



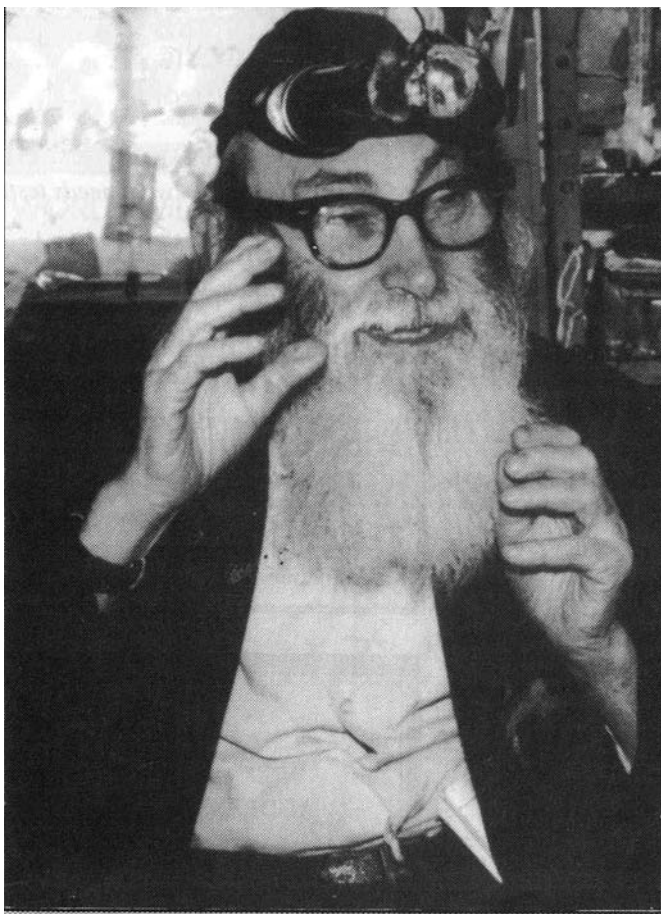
CHECKING IN ON SHATNEZ

There was a time when wearing shatnez, the forbidden mixture of wool and linen, was a forgotten mitzvah. Then, along came Rabbi Yosef Rosenberger, who used his two eyes to open all of ours.

ARI GREENSPAN AND ARI Z. ZIVOTOFKY

Nearly 70 years ago, the world was introduced to Joseph Rosenberger, the unsung hero who single-handedly revolutionized the Torah world by introducing an awareness of this neglected mitzvah—and enabled us to avoid violating it. Today, *shatnez* laboratories, dry cleaner *shatnez* drop-offs and homemaker *shatnez* testers are commonplace. But we owe it all to Joseph Rosenberg. Several decades ago, the two of us decided to assist our neighbors by learning *shatnez* testing. The command post for such an endeavor was—and still is—*THE Shatnez Lab*, known officially as Mitzvoth-Good Deeds, Inc., at 203 Lee Ave in Brooklyn.

CHECKING IN ON SHATNEZ



Rabbi Yosef Rosenberger

In post World War II America, the mitzvah of *shatnez* seemed to have been forgotten. A young refugee from Vienna, Austria—Rabbi Yosef Rosenberger—arrived in the United States in 1940, after surviving Dachau concentration camp. His father had been in the clothing trade and preventing the *issur* (prohibition) of *shatnez* became a burning passion for Rabbi Rosenberger. Despite being destitute and living in a refugee home, he saw a higher need and set out to fulfill it.

He realized that hardly anyone was meticulous about *shatnez*. Even more frustrating for him, nobody really knew how to check for it. Rabbi Rosenberger followed the advice in the Sages in *Pirkei Avos* (Ethics of the Fathers) *be'makom she'ein anashim, hishtadel lih'yos ish*, where there are no leaders (lit., men), strive to become one: He enrolled in a Manhattan public high school which had courses in the technology of textiles, and he worked as a clothing machine operator in various factories to learn the production methods in America. He supported himself with menial jobs in the garment industry.

