

Hadaf Hayomi

From the Ruben Shas Kollel of Chicago

TEMURAH 27

Yiftach's Oath

The *Midrash* cites a discussion regarding Yiftach's statement, "If you will deliver Ammon into my hand, then whatever emerges from the doors of my house toward me when I return in peace ... it shall belong to G-d and I will offer it as an *olah*." The *passuk* reports that his daughter came out to greet him.

Rabi Yochanan says that Yiftach was obligated to pay his daughter's monetary value, while Reish Lakish holds that Yiftach's statement resulted in no obligation at all. Reish Lakish brought a proof from our *Mishnah*, where a person's statement is meaningless if he said that a non-kosher or blemished animal should be an *olah*. Only where he specifically declared, "This should be *l'olah* — for an *olah*," does the person have to give the animal's value.

Rashash explains that according to Rabi Yochanan, Yiftach was obligated to pay his daughter's value although he said, "I will bring it *olah*," rather than "*l'olah*," because the laws of *arachin* are found regarding man, as opposed to animals.

This teaches that although an inadequate statement (*olah*) will fail to cause a financial obligation when said regarding an ineligible animal, when said regarding a person it can have meaning. Regarding the story of Yiftach, the *Midrash Tanchuma* writes, "If you donate your value before Me, I will consider it as if you have brought your very souls closer to Me."

Rashash also answers that the technical wording of designating a non-kosher animal for an *olah* or for the value of an *olah* only applies when one is speaking directly about the ineligible animal. However, Yiftach issued a general oath regarding anything that might come out of his house. In this context, it is reasonable that he meant that if something that cannot be brought as an offering would come out, he meant to give its value.

Finally, Rashash suggests that Rabi Yochanan holds that regarding something that obviously may not be brought as an offering, the speaker intends to give its value to the *Mikdash* no matter what expression he uses. The precise wording

of one's statement is only critical when speaking about a non-kosher or blemished animal, which one might mistakenly think are eligible as offerings, when they in fact are not.

Selling Chametz Without Specifying Which Land Was Included in the Sale

Therefore, regarding items sanctified for the Altar where *temurah* can be done ...

The person who was responsible for selling the *chametz* of the citizens of his town forgot to specify which land the gentile was buying. Maharsham begins by analyzing a dispute that relates to whether a depositor acquires the location where his object will be stored in the custodian's property. The conclusion of this analysis is that the depositor does not acquire the space where the object is kept.

Seemingly this would mean that the *chametz* was not properly sold since the method of *kinyan* is *agav* and if the gentile did not acquire any land he cannot acquire the *chametz* without taking physical possession.

Maharsham then suggests that the sale was in fact valid based on the fact that we can interpret his unspecified reference to land in a manner that will validate the sale. Proof to this approach is found in our *Gemara*. The *Gemara* teaches that the word *tachas* has two different meanings. One meaning is that an object will receive the halachic status of another object (*temurah*); the second meaning is that an object will stand in the other objects' place so that the first object transfers its status to the second object and the first object loses that status altogether.

In each situation we apply the meaning that fits that situation so that his statement will be fulfilled. Similarly, since the seller did not specify which land was being sold, we will interpret his words in a manner that will validate the sale. Accordingly, we assume that he intended to sell the land containing the *chametz*, thus the *kinyan agav* was valid and the *chametz* was halachically sold.

This Day in History

14 Av

In 4396/636, Arabs wrested control of Eretz Yisrael from the Byzantines.

In 5701/1941, 407 Jews of Zhitomir (western Ukraine) were killed by the Nazis. *Hy"d*.

In 5702/1942, Nazis massacred 10,000 Jews in Minsk. *Hy"d*.

5634/1874

Harav Tzvi Hersh Friedman of Liska, Author of *Ach Pri Tevuah*, *Zy" a*

Harav Tzvi Hersh of Liska, *zy" a*, known throughout the *olam haChassidus* as Reb Hershele Liska, was born in Iyar 5550/1790 in Ujhely, Hungary. His father, Harav Aharon, was a *tzaddik nistar* who was *niftar* when Tzvi Hersh was a mere 8 years old. His mother, Rebbetzin Sarah, *a" h*, was an exceptional *tzaddekes*.

Harav Tzvi Hersh studied in the yeshiva of Harav Hersh Charif, *zt" l*, the Rav of Bonyhad and *mechaber* of the *sefer Tiv Gitten*. He was a *chavrusa* and lifelong friend of Harav Shlomo Ganzfried, *zt" l*, author of the *Kitzur Shulchan Aruch*.

