

CHAVRUTA

SHABBAT – DAF KUF NUN VAV

Translated by: *Rabbi Avraham Rosenthal*
Edited by: *R. Shmuel Globus*

It is Rabbi Yosi bar Yehudah. It is speaking where the mixing was done in an unusual fashion, and he holds one liable only for the actual mixing of the ingredients, not for the mere adding of water to flour or vice versa. Thus, if the mixing was done in an unusual fashion, it is not considered the work of Kneading. However, according to Rabbi (Rabbi Yehudah HaNasi) who holds one liable for just putting in the water, changing the method of mixing will not help—as even without mixing he is liable.

And these words that it is permitted **are** specifically where **he changes** and mixes in an unusual fashion, and since he is not following the usual method of mixing, it is permitted.

The Gemara asks: **How does he change?**

Said Rav Chisda: He mixes **little by little.**

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And everyone agrees that they may mix the *shatit*, using a spoon, **on Shabbat.** *Shatit* is a mixture of flour, water, oil and salt, together with vinegar. Even Rabbi who holds one liable for just putting the water, permits here. For one makes a change with putting the vinegar, as will be explained.

And everyone agrees that they may drink Egyptian *zaitom* on Shabbat. It is not forbidden because of the decree against healing, for aside from being medicinal, it is also a beverage. And it was taught in a Mishnah, “all drinks, a person may drink for healing on Shabbat.”

The Gemara raises a difficulty: How is it permitted to stir the *shatit*? It is mixing, **and you say** according to Rabbi “**they may not mix**”.

The Gemara answers: This is **not difficult.** **This** when they may not mix, is **with a thick**

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batter, and **this** when they may mix the *shatit*, is **with a soft** batter. With a soft batter, there is no prohibition of Kneading.

(This is according to Rabbi, but according to Rabbi Yosi bar Yehudah, it is permitted even with a thick batter if he changes the method of mixing.)

And these words that it is permitted **are** specifically where **he changes** and mixes it in an unusual fashion.

The Gemara asks: **How does he change?**

Said Rav Yosef: During the week the way to do it is: **he puts the vinegar and afterwards puts the *shatit*. And on Shabbat** he changes and **puts the *shatit* and afterwards puts the vinegar.**

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Levi the son of Rav Huna bar Chiya found the mixer of his father's household, who was in charge of preparing animal fodder, **who was mixing** bran with water in an unusual way, **and he fed it to his ox.**

Levi **protested** against **him**.

Rav Huna the **father** of Levi **came** and **found him** protesting against the one who mixed.

He said to him: Note that your mother's father said in the name of Rav—and who is Levi's maternal grandfather? **Rabbi Yirmeyah bar Abba—they may mix** the bran on Shabbat, but **they may not force-feed** it to the animal, as it was taught in the Mishnah: They may not fatten the calves.

And a small calf that did not yet learn to eat by itself and **does not gather** the food with its tongue, **they may force-feed it.**

And these words that they may mix the bran, **are** specifically where **he changed** the way of mixing.

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How does he change?

Said Rav Yeimar bar Shalmiya in the name of Abaye: He mixes it **crisscross**. One time he pushes the stick horizontally and one time vertically.

The Gemara is puzzled: **And note** that the bran **will not mix well** like that.

Rather, **said Rav Yehudah:** He **shakes it in the utensil**, and it mixes by itself without mixing by hand. This is a change.

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It is written in the notebook of Ze'iri: I asked before my master—and who is the master of Ze'iri? **Rabbi Chiya—I asked him: What is** the Halachah regarding **to mix** on Shabbat?

And Rabbi Chiya said to me: Forbidden.

I again asked him: **What is** the Halachah regarding **to empty out**¹ food from the utensil in front of one animal, and place it in front of another?

And he said to me: This is **permitted**, and we do not consider this moving something that is not fitting for it. For it is fitting, because the animal is not disgusted by the food taken from a different animal.

Said Rav Menashia: **One** measure of food that is normal to place before one animal during the week, one may place this amount **before one** animal on Shabbat. Also, **two** measures **before two** animals is **fine**. But to place **three** measures **before two** animals is **forbidden**. Since during the week one does not place so much, it is an unnecessary trouble and thus forbidden on Shabbat, and certainly two measures before one animal is

¹ Lit. unload

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forbidden.

Rav Yosef said: It is permitted to increase the measure of food to be placed before an animal, and place a *kav*² **and even two kav**.

