

NOTES

Shatit – שְׁתִית: *Shatit* is a dish made with flour and honey. The flour is prepared from roasted barley dried in an oven while the sheaves are still moist (Rashi).

Emptying – לְפָרֵק: Some explain that this means unloading a burden from an animal on Shabbat. Others explain that this refers to unpacking bundles of a crop (*Arukh*).

HALAKHA

Mixing shatit on Shabbat – גִּבּוּל שְׁתִית בְּשֶׁבֶת: One may not stir a large amount of flour made from roasted barley into liquid all at once. It is permitted to mix flour made from unripe roasted wheat with vinegar, provided the mixture is watery. However, this is prohibited if the mixture is thick, because it looks like kneading. On Shabbat one alters the manner in which he prepares the *shatit* by adding the vinegar to the flour instead of the weekday method of adding the flour to the vinegar (Rambam *Sefer Zemanim, Hilkhot Shabbat* 21:33; *Shulhan Arukh, Orach Hayyim* 321:14 and see the *Mishna Berura*).

רַבִּי יוֹסֵי בְרַבִּי יְהוּדָה הָיָא. וְהָיָא מִלֵּי –
הוּא דְמִשְׁנֵי. הֵיכִי מִשְׁנֵי? אָמַר רַב חֲסִדָּא:
עַל יַד עַל יָד. וְשׂוּיָן שְׂבוּחֵי שֵׁין אֶת הַשְּׁתִית
בְּשֶׁבֶת וְשׂוּתִים וְיָתוּם הַמְצָרִי.

וְהֶאֱמַרְתָּ "אֵין גּוֹבְלִין"! לֹא קִשְׂיָא, הָא –
בְּעֵבֶה, הָא – בְּרַבָּה. וְהָיָא מִלֵּי – הוּא
דְמִשְׁנֵי.

הֵיכִי מִשְׁנֵי? אָמַר רַב יוֹסֵף: בַּחֹל נוֹתֵן
אֶת הַחוּמֵץ וְאַחַר כֵּן נוֹתֵן אֶת הַשְּׁתִית,
בְּשֶׁבֶת – נוֹתֵן אֶת הַשְּׁתִית וְאַחַר כֵּן נוֹתֵן
אֶת הַחוּמֵץ. לֹוי בְרִיהַ דְרַב הוּנָא בְרַ חֲיִיא
אֲשֶׁכְחִיהַ לְגַבְלָא דְבֵי נְשִׂיָה דְקָא גַבְלִי
וְסָפִי לִיהַ לְתוֹרִיהַ, בְּטַשׁ בֵּיהַ. אֶתָּא אָבוּהַ
אֲשֶׁכְחִיהַ, אָמַר לִיהַ: הֵכִי אָמַר אָבוּהַ
דְאָמַךְ מִשְׁמִיהַ דְרַב, וּמָנו – רַבִּי יִרְמְיָה
בְרַ אָבָא: גּוֹבְלִין וְלֹא מִסְפִּין. וְדָלָא לְקִיט
בְּלִישְׁנֵיהַ – מְהַלְקִיטִין לִיהַ. וְהָיָא מִלֵּי –
הוּא דְמִשְׁנֵי.

הֵיכִי מִשְׁנֵי? אָמַר רַב יִימָר בְרַ שְׁלָמְיָא
מִשְׁמִיהַ דְאָבִי: שְׁתֵי וְעֵרַב. וְהָא לֹא מְעֵרַב
שְׁפִיר! אָמַר רַב יְהוּדָה: מְנַעְרוּ לְבָלִי.

כְּתִיב אֶפְיִנְקִסְיָה דְזַעֲרִי: אֶמְרִית קָדָם
רַבִּי, וּמָנו – רַבִּי חֲיִיא, מַהוּ לְגַבְלָא אָמַר:
אָסוּר. מַהוּ לְפָרֵק? אָמַר: מוֹתֵר. אָמַר רַב
[מְנַשְׁיָא]: חַד קָמִי חַד, תְּרִי קָמִי תְרִי –
שְׁפִיר דְמִי, תְּלָתָא קָמִי תְרִי – אָסוּר. רַב
יוֹסֵף אָמַר: קַב וְאַפִּילוּ קַבִּים. עוֹלָא אָמַר:
כּוֹר וְאַפִּילוּ כּוֹרִים.

כְּתִיב אֶפְיִנְקִסְיָה דְלֹוי: אֶמְרִית קָדָם רַבִּי,
וּמָנו – רַבִּינוּ הַקְדוֹשׁ, עַל דְהוּוּ גַבְלִין
שְׁתִיתָא בְּבָבֶל, וְהוּוּ צוּחַ רַבִּי, וּמָנו –
רַבִּינוּ הַקְדוֹשׁ, עַל דְהוּוּ גַבְלִין שְׁתִיתָא,
וְלִית דְשְׁמִיעַ לִיהַ, וְלִית חִילָא בִידֵיהַ
לְמִסָּר – מְדַרְבֵי יוֹסֵי בְרַבִּי יְהוּדָה.

