

If there is a board by the entrance that was not placed there as a לחי, but happens to meet the necessary qualifications for a לחי, the board may be used as a לחי, provided that he relied on it as such before שבת came in.

One may build a סוכה using trees as walls provided that the trees are strong enough to withstand a regular wind, or they are tied down to something which makes them strong enough to withstand a regular wind.

A person may not go more than two thousand אמות past his dwelling place on שבת (his dwelling place is determined by where he is when שבת comes in; minimally his dwelling place is only four אמות, for example, if he is outside the שבת תחום). In a regular case, this means that he cannot go two thousand אמות past the last residents of the city (this is a basic not comprehensive overview). If when שבת comes in he is in an area that is residential (even if no one lives there) then the whole area is his dwelling and the two thousand אמות starts from the edge of the area. If it is not set up for residency, but it is upon a hill, or an area enclosed by sheaves of wheat, if the area is smaller than two אמה בית (50x100 אמות) then that area that would be considered his dwelling place and the edge may be used from where to start counting the two thousand אמות. If, however, it is larger than two אמה בית, then he only has four אמות.

A מחיצה that came about on its own (for example, a wall built

not meant to be used as a מחיצה) is considered a מחיצה even if it was not relied upon as such before שבת. Even if the מחיצה was made on שבת it is a valid מחיצה, provided it was made בשוגג. If the מחיצה was placed there on purpose, then it may not be used, but it is also אסור to throw something into the partitioned area from רשות הרבים (in other words, it acquires stringency in both ways).

A לחי may be made from an animal provided that the animal is tied down. The אור זרוע holds that a person, provided he is tied down, may be used as a לחי.

Something that is normally not מקבל טומאה, like an animal, that is used as the cover to a grave, can be מקבל טומאה.

A גט may be written on the horn of a cow (or any other animal).

A woman is only divorced through a written document (a גט), not through money. The divorce must completely cut off the husband and wife from each other. For example, one who writes in the גט “you are divorced on condition you do not visit your father for the rest of your life”, or “drink wine for the rest of your life”, the גט is invalid. If the גט says on condition you do not go to your father’s house for thirty days, the גט is כשר.

A wall being used as a מחיצה (not a מחיצה for shul obviously) cannot have any holes greater than ten אמות and must have more standing wall than spaces of air.

If a person has סכך made from spits (which are מקבל טומאה and therefore אסור to be used as סכך), or any other טמא material, if there are any areas of four טפחים of exclusively spits, then it is אסור to sit under them. If there is a spit, then a כשר piece of סכך then a spit in rotation, then the סוכה is פסול as it is impossible to make it exactly even and inevitably there will be more פסול סכך than כשר. If, however, he adds כשר סכך to ensure that there is even a little more כשר סכך than פסול, then the סוכה is כשר (because ultimately, more shade than sun is coming from the כשר סכך alone).