Ula said: It is permitted to place before it even a *kur*³ **and even two kur**.

It was written in the notebook of Levi: I asked before my master—and who was his master? **Our holy master**, i.e. Rabbi Yehudah Hanasi—and I asked him **about** the fact **that they mix *shatita* in Babylon**.

My master would protest—and who was he? **Our holy master—over** the fact **that they mixed *shatita*. And there was no one that listened to him**.

And he did not have the power to totally forbid mixing the *shatita*, **due to Rabbi Yosi bar Yehudah** who permitted it. (He permitted mixing even a thick batter by making a change, and certainly *shatit* which had a thin consistency).

It is written in the notebook of Rabbi Yehoshua ben Levi: A person that was born on **Sunday, will be a complete person** in one trait, **and there is not one** other trait **in him**.

The Gemara asks: **What is** the meaning of **“and there is not one other trait in him”**?

If you say that he will be completely bad, and there **will not** be in him even **one good** trait, this cannot be said.

For **note that Rav Ashi said: I was born on Sunday**. Certainly, he had many good traits.

Rather, is it **not** referring to that he will be completely good and he will not have even **one bad** trait? This also cannot be said.

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For **note that Rav Ashi said: I and Dimi bar Kekozta, we were born on Sunday. I became king**, i.e., the head of the Yeshivah, **and he, bar Kekozta, became the leader of the thieves**. For anyone born on Sunday becomes a leader, just as this day is the first of the Creation. We see from this that both righteous and wicked people are born on this day.

Rather, this is what he meant: One who is born on Sunday, **either all** of his traits are **good**, or **all** of his traits are **bad**.

(**What is the reason?** Because **light and dark were created on it**, on Sunday. This alludes to the righteous and the wicked.)

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A person that is born on Monday will be an angry person.

What is the reason? Because the water was divided on it. On the second day of Creation, G-d made a division between the upper waters and the lower waters. Similarly, a person born on this day will be separated from other people.

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A person that is born on Tuesday will be a person who is wealthy and licentious.

What is the reason? Because the grasses were created on it, and it is written regarding that day, (*Breishit*⁴ 1:11), “The earth will be covered with grass,” and grass multiplies and increases very much and grows quickly. This alludes to wealth and licentiousness.

(Furthermore, it is not written regarding grasses, “according to their species.” Rather, they grow mixed together, with one nurturing from the other.)

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² 1 *Kav* = 2.9 pints or 1.4 liters.

³ 1 *Kur* = 65.7 gallons or 248.8 liters.

⁴ Genesis

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A person that is born on Wednesday, will be a person who is wise and has a shining countenance.

What is the reason? Because the luminaries were suspended in the sky on that day, and it is written, (*Mishlei*⁵ 6:23), “And Torah is light.”

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A person that is born on Thursday will be a person who bestows kindness.

What is the reason? Because fish and birds were created on it, and they do not have to work for their food, rather they are sustained by the kindness of G-d.

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A person that is born on Friday will be a person who “goes after.”

Said Rav Nachman bar Yitzchak: What is one who “goes after”? He goes after **mitzvot**, seeking their fulfillment. For on Friday, people “go after” the mitzvah of Shabbat, seeking to fulfill it.

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A person that is born on Shabbat, his end will be that on Shabbat he will die, because they transgressed for him the great day of Shabbat when he was born.

Said Rava bar Rav Shila: And that person will be called “the great holy person.” He will be a person dedicated to sanctity. For it is written regarding Shabbat, (*Shmot*⁶ 20:10), “and He made it holy.”

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Said Rabbi Chanina to them, to the disciples who saw all of this in the notebook of Rabbi Yehoshua ben Levi: **Go out and say to bar Levi** (Rabbi Yehoshua ben Levi): It is

⁵ Proverbs

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not the fortune of the day on which he was born **that affects** his future; **rather, the fortune of the hour** in which was born.

The Hebrew word “*mazal*,” usually translated as fortune or luck, also means constellation, planet or star. The Gemara understands that constellations, planets and stars affect a person’s fortunes.⁷

There are seven *mazalot* which move through the sky, each one gaining prominence one after the other, each in a different hour, and then the cycle repeats itself. They are: Sun, Venus, Mercury, Moon, Jupiter, Saturn, and Mars.

