

ליקוטי ופסקין הלכות

ותלמוד
"ליקוטין"
לעשות רצונך
בלבב שלם

"חוקי חיים"



שע"י "חדר הוראה" שבונת מנהת יצחק פעה"ק ירושלים טובב"א - בראשות הרב חיים אהרון בליעדר שליט"א
Halochos compiled by HaRav Chaim Bleier - Translated from the Hebrew edition by R¹ Zerachya Shicker

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Shaatnez - 1

Parshas Vayeitzei 5786

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Issur of Shaatnez

Severity

1. The Torah prohibits putting on a garment with a mixture of sheep wool from a ram or ewe and linen. This is derived from the pesukim (ויקרא י"ט) זונגד כלאים שעתנו לא יעלה עליך (דברים כ"ב י"א) שעתנו צמר ופשתים ייחדו. לא תלבש (ויקרא י"ט)
2. **Transgresses every moment.** One who is wearing shaatnez violates a lo saaseh every moment he is able to take it off but does not do so (רמב"ם פ"י כלאים ה"ל).
3. **Chok.** Although the issur of shaatnez is a chok, as indicated in the posuk, "את חקתי תשמרו כו ובעג כלאים שעתנו לא יעלה עליך" (ויקרא י"ט ב'). Thus, some reasons have been given. One of these reasons is that the avodoh zoroh priests in Mitzrayim would wear garments made of wool and linen. Hashem prohibited us from wearing these garments to distance us from avodoh zoroh (רמב"ם מורה נבוכים ח"ג, חינוך מ"ת תקנ"א פ"ל).
4. There is a Midrash which says that it was "difficult" [kaveyochol] for Hashem to redeem Klal Yisroel from Mitzrayim since they were uncircumcised, had certain hairstyles, and wore shaatnez just like the Mitzrim (ויקרא פ"כ ב'). We must strengthen and learn about the issur of shaatnez and become more aware of its severity. Doing so will naturally help us avoid this issur and speed the geulah.
5. **Holds back tefillos.** Besides for violating an issur, one who wears shaatnez prevents his tefillos from being accepted. This is because he looks like an avodoh zoroh priest to the malach who takes Klal Yisroel's tefillos (ריקאנטי פ"ר קדושים). This applies even to one who wears shaatnez unintentionally (ספר שלמי ציבור לומר"ט) אלגאדי דיני ההכנות לתפילה ס"ג, קב' היישר פמ"ז, יסוד ושורש העבודה שער הכלול פ"ה).

Types of Fabric Included in the Issur

6. **Types of wool.** The only wool that makes a shaatnez mixture is wool from male or female sheep. Camel wool, angora rabbit wool etc. are not included in the issur of shaatnez.
7. **Linen.** Only linen is part of the issur. Other similar fabrics, e.g., hemp, cotton, etc. are not linen and may be combined with wool.

Not Wearing Any Wool Clothes

8. Due to the severity of the issur of shaatnez, some people are machmir and do not wear any wool clothes. Several Acharonim write that a G-d-fearing person should not wear wool clothes since it is common to find linen threads in them (חכמ"א כלל ק"ז אות כ"ה). One who is machmir on himself not to wear wool out of fear of violating the issur of shaatnez is called "holy" (שוחט ה"ט ס"ח ט"ז).
9. **Bekeshe.** Thousands upon thousands of Chassidim today wear a bekeshe on Shabbos; many do not know why. The minhag stems from a concern of violating shaatnez with wool clothes. During the week, people did not wear wool, so Chassidim did not feel the need to only wear silk. On Shabbos, however, when people wore elegant clothes, many of which were wool, Chassidim specifically wore silk clothes to preclude any fear of shaatnez. They also wore silk or fur coats. Some wore silk or materials other than wool even during the week for the same reason.

