. See T. *Yerushalmi, Kesubos* 7:6 and *Korban Eydoh, P'nei Moshe, Shirei Korban* ad loc; *Nedarim* 30b and *Maharitz Chayos* ad loc; *Aruch*, s.v. "Keles"; *Rambam, Ishus* 24:13, *Sotah* 3:5 and *Merkeves HaMishna* ad loc; *Smag*, Positive Commandments 48; *Meiri, Kesubos* 72; *Piskei Riaz, Kesubos* 7:2; *Shiltei Giborim, Kesubos* 72b; *Darchei Moshe, E.H.* 21; *Bach, E.H.* 115; *Beis Shmuel, E.H.* loc. cit. 9; *Nachlas Zvi, E.H.* loc. cit.; *Knesses HaGedolah, E.H.* 21:9; *Mogen Avraham* 75:4; *Toras Shabbos* 303:10; *Yaaros Devash* I, 43a and II, 143a; *Tzemach Tzedek, Chidushim, Berachos* 3; *Responsa Chasam Sofer, O. Ch.* 36; *Responsa Mayim Rabim, E.H.* 30; *Pischei Olom* 75:6; *Mishna Berurah* 75 in "Biur Halacha"; *Geder Olam* (by the "Chofetz Chaim") 2 and 6; *Lev Halvri* 78b; *Responsa Edus Beyehosef* I, 29:3; *Kuntres Hararim HaTeluyim Besaarach* 20; *Responsa Menuchas Moshe, Mem* 59; *Darchei Teshuva* 198:91; *Shulchan HaEzer* II, 9:10; *Responsa Maharitz (Dushinsky)* I, 127; *Marphe Lanefesh* II, 28; *Likutei Haoros* on *Responsa Chasam Sofer* loc. cit.; *Kuntres Mibaad LaTzamosech* 11; et al. See also *Yoma* 47a; T. *Yerushalmi Yoma* 1:1, *Megillah* 1:10; *Horios* 3:2; *Vayikra Rabboh* 20:7; *Midrash Tanchuma, Achrei* 7; *Pesikta DeRav Kahana, Achrei* 126; *Avos D'Rav Nosson* 35:5. See the especially harsh words on this issue by our Talmudic Sages in *Zohar* III, 125b. For a comprehensive treatment of this topic, see corresponding note in *K.B.M.*

19. See above, 8-10; 18.

20. *Responsa Chasam Sofer, O. Ch.* 36; *Responsa Tzemach Tzedek, E.H.* 139; corresponding note in *K.B.M.*

vah).<sup>21</sup> While any other men are present, however, “there is no heter to do so”<sup>22</sup> — even if they are close relatives.<sup>23</sup>

### IN A BATHROOM, ETC.

**1:11** In a bathroom, bath-house, and well concealed swimming area, or under a sheet or blanket, a woman need not keep her hair covered, but she should not expose more of her hair than is necessary at that time.<sup>24</sup>

### AT THE MIKVAH

**1:12** While reciting the blessing at the time of immersion in a mikvah, a married woman should place some covering on her head. [A bride (who was never married before), immediately prior to her wedding, is not required to do so].<sup>25</sup>

## E. VARIATIONS IN LOCAL CUSTOM

**1:13** Halacha is the minimum requirement of Torah law; and while various local customs are taken into consideration regarding the regulations of modesty in dress (e.g. see below 2:7, 2:9, 2:12, 2:13, 2:15), this applies only when the custom demands greater stringency (see below note 26 and CH. II note 10). Therefore, even if the custom of most women (in one's community, bungalow colony, etc.) is to go about with hair protruding from under their tichel, this by no means constitutes a heter or justifies this behavior.<sup>26</sup> Regarding such a “cus-

21. *Tzemach Tzedek, Chidushim, Berachos* 3. See *Shulchan Aruch Y.D.* 195:7 and *E.H.* 21:4; above, note 9.

22. *Tzemach Tzedek*, op. cit.; other references cited above, note 18.

23. See above, note 18.

24. See *Tosefos Yeshenim* on *Yoma* 47a; *Shulchan Aruch HaRav, O. Ch.* II, 2:2; *Ben Ish Chai, Vayetzei*: 5; *Kaf HaChaim* 3:13; *Responsa Az Nidbaru* VI, 40 and VIII, 50; *Leket HaKemach HaChodosh* 75:23.