It is the opinion of Rabbi Yosei, son of Rabbi Yehuda. And this leniency applies only in a case where one alters the way that he kneads. The Gemara asks: How does one alter the manner in which he kneads? Rav Hisda said: One does not knead the dough all at once but rather a little bit at a time. It was also taught: And they agree that one may mix the *shatit*,ⁿ roasted barley to which honey is added, on Shabbat,ⁿ and drink Egyptian beer, as it is not considered to be for medicinal purposes.

The Gemara asks: Didn't you say: One may not knead? That contradicts the statement that they agree that it is permitted to stir the *shatit*. The Gemara answers: This is not difficult, as there is a distinction between the cases. This dispute with regard to *shatit* is referring to mixing a thick mixture, which is similar to kneading. However, that statement where they agree that mixing is permitted is referring to a soft, thin mixture that cannot be kneaded. And all of these statements are referring to a case where one alters the way he kneads or stirs.

The Gemara asks: How does one alter the manner in which he performs these actions? Rav Yosef said: On a weekday one first places the vinegar in a vessel and then places the *shatit*. On Shabbat one first places the *shatit* and then places the vinegar. The Gemara relates that Levi, son of Rav Huna bar Hiyya, found the one who kneads in his parents' home kneading bran on Shabbat and feeding it to his ox. He kicked him so that he would stop. When his father came and found him, he said to him: This is what your mother's father said in the name of Rav. The Gemara interjects: And who is his mother's father? It is Rabbi Yirmeya bar Abba, who said: One may knead but not feed animals, and a calf that does not take the food with its tongue may be fed on Shabbat. And this applies only when one alters the manner in which he does so.

The Gemara asks: How does one alter the manner in which he does so? Rav Yeimar bar Shelamya said in the name of Abaye: One moves the ladle or stirring utensil in the directions of warp and woof. The Gemara asks: Isn't it the case that it will not mix well, so what is the point of stirring it that way? Rav Yehuda said: It means that one pours it into another vessel and in the process it is mixed.

It was written in Ze'eiri's notebook: I said before my rabbi, and the Gemara asks: And who is his rabbi? It is Rabbi Hiyya. And Ze'eiri said before him: What is the ruling? Is it permitted to knead on Shabbat? He said: It is prohibited. What is the ruling with regard to emptyingⁿ food from a vessel before one animal to place it before another animal? He said: It is permitted. Rav Menashya said: Placing one trough before one animal or two troughs before two animals, one may well do so. Placing three troughs before two animals is prohibited, because it is considered to be superfluous labor as he is bringing the animals more food than they need. Rav Yosef said: It is permitted to add a *kav* of additional food or even two *kav*. Ulla said: One may add a *kor* or even two *kor* and there is no need for concern.

It was written in Levi's notebook: I said before my rabbi, and the Gemara asks: And who is his rabbi? It is our holy Rabbi, Rabbi Yehuda HaNasi. Levi spoke about the fact that people would knead *shatit* in Babylonia, and my rabbi, and who is it, our holy Rabbi, cried in protest over the fact that people would knead *shatit*. And there was no one who listened to him, and he did not have the power to prohibit it due to the people's reliance on the opinion of Rabbi Yosei, son of Rabbi Yehuda, who permitted doing so.

כתוב אפיקוסיה דרבי יהושע בן לוי: האי מאן דבחד בשבא - יהי גבר ולא חדא ביה.

After citing relevant *halakhot* written in the notebooks of various Sages, the Gemara relates that it was written in Rabbi Yehoshua ben Levi's notebook: One who was born on the first day of the week, Sunday, will be a person and there will not be one in him.

מאי "ולא חדא ביה"? אילימא ולא חד לטיבו - והאמר רב אשי: אנא בחד בשבא הואי! אלא - לאו חדא לבישו. והאמר רב אשי: אנא ודימי בר מקוותא הוויין בחד בשבא. אנא - מלך, והוא - הוה ריש גנבי! אלא: אי כולי לטיבו, אי כולי לבישו. מאי טעמא - דאיברו ביה אור וחושך?

The Gemara asks: What is the meaning of the phrase: There will not be one in him? If you say that there is not one quality for the best, that cannot be, as Rav Ashi said: I was born on the first day of the week, and one cannot say that there was nothing good about him. Rather, it must mean that there is not one quality for the worst. Didn't Rav Ashi say: I and Dimi bar Kakuzta were both born on the first day of the week. I became a king, the head of a yeshiva, and he became the head of a gang of thieves, clearly a negative quality. Rather, one born on a Sunday is either completely for the best or completely for the worst. What is the reason for this? It is because both light and darkness were created on the first day of Creation.^N

האי מאן דבתרי בשבא - יהי גבר רגון. מאי טעמא - משום דאיפליגו ביה מיא. האי מאן דבתלתא בשבא - יהי גבר עתיר, וזנאי יהא. מאי טעמא - משום דאיברו ביה עשבים. האי מאן דבארבעה בשבא - יהי גבר חכים ונהיר, מאי טעמא - משום דאיתלו ביה מאורות.

