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Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Levi son of Ra Huna bar Chiya found (*on Shabbos*) the mixer of his father’s estate kneading bran and feeding the oxen. He kicked him. Then, his father came and found him there. His father said to him: Thus did your maternal grandfather, viz., Rabbi Yirmiyah bar Abba, say in the name of Rav: One may knead bran, but not force it (*on the animal*); and if it (*the young calf*) cannot take it (*the fodder*) up with its tongue, one may feed it; provided, however, that it is done in an unusual manner.

The *Gemora* asks: How does one do it in an unusual manner?

Rav Yeimar bar Shelamya said in the name of Rav: By stirring it crosswise.

The *Gemora* asks: But that will not mix it well?

Rav Yehudah said: He shakes up the vessel.

It was recorded in Ze’iri’s notebook: I asked my teacher, viz., Rabbi Chiya: What about kneading? He replied: It is forbidden. What about transferring? He answered: It is permitted.

Rav Menashya said: It is permitted to place one (*measure of food*) for one animal, and two for two; but it is forbidden (*to place*) three (*measures*) for two (*animals, since it is regarded as excessive exertion*).

Rav Yosef said: A *kav* and even two *kavs* (*may be set*).

Ulla said: A *kor* and even two *kors*.

It was recorded in Levi’s notebook: I spoke to my teacher, viz., our holy teacher, Rebbe, about those who knead *shasis* in Babylonia, and my teacher, viz., our holy teacher, Rebbe, protested vehemently, against the practice of mixing *shasis*, but no one heeded him, and he lacked the power to forbid it, on account of Rabbi Yosi ben Yehudah (*who ruled leniently*). (156a)

It was recorded in Rabbi Yehoshua ben Levi’s notebook: He who is born on the first day of the week (*Sunday*) shall be a man without one (*thing*) in him.

The *Gemora* asks: What does ‘without one (thing) in him’ mean? If you will say that it means he will be without one virtue; surely Rav Ashi said: I was born on the first day of the week! Therefore, it must surely mean, one vice. But (*this cannot be as well, for*) Rav Ashi said: I and Dimi bar Kakuzta were born on the first day of the week: I am a king and he is the captain of thieves! Rather, it means that one will be either completely virtuous or completely wicked.

He who is born on Monday will be an angry person. What is the reason? It is because the waters were divided on that day. He who is born on Tuesday will be wealthy and promiscuous. What is the reason? It is because herbs were created on that day. He who is born on Wednesday will be a wise and radiant person. What is the reason? It is because the luminaries were suspended on that day. He who is born on Thursday will practice benevolence. What is the reason? It is because the fish and birds were created on that day. He who is born on Friday will be a hard-working man.

Rav Nachman bar Yitzchak commented: A seeker after good deeds.



He who is born on the *Shabbos* will die on the *Shabbos*, because the great day of the *Shabbos* was desecrated on his account.

Rava son of Rav Shila observed: And he shall be called a great and holy man.

Rabbi Chanina said to them: Go out and tell the son of Levi, Not the constellation of the day but that of the hour is the determining influence. He who is born under the constellation of the sun will be a distinguished man: he will eat and drink of his own and his secrets will lie uncovered; if a thief, he will have no success. He who is born under Venus will be wealthy and unchaste (immoral). What is the reason? Because the fire of passion burns in it. He who is born under Mercury will be of a retentive memory and wise. What is the reason? Because it (Mercury) is the sun's scribe. He who is born under the Moon will be a man to suffer evil, building and demolishing, demolishing and building, eating and drinking that which is not his and his secrets will remain hidden: if a thief, he will be successful.¹ He who is born under Saturn will be a man whose plans will be frustrated. Others say: All (nefarious) designs against him will be frustrated. He who is born under Tzedek (Jupiter) will be a right-doing man (tzadkan) Rav Nachman bar Yitzchak observed: Right-doing in good deeds. 'He who is born under Mars will be a shedder of blood. Rav Ashi observed: Either a surgeon, a thief, a slaughterer, or a circumciser. Rabbah said: I was born under Mars. Abaye retorted: You too inflict punishment and kill.

It was stated: Rabbi Chanina said: The planetary influence gives wisdom, the planetary influence gives wealth, and Israel stands under planetary influence. Rabbi Yochanan maintained: Israel is immune from planetary influence. Now, Rabbi Yochanan is consistent with his view, for Rabbi Yochanan said: How do we know that Israel is immune from planetary influence? Because it is said: Thus says Hashem, Learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them; they are dismayed but not Israel. Rav too holds that Israel is

¹ Just like the moon, which waxes and wanes, has no light of its own but merely reflects the sun's light, and is in general dark.

immune from planetary influence. For Rav Yehudah said in Rav's name: How do we know that Israel is immune from planetary influence? Because it is said, and he brought him forth from abroad. Avraham pleaded before the Holy One, Blessed be He, 'Sovereign of the Universe! My steward inherits me.' 'Not so,' He replied, 'but he that shall come forth from within you.' 'Sovereign of the Universe!' cried he, 'I have looked at my constellation and find that I am not fated to beget child.' 'Go forth from (i.e., cease) your planet (gazing), for Israel is free from planetary influence. What is your calculation? Because Tzedek (Jupiter) stands in the West? I will turn it back and place it in the East.' And thus it is written, Who has raised up Tzedek from the east? He has summoned it for his sake. (156a – 156b)

