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Kol Isha and other Tznius Issues

There are many *inyunim* of *tznius* which people think are permitted when in fact they are not. Our main focus will be on *Kol Isha* and all the *halachos* that apply to it.

Chazal say one who is careful with *hilchos tznius* is *kodesh*.¹ Fortunate is the person who watches himself from being *nichshal* in these *halachos*,² since the sins that one does in these *inyunim* distance a person from *Torah*.³

***Kol Isha* - The Voice of a Woman**

The *Gemorah* in *Berochos*⁴ says that the voice of a [married] woman is an *ervah*,⁵ since it may bring a person to certain desires.⁶ According to many *poskim* this *issur* is *d'rabanan* in nature,⁷ and often

applies to one's wife as well.⁸ One is not allowed to hear the voice of a woman while she is singing⁹ even without specific intent to enjoy her voice. A woman's non-singing voice is permitted to be heard¹⁰ as long as one is not listening with specific intent to enjoy her voice.¹¹

Krias Shema

There is a *machlokes haposkim* if the *issur* of *kol isha* still applies when one is saying *krias shema*, or other *devarim shebekedusha*. Although some say that this *din* does not apply while saying *krias shema* etc,¹² most *poskim* disagree with this and forbid hearing *kol isha* while reciting *krias shema* or

¹ Refer to Yam Shel Shlomo Kesubos 2:3, Pela Yoetz Kedusha pages 505-507 (new print), Nidchei Yisroel 23:pages 187-193 new print.

² Ben Ish Chai Vayichei 2:introduction, Vehatzneh Leches page 28.

³ Refer to Mesechtas Yoma 39a. These sins also brings one to depression (K'rayna D'igrasa 1:11).

⁴ 24a, Mesechtas Kiddushin 70a, see Rivevos Ephraim 5:67:page 45.

⁵ Rambam Hilchos Issurei Biah 21:1, Shulchan Aruch 75:3. Refer to Avnei Yushfei 5:11 if one is allowed to listen to a voice if it sounds like a woman but it is not a woman.

⁶ Rashi Mesechtas Berochos ibid: "kolech," Meiri ibid. Refer to the Shir Hashirim 2:14.

⁷ Nishmas Adom 4:1, Chelek Levi 37, Mishnah Berurah 17, Aruch Ha'shulchan 560:9, Kaf Ha'chaim 27, Be'er Sarim 1:29:1, Yabea Omer O.C. 1:6:10, see 1:6:8. Refer to Otzer Haposkim E.H. 21:20. See Be'er Sarim ibid who quotes some opinions that it is *d'oraisa*.

⁸ Rama O.C. 75:3, Levush 3, Machtzis Ha'shekel. When one's wife is impure he may not listen to her singing voice as this brings a closeness which is forbidden during the time that she is impure (Ben Ish Chai Tzav 2:25, Kitzur Shulchan Aruch 153:10, Darchei Teshuva 195:35, Aruch Ha'shulchan Y.D. 195:23, Igros Moshe Y.D. 2:75, Divrei Chachumim page 253:footnote 38, Avnei Yushfei 2:5:4, Rivevos Ephraim 1:205, 4:202, Suga B'shoshanim page 205, Opinion of Horav Elyashiv Shlita quoted in Halichos Bas Yisroel 6:8:footnote 16, Badi Ha'shulchan 195:119, Chut Shuni (Niddah) page 215, Shiurei Shevet Ha'Levi (Niddah) page 264). Refer to Teharas Habayis 2:pages 167-170 who is lenient.

⁹ Shulchan Aruch 75:3, E.H. 21:1, Chai Adom 4:6, This *issur* applies even if one is used to hearing a woman's voice (Yabea Omer O.C. 1:6:11:pages 21-22). This also applies to parts of *davening* that she may sing (Refer to Yufei Leleiv 1:75:3).

¹⁰ Rashba Mesechtas Berochos 25a, Bais Yosef O.C. 75, Rama, Levush 3, Elya Rabbah 75:5, Shulchan Aruch Harav 3, Bais Shmuel E.H. 21:4, Chai Adom 4:6.

¹¹ Mishnah Berurah 18.