One who was born on the second day of the week, Monday, will be a short-tempered person. What is the reason for this? It is because on that day, the second day of Creation, the upper and lower waters were divided. Therefore, it is a day of contentiousness.

One who was born on the third day of the week will be a rich man and a promiscuous person. What is the reason for this? It is because on that day, the third day, vegetation was created. It grows abundantly but is also mixed together without boundaries between the grass and the plants.

One who was born on the fourth day of the week will be a wise and enlightened person. What is the reason for this? It is because the heavenly lights were hung in the heavens on that day, and wisdom is likened to light.

האי מאן דבחמשה בשבא - יהי גבר גומל חסדים. מאי טעמא - משום דאיברו ביה דגים ועופות. האי מאן דבמעלי שבתא - יהי גבר חזון, אמר רב נחמן בר יצחק: חזון במצות. האי מאן דבשבתא יהי - בשבתא ימות, על דאחילו עלוהי יומא רבא דשבתא. אמר רבא בר רב שילא: וקדישא רבא יתקרי.

One who was born on the fifth day of the week will be a person who performs acts of kindness. What is the reason for this? It is because on that day the fish and fowl were created, and they do not receive their sustenance by performing work for people. They are sustained by the kindness of God alone.

One who was born on the sixth day of the week will be a seeker. Rav Nahman bar Yitzhak said that this means that he will be one who seeks out mitzvot, as most of the activity on Friday involves preparation for Shabbat.

One who was born on Shabbat will die on Shabbat, because they desecrated the great day of Shabbat on his behalf. Rava bar Rav Sheila said: And he will be called a person of great sanctity because he was born on the sacred day of Shabbat.

NOTES

Because both light and darkness were created on the first day of Creation - דאיברו ביה אור וחושך: Those whose version of the Gemara includes this phrase explain: Just as light and darkness were created

on the first day of Creation and separated from each another, so too, those born on the first day of the week will be either completely good, like light, or completely wicked, like darkness (*Hokhmat Manoah*).

אמר להו רבי חנינא: פוקו אמרו ליה לבר ליואי: לא מול יום גורם, אלא מול שעה גורם. האי מאן דבחה יהי גבר ויותן, יהי אכיל מדיליה ושתי מדיליה, ורוהי גליין. אם גניב – לא מצלח. האי מאן דבכוכב נוגה יהי גבר עתיר וזנאי יהי, מאי טעמא – משום דאיתיליד ביה נורא. האי מאן דבכוכב יהי גבר נהיר וחכים, משום דספרא דחמה הוא. האי מאן דבלבנה יהי גבר סביל מרעין, בגנאי וסתיר, סתיר ובנאי, אכיל דלא דיליה ושתי דלא דיליה, ורוהי בסין, אם גנב – מצלח. האי מאן דבשבתאי יהי גבר מחשבתיה בטליון, ואית דאמרי: כל דמחשבין עליה בטליון. האי מאן דבצדק יהי גבר צדקן, אמר רב נחמן בר יצחק: וצדקן במעות. האי מאן דבמאדים יהי גבר אשיד דמא. אמר רב אשי: אי אומנא, אי גנבא, אי טבחא, אי מוהלא. אמר רבה: אנה במאדים הוואי אמר אביי: מר נמי עניש וקטיל.

Rabbi Hanina said to his students who heard all this: Go and tell the son of Leiva'i, Rabbi Yehoshua ben Levi: It is not the constellation of the day of the week that determines a person's nature; rather, it is the constellation of the hour^b that determines his nature.^b

One who was born under the influence of the sun will be a radiant person; he will eat from his own resources and drink from his own resources, and his secrets will be exposed. If he steals he will not succeed, because he will be like the sun that shines and is revealed to all.

One who was born under the influence of Venus will be a rich and promiscuous person. What is the reason for this? Because fire was born during the hour of Venus, he will be subject the fire of the evil inclination, which burns perpetually.

One who was born under the influence of Mercury will be an enlightened and expert man, because Mercury is the sun's scribe, as it is closest to the sun.

One who was born under the influence of the moon will be a man who suffers pains, who builds and destroys, and destroys and builds. He will be a man who eats not from his own resources and drinks not from his own resources, and whose secrets are hidden. If he steals he will succeed, as he is like the moon that constantly changes form, whose light is not its own, and who is at times exposed and at times hidden.

One who was born under the influence of Saturn will be a man whose thoughts are for naught. And some say that everything that others think about him and plan to do to him is for naught.

One who was born under the influence of Jupiter [tzedek] will be a just person [tzadkan]. Rav Nahman bar Yitzhak said: And just in this context means just in the performance of mitzvot.

One who was born under the influence of Mars will be one who spills blood. Rav Ashi said: He will be either a blood letter, or a thief, or a slaughterer of animals, or a circumciser. Rabba said: I was born under the influence of Mars and I do not perform any of those activities. Abaye said: My Master also punishes and kills as a judge.