From Shmuel too (we learn that) Israel is immune from planetary influence. For Shmuel and Avleit were sitting, while certain people were going to a lake. Said Avleit to Shmuel: 'That man is going but will not return, (for) a snake will bite him and he will die.' 'If he is an Israelite,' replied Shmuel, 'he will go and return.' While they were sitting he went and returned. (Thereupon) Avleit arose and threw off his (the man's) knapsack, (and) found a snake cut up and lying in two pieces — Said Shmuel to him, 'What did you do?' 'Every day we pooled our bread and ate it; but to-day one of us had no bread, and he was ashamed. Said I to them, "I will go and collect (the bread)". When I came to him, I pretended to take (bread) from him, so that he should not be ashamed.' 'You have done a good deed,' said he to him. Then Shmuel went out and lectured: But charity delivers from death; and (this does not mean) from an unnatural death, but from death itself.

From Rabbi Akiva too (we learn that) Israel is free from planetary influence. For Rabbi Akiva had a daughter. Now, astrologers told him, On the day she enters the bridal chamber a snake will bite her and she will die. He was very worried about this. On that day (of her marriage) she took a brooch (and) stuck it into the wall and by chance it penetrated (sank) into the eye of a serpent. The following morning, when she took it out, the snake came trailing after



it. 'What did you do?' her father asked her. 'A poor man came to our door in the evening,' she replied, 'and everybody was busy at the banquet, and there was none to attend to him. So I took the portion which was given to me and gave it to him. 'You have done a good deed,' said he to her. Thereupon Rabbi Akiva went out and lectured: 'But charity delivers from death': and not (merely) from an unnatural death, but from death itself.

From Rav Nachman bar Yitzchak too (we learn that) Israel is free from planetary influence. For Rav Nachman bar Yitzchak's mother was told by astrologers, Your son will be a thief. (So) she did not let him (be) bareheaded, saying to him, 'Cover your head so that the fear of heaven may be upon you, and pray (for mercy)'. Now, he did not know why she spoke that to him. One day he was sitting and studying under a palm tree; temptation overcame him, he climbed up and bit off a cluster (of dates) with his teeth. (156b)

MISHNAH: Gourds may be cut up for cattle, and a carcass for dogs. Rabbi Yehudah said: if it was not neveilah by the Eve of the *Shabbos* it is forbidden, because it is not muchan.

GEMARA: It was stated: (Mnemonic: 'arel SHahaz). Ulla said; the halachah is as Rabbi Yehudah. And Rav too holds (that) the halachah is as Rabbi Yehudah; (this follows) from ship mattings, which Rav forbids while Shmuel permits. And Levi too holds (that) the halachah is as Rabbi Yehudah. For when a tereifah was brought before him on a Festival, he would not inspect it save when he sat by a dunghill, for he said, perhaps it will not be found fit, in which case it is of no use even for dogs. But Shmuel maintained: The halachah is as Rabbi Shimon. And Ze'iri too holds (that) the halachah is as Rabbi Shimon, for we learnt: If an animal dies, it must not be moved from its place: and Ze'iri interpreted this as referring to a sacred animal, but in the case of an ordinary animal it is permitted. Rabbi Yochanan too said, The halachah is as Rabbi Shimon. Yet did Rabbi Yochanan say thus: Surely Rabbi Yochanan ruled, The halachah is as an anonymous Mishnah, and we learnt: One may not chop up wood from planks, nor

from a plank that is broken on a Festival? Rabbi Yochanan recited that as [the ruling of] Rabbi Yosi ben Yehudah.

Come and hear: One may commence with a heap of straw [for fuel supplies] but not with the timber stored in the shed? — The reference there is to cedar and ashuche² planks, for in the case of muktzeh on account of monetary loss even Rabbi Shimon agrees.

Come and hear: Pasture animals may not be watered and killed, but home animals may be watered and killed? — Rabbi Yochanan found another [opposing] anonymous [Mishnah]: Beis Shammai say: One may remove bones and nutshells from the table; but Beis Hillel rule: One must take away the whole board and shake it. Whereon Rav Nachman said: As for us, we have no other [view] but that Beis Shammai agree with Rabbi Yehudah, and Beis Hillel with Rabbi Shimon. (156b – 157a)

DAILY MASHAL

Spiritual Growth

When a person applies himself to spiritual growth, his faculties become more and more powerful as he grows older. He gains in wisdom, inner strength and purity. The opposite is true of physical pursuits. As a person grows older he becomes weaker, slower and more hindered. The ultimate realization of this dichotomy is on the day of one's death. The powers of the body are lost entirely, while simultaneously the powers of the soul reach their zenith. The neshama is freed from the shackles of the physical body. It ascends to the Yeshiva of Heaven, where it enjoys a level of attachment to the Torah that had previously been impossible (Yisrael Kedoshim, by R' Tzadok HaKohen of Lublin, p. 78).

² Female cedar trees.