

THE YESHIVA PIRCHEI SHOSHANIM SHULCHAN ARUCH PROJECT

Hilchos Shatnez Shiur 25

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Wearing a Woolen Garment over a Linen One

Rama 300: 3 says

Some say, it is prohibited to wear two pants, a linen one over a woolen one. This is because since it is impossible to remove the inner item as long as the outer garment is worn, therefore they are considered as bonded to one another to some degree.

However it is permissible to wear two shirts one on top of another that is because it is possible to remove the inner item as long as the outer garment is worn.

The Rama concludes that it is best to be stringent.

Source of the Rama

*The Yerushalmi [Kilayim 9:4] says that: Rebbe Ee'la agrees that one is not permitted to wear wool “**dardessin**” over linen “**dardessin**” since it is impossible to remove the inner item as long as the outer garment is worn.*

The **Ohr Zarua** (*Hilchos Yom Tov 341*) derives from the Yerushalmi it is prohibited to wear two socks, a linen one over a woolen one or vice-versa. This is because since it is impossible to remove the inner item as long as the outer garment is worn.

The **Ha’Gahos Ashri** (**Beitzah**: end of the first Perek) quotes the **Ohr Zarua**).

The **Rama** therefore paskens,

That when a wool garment is worn over a linen garment or vice versa and it is impossible to remove the inner item as long as the outer garment is worn, they are considered as bonded to one another to some degree.

Wearing the two garments simultaneously is, therefore ossur according to the **Rama**.

Rav Ee'la according to the Mechaber & Rama

The **Mechaber** argues with the **Rama** and is of the opinion that wearing two garments simultaneously is permitted.

The **Mechaber** and the **Rama** are arguing in the understanding of the words of **Rav Ee'la (Yerushalmi)**. The **Mechaber** [see **Bais Yosef**] is of the following opinion:

Rav Ee'la is saying;

If when removing the outer garment, the one underneath it will naturally start coming off as well. The two garments would be considered attached with a full stitch (an in-an-out motion of a threaded needle) and hence, ossur.

The **Rama** [see **Darkei Moshe**] argues and says **Rav Ee'la (Yerushalmi)** is of the opinion; that the two garments would be considered attached since it is not possible to remove the one underneath without first removing the one on top.

The difference between these two explanations is as follows:

According to the Mechaber,

It is prohibited only if one garment is worn tightly over the other so that during removal they would both start coming off. It would therefore be prohibited to wear two socks, a linen one over a woolen one or vice-versa. This is because since during removal of the outer sock the inner sock would start coming off.

The **Rama** argues and is of the opinion,

That any linen garment over a woolen one (or vice versa) would be prohibited because it is impossible to remove the one underneath without removing the top one.

Therefore,

It is incorrect to wear two pairs of pants a linen one over a woolen one. This is because since it is impossible to remove the inner item as long as the outer garment is worn.

The **Shach** (300:8) says that the Minhag of the world is to be lenient. The **Le'vush** (300:4) and the **Aruch Ha'Shulchan** (300:24) both conclude like the **Mechaber**.

Understanding the Rama

The Rama says "However it is permissible to wear two shirts one on top of another that is because it is possible to remove the inner item as long as the outer garment is worn".

Question:

The **Rama** differentiates between two pants and two shirts, two pants are prohibited and two shirts are permissible. The **Ateres Zahav (Levush 300:4)** asks why are two long sleeved shirts permissible how is it possible to remove the inner shirt as long as the outer shirt is worn?

Answer:

The **Taz** (10) [according to the **Minchas Yitzchok** (Vol 2 siman 26 part 3)] is of the opinion that if one can position both garments on one's body in a manner in which they would not be touching each other, then it is considered that they can be removed independently of one another.

For example: wearing a linen shirt on top of a wool shirt would be okay. This is because the entire body of the inner shirt can be lifted and placed on one's head; the sleeves can be pulled up until the armpits. Then the outer shirt can be lowered slightly – till below the armpits. Thus one has positioned the inner shirt and the outer shirt in a manner that they are not touching one another; therefore can be considered that they can be removed independently of one another.