BACKGROUND

The constellation of the hour – מול שעה: The seven planetary bodies mentioned here: The sun, Venus, Mercury, the moon, Saturn, Jupiter, and Mars influence different hours of the day and night on different days of the week. See the table below for their influence beginning with the first hour of the night.

| Hours | Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Shabbat |
|-------|---------|---------|---------|-----------|----------|---------|---------|
| 1 | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 2 | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 3 | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |
| 4 | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 5 | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |
| 6 | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 7 | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 8 | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 9 | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 10 | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |
| 11 | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 12 | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |
| 13 | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 14 | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 15 | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 16 | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 17 | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |
| 18 | Jupiter | Venus | Saturn | Sun | Moon | Mars | Mercury |
| 19 | Mars | Mercury | Jupiter | Venus | Saturn | Sun | Moon |
| 20 | Sun | Moon | Mars | Mercury | Jupiter | Venus | Saturn |
| 21 | Venus | Saturn | Sun | Moon | Mars | Mercury | Jupiter |
| 22 | Mercury | Jupiter | Venus | Saturn | Sun | Moon | Mars |
| 23 | Moon | Mars | Mercury | Jupiter | Venus | Saturn | Sun |
| 24 | Saturn | Sun | Moon | Mars | Mercury | Jupiter | Venus |

The stars and their qualities – הוכוכבים ותכונותיהם: Astrology, which was considered to be a serious science over the course of many generations, was highly developed in Babylonia. Nevertheless, the Talmud discusses astrology relatively infrequently and when it does, the discussion is on the level of folklore, lacking development or complexity. This is apparently because most of the Sages maintained that the constellations do not control the Jewish people.

Some of the qualities ascribed here to various astrological signs are related to the visible qualities of the stars themselves, like the qualities attributed to the sun and the moon. Those born under the sign of Venus are ascribed certain qualities because the luminaries were hung on that day. This may be explained because the conclusion of Shabbat is the time associated with Venus, and it is also the time when, according to the Rabbis, fire was discovered by people. Mercury is described as the sun's scribe because even the early astrologers were aware that it was the closest planet to the sun. Saturn is generally regarded as a sign related to misfortune, even though it is ascribed a different meaning here. Jupiter is considered a sign of fortune and righteousness. Mars was considered to be a sign of war and murder, because of its red color and because of its association with the Roman god Mars.

A constellation makes one wise and... makes one wealthy – מזל מחכים, מזל – מעשיר. Many commentaries discussed this opinion and concluded that Rabbi Hanina does not mean to say that everything is determined by one's constellation. He himself stated: Everything is in the hands of Heaven, except for fear of Heaven; the choice between good and evil remains in the purview of human beings. Similarly, those who deny the influence of one's constellation do not completely deny it; rather, they hold that the constellation does not dictate everything but it exerts an influence in a certain direction. However, a person has the power to free himself from the limitations of his fundamental nature and to forge his own path in life (*ge'onim; HaKotev; Pardes Rimonim*).

איתמר, רבי חנינא אומר: מזל מחכים, מזל מעשיר, ויש מזל לישראל. רבי יוחנן אומר: אין מזל לישראל. ואזדא רבי יוחנן לטעמיה, דאמר רבי יוחנן: מניין שאין מזל לישראל – שנאמר "בה אמו ה' אל דרך הגוים אל תלמדו ומאותות השמים אל תחתו כי יחתו הגוים מהמה", הם יחתו, ולא ישראל.

It was stated that Rabbi Hanina says: A constellation makes one wise and a constellation makes one wealthy,^N and there is a constellation for the Jewish people that influences them. Rabbi Yohanan said: There is no constellation for the Jewish people that influences them. The Jewish people are not subject to the influence of astrology. And Rabbi Yohanan follows his own reasoning, as Rabbi Yohanan said: From where is it derived that there is no constellation for the Jewish people? As it is stated: "Thus said the Lord: Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them" (Jeremiah 10:2). The nations will be dismayed by them, but not the Jewish people.

ואף רב סבר אין מזל לישראל, דאמר רב יהודה אומר רב: מניין שאין מזל לישראל – שנאמר "ויצא אותו החוצה". אומר אברהם לפני הקדוש ברוך הוא: רבוננו של עולם בן ביתי יורש אותי". אומר לו: לאו, כי אם אשר יצא ממעיך.

And Rav also holds that there is no constellation for the Jewish people, as Rav Yehuda said that Rav said: From where is it derived that there is no constellation for the Jewish people? As it is stated with regard to Abraham: "And He brought him outside, and said: Look now toward heaven, and count the stars, if you are able to count them; and He said unto him: So shall your offspring be" (Genesis 15:5). The Sages derived from this that Abraham said before the Holy One, Blessed be He: Master of the Universe, "Behold, You have given me no offspring, and one born in my house is to be my heir" (Genesis 15:3). The Holy One, Blessed be He, said to him: No. "And, behold, the word of the Lord came to him, saying: This man shall not be your heir; rather, one that will come forth from your own innards shall be your heir" (Genesis 15:4).

אמר לפניו: רבוננו של עולם, נסתכלתי באיצטגנונות שלי ואיני ראוי להוליד בן. אומר ליה: צא מאיצטגנונות שלך, שאין מזל לישראל. מאי דעתך –

Abraham said before Him: Master of the Universe, I looked at my astrological map, and according to the configuration of my constellations I am not fit to have a son. The Holy One, Blessed be He, said to him: Emerge from your astrology, as the verse states: "And He brought him outside," as there is no constellation for Israel. What is your thinking?

