

A ספר תורה must be written in ink and קנקנתום may be in the ink. The רמ"א writes that לכתחילה the ink should be made from tree products.

The מגילת סוטה should be written on parchment from a בהמה טהורה, and there should be no קנקנתום in the ink.

A גט may only be used by whom it is specifically written for. Therefore, a man who a גט written for him, and he then decided not to divorce his wife, another person from the same city with the exact name (and their wives have the same name as well), may not use the גט.

A רבי should face his student when he is teaching him.

One whose head and a majority of his body are in the סוכה while he eats, but the table is in the house, it is as if he did not eat in the סוכה. This is a גזירה lest he come to lean over the table and inadvertently leave the סוכה (if even part of the table is in the סוכה, then it would be permissible).

A קורה needs to be a טפח wide and strong enough to hold a half brick. If the קורה is four טפחים wide, then it does not need to be strong enough to hold half a brick.