

BSD
WORLD ORGANIZATION FOR
THE KEDDUSHA OF THE BEARD
ANNOUNCEMENT 9

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.

The following clearly illustrates the views of the Chofetz Chaim: “Today, when regrettably many Jews transgress the commandment set forth in our holy Torah by shaving with a razor, it is especially urgent and a mitzvah for every observant Jew to refrain from removing his beard in any manner whatsoever, thus showing the world how dear to us are the commandments of G.d.” (Sefer Tiferes Adam)

It is plainly seen that one of the main reasons that assimilation, heresy, and non-Jewish ideas were so rampant in Germany, was because they had entirely done away with the wearing of beards. According to our Holy Seforim, removing the beard in any manner is an affront to Hashem. It is nearly impossible to measure or contemplate the holiness involved in the beard of a Jew. Similarly, the extent of the punishment is beyond assessment, since shaving is an act which destroys one of the foundations of our

holy religion. The beard is conducive to Yiras-Shomayim, (the fear of Hashem) which, in turn, is the vessel through which the blessings of Hashem are channelled to this world. The beard distinguishes the Jew. One who denies the existence of Hashem - Heaven forefend and the unity of the Jewish people will remove his beard. (Likute Halachot, Laws of beard)

It is a mitzvah incumbent upon every Jew to let his beard grow. Unlike halachic stringencies which apply more to a scholar than to anyone else, each and every Jew, regardless of his Torah scholarship, is required to grow his beard. (Noheg Katzon Yosef)

The majority of those Jews who seek a lenient halachic ruling to justify removal of their beards are not firm in their Jewish belief. The truly G-d-fearing Jew will never remove his beard in any manner. (Sefer Or ha Mitzvot Chapter 3, Mitzvah 44)

There are Poskim who hold that a Jew who shaves should not be permitted to lead the Congregation in prayer. (Minachas Aharon 12:20)

The Sefer “Peleh Yoetz” writes:

“It is improper for a G-d fearing Jew to cut away any part of his beard, including the part under the chin, since nothing but misfortune and evil to his soul will result from this. Should not every Jew conduct himself according to our Holy Rabbis and Tzaddikim? What harm could possibly befall him by doing so? Why shouldn’t he honor Hashem by fulfilling a mitzvah so important yet so simple?

WOE TO THE ONE WHO DARES DISTURB HIS BEARD IN ANY MANNER (ZOHAR HA KADDOSH III, 130B)