Perek XXIV

Daf 156 Amud b

דקאי צדק במערב, מהדרנא ומוקמינא ליה במזרח. והיני דכתב "מי העיר ממזרח צדק יקראהו לרגלו".

Is it because Jupiter is situated in the west that you cannot have children? I will restore it and establish it in the east. And that is the meaning of that which is written with regard to Abraham: "Who has raised up one from the east, he will call justice [*tzedeq*] to his steps [*leraglo*]. He gives nations before him, and makes him rule over kings; his sword makes them as the dust, his bow as the driven stubble" (Isaiah 41:2). God established Jupiter [*tzedeq*] in the east on behalf of [*leraglo*] Abraham.

ומדשמואל נמי, אין מזל לישראל. דשמואל ואבלט הווי יתבי, והווי קאולי הנך אינשי לאגמא. אומר ליה אבלט לשמואל: האי גברא אויל ולא אתני, טריק ליה חיויא ומיית. אומר ליה שמואל: אי בר ישראל הוא – אויל ואתני. אדיתבי אויל ואתני.

And from that which transpired to Shmuel, one can also conclude that there is no constellation for the Jewish people. The Gemara relates that Shmuel and the gentile sage Ablet^p were sitting, and they saw these people were going to the lake. Ablet said to Shmuel: This person will go and he will not return, because a snake will bite him and he will die. Shmuel said to him: If he is a Jew, he will go and come back. As they were sitting for a while, the person they discussed went away and then returned.

קם אבלט, שדיה לטוניה אשכח ביה חיויא דפסיק ושדי בתרתו גובי. אומר ליה שמואל: מאי עבדת? אומר ליה: כל יומא הוה מרמינן ריפתא בהדי הדדי ואכלינן. האידינא הוה איקא חד מינן דלא הוה ליה ריפתא, הוה קא מיכסף. אמינא להו: אנא קאימנא וארמינא. כי מטאי לגביה שואי נפשיא כמאן דשקילי מיניה, כי היכי דלא ליכסף. אומר ליה: מצוה עבדת! נפק שמואל ודרש: "וצדקה תציל ממות" ולא ממיתה משונה, אלא ממיתה עצמה.

Ablet stood up, threw down the person's burden, and inside he found a snake cut and cast in two pieces. Shmuel said to him: What did you do to merit being saved from death? The person said to him: Every day we all take bread together and eat from the bread. Today, there was one of us who did not have bread, and when it came time to gather the bread, he was embarrassed because he did not have any to give. I said to the others: I will go and take the bread. When I came to the person who did not have bread, I rendered myself as one who was taking from him so that he would not be embarrassed. Shmuel said to him: You performed a mitzva. Shmuel went out and taught based on this incident that even though it is written: "And charity will save from death" (Proverbs 10:2), it does not only mean that it will save a person from an unusual death^N but even from death itself.

PERSONALITIES

Ablet – אבֵלֵט: This gentile sage was very close with Shmuel, and the Talmud relates several encounters and discussions between them. Ablet was also quite familiar with Jewish customs. The Jerusalem Talmud also records conversations between him and Jewish Sages. Although Ablet's origins are not clear, his name indicates that he was probably Babylonian. Obalit is phonetically similar to the Babylonian name Sanbalat.

NOTES

ולא – ממיתה משונה: This must be understood in light of the Gemara in tractate *Bava Batra* which explains that the verse: "And charity will save from death," refers to an unusual form of death, since even people who give charity eventually die. Here, the Gemara adds that it also means that one who gives charity will merit living a long life (Maharsha).

BACKGROUND

Chaldeans – כַּלְדָּאִי: As indicated in a number of Talmudic sources, the Chaldaeans, or *Kasdim* as they are referred to in the book of Daniel (2:4), were apparently neither magicians nor sorcerers, from whom it would have been prohibited by Torah law to receive counsel. Rather, it seems they were the leading scientists of the time. They specialized in astrology, in predicting a person's fate based on the stars. Although Jewish men and women consulted the Chaldaeans regularly and this was not considered to be a violation of a prohibition, not everyone permitted it (see *Tosafot*).

NOTES

Covering the head – כִּיסוּי הָרֶאשׁ: From several Talmudic sources it is apparent that not all men covered their heads. Prominent Torah scholars covered their heads with a scarf. Since children never covered their heads, Rav Nahman bar Yitzhak was exceptional in this regard. In subsequent generations covering one's head became standard practice.

HALAKHA

Covering the head – כִּיסוּי הָרֶאשׁ: A man may not walk four cubits with his head uncovered even under a roof (*Mishna Berura*), as covering one's head is a custom of piety and leads to fear of God. The story of Rav Nahman bar Yitzhak is one of many sources that mention this custom. Although there are halakhic authorities who explicitly characterized covering one's head as merely a custom of piety (Maharshah; Vilna Gaon), the majority of Jewish men are especially vigilant when it comes to covering their heads (*Shulhan Arukh, Orach Hayyim* 2:6).