In less than a year, he developed a simple chemical test that could identify the presence of linen. He also was the first to use a microscope to check fibers for *shatnez*. In 1941, he opened the first *shatnez* laboratory in the world, on Lee Avenue in Brooklyn. With hard work, determination, and some assistance from early American Orthodox leaders, the foundations were laid. Dr. Gershon Kranzler, author of *Williamsburg Memories*, described walking past the Zeirei Agudath Israel Refugee Home on the top floor of 616 Bedford Ave., long after midnight and seeing a lonely light in the attic and hearing the tapping of a typewriter. He went in to find Joseph Rosenberger sitting over an old typewriter, lights dimmed and doors shut so as not to disturb the other residents. The typewriter was lent to him by one of his earliest supporters, Elimelech Gavriel (“Mike”) Tress, leader of Zeirei Agudath Israel, and a key figure in Holocaust rescue efforts. Another early supporter was Rabbi Herbert S. Goldstein, past president of the OU.

WHY IS SHATNEZ PROHIBITED?

The prohibition of *shatnez* is mentioned twice in the Torah: In a section replete with mitzvos, it states: “Observe My decrees: Do not crossbreed your animals, do not plant in your field different species, and do not put a garment containing mixed types—*shatnez*—on you” (Vayikra 9:19). The Torah here does not define any specifics of what type of fiber mixing is forbidden and it almost sounds like the other mixing prohibitions that are very broad in what they include. In a second reference, however,

the Torah simply says: “do not wear *shatnez*—wool and linen together” (Devarim 22:11).

The Torah does not provide any reason for this prohibition and classically it is viewed as a *chok*, similar to such inscrutable mitzvos as the *sair hamishta'leach* (“sent-away” scapegoat of Yom Kippur). The Gemara (Yoma 67b) lists mitzvos that the Satan belittles—thereby trying to convince Jews to violate them. These include the prohibitions of pork and *shatnez*, and the mitzvos of *chalitza* (ceremony freeing one from

levirate marriage), purifying the *metzora* (often translated as “leper”—one punished with a skin disease for *lashon hara*—gossip), and sending the *sair hamishta'leach*. G-d is portrayed as responding to the detractor: “I have decreed it and you have no right to question it.”

Even though there is no explicit reason for the mitzvah of *shatnez*, the commentators offer insights into its meaning. The Rambam (*Guide for the Perplexed* 3:37) says that such mixtures are forbidden because these mixtures

They lent him their names, and the offices of their organizations. Rosenberger often used the offices of the Agudah, and for half a year the *shatnez* lab worked out of the OU offices. Rosenberger functioned on little food and insufficient sleep, working days to inspect for *shatnez* and nights to create publicity for the mitzvah and the Lab. In his first 20 years it is estimated he tested 150,000 garments, and all the proceeds went to the organization for *shatnez* education, called “Torah Umitzvoh.”

In the 1980’s we called the *Shatnez* Lab to learn *shatnez* testing. With a little trepidation, we entered the dark, old fashioned tailor shop, expecting to see the famous Rabbi Rosenberger. Yet we were confronted by a seemingly endless amount of clothing piled high on every surface, and a funny old man sitting at an ancient sewing machine with a makeshift binocular loupe hanging at a crazy angle. The walls were covered with primitive type advertising that were truly “cut and pasted.” He was busy with a sort of frenetic energy. We told him we were there to see Rabbi Rosenberger to learn how to check for *shatnez*. He responded in a terrible stutter and surprised us by telling us to take a seat and added that he was Rosenberger.

We were taken aback and almost walked out of the place. How could this old stuttering man know anything about the “science of *shatnez*” and what sort of “laboratory” looked like a cluttered tailor shop anyway? We hesitantly sat down, he handed us sharp knives and showed us how to cut open a collar. Just like that. Soon, we were elbow deep in coats—flipping them inside out and learning where the *shatnez* could be found. We were taught that you cannot rely upon labels, because they do not accurately reflect small amounts of many other materials that are used in modern clothing manufacture.

We were finally sent home with a “*shatnez* checker’s kit.” We had been taught how to remove samples and mail them in to him for evaluation. We were instructed to take very specific *small* amounts of money for our labors. He wanted 33% of that amount for the organization and the rest was for us. He would mail the money for each pair of pants in little envelopes—with an exact count of coins and pennies. Not one cent would ever be missing from what we were owed. I remember once rounding off from

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Combing or “carding” the rough raw wool. Chazal called it “shua.” This removes the dirt, brambles, and detritus and makes the fibers parallel to each other and ready to be spun.



