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כ"ד חשוון תשע"ג

פרשת חיי שרה

Candle Lighting 5:15 PM

**Rabbi Binyomin Luban
Rabbi Yisroel Y. Niman
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ראשי הישיבה

Issue 3

Chidushei Torah – Chayei Sorah Intersects with Meseches Kiddushin (3a) by Rabbi Aryeh Winter

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This week's פרשה recounts אברהם's מערת purchase of the עפרון החתי from המכפלה. The קידושין גמרא derives from this פרשה a קיחה of "גיזרה שוה" קיחה. A woman can be "taken" in marriage with money just like אברהם purchased the field of עפרון (the money

was "taken" from אברהם). The גמרא on דף ג' wanted to derive that קנין חליפין should be effective in marrying a woman from this very same source of "שדי עפרון" (עפרון's field). Since עפרון works to acquire a field, it should also be effective to acquire a woman in marriage. The גמרא apparently understands that the derivation from the purchase of עפרון is not limited to the way the purchase of עפרון's field was actually executed. The derivation can in fact be stated as follows: however a field can be acquired, so too can a woman be acquired.

The מהרש"א explains (in his defense of רש"י from a question of תוספות) that once the גמרא introduces in the מסקנא the idea that חליפין can't be used to acquire a woman due to her unwillingness to get married with a קנין that works with less than a פרוטה, we now understand why the גמרא later on is looking for a source that שטר can acquire a woman in marriage. This source of שדי עפרון doesn't work for חליפין for the above reason; so too שטר cannot be derived from there.

Rav Elchonon Wasserman (קובץ שיעורים) זצ"ל asks the following on the מהרש"א: if you are applying the reasoning of a "woman's unwillingness" to prevent שטר from being derived from this פרשה as an effective קנין by marriage, then where can you ever derive שטר? This reasoning should

prevent us from ever learning that שטר is effective! After all, according to the מהרש"א, we feel that a woman wants no part of this type of transaction. Rav Elchonon assumes that the מהרש"א was utilizing the reasoning of a woman's unwillingness to explain why שטר can't be derived in the מסקנא from שדי עפרון.

In order to defend the מהרש"א, we suggested in שיעור that the מהרש"א never meant that this reasoning of a woman's unwillingness to accept certain types of קידושין would apply to שטר. Rather, what the מהרש"א was saying is as follows: once the גמרא introduced the idea that חליפין can't be derived (for the reason previously mentioned), we consequentially must redefine the דרשה. No longer do we understand it as a broad comparison deriving the acquisitions of a woman in marriage from the acquisitions of a field; rather, we derive the acquisition of a woman in marriage from the way עפרון's field was purchased, i.e. כסף. Perhaps this refinement can be explained (despite the fact that there is no mention of it) by saying that since we can't learn one additional קנין that works by a field, this indicates to us we have the whole דרשה wrong. We supported the position that there is a new understanding of the דרשה from the words of the third question of תוספות. תוספות ד"ה ואשה seems to imply that only the גמרא thought that the derivation by other forms of marriage was from the acquisitions of a field. Without our explanation, it is difficult to understand this position, because why else would only the גמרא understand it that way?! Therefore, we concluded with a קשיא on Rav Elchonon: how did he read תוספות's third question which implies that the דרשה changes in the מסקנא (it only teaches us כסף), yet at the same time ask his question, which assumes that the דרשה remains unchanged (even חליפין can be derived from דרשה) on the מהרש"א, who comments on תוספות?

Dvar Halacha – Davening שמונה עשרה with a ציבור by Chanan Mayerhoff, 9th Grade

The most important aspect of *davening* in *Shul* with a מנין is תפילה בציבור. This is defined as davening שמונה עשרה with a מנין of ten men over the age of *Bar Mitzvah*. Based on this, if the *Chazzan* finishes קריאת שמע and sees that most of the people in the מנין are lagging behind, he should slow down a little bit in order to give them a chance to catch up before שמונה עשרה. In addition, *davening* בציבור is more

important than having a מנין קדיש and/or ברכו. Additionally, one who is trying to gather a מנין should try his hardest to get men who have not yet davened before resorting to those who have davened already. In a situation where one cannot get a מנין of those who have not davened already, he can still say קדיש, ברכו, and חזרת הש"ץ provided that his מנין contains at least six men who have not davened yet.

