

דף יומי הלכה שבת עט

If one tans a hide on שבת, he must tan a piece sufficient in size to be used as a קמיע.

If one carried an animal skin that was soft, meaning it has had no work done to it, the amount that will make him חייב is the amount necessary to wrap a small weight. If the animal skin has been salted, but not yet treated with flour, the amount is enough to make an amulet. If it has been treated with salt and flour, but not gallnuts, the amount is a piece of skin on which a גט could be written. If it has been completely treated, the amount is 5x5 טפחים.

The amount for which one is חייב on שבת is the same amount for which an object becomes מקבל טומאה.

One becomes חייב for carrying דוכסוסטוס (a type of parchment which is כשר for mzvzhg but not for תפילין) on שבת when there is enough to write the first two פרשיות of שמע (which is what is needed for a מזוזה).

It is a תפילין דוכסוסטוס that הלכה למשה מסיני is invalid for תפילין.

A ספר תורה is written on גויל, and it is permissible to write on parchment, provided that he writes on the inside of the skin, i.e., the side next to the flesh. The רמ"א writes that today, our parchment is better than גויל and this is what should be used. He notes that we write on the side facing the flesh of the animal, and not on the side from which the hair grows, however, if it was written on the side with the hair, we may be lenient.

A ספר תורה or תפילין which are no longer usable, may not be used as parchment for a מזוזה as מעלין בקדושה ואין מורידין.

A מזוזה may be written on קלף or גויל and it is best to write on דוכסוסטוס.