A person that is born **at** the time of the Mazal of **Sun will be a person** with a **shining countenance**. His face will shine like the Sun that gives light to the world. **And he will eat of his own and drink of his own**, and he will not need others, like the sun which only shines at the times set aside for it and it does not encroach on the night. **And his secrets will be revealed**, as the sun that is revealed to everyone. Therefore, **if he steals he will not succeed** to hide it.

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A person that is born **at** the time of the **planet⁸ Venus will be a person who is wealthy and licentious**.

What is the reason? Because in the Mazal Venus **is suspended fire**, therefore the evil inclination of licentious relations burns within him.

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A person that is born **at** the time of Mazal Mercury **will be a person with a shining countenance and wise, because Mercury is the secretary of the Sun**.

⁶ Exodus

⁷ That is, Hashem causes a person to be born under the influence of the particular mazal that best fits what Hashem has destined for the person.

⁸ Lit. star. In Hebrew, planets are referred to as moving stars.

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Mercury is the closest planet to the Sun and circles it in only eighty-eight days.

Therefore, it is considered as if it is the Sun's secretary to write down its travels and seasons, since it is always found with the Sun.

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A person that is born at the time of Mazal Moon will be a person who bears troubles, just like the moon that continuously gets smaller.

And he will be **a builder and dismantler, a dismantler and builder,** like the moon that grows larger and then smaller.

And he will **eat from what is not his and drink from what is not his,** rather, it belongs to others. This is like the moon that encroaches on the territory of the sun to shine even during the day.

And his secrets will be hidden, like the moon that does not shine very much. Therefore **if he steals, he will succeed,** since his actions will be hidden.

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A person that is born at the time of Mazal Saturn will be a person whose plans will be nullified. This is because Saturn is prominent at the beginning of Shabbat, thus it is appointed over the cessation of everything, as work is forbidden on Shabbat.

And there are those that say: All the plans that others think about him will be nullified.

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A person that is born at the time of Mazal Jupiter will be a person who is upright.

Said Rav Nachman bar Yitzchak: He will be **upright in mitzvot,** i.e., specifically the mitzvah of charity.

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A person that was born at the time of the Mazal Mars **will be a person who spills blood.**

Said Rav Ashi: What is a “spiller of blood”? **Either a bloodletter** for medicinal purposes, **or a thief** that kills people, **or a slaughterer, or a mohel**, i.e. one that performs circumcision. It is only decreed upon him that he will spill blood. The choice is his to use this as he wishes: for mitzvot or for what is forbidden.

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Said Rabbah: I was born in Mazal Mars, and am I a spiller of blood?

Said to him Abaye: Yes. Because you, **Master**, indeed **punish and kill** people who go against your word.

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It was said in a statement of Amoraim: **Rabbi Chanina says: Mazal causes to be intelligent, mazal causes to be wealthy.** The wealth and intelligence of a person is fixed according to the mazal at the time of birth.

And there is even mazal for Jews, and prayer and charity cannot change the mazal.

Rabbi Yochanan said: There is no mazal for Jews. Through prayer and merits one can change his mazal for the good.

And Rabbi Yochanan follows his reasoning. For Rabbi Yochanan said: From where do we know that there is no mazal for Jews? As it says (Yirmeyahu 10:2), “Thus said G-d: ‘Do not learn from the way of the nations; do not be frightened by the signs of the heavens, though the nations are frightened by them.’” This teaches that **they**, the gentiles, **are frightened** by the mazalot of the heavens. But **not the Jews.**

And even Rav holds that there is no mazal for Jews.

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For said Rav Yehudah in the name of Rav: From where do we know that there is no mazal for Jews? As it says concerning Avraham (*Breishit* 15:5), “And He took him outside, and He said, ‘Look now towards the heaven and count the stars, if you are able to count them.’ And He said to him, ‘So shall your children be.’”

What is the meaning of “And He took him outside”? (It is difficult to say that G-d literally took him “outside”, since this was a vision. Thus even when he was inside, G-d could show him the stars.)

It means **that Avraham said before the Holy One: “Master of the World, will the member of my house [Eliezer] inherit me⁹?”**

He said to him: No. “Only he that shall come forth from within you.¹⁰”

Avraham **said before Him: Master of the World, I looked at the indications of my astrology, and I saw that according to my mazal, I am not fitting to have a son.**

Said to him the Holy One: **Go out of your astrology, as there is no mazal for Jews.**

(“Avram” will not have a son, but “Avraham” will have a son. “Sarai” will not give birth, “Sarah” will give birth. Rashi *ibid.* 1)

Thus, “He took him outside” means that G-d took him outside the rule of the stars. And this holds true for Avraham’s descendants, the Jewish people.