However,

The two pants that Rama is referring to: are breeches i.e. pants worn by horse riders, that the upper leg is wide and the lower leg is narrow, (see pictures) both the lower part and the upper part of the pants are tightly fitted around the leg making it impossible to lift the legs of the inner pants all the way till the top while wearing the upper pants.

Concludes the **Minchas Yitzchak**,

That according to the **Taz** wearing two pairs of regular pants that are not tightly fitted around the legs, and it is possible to lift the legs of the inner pants all the way to the top, would be equivalent to two shirts and would be permitted.

The **Shach** explains [according to the **Ma'Harsham** (Vol 3 beginning Simon 292)]. The difference between the two shirts and two pants as follows:

Both shirts are large that have extra wide sleeves making it possible to slip one's arms out of both sleeves (outer and inner shirt) at once, and then placing the arms alongside one's body, then putting both arms back just into the sleeves of the outer shirt, thereby leaving the sleeves of the inner shirt hanging, making it possible to slip the inner shirt out through the neck of the outer shirt. This is the reason says the **Shach** why two shirts are considered that they can be removed independently of one another.

The **Ma'Harsham** [Vol 3 beginning Simon 292] says that the **Shach** and the **Taz** are not arguing they both agree it would be permitted if the inner item can be taken off without completely removing the outer item.

Is this Prohibition Min'Hatorah or Mid 'D'Rabanan?

The **Derech Emunah** [Hilchos Kilayim 10:45] says that many Poskim are of the opinion they are considered attached one to another only Rabbinically. Shatnez Min HaTorah requires the wool and linen to be contained in one garment or in two that have been sewn or permanently knotted together.

The Sha'eilos U'Teshuvos Ra'avan [Simon 116] says that since they appear attached it is prohibited because of Maris Hoayin.

The **Chasam Sofer**, (*Sheailos U' Teshuvos -Kovetz Teshuvos Siman 48*, Toras Moshe Parshas Tezaveh, Divrei Ha'Maschil **Kesones Tashbeitz**),

Implies that it would be considered attached Min'Hatorah. [See shiur 24]

Conclusion of the Rama

The Rama concludes that it is best to be stringent. The Chochmas Odom (106: 16) also concludes that it is best to be stringent.

Question: The **Rama** says, “**it is best to be stringent**”, why does he not say clearly we rule like this opinion?

The **Beis Yosef** says that **Reb Yossi** argues with **Rav Ee'la**

[The *Ateres Zahav (Levush 300:4)* says that it is **Rebbi Yossi** the **Tana**, however the **Lechem Chamudos [Hilchos Kilai Bagadim # 36]** says that it is an **Amora** not the **Tana Rebbi Yossi**]

The **She'ailot U'Teshuvos Machneh Yehuda (Siman 42)**, says,

That the **Rama** was in doubt if we Pasken like **Rav Ee'la** who is stringent or those who argue and are lenient. Therefore, the Rama wrote “**it is best to be stringent**”, and not that we rule like **Rav Ee'la**.

Based on this premise, the **Machneh Yehudah**, concludes,

That we only have to be stringent if both garments the outer and the inner are both **Shua Tovi** and **Nuz**, thus should they be attached they would be ossur Min'Hatorah. Therefore wearing two such garments one on top of another the Rama says “**it is best to be stringent**”

However,

If both are not **Shua Tovi** and **Nuz** thus should they be attached it would only constitute an issur **Mi'D'Rabanan**, one does not need to be stringent.

In Conclusion

A) INNER ITEM REMOVABLE ONLY AFTER OUTER ONE ENTIRELY REMOVED – BEST TO BE STRINGENT

The **Rama** says it is best to be stringent. The **Pischei T'shuva** (6) quotes the **Sha'loh** that says it is the correct thing to do, to be stringent.

