



1. Leviticus 19:19, Deuteronomy 22:11

Guard My *chukim*. Do not mate your animal with mixed species, do not plant your field with mixed species, and a garment of mixed species, *shaatnez*, shall not ascend upon you.

You shall not wear *shaatnez*, wool and linen together.

2. Proverbs 31:21

She seeks wool and linen, and makes willingly with her hands.

Chassidic Clothing

3. Particular garments

- Coat Kapoteh, Rekel, Bekishe
- Hat Shtreimel, Spodek, Kolpik
- Belt Gartel

4. Rabbi Menasheh Klein (20th century Slovakia, USA), Mishneh Halachot 10:115

Regarding the form of clothing, and changing the garb that was the custom of one's ancestors, it is obvious that the dress of the Children of Israel is different from the dress of the idolaters, and one should not deviate from the customs of our ancestors.

5. Rabbi Moshe Feinstein (20th century Russia, USA), Igrot Moshe Yoreh Deah 1:81

Even those who come here from Poland may dress in the clothing worn here. Since there is no prohibition [in this clothing], and this is not considered "the clothing of non-Jews" at all, it is like changing from the clothing of Jews from one place to the clothing of Jews from another place, for which no prohibition is relevant. And although the clothing of their place of origin was chosen for extra caution, such as in places where they only wore silk out of concern for *shaatnez*, or they wore long garments for extra *tzniut* and like the garb of Torah scholars, still, since there is no prohibition against wearing wool clothing, and there is no promiscuity in the clothing worn here, and he intends to settle here and he does not intend to return there, he may practice even the leniencies of the place to which he has come.

6. Yerachmiel Tilles, *Why the Long Black Coat?*

https://www.chabad.org/library/article_cdo/aid/3186/jewish/Why-the-Long-Black-Coat.htm

Why do very religious men wear long black garments only, even in summertime?

Black, scientifically, is the absence of color. Wearing black only indicates lack of concern for color and other dictates of fashion, and thus helps keep priorities straight. In old sociological terms: to be inner-directed rather than other-directed. Anyway, it certainly eliminates the pressure of deciding what to wear each morning!

Long garments are a sign of respect. Nowadays, most people wear them only at the fanciest of affairs. Some religious Jews wear them only on special occasions, such as Shabbat and the Festivals. Others feel that every moment is a special occasion, because at every moment one has to be constantly prepared for prayer, Torah study, etc.

Now, if there are good reasons for wearing long black garments (at least, you'll grant, in the minds of those that wear them), why should summertime with its higher temperatures make a difference? If you were invited to a formal affair or to an important meeting that you would wear a suit-and-tie or a long dress in the winter, if it were in the summer would you wear a tank-top and shorts instead?

"Aha!" you say. "My summer outfit would be made of much lighter material." Believe me, the thinnest cloth you will ever encounter is that black stuff draped over some of those very religious men. And if you say, "Well, white would be cooler still," my answer would be, "Maybe it is not the most important thing in life to be as cool as possible" (pun intended).

7. Refoel Pride, *Secret (Dress) Code* <https://mishpacha.com/secret-dress-code/>

Reb Shalom brings a Shabbos caftan from the rack and gives a quick overview of a few of its notable features.

"You see that the stripes run through the entire *begeg*" he points out. "But look closely. The stripes on the body run vertically but on the sleeves" — he lifts one to indicate — "the stripes run horizontally. This is because the whole *begeg* follows the *tzurah* of tefillin. The vertical stripes on the body are linked to the *retzuos* of the *tefillin shel rosh* which come down in front; the stripes on the sleeve follow the direction in which the *retzuos* of the *tefillin shel yad* are wound."

Reb Shalom reveals another item on the garment that signifies tefillin.

"You see these *pasim* here?" He points to strips along the edges of the garment that would equate to lapels on a typical Western suit jacket. "The design is longer on the right side and shorter on the left side. This also follows the *retzuos* of the *tefillin shel rosh* and gives preference to the right side over the left which represents favoring the side of *chesed* over the side of *din*." (In Kabbalistic teachings the manifestation of *chesed* [loving-kindness] is on the right side and *gevurah* [severity] is on the left.)

He lifts the sleeve and points out two panels of fabric on the body of the garment under the arm on either side of the seam running up the side.

"These two pieces here are for the *luchos habris*" he explains. "The entire garment is assembled from 26 pieces for the *gematria* of Hashem's Name."

He points to the cuff at the end of the sleeve. A V-shaped notch has been tailored into the cuff; the seam of the sleeve comes down to meet the point in the V.

"The V-shaped notch here together with the line of the seam forms the letter *shin* — for Hashem's Name Shakkai and this is also an allusion to tefillin."

Finally he points to the collar in back — which is finely embroidered much like the *atarah* on a tallis.