וּמִדְרָבִי עֲקִיבָא נָמִי, אִין מִזְל לְיִשְׂרָאֵל. דְּרַבִּי עֲקִיבָא הָוִיא לִיה בְּרִתָּא. אָמְרִי לִיה כַּלְדָּאִי: הָהוּא יוֹמָא דְעֵיילָה לְבִי גָנְנָא – טְרִיק לָהּ חַוּיָא וּמִיתָא. הָהּ דְאִיגָא אֲמִילְתָּא טַבָּא. הָהּוּא יוֹמָא שְׁקֻלְתָּהּ לְמַכְבָּבְנָתָא, דְצִתָּא בְּגוּדָא. אִיתְרַמִּי אִיתִיב בְּעֵינֵיהּ דְחַוּיָא. לְצִפְרָא בִּי קָא שְׁקֻלָּהּ לָהּ – הָהּוּא קָא סְרִיךְ וְאָתִי חַוּיָא בְּתַרְהּ.

אָמַר לָהּ אַבּוּהּ: מַאי עֲבַדְתָּ? אָמְרָה לִיה: בְּפִנְיָא אָתָא עֵנְיָא, קָרָא אַבְבָּא, וְהוּו טְרִידי כּוּלֵי עֲלָמָא בְּסַעוּדְתָּא, וְלִיבָא דְשִׁמְעִיָה. קְאִימְנָא, שְׁקֻלְתִּי לְרִיסְתָּנָאִי דִּיהִבִּית לִי, יְהִבְתִּיהּ נִהְלִיָה. אָמַר לָהּ: מַצְוָה עֲבַדְתָּ! נִפְק רַבִּי עֲקִיבָא וְדַרְשׁ: "וּצְדָקָה תַצִּיל מִמּוֹת" וְלֹא מִמִּיתָה מְשׁוּנָה, אֶלָּא מִמִּיתָה עֲצֻמָּה.

וּמִדְרָב נַחֲמָן בַּר יִצְחָק נָמִי, אִין מִזְל לְיִשְׂרָאֵל. דְאִימִיה דְרַב נַחֲמָן בַּר יִצְחָק אָמְרִי לָהּ כַּלְדָּאִי: בְּרִיךְ גָּנְבָא הוּו. לֹא שְׁבַקְתִּיהּ גְלוּיִי רִישׁוּהּ. אָמְרָה לִיה: פְּסִי רִישׁיךְ, כִּי הִיבִי דְתִיְהוּו עֲלֶיךָ אִימְתָא דְשִׁמְעִיָא, וּבְעֵי רַחֲמֵי. לֹא הָהּ יָדַע אֲמַאי קְאָמְרָה לִיה. יוֹמָא חַד יִתִּיב קָא גְרִים תּוֹתִי דִיקְלָא. נָפַל גְלוּיָא מִעֵילוּיָה רִישׁוּהּ דְלִי עֵינֵיהּ חֹזָא לְדִיקְלָא, אֶלְמִיָה יִצְרִיָה, סְלִיק פְּסָקִיָה לְקִיבּוּרָא בְּשִׁינָה.

מתני' מחתכין את הדלועין לפני הבהמה, ואת הנבלה לפני הכלבים, רבי יהודה אומר: אם לא היתה נבלה מערב שבת – אסורה, לפי שאינה מן המוכן.

גמ' איתמר (ער"ל שח"ו סימן) אמר עולא: הלכה ברבי יהודה. (ושמואל אמר: הלכה ברבי שמעון).

וְאָף רַב סָבַר הֶלְכָה בְּרַבִּי יְהוּדָה מִדְּכַרְבִּי דְזוּזֵי דְרַב אָסֵר וּשְׁמוּאֵל שְׂרִי וְאָף לִוִי סָבַר הֶלְכָה בְּרַבִּי יְהוּדָה. כִּי הָא דְלוּי בִּי הוּו מִיִּתִּי טְרִיפְתָּא לְקַמִּיָּה בְיוֹמָא טַבָּא לֹא הוּו חַוּי לָהּ אֶלָּא כִּי יִתִּיב אֶקִּילְקִלִיתָא. דְאָמַר: דִּילְמָא לֹא מִתְבַּשְׂרָא, וְאִפִּילוּ לְכַלְבִּים לֹא חַוּיָא.

And from that which transpired to Rabbi Akiva as well it can be derived that there is no constellation for the Jewish people, as Rabbi Akiva had a daughter, and Chaldean^b astrologers told him that on the same day that she enters the wedding canopy, a snake will bite her and she will die. She was very worried about this. On that day, her wedding day, she took the ornamental pin from her hair and stuck it into a hole in the wall for safekeeping, and it happened that it entered directly into the eye of the snake. In the morning, when she took the pin, the snake was pulled and came out with it.