Dressing a Child in Shaatnez

10. One may not dress a child in shaatnez, even if he is very young and does not have daas, based on the issur of "feeding by hand" [sofinon beyodayim]. (מנ"ח מ"ת תקנ"א ס"ק ה, שוחט עוגג י"ט ס"י צ"ג). Thus, children's – and even infants' – garments must also be checked for shaatnez. If the child dresses himself, there is no issur of "feeding by hand," but shaatnez is still ossur due to chinuch.

Some Principles of the Issur of Shaatnez

11. Most of the detailed halochos of shaatnez are only relevant to shaatnez checkers and poskim who specialize in shaatnez. Here, we will focus mainly on halochos relevant to the general public.

Forms of Shaatnez

12. **A garment ["beged"]** is a cloth woven from threads. A thread ["chut"] is a group of fibers spun together into a strand. Fibers ["sibim"] are thin filaments which come from animals, plants, or synthetic materials.
13. **Combination of fibers in a thread.** The issur of shaatnez has several forms. If a thread is spun from both wool and linen fibers, we do not apply the rule of bitul berov since the combination itself is the issur (תוט' נהה ס"א: ד"ה בגד, ט"ז ס"י רצ"ט ס"א). Thus, even if the thread is mostly made up of wool and partially of linen, the entire thread is ossur. One may not make a garment from it or use it to sew a garment.
14. **Combination of threads in a garment.** If a garment contains several whole wool threads, one may not sew it with linen threads, even if it is made mostly of a different material (שוחט ס"א). We do not say the wool threads are botul in the other material, as we will below (19) since whole threads are significant and are not botul. Similarly, if a garment is woven with silk threads lengthwise and linen threads widthwise, even if the majority is silk, it may not be sewn with wool since the linen threads are not botul (ס"ג ל"ת רפ"ג, שוחט נודבי מיהודין ס"י קפ"ז).
15. **Combination of fabrics in a garment.** If a piece of wool fabric was sewn to a piece of linen fabric using a thread of a different material, everyone agrees the garment is ossur since the wool and linen are connected by the stitching (ש"ך ס"י ש"ק ב"ב).

16. If there is a piece of fabric of a different material separating the wool and linen and the stitching goes through all three pieces, some say that all poskim would agree it is ossur (יוסף אומץ פ' המצוות). (עמ"ל 342, מורה בפסרו מלבושים ישע פ"ג העל"א).

Garment with Wool and Linen Stitching

17. **Wool and linen in a thread.** A garment made of silk or cotton, for example, sewn with a shaatnez thread, i.e., a thread that has wool and linen interwoven or spun together, is shaatnez and ossur (שוחט ה"ט, מלכושי ישע פ"ג העל"ג). (מורה הגררי בלויא, סתימות השורע ס"י רצ"ט ס"ג).
18. **Wool thread and linen thread.** If a cotton garment has some wool stitching and some linen stitching but the wool threads and linen threads do not touch, some say it is shaatnez and ossur (ר"ש כלאים ה"ט, סתימות השורע ס"י רצ"ט ס"ג, בלאים ה"ט, רמ"א ס"ב). (רמב"ם פ"י, עורה"ש ס"י ש"ט, רמ"א מ"ט, רמ"א ס"ג). (תוט' נהה ס"א). (ס"ג י"ב ו"ד, חכ"א כלל ק"ז ה"ט) (חכ"א).

