

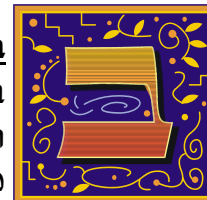
BH. Mishna studied at Shabbos House in memory of UAlbany student "Tzvi Yaakov" Dan Spellman, a"h. These 3 Mishnas reflect the initials of his Hebrew name Tzvi.

צלוּחִית שֶׁהֵנִיחָה מִגּוּלָה, וּבֹא וּמִצָּאָה מִכּוּסָּה--פְּסוּלָה; הֵנִיחָה מִכּוּסָּה, וּבֹא וּמִצָּאָה מִגּוּלָה אִם יָכוֹלָה הַחֹלְדָה לְשִׁתּוֹת מִמֶּנָּה, אוֹ נָחַשׁ כַּדְּבָרֵי רֶבֶן גַּמְלִיאֵל, אוֹ שִׁירְדַּבְהָ טַל בְּלִילָה פְּסוּלָה.



OPEN/CLOSED An bottle of water that was left open and on your return you found it closed is invalid for the Red Heifer. If you left it closed and found it open, if a weasel could drink from it, or according to Rabban Gamliel a snake, or if dew fell into it overnight, it is invalid. (*Parah 11:1*)

בְּמָה מִדְּלִיקִין, וּבְמָה אֵין מִדְּלִיקִין: אֵין מִדְּלִיקִין לֹא בִלְכֶשׁ, וְלֹא בַחוּסִין, וְלֹא בַכֶּלֶךְ, וְלֹא בַפְתִּילַת הָאֵידוֹן, וְלֹא בַפְתִּילַת הַמַּדְבֵּר, וְלֹא בִירוּקָה שֶׁעַל פְּנֵי הַמַּיִם. לֹא בְזֹפֶת, וְלֹא בְשַׁעוּוּהָ, וְלֹא בְשֶׁמֶן קִיק, וְלֹא בְשֶׁמֶן שְׂרִיפָה, וְלֹא בְאַלְיָה, וְלֹא בַחֲלָב. נָחוּם הַמַּדִּי אוֹמֵר, מִדְּלִיקִין בַּחֲלָב מִבוּשֶׁל; וְחַכְמַיִם אוֹמְרִים, אֶחָד מִבוּשֶׁל וְאֶחָד שְׂאִינוֹ מִבוּשֶׁל, אֵין מִדְּלִיקִין בּוּ.



FUEL FOR LIGHTING What can be used for Shabbos candlelighting, or what can't you light with? Not with cedar bast, uncorded flax, floss silk, not with willow bast nor with dessert fiber, and nor with sea-moss. Not with pitch, nor molten bees-wax, not with kik-oil nor with oil that must be ritually burned, not with fat from sheep's tail nor with tallow. Nachum the Mede is OK with boiled tallow, but the Rabbis do not differentiate between boiled or unboiled tallow. (*Shabbos 2:1*)

יְצִיאוֹת הַשַּׁבָּת--שְׁתַּיִים שֶׁהֵן אַרְבַּע בְּפָנִים, וְשְׁתַּיִים שֶׁהֵן אַרְבַּע בַּחוּץ. כִּיצַד: הֵעֲנִי עוֹמֵד בַּחוּץ וּבַעַל הַבַּיִת בְּפָנִים--פֶּשֶׁט הֵעֲנִי אֶת יָדוֹ לְפָנִים וְנָתַן לְתוֹךְ יָדוֹ שֶׁל בַּעַל הַבַּיִת, אוֹ שֶׁנִּטַּל מִתּוֹכָהּ וְהוֹצִיא--הֵעֲנִי חַיִּיב, וּבַעַל הַבַּיִת פְּטוּר; פֶּשֶׁט בַּעַל הַבַּיִת אֶת יָדוֹ לַחוּץ וְנָתַן לְתוֹךְ יָדוֹ שֶׁל עֲנִי, אוֹ שֶׁנִּטַּל מִתּוֹכָהּ וְהַכְּנִיס--בַּעַל הַבַּיִת חַיִּיב, וְהֵעֲנִי פְטוּר. פֶּשֶׁט הֵעֲנִי אֶת יָדוֹ לְפָנִים וְנִטַּל בַּעַל הַבַּיִת מִתּוֹכָהּ, אוֹ שֶׁנָּתַן לְתוֹכָהּ וְהוֹצִיא--שְׁנֵיהֶם פְּטוּרִין; פֶּשֶׁט בַּעַל הַבַּיִת אֶת יָדוֹ לַחוּץ וְנִטַּל הֵעֲנִי מִתּוֹכָהּ, אוֹ שֶׁנָּתַן לְתוֹכָהּ וְהַכְּנִיס--שְׁנֵיהֶם פְּטוּרִין.



INSIDE / OUTSIDE Carrying Transfers on Shabbos are two types that are really four. The poor man is the symbol for the one standing outside, and householder inside. (The issue here is that Shabbat carrying between domains in the biblical sense must include an active role at both ends, the passive role is not as liable).

- 1) Poor man extends hand inside house and puts into hand of householder, or takes from it outward: then the poor man is biblically liable, but the householder is biblically exempt.
- 2) Householder extends hand outside and puts into or takes from hand of poor man, then the householder is biblically liable and poor man is biblically exempt.
- 3) Poor man sticks hand into the house and householder takes from it, or puts into it and the poor man withdraws, neither are biblically liable.
- 4) Householder puts hand out and the poor man takes from it or puts into it and householder brings hand back in, neither are biblically liable. (*Shabbos 1:1*)