The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Nov 5, 2025 ■ כ"ד חשון, תשפ"ו
סימן ל"ב סעיף ח'-ט'

Overview

Siman 32 Seif 8:

The *klaf* must be treated with עפצים or סיד and must be prepared for the sake of the *mitzvah*. It is best if the person treating the hide orally declares as he begins working with the hide that he is doing so for the sake of *tefillin* or a *Sefer Torah,* but if it was made with the intent of a *mezuzah* it is invalid for use for *tefillin*.

- Hide is not considered קלף unless it is treated. The hide should remain in the סיד until the hair falls out on its own without scraping. There are those who disagree and maintain that as long as the hide soaked for four days, even if the hair did not fall off completely it is *b'dieved* usable for *tefillin*. (M.B. 23)
- *B'dieved,* if one merely thinks that it is *l'shma* it is sufficient. (M.B. 24)
- It is preferable for the one treating the hide to declare when he puts the hide into the solution that he is doing so for the sake of a Sefer Torah but with the stipulation that if he wants to use it for something else he may do so. (M.B. 26)
- Something made for use for *tefillin* may be used for a *mezuzah* but not for a *Sefer Torah*. If hide was treated to make *retzuos* it may not be used for parchment and it may not even be used for *batim* since their sanctity is greater. (M.B. 27)

Siman 32 Seif 9:

If the hide was treated by a gentile, according to Rambam it is invalid even if a Jew instructed him to treat it for the sake of the *mitzvah* whereas according to Rosh it is valid if a Jew stands nearby and assists (with some of the work.) And this is the custom.

- Even if the Jew assisted at the end of the process, and even if that assistance was done in conjunction with the gentile it is valid. This represents the preferable method but according to Rosh even if a Jew did not assist at all it is valid. (M.B. 29)
- The custom as explained by later authorities is for a Jew to place the hides into the solution for the sake of the *mitzvah*. He should then instruct the gentile that whatever he does in the processing of the hides should be done for the sake of the *mitzvah* and then the gentile can finish the process without the need for any further assistance from a Jew. (M.B. 30)

Halacha Highlight

Manufacturing hide for the sake of the *mitzvah*

Shulchan Aruch Siman 32 Seif 8

טוב להוציא בשפתיו בתחלת העבוד שהוא מעבדו לשם תפלין וכו'

It is preferable for one to orally declare at the beginning of the manufacturing that his work is for the sake of *tefillin* etc.

Shulchan Aruch (סע' ח') writes that as one begins to treat the hide of an animal to manufacture *klaf* it is preferable that one should orally declare his intent to perform the work for the sake of *tefillin* or the sake of a *Sefer Torah*. This sentence of Shulchan Aruch touches on many different issues. One issue is whether it is necessary for one to manufacture *klaf* for the sake of the mitzvah. This question is subject to debate in the Gemara (See Sanhedrin 47b-48a) and continues into the time of the Rishonim (ע' הלכה ברורה בבירור הלכה סי' ל"ב אות כ"א באריכות). A second issue referenced in this sentence relates to the question of whether it is necessary for one to articulate his intention to manufacture the hide for the sake of the *mitzvah*. In both of these cases Shulchan Aruch adopted the stringent approach and requires the manufacturing of the hide to be done for the sake of the *mitzvah* and that one should orally declare that intent. Mishnah Berurah (ס"ק כ"ד) mentions that if one did not orally declare his intent but had in mind that he was manufacturing the *klaf* for the sake of the *mitzvah* it is *b'dieved* acceptable.

Nowadays a number of stringencies are practiced to enhance the halachic status of the *klaf* that is manufactured (ע' פסקי תשובות אות ט"ז). It is preferable if at the beginning of each new step in the manufacturing process for a mitzvah-observant Jewish worker to orally declare his intent to perform this next step for the sake of the *mitzvah*. In the event that the declaration was not made at some stage in the process the *klaf* is still valid even *l'chatchila* as long as a declaration was made before the entire process began. The reason for this is based on the principle that everything follows a person's initial intent (ע' מ"ב ס"ק כ"ה). In accordance with this principle subsequent processes may be done by gentile or machine since once the correct intent was declared everything continues with that intent.

Stories to Share

Matzos Made for the Mitzvah

ש"ע סי' ל"ב, ח': "וצריך שיהישה מעבד לשמה..."

Today's amud discusses the halachos of lishmah.

Many wondered whether they could discharge their obligation to eat matzah at the seder with machine-made matzos. The Maharsham, zt"l, forbade its use. "This is an old question. Those who forbade had various proofs. Perhaps the most obvious question in this regard is how this could be lishmah if a person is not making the matzos? According to many Rishonim, lishmah means kneading the dough for the sake of the mitzvah. Those who permit hold that since the machine begins to work with the כח of a person it is considered as if he himself kneads the dough lishmah. But the issue of how we view כח כחו is very complex, as we find regarding the halachos of יין נסך in Avodah Zarah and the Shulchan Aruch..."

שו"ת מהרש"ם, ח"ב, סי' ט"ז

Interestingly, although the Chazon Ish, zt"l, himself rules that making something by machine does have the halachah of lishmah, when he heard that someone wished to use machine matzos, he wrote this person that it is questionable whether such matzos discharge one's obligation on the night of Pesach.

When Rav Karp, shlit"a, asked Rav Chaim Kanievsky, zt"l, about this apparent discrepancy, he replied, "Although the Chazon Ish writes that it is permitted, my father, the Steipler would say that we must not rely on this. In practical terms, the Chazon Ish never relied on this, nor was he happy to hear of others who relied on it in any matter."

הלכות חג בחג, פסח, ע' של"ז

But Rav Shlomo Zalman Auerbach, zt"l, permitted using machine matzos. "I remember once when many who baked matzos by hand were not sufficiently careful with the halachos, that the greatest rabbanim of Eretz Yisrael wanted to ban the use of hand matzos altogether for fear of chometz!"

הליכות שלמה, פסח, ע' קנ"ח