The Weekly Riddle

Q: When can a person daven 6 times in 24 hours?

Answers or ideas for future questions may be submitted in writing to the Spotlight office or emailed to Quiz@ytcteam.org

The first correct answer submitted will be announced in the next Spotlight. You need not be a student to participate. *Hatzlochah!*

Answer to last week's question
Q: What is the longest two-letter word?

A1: ךּ-They're both long letters.

A2: א-It encases the whole Aleph Bais.

Yasher Koach to Chanan Mayerhoff of the 9th grade for submitting the correct answer.



Spotlight Correspondent Uri Goldberg interviewing Mayor George Vallejo of North Miami Beach

Groundbreaking! by Uri Goldberg, 10th grade

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Monday morning in Yeshiva Toras Chaim marked a significant and unforgettable event, as Rebbeim, students, dignitaries, sponsors, community members gathered in front of the Yeshiva for the



groundbreaking of the Helfman Residence Hall, our new addition to the Hahn Residence Hall. The event kicked off with memorable speeches by Rabbi Mordechai Palgon, Rabbi Yisroel Niman, Rabbi Ephraim Shapiro, Dr. Allan Jacob, Dr. Elliot Hahn, Mr. Gustavo Bogomolni, and our very own Mayor George Vallejo of North Miami Beach. All the guests then donned their hard hats and danced all the way to the location of the groundbreaking, with the Yeshiva Band playing along in the background. The Mayor, along with the Roshei HaYeshiva, sponsors, and other City Council members, counted down and dug up the first ground in unison, symbolizing a momentous occasion and kicking off a significant process to add

dormitory space for the benefit of the Yeshiva. In an exclusive interview with Mayor Vallejo, he commented, "I am happy that after many years of struggle, this is finally happening. I want to thank the school, the community, the city, and all the sponsors of this event for making it happen and for sticking with it to the end. At any point, anybody could have thrown up their hands and given



up on each other, but each and every person stayed really devoted to this project to the end." Dr. Hahn also noted this major accomplishment of the Yeshiva, as he remarked, "We are very appreciative of the success being achieved in initiating this project, and we thank all the administration who helped bring it to fruition. In the merit of Mordechai Pinchas Ben Binyamin (Mr. Max Helfman), we should all grow through this great achievement. I'm sure the

talmidim who occupy the hall will do him honor." Refreshments were served following the groundbreaking and the construction workers got to work without delay. *Ly"H*, when the project is finally finished, the B'nei HaYeshiva and all the people involved who made this project happen will look back and appreciate this amazing event and what it meant for the Yeshiva. Mayor Vallejo didn't leave without wishing his best to the Yeshiva, mentioning that he hopes "only good things come from the Yeshiva and to this community... and may G-d bless all the people in the Yeshiva and all those that walk through its doors." We certainly hope the same.



(from left) Dr. Elliot Hahn, Mayor George Vallejo and Rabbi Ephraim Shapiro

28th Annual Dinner & Journal Campaign YTC/TEAM Dinner Honorees Part 3

This week, it is our pleasure to introduce you to the Hirsches.

Mr. and Mrs. Chaim and Samantha Hirsch will be accepting the Kesser Torah Award in memory of Chaim's beloved father, Raphael Mordechai ben Yitzchak (Marvin), Hirsch A"H, whose life was a paradigm of chesed and emes, and whose middos tovos continue to guide and inspire them every day. An alumnus of the Dr. Abe Chames High School (1999) and a highly regarded forensic CPA, Chaim frequently delivers educational and motivational lectures to various audiences – including our talmidim – on the importance of integrity, honesty, and the perils of fraud. Additionally, he generously gives of his time to the Yeshiva as a member of our Finance Committee. A talented Early Childhood educator, Samantha has impacted the lives of the many children she has taught.

She now devotes her kochos to educating her own children b'derech HaTorah. Born, raised, and currently living in Hollywood, the Hirsches involve themselves in the mitzvos of Bikur Cholim and Hachnosas Orchim, to name a few. We congratulate them on their accomplishments and thank them for allowing us to share them with you.

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