

## יומא סט

מדאורייתא, it is אסור to wear כלאים (שעטנז), or to place it on one's body for warmth. מדרבנן, it is אסור to sleep on כלאים, even if it is under nine other threads, as we are worried that a piece of the material might come to touch him. The ערוך writes that this is only with soft material, where it is שייך for a thread to come through, but with regards to hard mattresses that are empty (thus eliminating the problem of threads coming through), it is מותר to sit/sleep upon them. The רמ"א writes that the איסור of sleeping on ten spreads if even the bottom one has כלאים, does not refer to hard כלאים דרבנן (according to רבינו תם, רבינו תם is when the wool and linen are sewn or tied together, even if they are not soaked and combed together; the רמב"ם holds כלאים דאורייתא is when they are טרפן and טוואן together). As far as sitting on a cushion with כלאים, according to the ערוך השולחן, it is no problem, provided that the person is clothed (thus eliminating the problem of threads coming through and touching his skin) as according to the גר"א the whole problem stated above is only if the person is ערום.

It is מותר to skip around while reading the תורה (not just learning תורה, but reading from a ספר תורה ברבים) provided that it is the same ענין (למשל, reading about יום כיפור in פרשת אחרי מות, and then skipping to פרשת אמור, the section about יום כיפור). It is מותר to skip around in נ"ך provided that it is in the same ספר (or from נביא to נביא within עשר) and the skipping is not backwards.