Garment Made from Wool and Another Material – Bitul

19. **70% polyester, 30% wool.** If a piece of fabric is made of threads which are in turn made mostly of one type of fiber and partially of another type, e.g., 70% camel wool [whose name is similar to sheep wool] or polyester or the like [even if its name is not similar to sheep wool, the fabric is not considered to be made from sheep wool since the sheep wool is botul berov and one may sew the fabric with linen (שׂו"ע ס"י ב"ט ס"ד)].
20. **Wool is distinguishable.** Some say this is only true if the wool fibers are not distinguishable in the fabric, but if they are distinguishable [even only to an expert, but as they are, without unraveling or singeing the thread (כו"ד מלבshi ישן פ"ב הל' ח'ו)], they are not botul berov, even though they are the minority (שׂו"ת שח"ב ס"ד, ר' ש"ו). This is because in any mixture of issur and heter, if the issur is distinguishable, it is not botul even if it is the minority (כע"ק מה טבואר ברמ"א י"ד ס"ח ס"ד).
21. Others say even if the sheep wool is distinguishable it is botul. They hold this is not the normal application of bitul berov found throughout halochoh since wool and linen alone are each muttar. Rather, the reason for this heter is that the issur of shaatnez only starts after the threads are spun. If there are different types of fibers in a thread, the thread is viewed as if it was spun from the majority material, not the minority. Hence, even if the minority of wool fibers are distinguishable, one may sew those threads with linen thread (שׂו"ת נורב"ז מהודית ס"י קפ"ט, ערוך ש"י י"ד ס"י רצ"ט ס"ד, ח"ו"א י"ד ס"י קט"ז).
22. **60% polyester, 30% wool, 10% linen.** If a thread is mostly made up of a different material and partially made up of even wool and linen, we follow the majority and the entire thread is considered to be made from the other material and is not shaatnez. Even if the other material only nullifies either the wool or linen, but not the two together, e.g., 45% polyester, 25% wool, and 30% linen, the entire thread is considered to be made from the other material; it is not shaatnez (שׂו"ע ס"י רצ"ט ס"א) and may be sewn with either wool or linen.
23. It should be pointed out that these halochos are just some general rules about threads or fabrics composed of different materials. One should not derive from here that any garment that has a minority of wool or linen does not need to be checked. Even if the fabric itself is not shaatnez, several garments have additional threads, fabrics, lining, or pieces of cloth which are shaatnez. Besiyato dishmayo, in the next issue we will give several examples.

Obligation to Check Clothes

24. Some types of clothes bought from non-Jews, or bought from Jews but made in a non-Jewish factory, commonly contain shaatnez and may not be worn until they are checked by an expert. Some types do not commonly have shaatnez but do have a rate of occurrence significant enough to obligate them to be checked. Some types only have shaatnez very rarely and do not need to be checked, as will be explained.
25. **Lack of information.** The general public does not have updated information about the rate of occurrence of shaatnez in various types of garments. Also, the reality constantly changes due to new techniques in the manufacture of clothes and depending on the price of wool and linen. Thus, one must always consult with a shaatnez lab or shaatnez expert. otherwise, he may easily transgress this grave issur without even knowing it, chas vesholom.

Frequency of Shaatnez in Garments

26. **Clothes that, for the most part, contain shaatnez.** Clothes that contain shaatnez most of the time may not be worn before they are checked (שׂו"ע י"ד ס"י ש"א ס"ב). They are muktze on Shabbos and may not even be moved letzorech gufom umekomom (או"ח ס"י ש"ח סמ"ז מ"ב סק"ד). If one wore such a garment without checking it and shaatnez deoraiso was ultimately found in it, he needs a kaporoh even if he sinned inadvertently, not knowing it needed to be checked (ט"ז י"ד ס"י צ"ט סק"ט).
27. **Significant minority.** A garment of the type in which shaatnez is found in a significant minority must be checked lechatchiloh before use. If one wore it without checking it and shaatnez deoraiso was ultimately found, he needs a kaporoh (פמ"ג י"ד ס"י). If one is in a pressing situation and it is difficult to check it, e.g., there is no time to check it before Yom Tov or a wedding, he may be meikel and wear it and check it afterward as soon as possible.