¹² Rosh Mesechtas Berochos 3:37, Kaf Ha'chaim 22.

any other *devar shebekedusha*.¹³ One who read *krias shema* while listening to a woman sing must repeat it without the accompanying *berochos*.¹⁴

Learning Torah

One should not learn *Torah* out loud where one can hear *kol isha*.¹⁵

Single Girls

Many *poskim* say one is also forbidden to hear the singing voice of a single girl.¹⁶ There is a discussion in the *poskim* as to what age this *issur* begins. Some *poskim* say the age starts from three,¹⁷ others say it starts at six,¹⁸ and others say the *issur* begins at nine years old.¹⁹ *Horav Moshe Feinstein zt"l*²⁰ says in a pressing situation one can be lenient until the age of eleven.²¹

A sister-in-law may not sing in front of her brother-in-law once she is six or seven years old.²² A girl may sing in front of her father, grandfather, son or grandson.

Even when one is permitted to listen to single girls singing, one must not have in mind to enjoy it.²³

A Non-Jewish Woman

A non-Jewish woman's singing voice is forbidden regardless of her age²⁴ or attractiveness.²⁵

Parents Attending Daughters Choir

Parents may attend their daughter's choir until she has reached the age of eleven.²⁶

Sisters

There is a discussion in the *poskim* if the *issur* applies to a sister. Some *poskim* hold that the *issur* applies to a sister just like it does to any other woman.²⁷ Other *poskim* say that the *issur* for a sister begins when she is eleven.²⁸ Although the custom in many places is to permit *kol isha* in regard to a sister,²⁹ one who is stringent is praiseworthy.³⁰

Mothers

Some *poskim* are stringent and do not permit one to hear his mother sing while saying *krias shema* or learning,³¹ while others are lenient.³²

¹³ Refer to Mordechai Mesechtas Berochos 80, Bais Yosef O.C. 75, Shulchan Aruch 75:3, Levush 3, Shulchan Aruch Harav 6.

¹⁴ Pri Megadim Eishel Avraham 6, Mishnah Berurah 16, see Halacha Berurah 75:14.

¹⁵ Refer to Ben Ish Chai Bo 1:13, Biur Halacha 74:5, Mishnah Berurah 75:17, Halichos Bas Yisroel 6:6, Be'er Sarim 1:30. Refer to Vayivorech Dovid 177 on the topic of thinking in *Torah*.

¹⁶ Magen Avraham 75:6, Be'er Heitiv 9, Bais Shmuel E.H. 21:4, Mishnah Berurah 75:17, see Pri Megadim M.Z. 75:2 who is lenient.

¹⁷ Refer to Shulchan Shlomo 75:3, Salmas Chaim 93, Rivevos Ephraim 7:page 246, Ishei Yisroel 55:footnote 99. Refer to Ben Ish Chai Bo 1:13. The Chazon Ish O.C. 16:8 says there is no set age.

¹⁸ Ben Ish Chai Bo 1:13, see Oz Vehador L'vusha page 47, Laws Of Daily Living 1:pages 84-85:footnote 52.

¹⁹ Halichos Shlomo Tefilla 20:footnote 20, Halichos Bas Yisroel 6:footnote 1.

²⁰ Igros Moshe O.C. 1:26, see Biur Halacha 75 "tefach."

²¹ Ohr L'tzyion 2:6:footnote 13. Refer to Mishnah Berurah 75:17 who says *besulos* who start reaching their time of period are *ervahs*. Some say this is 12 years old (Divrei Chachumim page 252:36 quoting the opinion of Horav Sheinberg Shlita, Toras Histaklus page 39).

²² Refer to Ishei Yisroel page 649:65.

²³ Shulchan Aruch Harav 75:6, Chai Adom 4:6, Mishnah Berurah 75:17, Kaf Ha'chaim 22.

²⁴ Pri Megadim M.Z. 75:2, Mishnah Berurah 17, Igros Moshe O.C. 4:15:2. Whether a Jewish woman may sing in front of *goyim* refer to Rivevos Ephraim 5:491 and Be'er Sarim 2:54 who seem to be lenient.

²⁵ Ben Ish Chai Bo 1:13, Kaf Ha'chaim 24.

²⁶ Igros Moshe *ibid*.

²⁷ Be'er Sarim 1:30:4, Divrei Chachumim page 253 quoting the opinion of Horav Yaakov Kamenetsky zt"l, Rivevos Ephraim 7:page 246, Chut Shuni 3:page 271, Opinion of the Chazon Ish quoted in Halichos Bas Yisroel page 85, Orchos Rabbeinu 4:page 156, V'ein Lumo Michshal 5:pages 187-188.

²⁸ Opinion of Horav Elyashiv Shlita quoted in Avnei Yushfei 2:5:8.