Upon returning to Ujhely, Reb Tzvi Hersh studied under Harav Moshe Teitelbaum, *zy" a*, author of the *Yismach Moshe*. His *chavrusa* was the latter's grandson, the future founder of the Sigheter dynasty, Harav Yekusiel Yehuda Teitelbaum, *zy" a*, author of the *sefer Yetev Lev*. The *Ach Pri Tevuah* was considered a *talmid muvhak* of the *Yismach Moshe*, and accepted all his *minhagim*.

He was also very close to the Divrei Chaim of Sanz, *zy" a*, who began his *haskamah* on *Ach Pri Tevuah* with the words, "It has been a short while since the *aron Elokim* was taken from us, my friend Harav *Hagaon Hatzaddik, b'tzina kedushah* ... and I have no doubt that everyone will acquire the *sefer*, who saw his exulted holiness and purity and will bring this holy manuscript to their home." Such was the esteem in which the Divrei Chaim held Rav Tzvi Hersh.

Rav Tzvi Hersh established his court in Liska (Olaszlika), Hungary. He was revered for his extraordinary piety, vast Torah scholarship, and enormous wisdom. During his reign as the Rav of the town of Liska, *Chassidus* flourished and his leadership inspired the its growth through-

Yahrtzeiten

5109/1349, Harav Shlomo of Toledo, *zt" l*, grandson of the Rosh

5731/1971, Harav Yosef Naftali Stern, *zt" l*, *Rosh Yeshivah*, Pressburg, Yerushalayim

5752/1992, Harav Yitzchak Friedman, *zt" l*, the Bohusher Rebbe

out Hungary. Thousands of Yidden streamed to him for guidance, *brachos* and spiritual *chizuk*.

Rav Tzvi Hersh often traveled to other cities. His *chochmah* was legendary, only coupled with his ability to convey his wishes *b'darchoi noam*.

One such story illustrates his *derech*: The *Ach Pri Tevuah* once spent Shabbos in Chust, the hometown of the famous *Gaon* the Maharam Schick. On Erev Shabbos, the Maharam Schick honored Rav Tzvi Hersh with leading *Minchah*. The Liska Rav found himself in a dilemma. As it is known, it is the *minhag* of Chassidim to recite *Hodu* before *Minchah*. Yet, in the Maharam Schick's shul, which followed *Nusach Ashkenaz*, *Hodu* was not recited.

He approached the Maharam Schick with a twinkle in his eye and said, "Chuster Rav, it is known that Shabbos has a higher level of sanctity than Yom Tov. Shabbos comes weekly while Yom Tov comes only at certain times throughout the year. Yet when Shabbos and Yom Tov coincide, the *nusach* of Yom Tov takes precedence over Shabbos'.

So it is with us as well. You, Chuster Rav, are in the category of Shabbos; you are here every week. I, on the other hand, am in the category of Yom Tov. I am a guest. So I respectfully request of you to allow me to say *Hodu*." The Chuster Rav graciously replied, "Liska Rav, so be it, say *Hodu*."

Rav Tzvi Hirsh passed away on 14 Av 5634, and was interred in Liska where thousands *daven* at his *kever* until this day. This year is his 145th *yahrtzeit*. His *sefarim* on Chassidic thought include *Ach Pri Tevuah* on the Torah, and *Hayashar Vehatov*, containing *drashos* for the Yamim Tovim and *chiddushim* on *Shas*.

Because all his sons had passed away in his lifetime, Rav Tzvi Hirsh was succeeded by his son-in-law, Rav Chaim Friedlander, *zy" a*, who became the second Liska Rebbe.

Zechuso yagein aleinu

August 15

In 1944, during World War II, Allied forces landed in southern France in Operation Dragoon.

In 1945, in a pre-recorded radio address, Japan's Emperor Hirohito

announced that his country had accepted terms of surrender for ending World War II.

In 1947, India became independent after some 200 years of British rule.

שיעורי היום		תלמוד בבלי:
סו"ח קריאת שמע:	תמורה כו	תלמוד ירושלמי:
בג"א: 8:57 ג"א: 9:33	ערלה טו	משנה יומית:
סו"ח תפילה:	ע"ה, ח"ט	הלכה יומית:
בג"א: 10:18 ג"א: 10:42	א"יח תקנב, ח"י	עמוד יומי:
שקיעת החמה 7:54	מ"ב ח"ג, קנות, ב	מ"ב יומי דרשו:
ובנים לנחור	א"יח ת"ט, ז	רמב"ם יומי:
עלות השחר: 4:54	דעות ו' - תלמוד תורה א	חפץ חיים:
נץ החמה: 6:06	להיר, י, יא - יב	מצוה יומי:
	תקב. להבדיל ערי מקלט	

Since these pages contain *divrei Torah*, they must be treated *al pi halachah* and at the very least double-wrapped before being discarded. Readers may wish to consult their Rav for specific guidance.