28. **What is considered a significant minority?** Some say in many areas of halochoh, 10% is a significant minority (שׂו"ת הובג) (בדרכ"ת ס"י ל"ט סק"ג). Others say it does not depend on percentages; rather, a type of garment that shaatnez will inevitably be found after checking a significant number of garments is considered to have shaatnez in a significant minority, even if it is less than 10% (שׂו"ת שבט הלוי ח"ד ס"י פ"א, ח"ה י"ד ס"י פ"ה סק"ה).
29. **Changing circumstances.** Some say whenever circumstances constantly change, there is always an obligation to check and one may not rely on the accepted rate of 10% since at one point in time it may be less and at another, it may be more. In such a case, clothes need to be checked simply to determine the rate of occurrence of shaatnez (ך שמעתי ממו"ר הגר"ם בראנדסראפרען וצ"ל בעל). Thus, one should always check clothes of a type that the circumstances always change, even if at that specific time, the rate of occurrence is less than 10%.
30. **Rare.** Types of clothes that only rarely contain shaatnez are not technically obligated to be checked. Still, it is proper for a G-d-fearing person to check them; doing so is not a waste of time and money (הגרש"א). If one wore this type of garment and shaatnez was only found later, he is an oneis and an oneis does not need a kaporoh (רמ"א י"ד ס"י קפ"ה ס"ר).
31. One should not send a garment of the type in which shaatnez is almost never found to be checked. Doing so inundates shaatnez checkers with work at the expense of other people. This may prevent people from checking garments that need to be checked.
32. **One-time check.** An important point: although in other areas of halochoh, e.g., checking food for bugs, checking for treifos, etc., there are rules about rate of occurrence which impact the obligation to check, it could be that checking for shaatnez is different. When it comes to food, each time a person eats, he must determine if he must check the food, which could potentially be very burdensome. For clothes, on the other hand, a garment is checked once and determined to be kosher forever. This may be a reason to machmir on shaatnez checking (השענו להלכה ולמעשה).

Shaatnez Labs

33. **Accommodating people.** It is important for shaatnez checkers to make it as convenient as possible for people to get their clothes checked. One of the reasons people are lax about checking their clothes is that it is sometimes inconvenient, whether it be because it takes a long time to get clothes back or due to limited drop-off and pickup times or locations.
34. **Accommodating checkers.** Conversely, people should also realize that there are very few expert shaatnez checkers relative to the population at large. This means they have a considerable workload, especially on Erev Yom Tov and at popular times for weddings. Since checking for shaatnez requires patience, focus, and great precision, people should make sure to give in their clothes as early as possible and not procrastinate until the last minute. This will avoid any compromise in the quality of the checking.

Common and Uncommon Shaatnez Spots on One Garment

35. Sometimes, within one garment there are sections that commonly have shaatnez and sections that have a rate of occurrence of shaatnez low enough to not require checking. Many shaatnez labs, especially in Chutz Lo'oretz, only check the sections that have a rate that obligates checking and do not check the other sections.
36. However, some hold once a checker receives a garment to check the parts that commonly have shaatnez, he must also check the parts that do not. This is because we do not rely on majority when the reality can be determined, unless doing so would be very burdensome. Sections of the garment that almost never have shaatnez do not need to be checked (שׂו"ת שבט הלוי ח"ס). (קפ"ה, הגרש"א, ספר השענו להלכה פ"ז הל' ח"י).

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ליקוטי ופסקין הלכאות



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Shatnez - 2

Parshas Va'yishlach 5786

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General Rules About Shaatnez

