

דף יומי הלכה שבת עה

It is forbidden to stretch a thread that pulls together two ends of a garment, and one is חייב a קרבן for doing so.

It is forbidden to learn תורה from a sorcerer or heretic.

If a deer runs into a house on שבת it is forbidden to close the door, as that is trapping. If two close the door, they are פטור from bringing a קרבן, but it is forbidden to do so. If the door is a heavy door that can only be closed by two people, then even if two people close it, they are both חייב a קרבן. The רמ"א adds that if the door is already closed, then it is permissible to place a lock on the door, as this would be considered שמירה not trapping.

According to the רמב"ם, injuring a person or an animal, and causing it to bleed, is אסור because of מפרק which is a תולדה of threshing (דש). רש"י learns that causing a person or an animal to bleed is אסור because of צובע, while others say it is a תולדה of נטילת נשמה (שחיטה).

The מלאכה דאורייתא of threshing applies only to things that grow from the ground. The מגיד משנה asks how could the רמב"ם include causing a living thing to bleed as a תולדה of threshing, if the דש only includes things that grow from the ground? The מגיד משנה answers that when the גמרא says threshing is only by קרקע גידולי, the רמב"ם learns it is coming to exclude squeezing blood out of the חלזון (the snail whose blue blood is used as the dye for תכלת), which comes from the sea, but with regard to our גמרא, humans and animals are included in the category of things that grow from the ground (this is a huge חידוש as usually גידולי קרקע specifically excludes animal products, for example, when it comes to grinding קרקע גידולי is excluding the grinding of meat and eggs).

A מלאכה that occurs through with lack of intent, for example, one who drags a bench on the ground because he needs to move, and the bench happens to dig up the ground, this is permissible, as he had no intent of digging up the ground, only moving the bench. The מגן אברהם writes that this is only applicable if the bench is not so heavy that it will inevitably cause the ground to be dug up if dragged, as this would be considered פסיק רישא. (\This term is taken from the expression "פסיק רישא ולא ימות", "can an animal's head be cut off, and it will not perish?", meaning an act that will have the inevitable consequence of desecrating שבת even if unintended is forbidden (this refers to an איסור דאורייתא regarding an איסור דרבנן where he gets no benefit from the act רישא ליה דלא ניהא ליה, for example, walking though a parking lot on שבת that has motion detectors that cause a security camera to take video, is permitted by many פוסקים [there are also those who forbid, ask your Rabbi if it is permissible]).

Killing any living thing-- fish, human, bird, insect, animal--is forbidden on שבת.

Tanning or smoothing an animal hide on שבת is forbidden. It is also forbidden to salt or cure food on שבת (obviously not referring to placing table salt to add flavor to food that is being eaten, but referring to salting food to put it away).

One may not sharpen or smooth out the heads of wooden poles on שבת.

It is אסור to spread any type of salve or cream on a wound on שבת. It is permissible to place (not smear or spread) the cream on the wound, or on a bandage if the person is sick enough that he must lie down.

Engraving an image, blowing glass, and chiseling a stone are אסור because of the מלאכה of מכה בפטיש (literally the final hammer blow; the last piece of labor to complete something).

It is אסור to remove dangling ends of threads that hang out from a garment (if they bother him) because of מכה בפטיש.

It is forbidden to erase ink of the amount of space it takes to write two letters (which is the amount that is אסור to write on שבת). The רמ"א adds that it is forbidden to break letters written on a cake (since this erasing is not being done in order to write, it is an איסור דרבנן). This refers to letter spelled out in icing, not the letters that are baked into some cookies, which are permitted to break. One should cut a cake with words spelled out on it, by cutting between the words or letters. It is permissible to destroy the letters by eating them.

One who performs many תולדות of the same אב is only חטאת one חייב.

Something that people will carry, is forbidden to be carried on שבת in the amount of which a regular person would carry. Something most people would not carry, such as דם נדה, only a person who would store it would be liable, but if someone else would inadvertently carry it, they would not be חייב a קרבן.