Her father Rabbi Akiva said to her: What did you do to merit being saved from the snake? She told him: In the evening a poor person came and knocked on the door, and everyone was preoccupied with the feast and nobody heard him. I stood and took the portion that you had given me and gave it to him. Rabbi Akiva said to her: You performed a mitzva, and you were saved in its merit. Rabbi Akiva went out and taught based on this incident that even though it is written: "And charity will save from death" (Proverbs 10:2), it does not mean that it will save a person only from an unusual death, but even from death itself.

And from that which transpired to Rav Nahman bar Yitzhak as well it can be derived that there is no constellation for the Jewish people, As Chaldean astrologers told Rav Nahman bar Yitzhak's mother: Your son will be a thief. She did not allow him to uncover his head. She said to her son: Cover your head^{NH} so that the fear of Heaven will be upon you, and pray for Divine mercy. He did not know why she said this to him. One day he was sitting and studying beneath a palm tree that did not belong to him, and the cloak fell off of his head. He lifted his eyes and saw the palm tree. He was overcome by impulse and he climbed up and detached a bunch of dates with his teeth. Apparently, he had an inborn inclination to steal, but was able to overcome that inclination with proper education and prayer.

MISHNA One may cut the pumpkins before an animal on Shabbat, as long as they were picked prior to Shabbat. And likewise one may cut an animal carcass before the dogs on Shabbat. Rabbi Yehuda says: If it was not already a carcass, i.e., it was not dead, prior to Shabbat, it is prohibited to cut it or even move it on Shabbat because it is not prepared for use on Shabbat.

GEMARA A dispute between the *amora'im* with regard to the prohibition of set-aside on Shabbat was stated. *Ayin, reish, lamed, shin, het, zayin* is a mnemonic for the names of the *amora'im* who stated the following *halakhot*. Ulla said: The *halakha* is in accordance with the opinion of Rabbi Yehuda, who holds that there is a prohibition of set-aside on Shabbat. And Shmuel said: The *halakha* is in accordance with the opinion of Rabbi Shimon.

And Rav also holds that the *halakha* is in accordance with the opinion of Rabbi Yehuda. From where is it ascertained that this is Rav's opinion? From that which was taught with regard to the mats that are on ships; Rav prohibited moving them on Shabbat due to the prohibition of set-aside, and Shmuel permitted moving them. And Levi also holds that the *halakha* is in accordance with the opinion of Rabbi Yehuda, as can be seen from his practice when they would bring a slaughtered animal with regard to which there was concern that it was an animal with a condition that will cause it to die within twelve months [*tereifa*], before Levi on a Festival. He would examine it only when he was sitting near a garbage dump, as he said: Perhaps it would not be determined to be kosher and it would not be suited even for dogs, and then it would be prohibited to move the carcass. Apparently, he holds that it is prohibited to move a carcass that was not prepared for use before Shabbat.

A consecrated animal – **בְּהֵמַת קִדְּשִׁים**: An consecrated animal that died without being redeemed can no longer be redeemed or regain non-sacred status. Therefore, it is prohibited to derive benefit from it. On Shabbat and Festivals it is set-aside according to all opinions, similar to a clump of dirt or raw materials, whose set-aside status is even more stringent than that of prohibited vessels.

וּשְׂמוּאֵל אָמַר: הֲלָכָה כְּרַבִּי שְׁמַעוֹן.
וְאִף זְעִירֵי סִבַּר הֲלָכָה כְּרַבִּי שְׁמַעוֹן
דִּתְנִן: בְּהֵמַה שְׁמַתָּה – לֹא זִיזְנָה
מִמְקוֹמָהּ, וְתִרְגָּמָא זְעִירֵי: בְּבִהְמַת
קִדְּשִׁים, אֲבָל בְּחֻלִּין – שְׁפִיר דְּמִי.
וְאִף רַבִּי יוֹחָנָן אָמַר: הֲלָכָה כְּרַבִּי
שְׁמַעוֹן. וּמִי אָמַר רַבִּי יוֹחָנָן הֲכִי?
וְהָא אָמַר רַבִּי יוֹחָנָן: הֲלָכָה כְּסֻתָּם
מִשְׁנָה, וְתָנִן:

And Shmuel said: The *halakha* is in accordance with the opinion of Rabbi Shimon, who holds that the prohibition of set-aside does not apply on Shabbat. And Ze'eiri also holds that the *halakha* is in accordance with the opinion of Rabbi Shimon, as we learned in a mishna: With regard to an animal that died on Shabbat, one may not move it from its place on Shabbat. And Ze'eiri explained: This prohibition only applies to a consecrated animal,ⁿ as consecrated items may not be fed to dogs in deference to their sanctity; therefore, it is set-aside and may not be moved on Shabbat. However, in the case of a non-sacred animal, one may well move it and use it because it does not have set-aside status. And Rabbi Yoḥanan also said that the *halakha* is in accordance with the opinion of Rabbi Shimon. The Gemara asks: And did Rabbi Yoḥanan really say that? Didn't Rabbi Yoḥanan say: The *halakha* is in accordance with an unattributed mishna, and we learned in a mishna:

Perek XXIV

Daf 157 Amud a

אִין מְבַקְעִין עֵצִים מִן הַקּוֹרוֹת, וְלֹא
מִן הַקּוֹרָה שֶׁנִּשְׁבְּרָה בְּיוֹם טוֹב! רַבִּי
יוֹחָנָן, הֵהוּא – כְּרַבִּי יוֹסִי בֶרֶי יְהוּדָה
מִתְנִי לָהּ. תָּא שְׁמַע: מִתְחִילִין
בְּעֵרִימַת הַתְּבָן, אֲבָל לֹא בְּעֵצִים
שֶׁבְּמוֹקְצָה! הֵתִם בְּאֵרֹזִי וְאִשׁוּחִי,
דְּמוֹקְצָה מִחֻמַּת חֶסְרוֹן כִּיס אֲפִילוּ
רַבִּי שְׁמַעוֹן מוֹדָה.

