

7.1.10

14a (משנה r) → 15a (סוף הפרק)

(7) אֶת חֲקָתִי תִשְׁמְרוּ בְּהִמָּתֵךְ לֹא תִרְבִּיעַ כְּלָאִים שָׂדֶךְ לֹא תִזְרַע כְּלָאִים וּבְגָד כְּלָאִים שֶׁעֲטָנָז לֹא יֵעָלֶה עָלֶיךָ: וְיִקְרָא יֵט, יֵט

- I. י"ט: grinding spices and salt with a variation on ז' משנה ז'
- a. ז' ש: spices with wooden grinder; salt (which could have been ground on עיר"ט) with a shard
 - b. ז' ה: spices as usual (stone grinder); salt with wooden grinder (mild variation)
 - c. Reason: for שינוי for salt (but not spices לב"ה)
 - i. Salt: is always needed (should have prepared מעיר"ט)
 - ii. Salt: doesn't lose its strength over a day (could have prepared מעיר"ט without loss of flavor)
 1. Split the difference: when you know which spices are needed; or spice that maintains flavor
 - d. ז' מ: no dispute re: grinding any spice, even salt. ז' ב: if grinding only salt, only small amount w/variation
 - i. Even: according to ז' ב, must be done with slight variation (e.g. laying grinder on side)
 - e. Pounding: barley is forbidden, because using a mortar is forbidden
 - i. In ז' א: where they have servants, even a small mortar is forbidden (they'll use a large one)
 - ii. In ז' ב: where they have no servants, only a large one is forbidden
- II. בורר ביר"ט: משנה ח'
- a. ז' ש: like שבת – food from the dross
 - b. ז' ה: normal ברירה, except in a large vessel (giving impression that it's for the morrow)
 - i. They only permit: where a majority of the stuff is food and minority dross
 - c. ז' ג: even soak in water and let dross (or food – depending on the type of dross) rise to top
- III. י"ט: sending food gifts on ט' משנה ט'
- a. ז' ש: only prepared food
 - b. ז' ה: even animals etc. (but not a large amount, needing more than 2 messengers) –
 - i. But not: grain (which must be put in a grinder)
 - ii. Perhaps: 3 men, each bringing a different type of gift, are acceptable
 - c. ז' ש: even grain (could be ground in a small mortar)
 - i. Uses: whole wheat for gladiators; whole barley for animals; whole lentils for רסיסין
- IV. י' משנה י'
- a. Clothes: whether stitched or not, may be sent
 - i. Stitched: may be worn
 - ii. Unstitched: may be used as a cover
 - b. Even if: they include שעטנז
 - i. Can't be: used to sit on (as per גזרה on v. 1),
 - ii. Cannot even be: a curtain (collects heat of sun)
 - iii. But: if hard and don't heat up could be used for sitting (several examples cited on טו.)
 - c. Unstitched: or hob-nailed shoes may not be sent
 - i. Hob-nailed: shoes are not בטלטול (by inference from משלחין)
 1. May not: wear due to catastrophe in Roman times
 - ii. Unstitched: shoes – even if they are fastened with pins
 - d. ז' יהודה: even white shoes (which must be polished professionally) may not be sent
 - i. ז' יהודה: still requires iron silicate (as per the custom in his town)
 - ii. ז' יוסי: still requires polishing (as per the custom in his town)
 - e. General rule: anything which may be used on י"ט may be sent
 - i. ז' ששת: even to send תפילין to a ת"ח (rule: as long as it can be used בחול – must be useable as is)
 - ii. Tangent: if wearing תפילין on road or ביה"מ (away from town), cover them until getting home
 1. Challenge: "cover them until getting to 1st house in town"
 2. Reconciliation: if they are protected in 1st house, leave there
 3. Challenge: if not protected, may even be picked up, put on and brought in (עירובין י:א)
 - a. Answer: if protected from dogs but not גנבים, may be brought in
 - b. Cannot: rely on גנבים no to mistreat תפילין