

דף יומי הלכה שבת קג

One who plows even a little bit on שבת is חייב. One who weeds or prunes branches or shoots in any amount, in order to beautify the field (as opposed to pruning to collect firewood in which case one would only be חייב if he pruned enough wood to start a fire large enough to cook an egg) is חייב.

One who gathers wood, if it is for cooking, then it must be an amount sufficient to cook an egg. If to beautify the field, then any amount. One who picks endives, or prunes reeds: if it is for eating, then in order to be חייב one must pick a גרוגרת. If it is to feed an animal, then the amount that fills the mouth of a goat. If to fuel a fire, then enough to cook a small egg.

One who writes two letters is חייב for the מלאכה of כותב, and the letters can be any language (the מגיד משנה sees the רמב"ם as learning the גמרא that one is only חייב for writing two letters if they spell something, but if someone writes two letters of a word, and the two letters have no meaning, he would be פטור. Even if one writes two letters in different languages he is חייב. One who writes one large letter that is as large as two letters is פטור. One who writes one letter to finish a book is חייב. One who writes the same letter twice is חייב. One who writes with his mouth or foot is פטור. A righty who writes lefty, or vice versa, is פטור (therefore if one was forced to write on שבת he should attempt to write with his weaker hand). Someone who is ambidextrous is חייב for either hand.

Making markings is a תולדה of כותב. For example, drawing on the wall.

One who intended to perform a מלאכה, and started to perform the מלאכה and performed the amount in order to become חייב, yet did not finish the intended amount, for example, he intended to write a sentence and ended up writing two letters is חייב.

One who makes a hole that is necessary, even a small one, transgresses a תולדה of מכה בפטיש.

One who draws even a small drawing on a utensil is חייב because of כותב.

Letters written in מזוזות, ספרי תורה, and תפילין, must be whole letters, i.e, they cannot be missing even a small portion.

A פרשה in the תורה that is written closed, i.e., there is no paragraph break, instead of open, or vice versa, the תורה should not be used. The רמ"א adds that one should try if possible to fix it through erasing, provided he will not ruin the קלף.

If one wrote in the form of a שירה (such as אז ישיר which is written with one or two large breaks in the פסוקים in alternate lines) a section that was not a שירה or vice versa, the תורה is פסול. If he wrote the שירה with breaks, even though it is not the way it should be done, then it is כשר.

A שירה is meant to look as follows:

It is אסור to write a תורה in anything other than ink. Using gold dust for the names of ה' is אסור. If one wrote a name of ה' in ink, then sprinkled gold dust, the תורה is פסול, and furthermore, the gold dust may not be erased as a שם of ה' may not be erased.