WHY IS SHATNEZ PROHIBITED?

were worn by idolatrous priests. Indeed, both wool and linen were well known in antiquity and something known as linsey-woolsey, a coarse fabric made from a linen warp and a woolen weft was popular from ancient times until the mid-19th century. Others see it in the opposite light. The *bigdei kehuna* (garments of the priests in the Temple) included *shatnez* and thus these commentaries say that *shatnez* is prohibited because it was reserved for *kohanim* (Tosfos, *Chizkuni*, Josephus). The Ramban says that

it is based on the idea that G-d made certain distinctions in the natural world that man should not attempt to obliterate by mixing different kinds. Finally, in an attempt to explain why it applies specifically to these two materials, there are Midrashim that relate it to Cain murdering Abel and explain that the prohibition is because wool comes from sheep which was the sacrifice of Abel and linen was the sacrifice of Cain (Pirkei D’rebbe Eliezar 21; Tanchuma Breishit 9; *Chizkuni*).

Whatever the principle behind this commandment, one thing we know for sure, in a modern world where we purchase our clothing and have no real way of knowing how and where they are truly made, the prohibition of *shatnez* calls for extra precaution. Perhaps this is one of the reasons we use the expression “*shomer mitzvos*”—A *shomer* is more than an “observer”; a *shomer* is a guard. It’s not enough to observe mitzvos. We have to stand guard over them.

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Joseph Rosenberger was sitting over an old typewriter, lights dimmed and doors shut so as not to disturb the other residents.

about \$4.50 to \$5, for checking a suit, because the owner did not have change and was happy to give an extra 50¢ for the mitzvah. Back came a letter from Mr. Rosenberger admonishing us not to overcharge or people might not be willing to do the mitzvah of checking! He was such a down to earth person, but, when it came to *shatnez* checking, he was unyielding and driven to help all Jews with this mitzvah.

His primary method of detecting *shatnez* was *tvias ayin*—his ability to visually recognize wool and linen. It was therefore imperative that we send him samples as we developed our skill at discerning these fibers. But the kit also included a small unlabeled vial of a mysterious “magic” liquid. We would put a few drops on the material and—if the fibers included linen, it would change color. Still, we couldn’t rely on the “magic.” The secret formula was merely one more tool and not the definitive test—the final word was always based on his visual inspection of the fibers we sent him. He never did tell us exactly what the liquid was, but a chemist friend, Dr. Shaul Rosenblum, analyzed it and found it to be about 30% by weight NaOCl (Sodium Hypochlorite, commonly known as bleach) and about 15% by weight Na_2CO_3 (Sodium Carbonate), a strongly alkaline solution. Linen is cellulose, a carbohydrate, while wool is hair, mostly keratin, a protein, and thus they have very different properties. *Continued on page 56.*



The Making of Shatnez



The technical prohibition is to mix wool and linen in the same garment. *Chazal* (*Kilayim* 9:8) understood the word *shatnez* to be a contraction of three Hebrew words: *Shua*, *tavui*, and *nuz*. This three-part word refers to the processing steps that the wool or linen must undergo before it can be considered something “finished” and therefore be part of the prohibition of wearing. The three steps in the production of fiber and cloth are the three words: *shua*, *tavui*, and *nuz*.

Shua is usually understood to be *niputz*—a technique called carding. When the wool is shorn from the sheep it is dirty, oily, knotted, and full of brambles and small thorns. It is also curly and knotted and impossible to work with unless it is first carded. Carding is the process that breaks up the unorganized clumps of fiber and aligns the individual fibers so that they are more or less parallel with each other. Traditionally, carding was done with two hand brushes, whose “hairs” are not soft but rather contain many small nails. By brushing small amounts of wool between the two combs of nails, all of the fibers begin to untangle and end up parallel and running in one direction. The bits and pieces of detritus caught in the hair can be separated and now the hair, still oily and still unbleached or dyed, is ready for the next stage.

