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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

The *Mishna* states: If one makes a *neder* prohibiting himself from *dagan*, he is also forbidden in dried Egyptian beans. These are the words of Rabbi Meir. The *Chachamim* say: He is only forbidden in the five species of grain (*wheat, barley, oats, spelt and rye*). Rabbi Meir says: One who makes a *neder* prohibiting himself from *tevuah* is forbidden only in the five species of grain. However, one who makes a *neder* prohibiting himself from *dagan* is forbidden in everything that is piled in a silo, but he is permitted in fruits of a tree and vegetables. (55a)

What is Included in Tevuah?

The *Mishna* had stated: Rabbi Meir says: One who makes a *neder* prohibiting himself from *tevuah* is forbidden only in the five species of grain.

Rabbi Yochanan says: Everyone agrees that if one makes a *neder* prohibiting himself from *tevuah*, he is forbidden only in the five species of grain (*it is not only the opinion of Rabbi Meir*).

The *Gemora* asks: Isn't this obvious?

The *Gemora* answers: We might have thought that all produce is included in the term "*tevuah*." Rabbi Yochanan teaches us that it refers only to grain. (55a)

Allalta

The *Gemora* records an incident: The Son of Mar Samuel ordered that thirteen thousand *zuz* worth of *allalta* from Nehar Pania (*where he owned property*) should be given to Rava. So Rava sent an enquiry to Rav Yosef: What is meant by *allalta*? Rav Yosef replied: It was taught in a *braisa*: Everyone agrees that if one makes a *neder* prohibiting himself from *tevuah*, he is forbidden only in the five species of grain. Abaye said to him: Are the two words comparable? *Tevuah* implies only the five species, whereas *allalta* implies everything!

When Abaye's response was said over before Rava, he said, "I was never in doubt that *allalta* meant everything. My question is this: What is the *halacha* regarding the rent of houses and the ships that Mar Shmuel owned there? Shall we say that since they depreciate, they are not included in *allalta* (*since the word allalta connotes profit*)? Or, perhaps, since the depreciation is hardly noticeable, they too, are termed *allalta* (*and it should belong to me*)?" The scholars repeated Rava's response to Rav Yosef. Thereupon, he exclaimed, "Since obviously Rava

does not need us, why did he send the question (*what is allalta*) to us?" And so Rav Yosef was angry.

When Rava learned that Rav Yosef was upset at him, he went before him on *Erev Yom Kippur* (to appease Rav Yosef), and found his attendant mixing for him a cup of wine (to dilute it). Rava said, "Let me prepare it for him." The attendant gave it to him and he mixed the cup of wine. On drinking it, he observed (although he was blind), "This mixture is similar to that of Rava the son of Rav Yosef ben Chama." Rava replied, "It is indeed he." Rav Yosef said to him, "Do not sit down until have explained the following verse [Bamidbar 21: 18 – 19]: *And from the wilderness to Mattanah; and from Mattanah to Nachaliel; and from Nachaliel to Bamos?*" Rava replied, "When one makes himself as the wilderness, which is open to everyone (*willing to teach them Torah*), the Torah is given to him as a gift, as it says: *And from the wilderness to Mattanah (a gift)*. And once it is given to him as a gift, Hashem makes it his inheritance, as it says: *and from Mattanah to Nachaliel (inheritance from Hashem)*. And after Hashem gives it to him as an inheritance, he ascends to greatness, as it says: *and from Nachaliel to Bamos (to heights)*. And if he becomes haughty, Hashem will lower him down, as it says: *And from Bamos to the valley*. And furthermore, Hashem sinks him into the ground, as it says: *overlooking the surface of the wilderness*. However, if he repents, Hashem will raise him up once again, as it says: *every valley shall be raised*.

The *Gemora* cites a *braisa*: If one makes a *neder* prohibiting himself from *dagan*, he is also forbidden in dried Egyptian beans. He is forbidden in moist

ones, and he is permitted in rice, *chilka*, *targis* and *tisni* (types of grits). (55a – 55b)

Growths

The *Gemora* cites a *braisa*: One who makes a *neder* prohibiting himself from "fruits of the year," he is prohibited in all fruits of the year (*any fruits that grew this year*). He is permitted in kids, sheep, milk, eggs and chicks. If, however, he said, "All growths of the year are forbidden to me," he is forbidden in all these things.

If one makes a *neder* prohibiting himself from "fruits of the earth," he is permitted in truffles and mushrooms. If, however, he said, "All growths from the ground are forbidden to me," he is forbidden in all of them.

The *Gemora* asks a contradiction from the following *braisa*: A *she'hakol* is recited when one eats something that doesn't grow from the ground. The *braisa* continues: A *she'hakol* is recited when one eats salt, saltwater, truffles and mushrooms. (*This braisa holds that truffles and mushrooms are not regarded as being "a growth from the ground."*)

Abaye answers: They do indeed grow from the ground, but their nourishment comes from the air. (55b)

Mishna

The *Mishna* states: If one makes a *neder* prohibiting himself from clothing, he is permitted in sackcloth, a curtain, and a *chamilah* (*due to their coarseness*,

these are not regarded as clothing). If one says, “Konam, in respect of wool coming upon me,” he is permitted to cover himself with wool shearings (*he is not wearing it*). If one says, “Konam, in respect to flax coming upon me,” he is permitted to cover himself with flax stalks (*he is not wearing it*).

Rabbi Yehudah says: Everything is according to the one making the *neder*. If a person was carrying a load and sweating, and his odor was bad, and he said, “Konam, in respect of wool and flax coming upon me,” he is permitted to cover himself with these materials (*because his neder was obviously only intended against carrying them*), but he is prohibited from slinging them over his back. (55b)

DAILY MASHAL

Those that Study and those that Support Torah

Rav Yosef said to him, “Do not sit down until have explained the following verse [Bamidbar 21: 18 – 19]: *And from the wilderness to Mattanah; and from Mattanah to Nachaliel; and from Nachaliel to Bamos?*” Rava replied, “When one makes himself as the wilderness, which is open to everyone (*willing to teach them Torah*), the Torah is given to him as a gift, as it says: *And from the wilderness to Mattanah (a gift)*. And once it is given to him as a gift, Hashem makes it his inheritance, as it says: *and from Mattanah to Nachaliel (inheritance from Hashem)*. And after Hashem gives it to him as an inheritance, he ascends to greatness, as it says: *and from Nachaliel to Bamos (to heights)*. And if he becomes haughty, Hashem will lower him down, as it says: *And*

from Bamos to the valley. And furthermore, Hashem sinks him into the ground, as it says: *overlooking the surface of the wilderness*. However, if he repents, Hashem will raise him up once again, as it says: *every valley shall be raised*.

The verse prior to these verses states: *A well dug by princes, carved out by nobles of the people, through the lawgiver with their staffs, and from the desert to Mattanah*. The Vilna Gaon says that this verse must be explained according to our *Gemora* as well.

He explains: The well is referring to the wellsprings of Torah. The princes are those that delving into the depths of Torah. The nobles are those people who are engaged in business activities and support those who are studying Torah. The verse concludes that both those that study Torah and those that support others who are studying have a portion in Torah.

The Chozeh mi’Lublin adds: Since the verse concludes with the words: *and from the Desert to Mattanah*, and we derived from there one is obligated to make himself similar to the wilderness; opened to teach Torah to all, this must be true for the supporters as well. One who is supporting Torah must view his support as if the Torah scholar is receiving it from the wilderness, and not directly from him. He should not expect a return on his investment in this world; the reward for supporting Torah is given out in the World to Come; the same time that those who study Torah receive their reward.