25. *Chesed L'Alafim, O. Ch.* 2:8; corresponding note in *K.B.M.*

26. See *Yaaros Devash* loc. cit.; *Geder Olam* (by the “*Chofetz Chaim*”); *Biur Be-Inayn* (Jerusalem, 5659); *Kuntres Hararim Hateluyim BeSaarah* (Petrokov, 5689); *Machanecho Kodosh* (Jerusalem, 5691) and the tens of Manifestos by leading authorities printed there (in the 5736 edition); *Kuntres Azharos LeTznius* (Jerusalem, 5707); *Chukas Yisroel* (Jerusalem, 5713); tens of authorities quoted in

tom” it is written:<sup>27</sup> “the word minhag (custom) is the alphabetical equivalent of the word Gehinnom (Purgatory)”<sup>28</sup>

## F. THE SHEITEL

**1:14** A sheitel (wig) is a sufficient covering for a woman's hair<sup>29</sup> (assuming, of course, that it covers all her natural hair<sup>30</sup>). Although the sheitel might be very attractive it is still permitted, since it is not natural hair growing from the head.<sup>30\*</sup>

**1:15** Note: Authorities differ as to whether a sheitel made from a woman's own hair may be worn.<sup>31</sup> Also, many opinions forbid the use of a sheitel made from the hair of deceased (gentile)

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*Kuntres Daas Moshe VeYehudis* (Jerusalem, 5728); *Daas VeHalacha I*; *Devarim Achadim* 45; Responsa *Vayeshev Yosef*, Y.D. 1-3; Responsa *Tzemach Tzedek*, E.H. 139 and *Chidushim*, *Berachos* 3; Responsa *Eyduš BeYosef I*, 29:4; Responsa *Notoh Shuruk* Y.D. 64; Responsa *Mei Yehuda*, O. Ch. 14; Responsa *Beer Chaim Mordechai* III, 52; Responsa *Mispar HaSofer* I, 6. See also *Mishna Berurah* 75:10; *Toras Chaim* 75:2; *Vayosef Es Echav*, *Aleph* 24; Responsa *Naharei Afrasmon*, E.H. 19; Responsa *Levushai Mordechai* II, 81; *Shevilei Dovid*, O. Ch. 4; Responsa *Nachlas Binyomin* 26 and 29; Responsa *Meharsham* IV, 138; *Shulchan HaEzer* II, 9:10; Responsa *Divrei Yisroel*, O. Ch. 34; *Chazon Ish*, O. Ch. 16:8; *Shulchan Melochim* 5:16; Responsa *Sheeris Yisroel*, E.H. 8; Responsa *Yonoson Steif* 75; collected responsa of contemporary authorities in *Taharas TomTov* VI p. 46ff.; *Leket HaKemach HaChodesh* 75:19; Responsa *Hillel Omer* 36; *Marpeh LaNefesh* II, 28; et al. For a comprehensive treatment of this topic, see corresponding note in K.B.M.

27. See *Sdei Chemed*, *Klallim* 38.

28. Responsa *Tzemach Tzedek* and *Chidushim* loc. cit.

29. *Shiltei Giborim*, *Shabbos* 64b; *Eyn Mishpat*, *Nazir* 28b; *Darchei Moshe*, O. Ch. 303; *Remo*, O. Ch. 75:2; *Levush*, O. Ch. 75; *Mogen Avrohom* 75:5; *Shulchan Aruch HaRav* 75:4; *Pri Megadim* O. Ch. 75:5; *Mishna Berurah* 75:15; *Geder Olom* (by the “*Chofetz Chaim*”); *Kaf HaChaim* 75:19; Responsa *Mishpotei Uziel*, E.H. II, 94; Responsa *Yaskil Avdi*, E.H. 16; Responsa *Igros Moshe*, E.H. II, 12. See also Responsa *Sisrei Umagini* II, 44.

30. See corresponding note in K.B.M.

30\* See corresponding note in K.B.M., quoting Responsa *Yaskil Avdi* loc. cit. and letter from the Lubavitcher Rebbe Shlita to this author.