²⁹ Teharas Am Yisroel page 53, Lehoros Nosson 4:104 (less than 3), Teshuvos V'hanugos 1:138, Divrei Chachumim page 253 quoting the opinion of Horav Moshe Feinstein zt"l, Hakotton V'hilchosuv page 18 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l.

³⁰ Mishmeres Chaim page 77.

³¹ Chut Shuni Shabbos 3:page 271.

³² Birur Halacha 1:page 158.

Family Singing- *Shabbos Zemiros* and the *Haggadah*

Many times one wishes to sing *zemiros* or the *haggadah*³³ with his wife and daughters and the question arises as to how doing so is permitted since one is not allowed to say holy words while hearing his wife etc singing. Many *poskim* are indeed stringent and forbid singing with one's wife and daughters.³⁴ However, some *poskim* permit singing *zemiros* even while his wife is singing as well³⁵ (as long as there are no guests at the table for whom his wife's voice would be an *ervah*).³⁶ According to the stringent view, if the women insist on singing the men should sing much louder to drown out the voices of the women.

One who is sitting at a family *Shabbos* table with guests who are not direct family members may not sing together with his wife etc. Although some say doing so is permitted since the voices are hard to hear individually,³⁷ one should not rely on this opinion.³⁸

Musical Instruments

The *issur* of *kol isha* does not apply to hearing a woman playing a musical instrument.³⁹

Woman Lecturing

There is a discussion in the *poskim* if a man may hear a woman lecturing.⁴⁰

Storytelling

A man may hear a woman tell a story even if she is telling it with a little emotion etc. Some say if the woman is using hand motions, etc then a man should refrain from listening to the story,⁴¹ while others feel that even if "she gets into it" it is still permitted for a man to listen to the story.⁴²

Bedtime

If a woman sings to her child at bedtime etc the husband should be careful not to be learning or saying a *davar shebekedusha* at that time.⁴³

Woman Singing on the Radio

Some say the *issur* of *kol isha* only applies where one recognizes the woman who is singing, or at least can see her. However, where one does not recognize the woman who is singing and does not see her then it is permitted to listen to her singing. According to these *poskim* one may listen to a woman singing on the radio if he does not know the woman.⁴⁴ However, this opinion should not be relied upon for *halacha l'maseh* since most *poskim* do not agree with it.⁴⁵ Even according to those who

³³ Oz Vehador L'vusha page 475.

³⁴ Refer to Yosef Ometz 602, Elya Rabbah 75:5, Kaf Ha'chaim 23, Badi Ha'shulchan Y.D. 195:footnote 219, Tzitz Eliezer 7:28:3, Oz Nedberu 9:59:1, Teshuvos V'hanhugos 1:138, V'ein Lumo Michshal 5:page 187, see Nishmas Avraham 5:pages 76-77.

³⁵ Sredei Eish 1:77:pages 214-219 (new print), Rivevos Ephraim 1:205, Be'er Sarim 1:29, 2:54:3, Journal of Halacha and Contemporary Society 10:pages 69-70, Avnei Yishfei 2:5:4 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l, Halichos Shlomo Tefilla 20:11, Ve'aleihu Lo Yeibol 2:page 183:10, Divrei Chachumim page 253, see Rivevos Ephraim 8:544. One reason given is because *zemiros* is not considered a *davar shebekedusha* (Avnei Yushfei 2:5:4 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l).

³⁶ Avnei Yushfei 2:5:4, Ve'aleihu Lo Yeibol 1:page 72:60:1. For *kiruv* purposes listening to a woman sing is permitted (Ve'aleihu Lo Yeibol 1:page 72:60:2).

³⁷ Refer to Chasam Sofer in Seder Avodas Hakodesh shar teharas hayodayim 14, Sredei Eish 1:77:pages 214-219 in depth (new). He quotes the custom of Horav Hirsch zt"l and Horav Hildsheimer zt"l as being lenient in regard to mixed *zemiros* only in a pressing situation.

³⁸ Oz Nedberu 3:71, Shevet Ha'Levi 5:197:4, Kinyan Torah 1:85:2, Avnei Yushfei 2:5:1, Chut Shuni Shabbos 3:page 271, Yisroel Kedoshim page 161.

³⁹ Aruch Ha'shulchan 75:8, Bais Boruch 4:6:19:page 106, Ishei Yisroel 32:footnote 38. Refer to Me'am Loez B'shalach page 360 who says why Miriam used a musical instrument and not her voice by the *shira*.