The next step is *tavui*—spinning the fibers that have been prepared by the previous process into thin strings. This was historically done with a drop spindle. A weighted piece of wood or a stone in ancient times was spun with a small bit of wool attached to it. As it twirled around, the weight gradually pulled the wool into a twisted string. More tufts of wool were added until one long thread was created. Today, machines do this process by spinning huge amounts of fibers into strings at dizzying speeds and huge quantities. These strings are extremely thin and fine which leads us to the final step of thread production.

From Left to right: Raw dirty wool and clean combed wool, the combs or brushes for “shua,” wool in various stages, the process of shezira or “nuz” in which the finely spun threads are twisted together to make a stronger twine, and raw wool and tzitzis.

Nuz is taking a few of the finely spun little threads and twisting them together into a thicker string. This is the procedure which gives some body and strength to a thread. When we think of threads, whether it be the string used to knit *kippot*, threads for sewing, or for *tzitzis*, they are usually comprised of multiple fine strings all twisted together. *Tzitzis* are traditionally *kaful shmoneh*—eight-ply.

There are several ways to understand what constitutes *shatnez* on a Biblical level. *Rabbeinu Tam* (*Niddah* 60a) and most other authorities understood that the wool and linen must each undergo all three steps of *shua*, *tavui* and *nuz* independently, and then if they are sewn together there is a Biblical prohibition. If, however, one of them is missing any of these steps then, even if they are combined, there is only a Rabbinic prohibition. Rashi, taking a lenient position, understands that the Torah only prohibits mixing them at the onset, as raw fibers or tufts, and then performing all three operations on the combined wool and linen. The Rambam (*Hilchos Kilayim* 10:2) seems to have yet a third opinion, the most stringent, supported by the Gra (Gaon of Vilna) based on the Talmud Yerushalmi. This opinion holds that if any one process was done to the wool and linen together, it violates the Biblical injunction. Thus, if they are carded together to produce felt, or spun together and that is used to make a garment, those too are Biblically prohibited from being worn. The bottom line, however, is that on a Rabbinic level, pretty much any mixture that occurs in a garment that connects wool and linen in a durable manner is forbidden to be worn. Making, owning, or benefiting from *shatnez* is permitted.

Many of the *kilyaim issurim* are broadly

defined. Thus, one may not plough with any two animals hitched together and not just an ox and donkey, as stated in the verse (*Dvarim* 12:10). *Shatnez* is unique in the narrowness of its definition. The Torah says not to mix wool and linen and it meant exactly that. Wool is defined as sheep wool, and thus camel hair or rabbit fur can be mixed with linen. So too linen is the product of the flax plant and does not include hemp or cotton. Because of similarities between fibers, *Chazal* (*Kilayim* 9:2) extended the prohibition to also include various types of silk in the *shatnez* laws to avoid errors. Rav Ovadya MiBartenura explains that this was because silk was rare in the time of *Chazal* and people would therefore not be familiar with it and confuse it, and thus *Chazal* forbade it because of *maris ayin* (actions that might give the impression of transgression—and are therefore forbidden). He writes, it is now common and everyone is familiar with silk and therefore no type of silk is forbidden with linen or wool, and so ruled his younger contemporary, Rav Yosef Karo in the *Shulchan Aruch* (YD 298:1). Interestingly, the Rema uses this logic to expand the prohibition and rules that in places where hemp is uncommon it should not be mixed with wool.

How could it be that silk might be confused with linen? Silk is a light shiny fabric and linen is a coarse grainy material. Why would *Chazal* prohibit silk because people might mix them up? The answer came to us when a friend in the Israel Defense Forces returned from a high level joint military exercise in India and proudly showed off a tallis he had made there. I thought it was linen and was afraid he did not realize that the strings were always manufactured from wool. When I told him that he needed to take the tallis off, he laughed and explained that it was not linen. It was made of raw silk that hadn’t undergone the processing to make it light and shiny. Then I understood why *Chazal* forbade it.