31. See *Shiltei Giborim* loc. cit.; *Darchei Moshe* loc. cit.; *Pri Megadim* loc. cit.; *Taharas HaShulchan* (printed in *Pischei Olam*) 75; Responsa *Nachlas Binyomin* 26; *Mogen Giborim*, O. Ch. 75; *Mishna Berurah* loc. cit.

women<sup>32</sup> or a sheitel of hair from Hindu women (since they cut their hair as part of idolatrous ritual).<sup>33</sup>

**1:16** In a community where women abide by the opinions which question the adequacy of the sheitel,<sup>34</sup> every woman should conform with local stringencies.<sup>35</sup>

### G. SHEITEL, TICHEL, OR HAT ?

**1:17** “As regards the practical question of wearing a sheitel (rather than a hat or tichel), the reason for this preference has been pointed out by a number of sources. The logic is simple and the evidence tangible: Wearing a hat or even a tichel leaves a part of the hair uncovered (at least for short periods of time). The wearer, for that period of time, transgresses the severe prohibition codified in the Shulchan Aruch.”<sup>36</sup>

### H. SHEER AND LOOSELY WOVEN HAIR COVERINGS

**1:18** A tichel or hat through which hair can be visibly discerned is not a sufficient covering and may not be worn alone over a woman's hair.<sup>37</sup> [This applies even in private (see above 1:9)].

### I. HAIR LENGTH

**1:19** Halachic authorities have always recommended and encouraged that a woman wear her natural hair cut short — although

32. See *Responsa Teshuva MeAhava* I, 47; *Responsa Chesed L'Alafim* II, E.H. 87; *Responsa Harei B'samim* 36; *Responsa Edus Beyehosef* 29; *Responsa Maharam Shik*, Y.D. 349; *Yad Eliyahu* 67; corresponding note in *K.B.M.*

33. See *Daas VeHalacha* I p. 28 ff. at length.

34. *Kuntres Daas Moshe VeYehudis* (Jerusalem, 5728) quotes 60 Halachic authorities who forbade the Sheitel. See corresponding note in *K.B.M.*

35. See *Shevilei Dovid*, O. Ch. 4:2; *Mogen Giborim* loc. cit.; *Mishna Berurah* loc. cit.; *Pri Megadim* loc. cit.; *Ruach Chaim (Palaggi)*, E.H. 21.

36. *Likutei Sichos* (Lubavitch) XIII p. 187-190; *Daas VeHalacha* I.

37. See *K.B.M.*, Introduction to Ch. I, b; *Responsa Teshuva MeAhava* I, 48; *Responsa Yabia Omer* VI, O. Ch. 13; below, Ch. II notes 37-38.

it is covered anyway.<sup>38</sup> Among the explanations offered: Longer hair cannot be constantly totally contained and covered (especially while wearing a hat or tichel), as is mandatory<sup>39</sup> (See above 1:6). Also, proper immersion in the mikvah is more difficult with long hair.<sup>40</sup> [1/2-1 tefach has been quoted as the preferred hair length<sup>41</sup>].

## J. STATUS OF WOMEN WHO DO NOT PROPERLY COVER THEIR HAIR

**1:20** A woman who goes about in public with her hair totally or partially exposed, in deliberate disregard of these laws, may be divorced by her husband without payment of her kesuba (marriage contract),<sup>42</sup> just as if she had committed adultery,<sup>43</sup> Heaven forbid. To divorce one's wife under such circumstances is considered a Mitzvah.<sup>44</sup> [The practical application of this law is discussed by contemporary authorities.<sup>45</sup>]