The Holy One said to him: **What is your opinion—**

⁹ *ibid.* 3

¹⁰ *ibid.* 4

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AMMUD BET

—that you cannot have a child? It is because the planet **Jupiter**, your mazal, **stands in the west**. (Jupiter, or *Tzedek* in Hebrew, is the mazal of Avraham, as it says earlier, “A person that is born at the time of Mazal Jupiter will be upright, *tzadkan* in Hebrew, in mitzvot.” And it is written about Avraham (ibid. 18:19), “For I have loved him, because he commands his children and his household after him that they keep the way of G-d, doing charity and justice.”) The west side is a cold place and not fitting to have children. **I will turn it around and place it, Jupiter, in the east**, which is a warm place. And then you will be fitting to have a child.

And this is what was written (*Yeshayahu*¹¹ 41:2), **“Who raised up one from the east, whom righteousness met wherever he set his foot?”** The Gemara interprets this verse as “Who caused *Tzedek*, i.e., Jupiter (Avraham’s mazal) to rise in the east, at the time it should have been in the west?”

Consequently, through merits, the mazal of the people of Israel changes for the good.

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And from Shmuel also, we learn that he held the view: **There is no mazal for the people of Israel.**

For Shmuel and Avlat, a gentile sage who was a stargazer, **were sitting together. There were some people going to the lake** to cut reeds, who passed before Shmuel and Avlat. **Said Avlat to Shmuel** regarding one of them: **This person is going to the lake and he will not come back from there, since a snake will bite him and he will die.**

Said to him Shmuel: If that person is a Jew, what you saw will not come true. Rather, **he will go and come back**, and he will not die. For there is no mazal for the people of

¹¹ Isaiah

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Israel and prayer helps to save him from his fate.

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While they were sitting, that person **went and came** back from the lake. **Avlat got up and removed the load** of that person. **He found in it a snake that was cut into two pieces**, since the person had cut the snake together with the reeds, without realizing.

Said Shmuel to him, to that person: **What did you do** that you merited to be saved from the snake?

He said to him: Everyday, the group members **place bread together** into one basket, **and we eat** the meal together. Each day, one of us collects the bread from everyone. **Today there was one of us that did not have bread** to put into the basket. **He was embarrassed. I said to them**, the group members, **I will get up and collect** from everyone.

When I got to him, that person, **I made myself look like I took from him** bread, in order that he not be embarrassed.

Said to him Shmuel: You did a mitzvah, and in that merit you were saved from the snake.

Shmuel went out and expounded that which is written (*Mishlei*¹² 10:2), **“Charity saves from death.”** Not only does it save a person **from** undergoing **an unusually bitter death**, and he instead dies a normal death, **but** he is even saved **from death itself**, and giving to charity grants him life.

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And from Rabbi Akiva also, we learn **there is no mazal** for the people of **Israel**.

For Rabbi Akiva had a daughter. Said to him the stargazers: On that day that she

¹² Proverbs

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enters the wedding canopy, a snake will bite her and she will die.

Rabbi Akiva was worried about this matter a lot.

On the day that she went to the wedding canopy, Rabbi Akiva's daughter **took a** golden jewelry **pin** from her head, **and she stuck it into the wall. It happened** that the pin was **stuck into the eye of a snake**, and it died.

In the morning, when she took it, i.e., the pin, the snake was stuck to it.

Her father said to her: What did you do to merit being saved from the snake?

She said to him: Yesterday a pauper came and called out at the door for food, **and everyone was busy with the wedding meal, and there was no one who heard him, i.e., the pauper. I got up and took my portion that they gave to me and I give it to him.**

He said to her: You did a mitzvah and in that merit you were saved from the death that you were supposed to die from, according to your mazal.

Rabbi Akiva went out and expounded that which is written, **“Charity saves from death.”** Not only from an unusual death, but from **death itself.**

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And from Rav Nachman bar Yitzchak also, we see that there is no mazal for the people of **Israel.**

For the stargazers said to the mother of Rav Nachman bar Yitzchak: Your son will be a thief.