CHECKING IN ON SHATNEZ

SHATNEZ OBERVANCE—A HISTORY

In years past, when most of the clothing that people wore was simpler and homemade, many of the issues of *shatnez* were easily dealt with. Historically, it did not seem to be a great problem as people wore less complicated outfits and either made them at home or went to Jewish tailors. During the 17th century, though, we do find an interesting mention of a practice of which the rabbis disapproved. The Council of Four Lands (*Va'ad Arba' Aratzos*) was the main governing body of the Jews of Poland for nearly two centuries. Starting with Rav Shalom Shachna, whose students included the Rema, the council was an autonomous legal body that dealt with Jewish issues and served as the central halachic body of Poland. Interestingly, it started in Lublin during the yearly fair when thousands of people would flood the city for business, among them, many Jews. Meeting twice yearly, the great *poskim* (halachic authorities) and *talmidei chachamim* of the time would deal with civil and religious matters affecting the Jews of Poland. In 1607 they enacted a *takanah* (edict), regarding *shatnez*. Evidently, many women were making long woolen trails on linen dresses, and the council felt a need to explicitly point out the problem.

Velvet, the plush soft fabric we know today, was very expensive before the mechanized looms of the industrial revolution made it widely available. It was so valuable that King Richard II of England directed that his body be wrapped in it for burial in 1399. A few centuries later, the rabbis of The Council of Four Lands found it necessary to publicly remind women that the use of this valuable cloth for trim is forbidden. The fashion of the time had velvet being sewn on the hem of woolen dresses as a design element. The velvet, though, had a backing of linen and the sewing of that to the woolen dresses was *shatnez*.

THE GREAT SHATNEZ SWINDLE

Today there are established *shatnez* labs in many Jewish communities. It was not always that way. The old Hebrew newspaper *Hamaggid* contains a small story in the November 1862 edition about a fraudulent *shatnez* checker. He would come into a town, find some *shatnez* in a *tallis* and then either remove it, or possibly sell a new garment to



Shatnez lab.

the owner. He even came with a booklet of letters of approbation by some great rabbis extolling his skills. It seems that the people in Kovno were suspicious of this man and they decided to spring a trap and put before him a *tallis* that he himself had checked and claimed to be 100% kosher. With the second testing, he uncovered some supposed linen in the 100% woolen *tallis*. He was drummed out of town and the story publicized in the newspaper "so that our brothers of Israel should not fall into this swindle and not throw their money to the wind as well as not ruining their *tallisos* by handing them over to this man."

THE SHOES AND THE CARRIAGE

Interestingly, the Torah used two phrases regarding the prohibition—in one place it says that *shatnez* may not "come upon" you and in the other place that you may not "wear" *shatnez*. From the former *Chazal* understood that Biblically the prohibition is not only to wear *shatnez* but also to drape it over the body, while "wear" comes to teach that it is only prohibited if it provides a clothing type of advantage or comfort, but not if there is no benefit.

Sitting on a soft mattress that sunk in was deemed such a benefit and would be

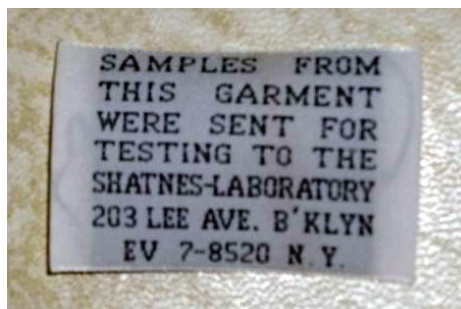
prohibited.

The Gemara (*Tamid* 27b) states "Rav Shimon ben Pazi said in the name of Rav Yehoshua ben Levi that Rav Yose ben Shaul said in the name of the holy congregation of Yerushalayim that even if there are ten (permissible) bed sheets one on top of the other and one of *shatnez* underneath them all it is forbidden to sleep on them." In the case of *shatnez* the reason is the concern that a thread of *shatnez* might wrap around him and he might enjoy some warmth or comfort from it. If that is the concern, it would seem that stiff fabric would not be included in this rabbinic enactment. Indeed, the Gemara discusses a type of thick, stiff felt produced in a place called Narash and says that one may indeed lie on such material even if it is *shatnez* because there is no concern of a thread coming loose and wrapping around him.