⁴⁰ Refer to Otzer Haposkim 21:20:2, Shevet Ha'Levi O.C. 3:14.

⁴¹ Refer to Ben Ish Chai Tzav 1:13, Vezos Ha'beracha page 149.

⁴² Opinion of Horav Elyashiv Shlita quoted in Avnei Yushfei 2:5:10.

⁴³ Shar Ha'tzyion 560:25, see Ben Ish Chai Bo 1:13.

⁴⁴ Bais Shearim 33, Yabea Omer O.C. 1:6:11, Ohr L'tzyion 2:6:13, Halacha Berurah 75:15, Yeishiv Moshe page 14:10, see Otzer Haposkim E.H. 21:20:5. This is the opinion of Horav Dovid Feinstein Shlita as well. The Yabea Omer in 9:page 235:43 says even if one knows her from looking at her picture, one may listen to her voice.

⁴⁵ Horav Yisroel Belsky Shlita, see Imrei Dovid 85:pages 79-80, Ohel Moshe 1:32:3:page 74, Pri Hasadeh 3:32, Chelkes

are lenient it is not a refined thing to do.⁴⁶ Others say if the singing is not live (i.e. it is on tape, CD etc.) it is permitted since it is her actual voice (live radio) that is forbidden.⁴⁷ It must be noted that even those who permit listening to recorded singing only permit it if one heard it while making a *beracha*, but listening to it *l'chatchilah* is always forbidden.⁴⁸

Humming / Whistling

Humming⁴⁹ and whistling are like singing and are included in the *issur* of *kol isha*.⁵⁰

Girls Singing Where Men Pass by etc.

According to some *poskim* girls *davening* in a school should try to refrain from singing loud enough to be heard by men passing by outside.⁵¹

The same is true for girls who go on a trip with a Jewish male driver,⁵² for a playschool teacher working at home whose singing will be heard by her husband who is learning,⁵³ and a woman in a bungalow colony who is singing in her bungalow. In these situations men who pass by should distance themselves from the singing. Where this is not practical, the woman should either lower her voice

or refrain from singing until the men have left the area.⁵⁴

Women hearing Women

A woman is allowed to hear another woman sing and it is not considered an *ervah*.⁵⁵

On the Road

One who finds himself on the road where he is not able to avoid hearing a woman singing may recite *krias shema* or read other sacred texts while hearing women singing.⁵⁶ If possible, it is preferable to avoid doing so by covering his ears etc.⁵⁷ For example; this situation would apply when one is in a hotel lobby with a radio playing.

Choir

A woman should not accept a job as a choir leader if the choir will perform in front of men.⁵⁸

Opera

Similarly, a man may not go to an opera where women will be singing.⁵⁹

Morah

A *Morah* of children who have reached the age of *chinuch* can sing *pesukim* in front of her class.⁶⁰

Hearing Music in a Cab

Many times one who is driving in a cab hears non-Jewish music being sung by women on the radio. The question arises if one is permitted to continue his car ride while listening to such music. *L'chatchilah*, one should ask the driver to turn off

Yaakov 1:163, Asei Lechu Rav 3:6, Tzitz Eliezer 5:2, Shevet Ha'Levi E.H. 3:181, 5:197:4, Oz Nedberu 9:59:1, Toras Histaklus page 67:31, Bais Boruch 4:6:18:page 106, Be'er Moshe kuntres electric 7:109, Shearim Metzuyanim B'halacha 5:14:page 22, Halichos Bas Yisroel 6:5:footnote 10, Nekius V'kovod B'tefilla page 170:158, Chut Shuni Shabbos 3:page 271:3, Avnei Yushfei 2:5:2, Contemporary Halachic Problems 2:pages 1501-52. Listening to a woman sing from a different house is also forbidden according to the stringent view (Vezos Ha'beracha page 149).

⁴⁶ Yaskil Avdi 5:12.

⁴⁷ Halichos Shlomo Tefilla 20:12. Others argue with this difference (Chut Shuni Shabbos 3:page 271:3, Oz V'hador L'vusha pages 469-470).

⁴⁸ Vezos Ha'beracha page 149.

⁴⁹ Oz Vehador L'vusha pages 468-469.

⁵⁰ Ibid.

⁵¹ Bais Avi 3:32.

⁵² Refer to Halichos Bas Yisroel 6:footnote 7, V'ein Lumo Michshal 1:page 111:2, Halichos Shlomo Tefilla 20:footnote 20, Chut Shuni Shabbos 3:page 217 who says even in front of a non-Jewish bus driver. Refer to Oz Vehador L'vusha page 469 who is lenient if the driver is a non-Jew.