"This is detailed handwork here" he says proudly. "This relates to the *atarah* worn by the Kohein Gadol for his service in the Beis HaMikdash."

8. Attributed to Rabbi Pinchas of Koretz

שטריימל במקום תפילין = שבת

9. S. Y. Agnon, *The Decree of the Shtreimel*, in עיר ומלוואה

10. Peter Breugel the Elder (16th century Holland), https://en.wikipedia.org/wiki/The_Beggars



11. Talmud, Bava Metzia 85a

A calf was being brought for slaughter, and it hid its head under Rabbi Yehudah haNasi's garment. It was crying. Rabbi Yehudah haNasi said, "Go; you were created for this." In Heaven they said, "Since he does not have mercy, let suffering befall him." One day, Rabbi Yehudah haNasi's maid was sweeping out the house. She swept out some rodents. Rabbi Yehudah haNasi said to her, "Leave them be, for it is written, 'His mercy is upon all of His creations.'" In Heaven they said, "Since he displayed mercy, We will have mercy upon him."

12. Rabbi Moshe Isserles (16th century Poland), Code of Jewish Law Even haEzer 5:14

For medical benefit or other benefit, there is no problem of painning animals. Therefore, one may pluck a live goose's feather [to use as a quill] without concern for painning animals - but we do not do this, for it is cruel.

13. Rabbi Chaim David Halevi (20th century Israel), Aseh Lecha Rav 3:20, explaining his earlier ruling

Although the Torah permits *shechitah* to eat meat – and even this is not ideal – but why increase *shechitah* that is not for food? It is known that the *shechitah* on Erev Yom Kippur for *kapparot* per the number of people in the home is great and massive, and they eat from it until Succot... And do we need to do this on the eve of the holy day specifically, to be cruel to creatures entirely unnecessarily, to butcher them mercilessly, at a time when we stand to seek life for ourselves from the living Gd?!

Shaatz

14. Rashi (11th century France), Commentary to Leviticus 19:19

Chukim are decrees of the King; there is no reason for it.

15. Nachmanides (13th century Spain), Commentary to Leviticus 19:19

This does not mean that a decree of the King of kings of kings is ever without reason... rather, the *chukim* are decrees of the King, who declared laws in His kingdom without revealing their benefits to the nation.

16. Maimonides (12th century Egypt), Guide of the Perplexed 3:37 (Friedlander tr.)

We have explained in our large work that it is prohibited to round the corners of the head, and to mar the corners of the beard, because it was the custom of idolatrous priests. For the same reason, the wearing of garments made of linen and wool is prohibited: the heathen priests adorned themselves with garments containing vegetable and animal material, whilst they held in their hand a seal made of a mineral. This you find written in their books.

17. Daat Zekeinim (13th century Western Europe) to Deuteronomy 22:11

Because the curtain [in the Tabernacle] was made of *shesh*, which is linen, and from *techelet*, which is wool, so that wool and linen were together, and Gd did not wish for His children to make something like it, as we have seen with the incense...

18. Genesis 4:3-4

And it was at the end of a period of days, and Cain brought from the fruit of the ground, a gift to G-d. And Abel also brought from the first of his sheep and from their fat. And G-d turned to Abel and to his gift.

19. Daat Zekeinim (13th century Western Europe) to Deuteronomy 22:11

Alternatively, because Cain brought flax and Abel brought from the first of his sheep, which is of the type [that produces] wool. Gd did not wish for them to be joined together...

20. Sefer haChinuch (13th century Spain), Mitzvah 62

Gd placed in everything in the world, at the start of Creation, a nature which would enable it to function well and properly for the benefit of the world He created. And He commanded each one to perform its function, according to its type...

21. Rabbi Elazar of Worms (12th-13th century Germany), Rokeiach to Leviticus 19:19

Gd appears as with pure wool (Daniel 7), and *malachim* wear linen (Ezekiel 9). It is not the way to mix the garb of the master and the servant together.

22. Exodus 28:6

And they shall make the *Ephod* gold, *techelet* wool, purple wool, red wool, and spun linen...

23. Zohar, Parshat Kedoshim pg. 86b

And *tzitzit*, we have established that they are found in the place of perfection, and they do not do anything [bad]...

And when [the priest] enters the Sanctuary, the place where perfection is found, and all of the tasks of perfection, even though [wool and linen] are joined, we are not concerned. As we said regarding *tzitzit*, because there are found and joined all of the types of Heaven, and all of these vessels of the Temple, in them are found various types that are different from each other, and all of them are included there as they are Above.

24. Zohar, Parshat Kedoshim pg. 86b

"She seeks" – What does "She seeks" mean? She looks for and seeks regarding wool and linen, anyone who joins them together.