

Majority Wule

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Excerpted and adapted from a *shiur* by Rav Moshe Ze'ev Granek

https://baishavaad.org/wp-content/uploads/2021/02/SHE81_008_Tetzaveh_Mix_Match-Bitul_BRov_Kilayim_in_Bigdei_Kehuna_More.mp3

The Mishnah (Kilayim 9:1) says that all the *bigdei kehunah* are made of sheep's wool, linen, or both. The Mishnah later says that if one mixed together sheep's wool and camel's wool, the status of the thread follows the *rov* (majority) of the fibers. The context of this halacha is that of *kilayim* (which forbids wearing a mixture of sheep's wool—not camel's wool—and linen), but it is unclear whether it also applies to the halacha about *bigdei kehunah*).

To resolve this ambiguity, we need to explain the basis for this halacha. According to the Bais Yosef (based upon his understanding of the Rambam and Smag), we follow *rov* here because of *bitul* (nullification): The majority thread nullifies the minority. However, perhaps *bitul* can only be used to nullify an *issur* mixed with *heter* and render it permitted, but not to grant a status that an item does not have. So if *bigdei kehunah* must be made from sheep's wool, perhaps a garment with a sheep's wool majority does not qualify based on *bitul*. This question may be subject to a dispute among the *Rishonim* (see Koveitz He'aros 59).

According to the Noda Bihuda (*Tinyana* 186), the Mishnah invokes *rov* not due to *bitul*, but because every fabric has a halachic status: If a majority of the fibers are *tzemer* (sheep's wool), the fabric is classified as *tzemer*, but if the majority is a different material, the fabric is not *tzemer*. According to this it would seem that a fabric of mostly sheep's wool and a minority of other material would be acceptable for the *bigdei kehunah*, because the fabric is defined as *tzemer*.