⁵³ Ibid. Refer to Halichos Shlomo Tefilla 20:footnote 20 in regard to a woman singing while work is being done in her house by a male. Refer to Oz V'hador L'vusha page 471.

⁵⁴ Horav Yisroel Belsky Shlita. Refer to Hakhel Summer Issue 5763.

⁵⁵ Teshuvos Horav Shteiff 102.

⁵⁶ Kitzur Shulchan Aruch 5:16, Avnei Yushfei 2:5:3.

⁵⁷ Horav Yisroel Belsky Shlita, see Chai Adom 4:6, Halichos Shlomo Tefilla 20:12, Avnei Yushfei 2:5:3.

⁵⁸ Avnei Yushfei 2:5:5. Some say it is permitted for women to sing before *shotim* (Avnei Yushfei 5:143).

⁵⁹ Oz Vehador L'vusha page 468.

⁶⁰ Avnei Yushfei 2:5:7 quoting the opinion of Horav Elyashiv Shlita, V'ein Lumo Michshal 1:pages 111-112:footnote 3. Refer to Avnei Yushfei 2:5:6 in regard to a *morah* singing to her class. In regard to a male teaching females see Sefer Chassidim 313, Toras Histaklus pages 38-46, 78-82 in depth.

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the music.⁶¹ If the driver refuses to turn off the music one can be lenient and continue the cab ride for a number of reasons. 1. One may rely on those *poskim* who maintain that one may hear singing of a woman who he does not recognize. 2. One may rely on those *poskim* who say that one may hear singing of a woman that he can not see. 3. One has in mind not to have enjoyment from her voice. 4. It is in a situation where he can not refrain from the music.

Handshaking

A handshake is a ritual in which two people grasp each others hands to demonstrate good will and possibly originated as a gesture that the hands hold no weapons. *Al pi kabalah* when one shakes someone else's hand he brings *achdus* between them.

In the business world a handshake is considered the standard greeting for both men and women. Since one is not allowed to touch a woman as an expression of affection,⁶² a question arises if shaking hands with a woman in a business situation is permitted.⁶³ *Horav Moshe Feinstein zt"l*⁶⁴ maintains it is difficult to say that shaking hands is not considered an expression of affection. In another *teshuva* he wrote that doing so is forbidden.⁶⁵ This is also the opinion of many other *poskim*.⁶⁶ This *issur* still applies even if by refraining from shaking hands one will cause the woman to be embarrassed.⁶⁷ Some *poskim* say it is

better to be killed than to shake the hand of a woman.⁶⁸

Many times in the business world one comes across a situation where he may have to shake the woman's hand. There are a few solutions to avoid shaking a woman's hand:

- ♦ One can explain to her that refraining from handshaking is not a personal thing but is for religious reasons, since Jewish men do not shake the hand of any women unless it is their own wife or mother.⁶⁹ Experience has shown that the secular world respects statements of religious conviction and adherence to *Torah* principles.⁷⁰
- ♦ One can hold a business card in his hand and give it to the woman instead of shaking her hand.⁷¹

Accepting Change from a Woman

There is a discussion in the *poskim* if touching a woman for non-affection purposes is permitted or not. Some say doing so is forbidden,⁷² while others permit it.⁷³

This dispute is applicable when one wishes to accept change from a woman as is common when going shopping. The custom of many is to refrain from taking things from or handing things over to a woman when there is a concern of touching.⁷⁴ Other people are lenient and do take change from or give

⁶¹ According to New York Taxi and Limousine Commission one has a right to ask the driver for a music free ride.

⁶² Posuk in Vayikra 18:6, Shulchan Aruch E.H. 21:1, 157:1. Refer to Medrash Rabbah Bo 16:2.

⁶³ Refer to Bnei Bonim 1:39, Hakirah 4:pages 115-119.

⁶⁴ Igros Moshe E.H. 1:56.

⁶⁵ Igros Moshe O.C. 1:113.

⁶⁶ Sefer Chassidim 1090, Be'er Moshe 4:130, Oz Nedberu 2:73, Rivevos Ephraim 8:596:8, Orchos Habayis 13:10, Avnei Yushfei 2:89:1, see Iggeres Hateshuva (Rabbeinu Yona) day 2:page 28:19, Aruch Ha'shulchan E.H. 21:1. This is true even if the both parties are wearing gloves (Sefer Chassidim 1090, Yaskil Avdi E.H. 4:2 (Sheilas Shalom), 5:87:3, Minchas Yitzchok 5:27, Otzer Haposkim E.H. 20:4, Yisroel Kedoshim page 171).

