

1 תנו רבנן אין גובלין את הקלי ויש אומרים גובלין  
The Braisa teaches that according to the קמא one may not knead a thick mixture of toasted grain and according to the יש אומרים, who we identify as ר' יוסי ברבי יהודה, one may knead it - provided that he kneads it with a שינוי, such as kneading a small amount at a time.

Even the קמא would agree that we may stir a thin שתית - a loose mixture of flour, water, and oil - provided it is done with a שינוי, such as pouring in the שתית before pouring vinegar into the mixture.

The גמרא later mentions that רבינו הקדוש tried to stop people from kneading thick שתית, but was not successful, because people followed the opinion of ר' יוסי ברבי יהודה.

2 The גמרא tells the story of לוי בריה דרב הונא בר חייה who found the person in charge of the cattle in his father's estate kneading bran and water for the animals on שבת.  
בטש ביה - since לוי thought this was אסור he kicked him, but then his father told him that his maternal grandfather, רבי ירמיה בר אבא, had said in the name of רב that it is מותר, as long as it is done with a שינוי such as stirring in a cross motion and then shaking the utensil.

3 כתיב אפינקסיה דזעירי - they found several statements in different notebooks:

It is אסור to knead a thick mixture  
It is מותר to transfer food from one animal's pail to another

Parenthetically we mention a מחלוקת whether there is a maximum amount of food that can be placed in front of animals on שבת.

1 תנו רבנן אין גובלין את הקלי ויש אומרים גובלין

ר' יוסי ברבי יהודה

תנא קמא

גובלין  
ליני

אין גובלין



We may stir  
a thin שתית  
ליני

רבינו הקדוש tried to stop people  
from kneading thick שתית  
but was not successful

ר' יוסי ברבי יהודה People followed

2 STORY  
לוי בריה דרב הונא בר חייה found a person  
kneading for the animals on שבת

בטש ביה

רבי ירמיה בר אבא

מותר IT IS

as long as it is done with a שינוי

3 כתיב אפינקסיה דזעירי

מותר

אסור

Transfer food  
from one  
animal's pail  
to another

To knead  
a thick  
mixture

4 רבי יהושע בן לוי's notebook says several things about people born on different days of the week:  
 Somebody born on a Sunday will either be completely good or completely evil, symbolized by the אור וחושך, light and darkness that were created that day.  
 Somebody born on Monday will be an angry person, because the waters were split that day.  
 Somebody born on Tuesday will be rich, and an adulterer because herbs were created that day.  
 Somebody born on Wednesday will be smart and radiant because the sun and moon were set in place that day.  
 Somebody born on Thursday will be a בעל חסד because fish and birds were created that day.  
 Somebody born on Friday will look for מצוות.  
 Somebody born on Saturday will be called great and holy, but will also die on שבת since they had to be מחלל שבת for his birth.

4 **רבי יהושע בן לוי**

SUN.	MON.	TUES.	WED.
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Good Angry Rich Smart  
 Evil person

אוי ומוטק

THUR.	FRI.	שבת קודש
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בעל חסד Look Great  
 for מצוות Holy

Will also die on שבת

5 - לא מזל יום גורם אלא מזל שעה גורם - R' Chanina holds that holds that גורם  
 It's not the day that influences one's character but the hour of the day.  
 Many examples are given, including האוי מאן דבמאדים יהי גבר אשיד דמא - somebody born during the hour of Mars will be a person who spills blood - such as a bloodletter, thief, מוהל, שוחט, or even a rabbi who punishes people who violate his rulings.

5 **רבי חנינא**

לא מזל יום גורם  
 אלא מזל שעה גורם

האוי מאן דבמאדים  
 יהי גבר אשיד דמא

6 - איתמר רבי חנינא אומר מזל מחכים מזל מעשיר ויש מזל לישראל - R' Chanina holds that constellations affect our intelligence and wealth, and does affect Jewish people.  
 - רבי יוחנן אמר אין מזל לישראל - R' Yochanan and Rav disagree and hold that מזלות have no influence on the Jewish people, just as Hashem told אברהם - צא מאיצטגנינות שלך - go out of your astrology.  
 The אין מזל לישראל relates three stories that demonstrate

6 **איתמר רבי חנינא אומר מזל מחכים מזל מעשיר**

רבי יוחנן אין מזל לישראל	רבי חנינא יש מזל לישראל
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אברהם  
 צא מאיצטגנינות שלך



7 First, after שמואל was told by an astrologer that a certain man would die, he predicted that if the man was Jewish he would survive. He in fact survived a snake attack, and שמואל verified that it was in the זכות of not embarrassing a person who had no bread to contribute to a collection - צדקה תציל ממות - charity saves one from death.

7

*1<sup>st</sup>*

**...HE SURVIVED  
A SNAKE ATTACK...**

*זכות of not embarrassing  
a person*

**צדקה תציל ממות**

8 Second, an astrologer told ר' עקיבא that his daughter would get killed by a snake on her wedding day, but she had stuck her pin in the wall and it turned out to have killed the snake. ר' עקיבא found that his daughter merited to be saved because she had taken care of a poor person who was being ignored by others, and צדקה תציל ממות.

8

*2<sup>nd</sup>*

**...HER PIN KILLED  
THE SNAKE...**

*זכות of  
taken care of poor*

**צדקה תציל ממות**

9 Finally, an astrologer had told בר יצחק נחמן בר ר'ב's mother that her child would be a thief, whereupon she made sure to always have him cover his head so he will have שמים יראת. One time, his head became exposed - אלמיה יצריה - his הרע became very strong, causing him to climb a tree that was not his, and bite a cluster of dates off with his teeth.

9

*3<sup>rd</sup>*

**Cover his head...  
...יראת שמים...**

*One time  
his head became exposed*

**אלמיה יצריה**



10 מחתכין את הדלועין לפני הבהמה ואת הנבלה לפני הכלבים -  
 The Gemara says that according to the תנא קמא - which is רבי שמעון, we  
 may cut a gourd to feed an animal, and cut a dead animal to feed  
 dogs on שבת.  
 יהודה אומר אם לא היתה נבלה מערב שבת אסורה לפי שאינה מן המוכן  
 רבי יהודה says that if the animal was not dead at the onset of שבת, it is  
 מוקצה and may not be fed to the dogs.

The Gemara quotes three אמוראים who agree with ר' יהודה's strict  
 definition of מוקצה -  
 לוי - עולא - and רב.

The Gemara relates that on יום טוב, Levi would inspect שאלות of  
 טרפה only on the garbage dump, so that if it turns out to be טרפה it  
 would be left there, and not have to be moved, because he held like  
 ר' יהודה that it's מוקצה.

The Gemara also lists three אמוראים who agree with ר"ש's lenient  
 definition of מוקצה -  
 ר' יוחנן - and שמואל - זעירי.

This discussion continues on the following Daf.

10

<p><b>רבי יהודה</b></p> <p>אם לא היתה נבלה          מערב שבת אסורה          לפי שאינה מן המוכן</p> <p>עולא          רב          לוי</p> <p><b>ביום טוב</b></p> <p><i>Would inspect שאלות of טרפה          only on the garbage dump</i></p>	<p><b>רבי שמעון</b></p> <p>מחתכין את          הדלועין לפני הבהמה          ואת הנבלה לפני הכלבים</p> <p>שמואל          זעירי          ר' יוחנן</p>
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