Garment Scraps

1. Big textile factories today often put all of their leftover cloth into a special shredding container which produces a granulated, almost flour-like material. This is recombined and used in things like shoulder pads for coats/suit jackets or cushion stuffing. Sometimes the shredded fabric contains many original, whole threads and is respun into recycled or mixed fibers which are then used in things like shoulder pads, winter coat linings, or piping. The poskim discuss the shaatnez status of these products, as will be explained.
2. **Flour-like shreds.** Some poskim hold when the scraps are made into a flour-like material and then recombined, the new material has the status of "other materials" [i.e., neither wool nor linen], even if it contains wool and linen. This is because it is something new that did not exist before ["ponim chadoshos"] סדרי טהרה י"ד ס"י. ש"ת ח"ז ס"פ א, הגר"ח קי"בסקי, דרכ' מקונה ללאים פ"י ה"ב ק"צ סק"ט, ש"ת ח"ז ס"פ א, הגר"ח קי"בסקי, דרכ' מקונה ללאים פ"י ה"ב ש"ת בא רישק ס"י ב); others dispute this application of "ponim chadoshos" זוב"ג מהדורות ס"י ק"ה. Even according to the latter opinion, when wool and linen constitute the minority of the mixture, as is usually the case, one may be meikel due to the rule of bittul berov (see Issue 115, Paragraph 19 and on).
3. **Shredded into fibers.** If the fabric scraps were shredded into fibers and no threads remained, since wool and linen usually do not constitute the majority, they are botul berov (as explained in Issue 115, *ibid.*). Even if some distinguishable wool or linen fibers stayed intact, in this case one may certainly be meikel and follow the poskim who hold they are botul (*ibid.*, 21), especially since it is very unlikely that a linen fiber ended up as part of a thread in a wool garment or vice versa (*הג"ש ואונר, השעוטני להלכה פ"ב העי"מ*).
4. **Threads mixed in.** If many threads are in the blend of shredded scraps and some of them are identifiably wool, the blend may not be used in a linen garment, and vice versa, since full threads are not botul (Issue 115, Paragraph 14).
5. If the blend has full threads but one cannot tell that they are wool or linen, strictly speaking one may use it in a wool or linen garment since it is a double sofeik: maybe there are no wool or linen threads, and even if there are, perhaps the stitching in the garment does not connect the wool and linen, in which case there is no issur according to most poskim (*שו"ת סוב"ט טעם ודעת מהדור"ק ס"י ר' נ"ז*).

Linings and Shoulder Pads

6. Sometimes this type of recycled fabric is stuffed between two pieces of fabric sewn together to be used as a shoulder pad for a jacket or coat. If, for the most part, the stuffing is made up of just fibers, many poskim permit its use based on the above (3). Also, the stitching connecting the two pieces of fabric is not considered to be attached to the stuffing, and we are not afraid that wool and linen fibers got sewn together between the stitching (ש"ת חבב האפרו ח"א סי' ס"ד בשם גבר"ד גיטסההעד הור"ו שוקוביצקי, ש"ת מגנ"ה ח"ז י"ד קי"ד).
7. Practically, it depends on the shaatnez lab – some are machmir; some are meikel; some explain the different opinions to the client and allow him to decide; and some tell the client that it is kosher but do not affix a tag with the lab's hechsher to the garment.

Relying on Labels

Checking a Sample of Garments

12. Many importers and storeowners today want business from frum Jews. Therefore, before they order a shipment, or right when they receive a shipment, they send some items to a lab. If those are kosher, they rely on that to import or sell everything in the shipment. We will discuss under what circumstances this suffices.

Significant Minority (“Mi’ut Hamotzui”)

13. Checking a sample does not permit the rest if they are the sort of garment of which a significant minority contains shaatnez (see Issue 115, Paragraph 28). If a significant minority of a certain type of garment contains shaatnez, every garment must be checked individually, as we find by checking food for bugs (ש"ת הרשב"א ח"א) (ס"י רע"ג, רמ"א י"ד ס"כ פ"ז ס"ח, ש"ת עלות יצחק ציוני ס"י קע"ה).

Large Quantity Made by Big Factories

14. For garments produced in large quantities by big factories, there is room to rely on checking a sample of the garments. Three of each type of garment should be checked (כמו בתפלין, שרו' אירח כי ליט' ט"ט). If those are found to be free of shaatnez, the rest of that exact brand and type of garment do not need to be checked since all the garments of the same type made by the same brand are usually identical. Garments that are not that exact type and make, no matter how similar, must either be checked individually or undergo a sample check (פ"ז אות ל"ג). A frum, pious Jew is believed if he says he did this (see below, 17).

- Even if a store or importer checked a sample of their clothes to avoid the hassle of checking every item, it is proper for a G-d-fearing individual to check individual garments that he purchases (מ"ר בעל שבט הקותני).
- Women's clothes.** Producers of women's clothes do not usually make many of each type of item and stores generally have only a handful of each item. Thus, one should not rely on checking a sample of a type of garment to permit the rest made by that company since a sample of each type of garment must be checked and two types of garments, even when they appear similar, can easily have different compositions.

