



OVERVIEW of the Daf

1) A wealthy person who set aside a poor person's korban
 R' Elazar in the name of R' Oshaya rules that if a wealthy person designated birds for his korban olah v'yored and then became poor he may not use those birds for his korban.

R' Huna the son of R' Yehoshua derives three principles from this ruling.

One of these inferences is unsuccessfully challenged.

2) Designating birds

R' Chisda asserts that bird pairs become designated when taken by the owner or when the kohen offers them as a korban.

R' Shimi bar Ashi explains the rationale for this ruling.

Two unsuccessful challenges to this ruling are presented.

The Gemara unsuccessfully challenges the ruling of R' Chaga in the name of R' Oshaya that a wealthy person can fulfill his obligation of the variable chattas with the korban of a poor person.

A Baraisa is cited in support of the Gemara's response to this challenge.

The rationale behind the Baraisa's exposition is explained.

3) **MISHNAH:** The Mishnah discusses different cases in which it is necessary to prioritize one member of a pair and which member is given precedence.

4) Beis HaMikdash cries

A Baraisa teaches that the Beis HaMikdash cried in response to four events.

The punishment for Yissachar for serving in the Beis HaMikdash with gloved hands is described.

R' Ashi expresses astonishment at Yissachar's ignorance.

The Gemara concludes with a statement regarding the importance of Torah scholars in this world. ■

הדרן עלך המביא אשם
 וסליקא לה מסכת כריתות



REVIEW and Remember

1. Explain דיחוי מעיקרא הוי דחוי.
2. Does a wealthy person fulfill his obligation if he offers the variable chattas of a poor person?
3. What four events made the Beis HaMikdash cry?
4. How does R' Ashi prove Yissachar's ignorance of Torah?

Distinctive INSIGHT

Torah scholars increase peace in the world

תלמידי חכמים מרבים שלום בעולם שנאמר וכל בניך למודי ה' ורב שלום בניך

The Messechta concludes with the famous statement of R' Elazar in the name of R' Chanina: Torah scholars increase peace in the world, as the posuk states (Yeshayahu 54:13), "All your children will be students of God, and the peace of your children will be abundant."

The Ria"ף on the Ein Yaakov presents two questions in analysis of this lesson. What benefit does Torah scholars' pursuit and toil in the Torah impart to the entire world more than that which benefits them? And, if their Torah study is a pillar upon which the entire world rests, the statement should have clearly said that Torah scholars sustain the world and support it. Aruch LaNer also notes that the statement should have said that these men "bring" peace to the world, rather than that they "increase" it.

Chasam Sofer explains that all character traits that people possess were imparted upon man by God. Shame and brazenness, humility and hubris, tranquility and contentiousness, as well as every other trait. Many of these traits are virtuous, while others are associated with harmful and even destructive behavior. None of these traits should be abolished, because they each serve a purpose and are effective when applied in the proper situation. For example, the trait of being argumentative is beneficial when involved in learning Torah or in philosophical areas, where one person offers his opinion, and another may challenge him. The discussion may continue and tensions may escalate until an argument culminates in a clarification of truth and an agreed understanding of what is correct and true. If such a debate is conducted among Torah camps, as we find with Beis Hillel and Beis Shamai, the world is serviced, and the trait of dissent and argument is harnessed by holy forces. Correspondingly, this aspect of conduct is diminished among impure forces, as the rule is that any force that is utilized for holy endeavors is diminished among impure powers. This increases peace in the world.

However, if Torah scholars do not partake in "the battle of Torah," and they are remiss in their holy task, strife and tensions increase in the world at large.

Sifsei Chachamim notes that merchants who sell the same type of merchandise would tend to be more jealous of each

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HALACHAH Highlight

Wearing gloves for davening

שמכבד עצמו ומבזה קדשי שמים

He honors himself and desecrates sacred items.