One may chop wood neither from beams set aside for building nor from a beam that broke on a Festival.^h Apparently, this unattributed mishna is in accordance with the opinion of Rabbi Yehuda. The Gemara answers that Rabbi Yoḥanan answered: That mishna is actually in accordance with the opinion of Rabbi Yosei bar Yehuda, which is an individual opinion. Come and hear: One may start a fire on a Festival with a pile of straw^h but not with wood that is from the wood storage behind one's house, because that wood is set aside for other uses. Apparently, this is an unattributed mishna in accordance with the opinion of Rabbi Yehuda with regard to the prohibition of set-aside. The Gemara answers: There, the mishna is referring to wood from cedar and fir trees that are set aside due to monetary loss. Even Rabbi Shimon concedes that the prohibition of set-aside is in effect in that case.

תָּא שְׁמַע: אִין מְשַׁקִּין וְשׁוֹחֲטִין אֶת
הַמְדַּבְּרִיּוֹת, אֲבָל מְשַׁקִּין וְשׁוֹחֲטִין
אֶת הַבְּיִיתוֹת!

Come and hear a proof from another mishna: One may neither give water to nor slaughter non-domesticated desert animals, animals that are always grazing in the fields. Since people do not generally tend to them, they are considered set-aside and may not be used. Giving them water would ease removal of their hides. However, one may give water to and slaughter domesticated animals.^h This is apparently an unattributed mishna in accordance with the opinion of Rabbi Yehuda.

רַבִּי יוֹחָנָן סִתְּמָא אֲחֵרִינָא אֲשַׁבַּת,
"בֵּית שַׁמַּאי אוֹמְרִים: מִגְּבִיּוֹתֵין מַעַל
הַשְּׁלֶחַן עֲצָמוֹת וְקִלְפִין, וּבֵית הִלֵּל
אוֹמְרִים: מְסַלֵּק אֶת הַטְּבִלָּה כּוֹלָהָ
וּמְנַעְרָה." וְאָמַר רַב נַחֲמָן: אֲנִי אִין
לְגוּ אֵלָּא בֵּית שַׁמַּאי כְּרַבִּי יְהוּדָה,
וּבֵית הִלֵּל כְּרַבִּי שְׁמַעוֹן.

The Gemara answers: Rabbi Yoḥanan found a different unattributed mishna in accordance with the opinion of Rabbi Shimon. Beit Shammai say: One may lift bones and peels and shells, which are set-aside, from the table on Shabbat. And Beit Hillel say: One must remove the entire board from atop the table and shake it; however, he may not lift the set-aside objects. And Rav Nahman said to reverse the two opinions, and we have only Beit Shammai in accordance with the opinion of Rabbi Yehuda, and Beit Hillel in accordance with the opinion of Rabbi Shimon. As the *halakha* is always ruled in accordance with the opinion of Beit Hillel, this mishna has the authority of an unattributed mishna.

HALAKHA

One may chop wood neither from beams set aside for building nor from a beam that broke on a Festival – **אִין מְבַקְעִין** – **עֵצִים מִן הַקּוֹרוֹת**, וְלֹא מִן הַקּוֹרָה שֶׁנִּשְׁבְּרָה בְּיוֹם טוֹב: One may not chop wood on a Festival from beams that were set aside for building, or from a beam that broke on the Festival (Rambam *Sefer Zemanim, Hilkhot Yom Tov* 2:12; *Shulḥan Arukh, Oraḥ Hayyim* 501:1).

מתחילין בערימת – **תָּא שְׁמַע**: One may take kindling from piles of straw on a Festival *ab initio*, if the straw was designated exclusively for that purpose (Rambam *Sefer Zemanim, Hilkhot Yom Tov* 2:11; *Shulḥan Arukh, Oraḥ Hayyim* 518:7).

השקאת ושחטת – **תָּא שְׁמַע**: Giving water to and slaughtering animals –

בְּהֵמַת: On a Festival, one may not give water or food to fish and birds that are set-aside, lest one come to take one for slaughter. However, one may slaughter or give water to animals that graze outside of the boundaries of the city and come back at night to sleep within it, because they are considered to be designated for eating from before the Festival (Rambam *Sefer Zemanim, Hilkhot Yom Tov* 2:2, 17; *Shulḥan Arukh, Oraḥ Hayyim* 496:2, 498:3).