Trusting a Seller that He Checked a Sample

- A company owner or seller who is either not frum r"l or a simple, uninformed person not familiar with the nuances of the issur of shaatnez (מ"א ז"ד ס"י ק"ט ס"ג) cannot be trusted about shaatnez or that he checked a sample of clothes unless he has a letter attesting that he checked a sample of a specific type of garment. This is because people who want to sell to frum Jews often send a few items of clothing to be checked and then tell their customers that they sent their garments to be checked [even if they did not bother to find out the results, as long as they can say they "sent the garments to be checked" (heard from a shaatnez checker)]; they do not usually send a sample of each type of garment, yet they sell everything they have from that company anyway.

Various Garments [Partial List]

Fabrics

- It is advisable to ascertain the composition of a fabric or cloth before buying it to use for sewing. This avoids the potential aggravation of finding out after sewing something that the fabric itself was shaatnez. However, since fabrics that are shaatnez themselves are generally uncommon, checking them is not obligatory (השענות למעטה), besides for the following fabrics:
- Fabrics which must be checked.** A fabric or garment that has threads of varying thicknesses or different colors must be checked for shaatnez even if the label says it is made of 100% synthetic materials (תורת השענות).

Suits

- Suits, jackets.** Men's, women's, and children's suits and jackets have different areas that need to be reinforced. Since linen is a strong material, they are reinforced with pieces of linen fabric or with linen thread to increase their durability. These areas must be checked on all suits. Some examples: the suit's lining, collar filling, collar reinforcement, shoulder pads, reinforcement strips or linen threads at the sleeves' stitching, and buttonholes, as well as the thread used to sew the buttons. There are other areas in addition to these that shaatnez checkers are familiar with.
- Suits made of at least 50% wool.** Any suit which has wool as the majority of its composition is halachically required to be checked since suits commonly contain linen threads or fabric.
- No more than 40% wool.** A fabric which is made up of a majority of a permissible material and a minority of wool is viewed as if it is entirely made up of the permissible material and may be sewn with linen (Issue 115, Paragraph 19). Nevertheless, even if a suit's primary material is less than half wool, it must be checked since it is common to find areas in these suits with added fabric, threads, or fillings, both linen and wool.
- 100% synthetic.** Suits made from a material other than wool or linen are not ossur, even if they contain some linen, unless they also have wool. Since wool is not usually added on to suits, strictly speaking, these suits do not need to be checked.
- Hugo Boss.** Hugo Boss suits are assumed to have shaatnez and may not be worn before getting checked. Sometimes they have so much shaatnez that it is not worthwhile costwise to replace all the shaatnez areas with kosher material.
- Linen suits can contain wool cloth or thread and must be checked.

Trousers / Pants

- At least 50% wool.** Occasionally, pants contain some linen, e.g., as the filling in the waistband, over the hook and bar closure, or in the reinforcement by the zipper. However, since this occurs infrequently, these pants strictly speaking do not need to be checked. Still, it is proper to check them.
- No more than 40% wool.** Trousers whose main material is made up of only a minority of wool and pants that are 100% cotton, viscose, polyester, and the like, do not need to be checked. Even if there is linen in the aforementioned areas, it is extremely rare for there to be added wool.

Fur Hats

- Russian fur hats frequently have cloth inside which contains wool and linen. Also, wool or fur "kutchmas" frequently have shaatnez and must be checked, even when purchased from a store owned by a frum Jew.

Coats

- Winter coats.** Winter coats with wool, whether men's or women's, whether short or long, must be checked. [As an aside, many coats contain cashmere. Cashmere is not sheep wool, which is part of the issur of shaatnez; it is made from goat hair and not subject to the issur of shaatnez. However, since it is not in great supply and very expensive, it is generally combined with sheep wool. Therefore, one must watch out for shaatnez when combined with wool.]
- Raincoats** with wool as their outer material must be checked. If neither the material nor the lining is wool, they do not need to be checked.

