

This month's Daf Digest is dedicated in loving memory of
שרגא פיינול דוד בן קמואל
The Abramowitz family

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents discussions related to vows prohibiting דגן and תבואה.

2) Clarifying R' Meir's position

R' Yosef challenge's R' Meir's understanding that the word דגן refers to anything that is piled into a granary. Abaye deflects the challenge.

3) תבואה

R' Yochanan asserts that all opinions agree that תבואה refers to the five grains.

A Baraisa echoes this same idea.

The novelty of R' Yochanan's statement is explained.

R' Yosef unsuccessfully challenges this explanation.

The Gemara presents a related incident that involves R' Yosef and Rava.

In the course of this incident Rava offers an explanation of some verses.

A Baraisa presents additional halachos related to one who vows against דגן.

Two Baraisos are cited that address one who makes a vow prohibiting fruit and the ramification of different ways the vow was phrased.

A contradiction is raised between the previous Baraisa and another Baraisa whether mushrooms are categorized as items that grow from the ground.

Abaye suggests a resolution for the contradiction.

This explanation is unsuccessfully challenged.

4) **MISHNAH:** The Mishnah presents halachos related to one who prohibited clothing or different materials.

5) A vow against clothing

A Baraisa expands on the Mishnah's ruling related to a vow against clothing.

One of the terms in the Baraisa is explained.

On a tangential note the Gemara presents a Shabbos related halacha that involves some of the items listed in the Baraisa.

6) R' Yehudah's position

A Baraisa is cited that explains in greater detail R' Yehudah's position. ■

Distinctive INSIGHT

To eradicate the trait of haughtiness

מאי דכתיב וממדבר מתנה וממתנה במות וגו'

The ריא"ף, in his commentary to Ein Yaakov (Eiruvin 54a) explains that the insight of the Gemara to analyze this verse (Bamidbar 21:18-19) is based upon the observation that in the list of stations through which the Jews passed which are listed in Parashas Masei, none of the areas listed in this verse appear. What is the nature of these places? Also, why does the verse not mention that the nation arrived at Midbar, and that from Midbar they traveled to Matana? Rather, the lesson of the Torah is to instruct a person that if he portrays himself as a desert (lowly and humble), the Torah will be given to him as a gift.

Keren Orah explains that Rav Yosef wanted to teach Rava not to allow himself to develop the trait of haughtiness, and that becoming haughty is unlike other bad traits. As a person grows in Torah and develops into a genuine talmid chacham, many negative traits are able to be easily overcome. However, arrogance and pride are flaws which can sometimes grow with a person even as he changes and matures into becoming a significant Torah scholar. This is why it was so important for Rav Yosef to instruct Rava to be alert and be on guard to remain lowly and humble. A person who wishes to be a שלם—to perfect his personality—must exercise utmost control over this particular characteristic. Even a little bit of conceit can adversely affect one's

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REVIEW and Remember

1. What foods are included in a vow prohibiting דגן?

2. What did Rava do to appease R' Yosef after he inadvertently offended him?

3. Why is the beracha on mushrooms שהכל?

4. What does R' Yehudah mean when he says that "everything depends on the vower"?

HALACHAH Highlight

Wearing a plastic cover on one's hat

תניא יוצאין יוצאין בשק עבה וכו' מפני הגשמים

One may go out on Shabbos wearing thick sackcloth ... for protection from rain.

Rav Moshe Feinstein¹ was asked whether it is permitted for a person to walk in a public domain on Shabbos with a plastic cover on his hat. Rav Feinstein prohibited the practice because the plastic cover is intended to protect the hat rather than the person. A garment by definition is something that is worn to serve the person and not something that is worn to protect his garments. For that reason one cannot cite our Gemara that permits wearing certain garments for protection from the rain as proof that it is permitted to wear a plastic cover on one's hat since the intention of the one wearing the garments mentioned in the Gemara is to protect himself from the rain rather than his clothing.

The Chelkas Yaakov² rules that it is permitted because the primary factor is whether it is commonly worn as a garment. Therefore, if people wear a plastic cover on their hat during the week there is no basis to prohibit wearing it on Shabbos since it qualifies as a garment. Proof to this principle is the common practice of wearing a yarmulke under one's hat. Although the yarmulke becomes useless in protecting the person once he is wearing a hat, it is nonetheless permitted since it is considered a garment. Chelkas Yaakov also cites the com-

(Insight. Continued from page 1)

personality, and all of one's accomplishments can be destroyed. The Mishnah (Avos 4:4) emphasizes that one should be exceedingly humble. Our sages have taught (Sotah 5a) that the amount one may possess of this trait is one eighth of an eighth, but who is able to measure this amount and limit it to this degree? In fact, Rav Nachman bar Yitzchok even concludes that he feels that it is better for a person to eradicate this trait completely, as he states, "Better not it nor even a bit of it!" ■

ments of Shulchan Aruch Harav³ who cites our Gemara that permits wearing sackcloth and then writes that based on our Gemara it must certainly be permitted to wear a hat on top of a hat since they are worn as clothing.

The Minchas Yitzchak⁴ subscribes to Rav Moshe Feinstein's definition and writes that it is prohibited to wear a plastic cover on one's hat on Shabbos since it is intended to protect the hat rather than the person. Proof to this assertion is that people are particular to cover a new hat to protect it from the rain but people are not particular to cover an old hat since they are not concerned with the damage that could happen to an old hat. This clearly points to the fact that the plastic cover is worn for protection for the hat rather than to protect the person. ■

1. שו"ת אג"מ ח"א סי' ק"ח

2. שו"ת חלקת יעקב או"ח סי' צ"ט

3. שו"ע הרב או"ח סי' ש"א סע' י"א

4. שו"ת מנחת יצחק ח"ג סי' כ"ו סק"ח ■

STORIES Off the Daf

"And from the desert, a gift"

ומדבר מתנה

On today's daf we see that a prerequisite for Torah greatness is true humility: the "gift" of Torah can only be received by the person who makes himself barren as the desert. It is only afterward that a person can come to greatness. The Gedolim were always filled with this precious middah of humility.

When the Ahavas Yisrael of Vizhnitz, ז"ל, was already elderly, he felt ill and consulted a doctor. The doctor said that the Rebbe should go to the famous Carlsbad spring to convalesce. When the Rebbe arrived there, Rav Sofer, a grand-

son of the Chasam Sofer, was also there for his health. One of Rav Sofer's friends recommended that he should take advantage of the opportunity and go to see the famous tzaddik. Rav Sofer decided to take this advice and made his way to where the Rebbe was staying. When he arrived, he saw an elderly man learning.

Before Rav Sofer had time to open his mouth, the old man said, "What does your honor, a grandson of the holy Chasam Sofer seek?"

"I have come to where I understood the Rebbe of Vizhnitz is staying since I would like to meet with him," Rav Sofer answered.

"What for?" interjected the old man. "Who is the Vizhnitzer after all? An elderly man who knows how to learn a little, put on a long coat, and became a

Rebbe. Why waste your time visiting him? Wouldn't you be better off learning a daf Gemarah instead?"

"Nu, nu," acceded Rav Sofer. And he returned to his rooms.

A little while later, the same friend told him that the Rebbe was in shul and asked him to join him for a visit of his own. Rav Sofer acquiesced once again.

When they arrived, he was surprised to find that the Rebbe was the very same elderly man who had dissuaded him earlier!

Rav Sofer protested, "The Rebbe tricked me with his words earlier." The Vizhnitzer Rebbe shook his head and replied, "Not at all. I know the Rebbe better than anyone, and you can take it from me that every word I told you was absolutely true!" ■