This problem came to a head in the early 19th century in parts of Europe where the carriages, the main mode of transport for most people, had *shatnez* cushions as part of the interior. The *Tiferet Yisrael* (Rabbi Yisrael Lipschitz; 1782-1860) in his famous commentary to Mishna, has an addendum

at the end of *Sefer Zeraim* dealing with *kilayim* where he discusses this issue (section 129). On the surface it should be an obvious prohibition. The walls and roof covering could be avoided and not touched but how could one avoid sitting on a *shatnez* cushion? In a classic halachic evaluation, the *Tiferet Yisrael* finds a leniency for a problem that otherwise would have wreaked havoc on all Jewish travel and communication. Firstly he says that some *Rishonim* (sages of the 11th to 15th centuries) maintained that all three processes, i.e. *shua*, *tavui*, and *nuz*, must be done on both the wool and linen together to be prohibited. So, he says, if you are taking the “postal carriage” which must have been quick and uncomfortable and used only for emergencies, it is certainly permissible. But even a regular carriage trip is allowable. His explanation—and he notes this is true when there *might* actually be *shatnez* present—is that the prohibition is to wear *shatnez*. *Chazal* were concerned about getting wrapped up in it and enjoying some warmth from it. Since the seats in the coach are rigid, no concern of getting wrapped up exists and hence it is permissible to make the trip.

One is allowed to wear a linen shirt with wool pants; why? Because they are not “connected.” Some held that if you wear such clothing but could not take off one without having to take off the other, this constitutes some form of connection and is thus forbidden. So if for example you put on two pairs of socks, one linen and on top of it the other wool, because the bottom one could not be removed without taking the top one off first, there would be a prohibition of *shatnez*. In bygone days, linen was used in shoes—



either as the thread that sewed it together or as a pad for under the foot. There were some “Briskers” (family, descendants, and disciples of Rabbi Chaim Soloveitchik of Brisk) in Yerushalayim who avoided wearing wool socks in shoes with linen in them—since the socks could not be removed without taking off the shoes. The *Minchas Yitzchak* had a solution of wearing cotton socks in between and then even if the socks cannot be removed without removing the shoe it is not problematic because the wool and linen are not in contact. The solution some Briskers found was to cut off the front of the shoe so as to allow the sock the possibility of being pulled off. Could this have been a forerunner of the modern Israeli sandal?

EXCEPTIONS:

Most prohibitions in the Torah do not come with an exception clause (except of course for incidences of *pikuach nefesh*—danger to life or limb). *Shatnez* is unusual in that it has two exceptions: *tzitzis* must be placed on every

four cornered garment, in particular if it is made of wool or linen. Biblically, the *tzitzis* included some threads of *tekheles*—woolen threads dyed with special blue dye. Despite the fact that *tekheles* is by definition wool (Rambam, Hilchos Tzitzis, chapter 1), the Torah not only permitted, but mandated, that it be attached to a linen garment. Thus, what would ordinarily be considered a prohibition of *shatnez* is a fulfillment of the mitzvah of *tzitzis*.

A second mandated exception was within the *bigdei kehuna* (priestly garments). An ordinary kohen wore four special items of clothing when working in the Beis Hamikdash: *michnasayim* (pants), *ktones* (tunic), *migba'os* (hat), and an *avnet* (belt). The first three were made of pure linen. A *kohen gadol* (high priest) wore eight special garments, except for when he went into the *Kodesh Kedoshim* (Holy of Holies of the Temple) on Yom Kippur when he wore four pure linen garments. The Torah (Shemos 39:29) obligates that some kohen belts include *tekheles* and *argamon* (purple wool), both of which are wool, and linen, i.e. *shatnez*! Who wore a *shatnez* belt? All opinions agree that the *avnet* worn by the *kohen gadol* year-round was *shatnez* (as was his *choshen* and *ephod*). Thus, the leader in the Beis Hamikdash was required to daily wear garments of *shatnez* for his Temple service to be acceptable. Rabbi Yehudah Hanassi was of the opinion that the *avnet* of a regular kohen was also *shatnez*, while Rabbi Eleazar held that it was of pure linen just like his other three garments. The Rambam ruled like Rabbi Yehuda Hanassi, and thus all kohanim working in the Mikdash were doing so while wearing *shatnez*!