Sweaters/Vests

- Wool sweaters.** Sweaters made of wool or wool blend do not need to be checked if they are made from a single cloth without any added material, appliqué, and the like, since they rarely have shaatnez. Most men's sweaters fit this description and do not need to be checked. Sweaters that have add-ons, raised embroidery, appliqué, or other fabrics, as women's sweaters commonly do, they should be checked.
- Not made of wool or linen.** Sweaters made of cotton, polyester, viscose, and the like, do not need to be checked.

Scarves

- 100% wool scarves usually do not have shaatnez, so they do not need to be checked. If they also contain "various fibers," they must be checked.

Shoes

- Strictly speaking, some shoes are not subject to the issur of shaatnez, which is only ossur when it feels good on the skin of the wearer's body; the skin of the feet is tough and does not "enjoy" the material covering it (ש"ר ע"א ס"י ש"א ס"ג) [see the sefer, "Toras Hashaatnez," p. 408, which goes through all the opinions, describing the types of shoes that are muttar and ossur]. However, nowadays that we always wear shoes, the skin on our feet is only very tough by the heel. Consequently, some poskim hold shaatnez is ossur in all shoes (גמוקי או"ח ס"ב סק"ג, ש"ז מורה"ם ש"ק או"ח ס"י ק"ג ר"ה ומוה שב"ק).

Sheepskin with Wool

- There are certain clothing items today, such as sheepskin hats or UGG boots, that are made of sheepskin with its wool still attached. The poskim discuss whether there is an issur to sew linen threads in them. Some say wool still attached to the skin has the status of wool and may not be sewn with linen thread (ש"ז רשב"ש ס"י ת"ר, ט"ז). Other poskim hold shaatnez is ossur in all sheepskin with wool (יש"ר ס"י רצ"ט סק"ג, ב"ה הלל ס"י רח"צ).
- Most poskim hold wool still attached to its skin does not have the halachic status of wool and may be sewn with linen thread (ע"פ ע"פ) (ערורה"ש ס"י רצ"ט ס"ה, ש"ז בית שערין י"ז סוף ס"י ש"פ"א ד"ה ויעוד נ"ל, ש"ז בית י"ד הלוי י"ז ס"י קפ"ג, ש"ז עמק התשובה ח"ג ס"פ"ד).
- Since it is a machlokes, if one knows with certainty that a sheepskin has linen thread, he should be machmir as a safeguard to protect himself from any possibility of shaatnez (ש"ז עמק התשובה ח"ג). If one is not sure, he does not need to get it checked since even the machmirim hold it's only ossur miderabonon, and most are meikel.
- UGGs.** There are many shoes and slippers produced in Australia that are made from sheepskin with its wool. Based on the above, they do not need to be checked for shaatnez since even if they were sewn with linen thread, they are technically not ossur. However, there is a certain type with wool fabric and linen threads sewn to it, which is an issur of shaatnez. Nevertheless, one does not need to be concerned for this for every type of sheepskin footwear unless he sees or has reason to think it contains wool fabric.
- Baby stroller sleeping bag.** We were asked if a baby stroller sheepskin sleeping bag must be checked for shaatnez. A sleeping bag sewn with wool and linen used to warm the body is technically ossur due to shaatnez. Still, since sheep's wool still attached to its skin does not truly have the halachic status of wool (above, 36), one does not need to check if the sleeping bag has additional wool fabric, which would make it ossur if it was sewn with linen thread.

נוהם ע"י שעוד ונתנו המשרבת הרהרה ר' יהושע שמואל ל"ג אבוי עפרת ראש המשפרת
 הרה"ח ר' יצחק בר"ר מרדכי יהוה בלווער צ"ל
 ענמא – רובין – לדורון – נפטר ט"ז בכסלו תשכ"ז
 תלמיד הרום ללבו אביד גאלגנטא זוכי