

דף יומי הלכה שבת קמט

While preparing for a large meal for many guests on שבת, it is אסור to read from a list (that was written before שבת obviously) whether the list was written on the wall or on paper, because one might come to read שטרי הדיותות (business documents which are אסור to be read on שבת). If it was engraved on the wall, it may be read from. The משנה ברורה writes that concerning a waiter, we can be lenient if it is a סעודת מצוה, and similarly announcements may be read off a paper in shul as it is considered צרכי שמים which are מותר (it is אסור for the host to read off a paper or the wall even for a סעודת מצוה). It is also forbidden to read the business section of the newspaper, or even a regular part of the newspaper which has advertisement that one might buy from.

One may not look into a mirror that has sharp edges on שבת even if it hanging on the wall, because he might come to cut off a loose hair with the sharp edge. It is מותר to gaze into a regular mirror.

Captions written under pictures may not be read as it could lead to reading business documents.

Images that are meant to be served as עבודה זרה may not be looked at.

Members of a group that eat together who are מקפיד on each other will inevitably come to transgress on שבת when it comes to

measuring (which is אסור on שבת; since they are particular each will feel the need to measure out food), and making accountings.

It is מותר to draw lots with family members regarding who gets which portion of food, but with strangers it is אסור because they will be particular with each other and will end up measuring.

One may not bet portions of food against other people because of משחק בקוביא--gambling; meaning when the person makes the bet, they do not believe that they will lose, and if they do lose, they do not pay off the bet sincerely, which is גניבה for the person who won the bet (אסמכתא לא קניא); wagering is מותר if the items/money being wagered are both placed down on the table because by placing the money/item down, one shows he believes he might lose, in which case it is not גניבה for the winner to collect, although with gambling there is another problem of אינו בישובו של עולם which certainly applies to one who gambles for a living).

The רמב"ם holds that the כהנים may not have a lottery on יום טוב for חולין but they may have for קדשים, while רש"י learns they may not have lotteries for the קדשים that had been slaughtered before יום טוב, but they may make lotteries for קדשים slaughtered on יום טוב.