Bach¹ writes that people who wear gloves while davening should be rebuked. The reason is that it would be demeaning for one to stand wearing gloves before distinguished people so one should certainly be careful not to wear gloves while davening. Teshuvos Nata Sorek² explains that the restriction against wearing gloves while davening is that wearing gloves is demonstrative of a person's distinguished position and that is a disparaging display while one is davening. Proof to this is found in our Gemara that relates that the Beis HaMikdash cried because Yissochar wrapped his hands in silk while he performed the service of the Beis HaMikdash. Rashi³ gives two explanations why wrapping his hands in silk was so offensive. One reason is that the silk constituted an interposition between his hands and the sacred utensils. His second reason is that it was a sign of disrespect. This is evident from the Gemara that also mentions two reasons why the Beis HaMikdash cried. The Gemara mentions that he honors himself and then mentions that he desecrates sacred items. These two reasons are reflected in Rashi's comments to the Gemara.

Nata Sorek then writes that according to Bach who asserts

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other and compete with more tenacity than merchants of different wares. Yet, the Torah commands us to "Love your fellow man as yourself," meaning even if he is as yourself, which would tend to create friction, you must still love and respect him. Torah scholars all study Torah and can still cooperate with each other. This model teaches the world to be cooperative and peaceful even when dealing in situations which would lend themselves to jealousy and competition. ■

that wearing gloves is disrespectful during davening a person may not wear gloves even if his intent is to warm his hands rather than to demonstrate his distinguished position since other people will not know the reason he is wearing gloves. However, if one is wearing gloves that are designed to warm one's hands rather than as a sign of distinction it is permitted since no one will mistakenly conclude that he is attempting to demonstrate his own distinction. Rav Shlomo Zalman Auerbach⁴ also permits one to wear gloves while davening if the gloves are designed to protect one's hands from the cold. Bach's restriction against wearing gloves applies even to worker's gloves that would not be worn before distinguished people as well as gloves of distinction, but not to gloves that are worn because of the cold. ■

1. בי"ח אורי"ח סי' צ"א סעי' א'.
2. שו"ת נטע שורק אורי"ח סי' ו'.
3. רש"י פסחים נ"ז. ד"ה כריך.
4. הליכות שלמה פ"ב הע' כ"ט. ■

STORIES Off the Daf

The Builders of the Home

אל תקרי בניך אלא בוניך

When Beis Yaakov institutions were first established, there were many detractors. After all, for thousands of years we never required schools for girls; who can say that we need them now? The problem with this approach was that, before the start of Beis Yaakov, many girls from profoundly religious families were sent to secular schools. Sadly, one of the first things jettisoned was Shabbos observance. It was not too rare to find a family on Shabbos where the sons of the family sat with their parents, sang zemiros and said divrei Torah during a lively Shabbos meal in one room, while the girls wrote out their

homework in another part of the house. Beis Yaakov at least ensured that girls would not fall away at such an appalling rate.

When some detractors came to the Chofetz Chaim in an effort to gain his support against Beis Yaakov, he listened carefully to their account. After they described how serious a breach of halachah and time-honored tradition it was, the Chofetz Chaim spoke in an astonished tone of voice. "How could it be? How could it be? That such an important enterprise was started and I wasn't a part of it?"¹

When Rav Naftali Parnes, zt"l—a gifted man who did outreach with chassidim who had fallen off the derech—was asked why he wasn't against Beis Yaakov, he gave a very practical reply. "As you know, I work with people who have taken a spiritual plunge, attempting to help

them return to the Source. No matter what your arguments are, I can do no more than be silent and appreciate Mrs. Sara Schenirer's efforts. I cannot be a detractor, since my bochorim's brides are almost invariably from one of her schools!"

When Rav Elchonon Halperin, recounted this story he added an important point. "Woman is referred to as a building, as in the verse, 'ויבן ה' את הצלע.' This is also one way to understand the statement 'אל תקרי בניך אלא בוניך' found at the end of several tractates. Experience has taught that a woman establishes the home. If she is educated in Torah and yir'as shamayim, she helps her husband in all aspects of Torah, avodah and gemilus chassadim!"² ■

1. כ"ז שמעתי מדודי, רב שמחה ליב גולשבסקי, ז"ל
2. יפה שיחתך, ח"א, ע' כ"■