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38. See *Kuntres Biur Behnyan* (Jerusalem, 5659); *Sdei Chemed, Klallim*, Lamed 116; *Darchoi Teshuva* 198:91; *Shulchan HaEzer* II, 9:10; *Otzar HaPoskim* 21:2; Responsa *Minchas Yitzchok* VII, 3. See also Responsa *Kinas Soferim* 21; Responsa *Shnos Chaim* 316; Responsa *Bochartoh BaChaim* 86.
39. Responsa *Tzemach Tzedek*, E.H. 139; *Darchoi Teshuva* loc. cit.; *Shulchan HaEzer* loc. cit.; *Kuntres Kedushas Yisroel* (printed in Responsa *Avnei Shoham*); Responsa *Minchas Yitzchok* loc. cit.
40. Responsa *Tzemach Tzedek* loc. cit.; *Mishna Berurah* 75 (in "Biur Halacha"); *Lev Halvri* I, 78b; *Shulchan HaEzer* loc. cit.; *Kuntres Kedushas Yisroel* loc. cit.; Responsa *Minchas Yitzchok* loc. cit. See also Responsa *Kinyan Torah BeHalacha* I, 11; Responsa *Yabia Omer* IV, Y.D. 1; *Emek Shaaloh on Shiltos, Achrei* 96:7.
41. Kovetz "Yagdil Torah" — N.Y., 2:10(22) in name of Rebbe Rashab of Lubavitch; Op. cit. 13(25) in name of present Lubavitcher Rebbe Shlita. See corresponding note in *K.B.M.*
42. *Kesubos* 72a; *Rambam, Ishus* 24:10-12; *Smag*, Positive Commandment 48; *Tur* and *Shulchan Aruch*, E.H. 115:1 and 4. See also *Beis Shmuel*, E.H. 115:9; Responsa *Chasam Sofer*, O. Ch. 36.
43. See *Rambam, Ishus* 24:10.
44. *Gitten* 90a; *Rambam, Gerushin* 10:22; *Smag*, Positive Commandments 50; *Tur* and *Shulchan Aruch*, E.H. 119:4-5. See also *Mordechai, Kesubos* 196; *Rosh, Ran, Nemukei Yosef* on *Kesubos* 72a; et. al.
45. See Responsa *Teshuras Shai* I, 204; Responsa *Dovev Mesharim* I, 124:2; Responsa *Igros Moshe*, E.H. I, 114; Responsa *Mishna Halachos* VI, 261; Responsa



**1:21** Due to the seriousness of the offense, some Rabbinic Responsa have ruled that a woman who deliberately does not cover her hair thereby forfeits her credibility concerning many Halachic matters,<sup>46</sup> e.g. she may no longer be trusted regarding Kashrus of food;<sup>47</sup> supervision of other women at the mikvah;<sup>48</sup> etc. [See above note 45].

**1:22** Similarly, some authorities raise doubts as to whether a man who allows his wife to go about with ex-posed hair may serve as a Shaliach Tzibbor (a Chazzan to lead the congregation in prayer)<sup>49</sup> or as a Shochet (ritual slaughterer),<sup>50</sup> etc. [See above, note 45].

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*Lev Avraham* I, 105 (see there quote from “*Chazon lsh*”); *Melitz Tov* on *E.H.* 115; *Shaarim Mitzuyanim BeHalacha* 145:38; *Responsa Yam Hagadol*, *E.H.* 80; *Responsa Yabia Omer* III, *E.H.* 21; *Responsa Zitz Eliezer* VII, 48. See also *Responsa Chasam Sofer*, *Choshen Mishpot* 203; *Responsa Meharsham* in following note. See below, note 49 for further application. See *Responsa Teshuras Shai* I, 204; *Responsa Dovev Mesharim* I, 124:2; *Responsa Igros Moshe*, *E.H.* I, 114; *Responsa Mishna Halachos* VI, 261; *Responsa lev Avraham* I, 105 (see there quote from “*Chazon lsh*”); *Melitz Tov* on *E.H.* 115; *Shaarim Mitzuyanim BeHalacha* 145:38; *Responsa Yam Hagadol*, *E.H.* 80; *Responsa Yabia Omer* III, *E.H.* 21; *Responsa Zitz Eliezer* VII, 48. See also *Responsa Chasam Sofer*, *Choshen Mishpot* 203; *Responsa Meharsham* in following note. See below, note 49 for further application.

46. *Responsa Meharsham* IV, 138. See also below in notes to follow.

47. “*Haflo*h”, quoted by his son in *Lachmei Todah*; *Kovetz Derushim* III, 10; address by Belzer Rebbe, printed in 5736 edition of *Machanecho Kodosh*. Cf. *Responsa Levushei Mordechai* I, *O. Ch.* 81.

48. *Responsa Notoh Shuruk*, *Y.D.* 64; corresponding note in *K.B.M.*

49. *Responsa Mei Yehuda*, *O. Ch.* 14.

50. *Responsa* by author of *Darchei Teshuva* printed in *Tiferes Bonim*, 2; *Responsa Pri HaSodeh* III, 188. See corresponding note in *K.B.M.*