MA ☐ Rabbi ☐ Mr. TEL. _____

FB Home Address _____

SB Bought at _____ Test \$ _____

AB MADE IN WHICH COUNTRY? _____ Collar \$ _____

Bought IN WHICH COUNTRY? _____ Buttons \$ _____

C Approx. value of garment \$ _____

FC Was the garment altered _____

At sleeves ☐ yes ☐ no _____

At front button ☐ yes ☐ no _____

T If found Shatnez ☐ do not _____

☐ do take it out ☐ fix it back _____

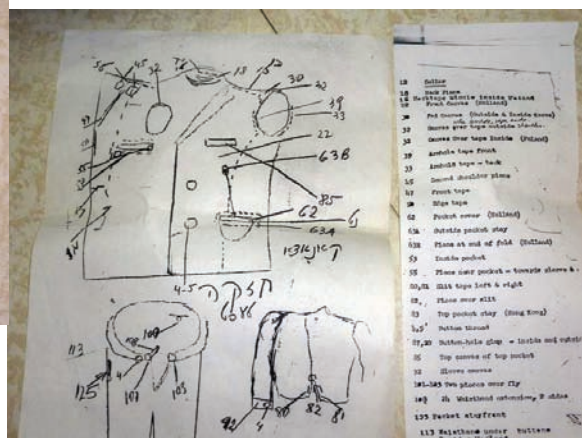
PC Do not fill in under this line _____

UMCLBH T MPS \$ _____

11. Brand _____ Date _____ Balance \$ _____

Test. by _____ Cl. by _____ Rdy. for _____ day _____

A B C D E F G H I Label ☐ yes ☐ no



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Thus, for example, almost all fibers are insoluble in Sodium Hypochlorite, yet wool (and silk) are soluble in it. In this case the carbohydrate and a base turn brown when combined. Various chemical tests, apparently including Rosenberger's little vials, are thus able to determine the content of mixed fibers.

Rabbi Rosenberger understood that learning to recognize the fibers was a task that required a great deal of experience and that most of the testers he trained were doing it part time. He therefore insisted that unless indicated otherwise, we, as all his trainees, must send in samples and could not state definitively that a garment was *shatnez* free. He insisted we sign a contract to that effect, with monetary penalties stipulated for violating the terms.

Before computers and word processors, he ran an extensive PR and advertising campaign—all at his own expense. Today we can look at his quaint drawings and advertisements and smile, but in their day they were the only ones out there. In some respects he was amazingly sophisticated in his PR. Some of his ads were extremely sharp and easily caught your eye. As a result of the labors of this one tzaddik, all Jews today can be careful to not wear *shatnez*.

Perhaps the real testament to this great man was in his will. He had to work very hard all of his life to eke out a living and never had time to learn Torah in depth. In his will he asked that on his *yahrtzeit*, 7 Mar Cheshvan, ads should be put in Jewish papers asking people to learn in his memory. The ads are still running.

Nowadays, thanks to the pioneering work of such people as Rabbi Rosenberger, there is general awareness of *shatnez* and widespread ability to test for it. Recognizing the various fibers is an exacting task; it requires an expert with keen perception. We should not lose sight of the importance of the mitzvah, the expertise required, and the blessing of how easy it is for us today. As the Chachmat Adam (Rabbi Avraham Danzig, 1748-1820) wrote, "Those who are careful to not wear *shatnez* will be privileged to wear the garments of the Messianic era." This blessing is based on the verse in *Yeshaya* (61:10). I will rejoice with the Lord; my soul shall exult with my G-d, for He has attired me with garments of salvation." ●

He developed a simple chemical test that could identify the presence of linen. He also was the first to use a microscope to check fibers for shatnez.



A "NOBEL" MITZVAH



Professor Yisrael (Robert) Aumann is a German-born, American educated, Israeli mathematician who was awarded the Nobel Prize in economics in 2005. The award ceremony for this prize is precisely planned with every detail being completely choreographed. Among the customs is the fact that every

male present at the awards ceremony, even Aumann's seven-year-old grandson, is required to wear a tuxedo with tails and a white bow tie loaned by the Nobel Foundation. Aumann, attuned to the *halachic* requirement, realized that he would have to have the "tie and tails" checked for *shatnez*. He requested that the chief Rabbi

of Sweden bring one set to Israel, where it was checked for *shatnez* and found to indeed contain the forbidden mixture. Thus, in addition to Aumann having to arrange for Shabbos and kosher food in Stockholm, he also had to arrange for a Swedish tailor to remove the problematic linen before the ceremony.