

One who writes two letters in two separate periods of forgetfulness is פטור, as we hold there is ידיעה (awareness) even for a חצי שיעור, therefore, the letters do not combine as each is a separate entity.

End of פרק הבונה

One is חייב for weaving only if he weaves two threads (unless one is finishing off a garment, in which case one is sufficient to make him חייב).

One who passes two warp threads through loops is חייב.

One who sews two threads is חייב. One who tears in order to sew two threads is חייב.

One who tears for any destructive purpose is חייב. One who destroys in order to build, for example, one who knocks a structure down in order to build, one who erases in order to write, or who digs a pit in order to build inside, is חייב. The amount required to be מחייב is the amount/space of which he needs to rebuild.

The amount of whitening (laundering), untangles, colors or weaving one must perform on a garment to be חייב, is the length of four טפחים.

One who sews two threads is חייב, and the threads must be four טפחים in length.

One who tears in anger or grief is חייב, as it has a constructive purpose (because it relieves his anger). One who performs קריעה for a family member on שבת has fulfilled his חיוב of doing קריעה, but has been מחלל שבת.

One performs קריעה for the death of a חכם, even if it is after the קבורה but within thirty days. The רמ"א writes that only if it was his רבי or he knows innovative thought from him, and in our countries (i.e., Europe) we are lenient. The ערוך השולחן notes that we are even more lenient today due to the dearth of תורה knowledge, and in any case, the מרדכי holds doing קריעה for a חכם is a חומרא בעלמא (of course, one can and should perform קריעה for his רבי מובהק).

The מחבר holds that one should perform קריעה on an אדם כשר--someone who performs all מצוות and is assumed not to perform עבירות (not never, but in general)--even if he is not a גדול בתורה. The רמ"א holds only if one was there at the time of יציאת נשמה is he required to perform קריעה, but nonetheless, one should mourn such a person (the גמרא says one who cries over an אדם כשר, his sins are forgiven).

One who was present at the יציאת נשמה of any Jew should perform קריעה (unless the person is a convert to another religion (ר"ל)).

Anger is a terrible מידה and one should stay as far away as possible. When one needs to display anger towards his children, he should only pretend to be angry in order to discipline them, because since anger is such a poisonous character trait, even a little bit is bad. As the גמרא tells us, one who tears his garments, tosses his money, or breaks utensils in anger, it is as if he worshipped עבודה זרה (because if he is willing to be so destructive with constructive items, then at that moment he is not under the service of ה' but of his own anger, and pulling ourselves out of the service of ה' is עבודה זרה--a foreign service).