

Chullin – Simanim

פרק ט – העור והרוטב

דף קכג – Daf 123

1. Until when does hide serve as a יד during skinning?

The next Mishnah states regarding the skinning process of all בהמות וחיות, kosher or nonkosher, small or large: if it is being skinned לשטוי – *for use as a spread* (where the hide is first cut lengthwise and then peeled along the animal's sides), the hide can transmit *tumah* (as a יד) until אחיזה – it is *sufficient for grasping*, but beyond that point, it no longer functions as a יד. If the hide is being skinned לחמת – *for use as a flask* (where it is peeled back from the neck without being cut), it functions as a *yad* עד שיפשיט את החזה – *until he skins the chest*, which is the most difficult part of skinning. If one begins skinning from the hind legs (to use as a flask), the entire hide is considered attached regarding transmitting *tumah*, since this method reaches the chest last. After one skins beyond כדי אחיזה in the Mishnah's first case, Rav says: טהור המופשט – all [the hide] *which was skinned is tahor* (i.e., does not transmit *tumah*). Rebbe Assi says: טפח הסמוך לבשר טמא – the *tefach* of skinned hide *closest to the meat is tamei*, because it functions as a יד.

2. A *tamei* whose majority is torn – and the גזירה that one might not tear רוב

A Mishnah discusses a *tamei* טלית which one began to tear and states: כיון שנקרע רוב – *once a majority of it is torn*, it is no longer considered attached, and is *tahor*. Rav Nachman says this only applies when the טלית was immersed in a *mikveh* that day (but tore it so it would be immediately *tahor*, without waiting for nightfall). Here, דמיגו דלא חס עלה – *since he was not concerned about* [the טלית] *and immersed it*, we are confident he will properly tear its majority without concern for the טלית. However, if he did not immerse the טלית that day, it does not become *tahor*, because of a *gezeirah* רובה למיקרעה רובה – *perhaps he will not tear its majority*. The Gemara proves that regarding טומאה דרבנן, Rav Nachman concedes there is no such גזירה.

3. *Machlokes* if leather which is torn ברובו becomes *tahor*

Reish Lakish says that only a טלית (i.e., a cloth garment) becomes *tahor* when its majority is torn, because it cannot be fully restored even if it is sewn back together. אבל עור חלים – *But leather is a strong connection*, i.e., if one tore the majority of a leather garment, it remains *tamei*, because its remaining connection is strong, and it can be sewn back together and restored. Rebbe Yochanan disagrees and holds that even leather becomes *tahor* when its majority is torn. Rebbe Yirmiyah objects that our Mishnah teaches that hide ceases to be a יד after the hide is skinned beyond “כדי אחיזה”, and we do not consider the connection of the hide “strong” enough that it should be considered attached to the meat!? Rebbe Avin explains: ראשון ראשון עושה ניפול – *each successive* [skinning] *causes* the skinned hide to be considered as having *fallen* away from the meat, because it cannot be reattached to the meat.

Siman – Ka-ching (Cash Register)

When the cash register went “**ka-ching!**” and opened for the owner to put the change in a flask he was making by skinning an animal, which would be a יד לטומאה until he got past the chest, it ripped his shirt, which he had *toiveled* that day, more than halfway down, making it טהור immediately which would not have been the *halachah* had he been wearing his leather apron.

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3 things to remember

1. Until when does hide serve as a *יד* during skinning?
2. A *טלית* whose majority is torn – and the *גזירה* that one might not tear *רוב*
3. *Machlokes* if leather which is torn *ברובו* becomes *tahor*