The **Sha'loh** [**Sha'ar H'Osiyos Kuf, Seif Katan** 32] says one who is a **Yorei Shamayim** cannot permit that what the **Yerushalmi** has prohibited, since we do find the **Bavli** contradicting the **Yerushalmi**.

B) INNER ITEM REMOVABLE BEFORE OUTER ONE IS REMOVED – PERMITTED

A linen top and woolen pants / trousers or skirt present no problem because they can be removed independently of one another. Likewise there is no problem of tucking a linen shirt into a pair of wool pants or skirt.

Furthermore,

A linen jacket may be worn on top of a woolen **Tallis Katan** since a **Tallis Katan** have no sleeves and can be pulled off while the jacket is still on.

According, to the **Tzion Hahalacha**, (**Kilayim** 10:93),

The **Vilna Gaon** was careful not to wear a **Tallis Katan** made of wool. Since he might wear a linen shirt over it and there is a prohibition of wearing a linen garment over a woolen one, if one can't remove the one underneath without removing the outer item first.

Question: A Tallis Katan is not sewn down on the sides and therefore can be pulled out from under the outer garment, so why was the Vilna Gaon careful not to wear a Tallis Katan made of wool?

There are two possible answers to this dilemma.

1. Perhaps the **Tallis Katan** of the **Vilna Gaon** was sewn down on the sides.

We, actually, find in the **Sefer Chasan Sofer (Sha'ar Ha'Gedilim Vha'Kilayim** end of Perek Alef) who cites the **Sefer Zichron Yehuda** as saying that his father was makpid that his Tallis Katan should not be sewn down at all on the sides for this reason. In case he would wear a linen shirt over it, he would be unable to remove the Tallis Katan first and it would be considered Shatnez. That is why the Tallis Katan of today is not connected with any stitching on the sides at all.

2. Some poskim hold that a double knotted belt over separate linen and wool garments constitute Shatnez. Perhaps that is why the Vilna Gaon did not wear a wool Tallis Katan.

C) INNER ITEM REMOVABLE AFTER PARTIAL REMOVAL OF OUTER ITEM:

A] The **Chochmas Odom** (106: 16) permits wearing a linen jacket over a woolen sweater or the reverse, if the inner item can be taken off without completely removing the outer item.

For example, the person can withdraw his right arm from both sleeves (outer and inner garments) at once, and then put his arm back just into the sleeve of the outer garment, thereby leaving the one sleeve hanging, and then repeat the same with the left side.

B] The **Shach** (10) permits this only if both garments are loose sleeved and it is possible to slip both arms out of both sleeves, and then slip the inner garment out through the neck of the outer garment.[See **Ma'Harsham** Vol 3 beginning Simon 292].

C] The **Taz** (10) argues with the **Shach** and says partial removal of outer garment is still considered not possible to remove the one underneath without first removing the one on top.

The **Minchas Yitzchok** (Vol 2 siman 26:3), states, even according to the Taz, there is a way it would be allowed. If one can position both garments on one's body in a manner in which they would not be touching each other, then it is considered that they can be removed independently of one another. As explained above.

D] WEARING TWO PANTS, A LINEN ONE OVER A WOOLEN ONE

The **Taz** according to the **Minchas Yitzchok** writes in (Vol 2 siman 26:3),

If one can position both pants on one's body in a manner in which they would not be touching each other, then it is considered that they can be removed independently of one another, otherwise it would be prohibited.

The **Shach** says all cases would be ossur.

The **Botei Kilayim** (133) says it is permissible,

Since it is possible to slip one foot out of both legs (outer and inner pants) at once, and then put the foot back just into the leg of the outer pants, thereby leaving the one inner leg of pants hanging, then repeat the same with the other foot.

The inner pants can be removed without having to remove the outer one entirely. Therefore two pants are considered that they can be removed independently of one another.