From then on, **his mother did not let him uncover his head, and she would say to him: Cover your head in order that you will have fear of Heaven, and pray** for yourself that the evil inclination will not control you.

Rav Nachman bar Yitzchak **did not know why** his mother **said this to him.**

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One day he was sitting and learning under a palm tree and the cloth fell off his head and his head became uncovered. He raised his eyes and saw the palm tree. His evil inclination overcame him and he climbed the tree and he cut a cluster of dates with his teeth. The tree was not his, so this was theft.

Nevertheless, from the fact that he did not become a thief as predicted by the stargazers, we see that there is no mazal for the people of Israel.

MISHNAH

They may cut up already harvested **gourds before the animals** on Shabbat. Although gourds are generally designated for human consumption, the Mishnah is teaching us that we do not treat them as *muktzeh* in terms of being used for animal fodder.

And they may cut up **a carcass before the dogs**, even if the animal died on Shabbat, and when Shabbat commenced the animal was still designated for future human consumption. Nevertheless, it is not forbidden to feed it to the dogs due to *muktzeh*.

Rabbi Yehudah says: If it was not a carcass already on Friday, it is forbidden on Shabbat because of *muktzeh*, **as it is not among the prepared** items as regards dogs' consumption. Rabbi Yehudah holds that something that is "prepared for man" is not considered prepared for dogs. Since when Shabbat commenced it was *muktzeh* as regards dogs' consumption, it remains that way for all Shabbat.

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GEMARA

It was said in a statement of Amoraim (*UReL SHaCHaZ*,¹³ a sign used as a memory aid): **Said Ula: The Halachah is in accordance with Rabbi Yehudah**, who forbade the carcass that was not prepared before Shabbat.

And even Rav holds that the Halachah is in accordance with Rabbi Yehudah.

This we see **from** the fact **that** in the case of **mats of boats** that are used to cover merchandise being transported in the boats, Rav and Shmuel differ with one another. **For Rav forbade** them on Shabbat since they are *muktzeh* due to the fact that they are disgusting, and he considers them *muktzeh*, like Rabbi Yehudah.

And Shmuel permitted them, since he follows the view of Rabbi Shimon, who does not hold of the wider application of the laws of *muktzeh*.

And even Levi holds that the Halachah is like Rabbi Yehudah.

As we see from the fact **that Levi, when they would bring a suspected *treifah*¹⁴ before him on Yom Tov** for a decision whether it was permitted to eat or not, he **would not examine it**. For if he would declare it non-kosher, it would be judged as *muktzeh* and immovable, and they would not be able to remove it from his house. He would **only** examine it **when he was sitting by the garbage dump**, so that if it were non-kosher, they could leave it there.

For he said: Perhaps it will not be valid for human consumption. **And even for dogs it is not fit**, since when Yom Tov commenced it was not prepared for dogs. And what is prepared for humans is not prepared for dogs, in accordance with Rabbi Yehudah's view.

And Shmuel said: the Halachah is in accordance with Rabbi Shimon, who permits

¹³ This represents a list of the names of the Amoraim quoted in the coming section.

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these cases.

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And even Ze'iri holds that the Halachah is in accordance with Rabbi Shimon.

For it was taught in a Mishnah: **An animal that died** on Yom Tov, **he should not move it from its place.**

And Ze'iri interpreted this Mishnah that it was dealing **with consecrated animals**, i.e., sacrifices, which are not fitting for any mundane use—since they cannot be fed to dogs. In such a case, everyone agrees that it is *muktzeh*.

But with a mundane, non-consecrated animal that died, **it is all right**, it is permissible to move it, since it is fitting for dogs. Even if it died on Yom Tov and it was not meant for dogs when Yom Tov commenced, it is not *muktzeh*.

This is in accordance with Rabbi Shimon's view. And since Ze'iri strove to set up the Mishnah in accordance with this view, he assumedly holds that the Halachah, too, follows suit.

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And even Rabbi Yochanan said: The Halachah is in accordance with Rabbi Shimon.

The Gemara raises a difficulty: **And did Rabbi Yochanan really say this? But note that Rabbi Yochanan said: The Halachah is in accordance with an unnamed (*stam*) Mishnah**, and there is an unnamed Mishnah that expresses the view of Rabbi Yehudah.

For **it was taught** in a Mishnah:

¹⁴ Lit. torn. There are various blemishes which render a slaughtered animal non-kosher, i.e., a hole in the lung.