You shall observe My laws. You shall not let your cattle mate with a different kind; you shall not sow your field with two kinds of seed; you shall not put on cloth from a mixture of two kinds of material. (Lev 19:19, Kedoshim)

You shall not cloth combining wool and linen. You shall make tassels on the four corners of the garment with which you cover yourself. (Dt 22: 11-12)

My Edicts. This refers to matters which the yetzer ha-ra and the nations of the world take issue with, such as eating pork and wearing sha’atnez, for there is no known reason for the matter. Rather it is a decree of the Sovereign, and God’s edicts are obligatory on the servants.

Remember. “Remember” and “Guard” were said in one utterance. So, too, They who desecrate the Sabbath shall be put to death (Ex 31:14), and “On the day of Shabbat, two lambs (Num 28:9).” So too You shall not wear sha’atnez and You shall make for yourself tzitzit…. This is spoken of in the verse: God said one; two is what I heard (Ps 62:12).

Observe My decrees. These are matters that are a decree of the Majesty, concerning which the yetzer ha-ra reacts, “Why should we observe them?” and the nations of the world react similarly. For example, eating pork, wearing sha’atnez, and the purification of the waters of sprinkling. Therefore it says, “I am the Lord, meaning My decree is obligatory on you and you are not permitted to be exempt from it.

Sha’atnez. This denotes a mixture. Our rabbis explained it (Sifrei 231; Kilayim 9:8; Niddah 61b) as “carded or spun or twined.”
It is for this reason that our rabbis have interpreted: *My statutes shall you keep*. These are matters against which the evil inclination raises accusations, and the idolators likewise bring charges, such as wearing clothes made of a mixture of wool and linen, the Red Heifer, and the goad that is sent to Azazel. Now these idolators have not accused us in connection with the offerings, for these are the fire offerings to the Lord. But they accuse us in connection with the goat that is sent to Azazel, because they think that we act as they do. I cannot explain more, for I would have to close the mouths of those who claim to be wise in the study of nature, following after that Greek [Aristotle] who denied everything except that which could be perceived by him, and he, and his wicked disciples, were so proud as to suspect that whatever he could not conceive of through his reasoning is not true.

You shall keep My statutes. “These are they: you shall not let your cattle mix with diverse kind, etc. Hukkim are the decrees of the King for which there is no reason.” This is Rashi’s language. But our rabbis have not mentioned that the reasons for the commandments are hidden from us, and that the evil inclination and the idolators raise objections against them, except in wearing a garment made of wool and linen, but not in the case of mating of animals of diverse kinds [for which there is a reason.] And the intention of the rabbis was not that these are decrees of the King of kings for which there are no reasons whatever, for *every word of God is tried* (Prov 30:5). Only that ‘statutes’ are like the enactments which a king promulgates for his kingdom, without revealing their benefits to the people, and the people, not sensing these reasons, entertain questions about them in their hearts but they accept them nonetheless out of fear of authority. Similarly, the statutes of the Holy Blessing One are God’s secrets in the Torah, which the people by means of their thinking do not grasp as they do in the case of mishpatim, but yet they all have a proper reason and perfect benefit. Now the reason for the prohibition of mingled stuff in garments is in order to keep far away from the mixing together of different species, and God therefore prohibited the threads from which garments are usually made.
What is the meaning of *they shall be a graceful wreath upon your head* (Pr 1:9)? Rabbi Pinhas ben Hama said, Wherever you go, the mitzvot will accompany you. When you build a new house, *you shall make a parapet for your roof* (Dt 22:8). If you have made for yourself a door, the precepts accompany you... if you have put on a new garment, the mitzvot accompany you, as it says *You shall not wear a mingled stuff* (Dt 22:11).... God said, even if you are not engaged on any particular work but are merely journeying on the road, the mitzvot accompany you. How do we know this? For it says *If a bird's nest happens to be before you on the way* (Dt 22:6).

Now Cain was a man who loved the ground in order to sow seed, and Abel was a man who loved to tend the sheep; the one gave of his produce as food for the other, and the latter gave of his produce as food for his brother. The evening of the Festival of Passover arrived. Adam called his sons and said to them: In this night in the future, Israel will bring Pascal offerings, bring also offerings before your Creator. Cain brought the remnants of his meal of roasted grain, and the seed of flax, and Abel brought of the firstlings of his sheep, and of their fat, lambs which had not been shorn of their wool. The offering of Cain was precluded and the offering of Abel was acceptable, as it is said the Lord had respect for Abel and his offering (Gen 4:4). Rabbi Joshua ben Korhah said, The Holy Blessing One said, Heaven forbid! Never let the offerings of Cain and Abel be mixed up, even in the weaving of a garment, as it is said *You shall not wear a mingled stuff, wool and linen together* (Dt 22:11). Even if it be combined/embroidered let it not come upon you, as it is said: *neither shall there come on you a garment of two kinds of stuff mingled together* (Lev 19:19).