The **Minchas Yitzchok** (Vol 2 siman 26:4) finds it surprising,

That the **Botei Kilayim** did not mention that his opinion differs from the **Taz** and the **Shach**.

[Question: The **Botei Kilayim** says wearing two pairs of pants is always permitted, therefore we have to clarify: When did the **Rama** forbid wearing two pairs of pants?]

E] COTTON GARMENT ETC. WORN BETWEEN WOOLEN AND LINEN ITEMS- PERMITTED

The **Minchas Yitzchok** [Vol 5: Siman 64] says: If a garment which is neither wool nor linen is worn between the wool and linen garments for example a silk Bekeche in between a wool sweater and a linen kittel, there is no issur in wearing them together.

This is because,

There are many opinions that do not consider wool and linen to be shatnez even in one garment if they are not in direct contact. Therefore, although we are stringent as far as a single garment containing wool and linen is concerned, when it comes to two separate garments, one may certainly be lenient.

F] SHOES AND SOCKS

Linen-lined shoes over wool socks & Linen slippers over wool socks

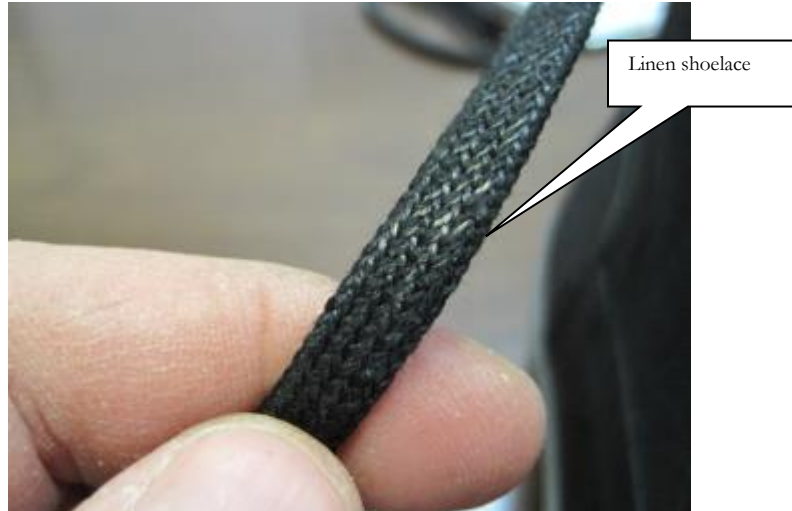
It is incorrect to wear linen-lined shoes or linen slippers over woolen socks because the socks cannot be taken off as long as the shoes are worn.

However, linen sandals that are open in the front may be worn with woolen socks, since they can be removed independently of one another, the woolen socks can be pulled through the openings of the sandals.

Shoes that their outer sole is stitched with linen thread over wool socks

It is permissible to wear wool socks with shoes that their outer sole is stitched with linen thread. Even though it is impossible to remove the socks without first removing the shoe, however since the wool socks and the linen thread are not in direct contact, plus the fact that they are in two separate items therefore it would be permitted.

For the same reasoning, it is permissible to tie shoes with linen shoelaces.



The Chazon Ish instructed that they should not stitch his shoes with linen thread. The **Derech Emunah** [**Hilchos Kilayim** 10 :11 **Be'ur Ha'halachah – Bigdei Tzemer**] says the reason the **Chazon Ish** is because the Yerushalmi (Kilayim 9:4) **Rebbi Ze'eira** instructed **Rebbi Aba bar Zevina** to tell the shoemaker not stitch his shoes with linen thread. The **Rash Sirilio** explains that is because **Rebbi Ze'eira** wore woolen socks.

Shoelaces filled with recycled materials worn with cotton socks

However shoelaces that are filled with linen threads reprocessed materials and are suspect of containing both wool and linen, fall under the category of Recycled materials that one can be lenient, however a Yorei Shamayim is advised to be stringent.



Shoelaces filled with Recycled materials