⁶⁷ Avnei Yushfei 2:89:1. Refer to Emes L'Yaakov E.H. 21:footnote 4:page 405, Bais Avi 2:121.

⁶⁸ K'rayna D'igrisa 1:162-163. Refer to Moadim V'zemanim 4:316.

⁶⁹ Horav Yisroel Belsky Shlita.

⁷⁰ Kovetz 9-5:page 156. Refer to Divrei Shalom 5:15.

⁷¹ Kovetz Ibid.

⁷² Refer to Rambam Sefer Hamitzvahs 353 (lo sasei), Shach Y.D. 157:10, Bais Shmuel E.H. 20:1, Sdei Chemed Lamed 141:7:page 344, Levushei Mordechai E.H. 1:49.

⁷³ Bais Yosef, Rashba elef 188:page 133b (old). Refer to Be'er Moshe 4:134:5, see Sdei Chemed Chosson V'kallah 26 pages 54-56.

⁷⁴ Yisroel Kedoshim page 175. Some say to accept an object from the woman in one's left hand (Ezer Mekodesh E.H. 21:5). Refer to Aruch Ha'shulchan E.H. 21:7 who says a G-d fearing person should refrain from doing so.

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money to a woman cashier.⁷⁵ Even according to the lenient opinion one should have in mind not to enjoy any touching that may occur when taking the change, etc. from the woman.⁷⁶ It is praiseworthy for the change to be placed on the table instead of being passed from hand to hand.⁷⁷

Haircut

A man is forbidden to take a haircut from a woman barber since there is a lot of touching which may cause bad thoughts.⁷⁸

Benefiting From a Woman

A man is not allowed to benefit from the assistance of a woman who is not his wife or very close relative (i.e. mother).⁷⁹ This *issur* includes being served drinks, making his bed, or being washed on his face, feet and hands.⁸⁰ One whose wife is present may be served by a different woman.⁸¹

One who is a guest at someone's house may be served drinks etc by his host's wife, since it is being done as *hachnosas orchim* and not because of affection.⁸²

The custom is to permit a maid to provide benefit for a man since this usually does not bring one to bad thoughts.⁸³

An older person may have a woman assist him with things he can not do by himself due to his condition.

This is permitted since he is weak and sick and will not come to bad thoughts about her.⁸⁴

Assisting a Woman

One may not assist a woman (who is not his wife or close relative) with everyday personal needs, such as putting on her coat.⁸⁵ One is obviously permitted to help rescue a woman who is drowning etc.⁸⁶

⁷⁵ Taharas Habayis 1:page 39. Refer to Chai Ha'Levi 2:73.

⁷⁶ Be'er Moshe ibid.

⁷⁷ Rivevos Ephraim 8:page 470:7. Refer to Pela Yoetz Arayis page 473 (new).

⁷⁸ Lev Chaim 2:4, Be'er Moshe 4:126, Rivevos Ephraim 5:507, 6:page 535, 8:596:4, Halichos Bas Yisroel page 95, V'ein Lumo Michshal 1:page 116.

⁷⁹ Some say one sister and daughter are not included in this (Aruch Ha'shulchan 7).

⁸⁰ Mesechtas Kiddushin 70a, Rosh 4:4, Rambam Issurei Biah 21:5, Tur E.H. 21, Shulchan Aruch 5, Aruch Ha'shulchan 7, see Be'er Moshe 4:113:3, also see Be'er Moshe 1:50:9.

⁸¹ Ezer Mekodesh 21.

⁸² Aruch Ha'shulchan 9, Teharas Habayis 2:page 196, see Tosfas Mesechtas Kiddushin 82a "hakol."

⁸³ Refer to Bais Yosef E.H. 21, Bais Shmuel 9, Darchei Moshe 3, Rama 5, Ezer Mekodesh 21.

⁸⁴ Shulchan Aruch Y.D. 335:10, Vayeishiv Moshe 2:124.

⁸⁵ Be'er Moshe 4:114:8.

⁸⁶ Rivevos Ephraim 8:596:1, see ibid: 2 about doing C.P.R. on a woman.

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Halachically Speaking

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Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlita* on current issues. Detailed footnotes are provided for further study.

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