



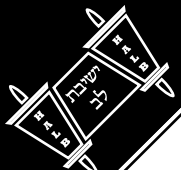
Volume XX - Issue 8



Special Chanukah Issue!!!



The DRS Weekly Torah Publication



## The Proper Mindset While Lighting The Menorah

By Gavriel Aharon, Layout Editor, 11th Grade

**T**he holiday of Chanukah is associated with beautiful Mitzvot and Minhagim. The Menorah is what's used to perform the actual mitzvah of the chag, hadlakat nerot. Our Chachamim have provided for us a greater understanding of these special lights, which can teach and inspire us as we observe this great mitzvah.

The Rambam writes in the fourth Perek of Hilchot Chanukah, that this mitzvah of lighting the Menorah is "Chaviva," most beloved. However, why is this mitzvah particularly beloved as opposed to other ones? To answer this question, we must first understand what the holiday is all about. Chanukah was instituted as a chag to offer thanksgiving and praise to Hashem. There is an obligation on each person to appreciate all of the miracles that Hashem is constantly performing for us in our lives. The Menorah, as the symbol of the miracle that declared our victory and the return of kedushah to the Beit Hamikdash, is the act through which we bring to mind these feelings. The mitzvah of lighting the Chanukah candles, a mitzvah that brings about love and appreciation for everything that Hashem does for us, certainly is very precious and beloved.

With this understanding of Ner Chanukah, a practical distinction is applicable. Whether or not full intention is needed when performing a Mitzvah is a topic discussed in Halacha. We pasken that when it comes to mitzvot d'rabanan,

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*The staff of דברים היוצאים מן הל"ב wishes all of its readers a Freilichin Chanukah!*

## Lighting Ourselves On Fire

By Akiva Magder, 11th Grade

**I**t's very interesting that, unlike the Germans and other Jewish enemies, the Greeks did not want to physically eliminate the Jewish people. Rather, they were looking to spiritually exterminate them. The Beis Hamikdash is destroyed, everything that was Tahor was made Tamei, the Greeks put idols and defiled the Heichal. Then, the weak and miniscule Chashmonaim come storming into the Beis Hamikdash and the first thing they look for is olive oil with the seal of the Kohen Gadol imprinted on the top of the jug. Out of all things that the Chashmonaim could have done, why were they so focused on lighting the Menorah?

The Midrash Berashis Rabbah (2:4) says זה גלות בבל ובהו, זה גלות בתר קריא בגליות, והארץ היתה תהו, זה גלות מדי וחשך, זה גלות יון, שהחשיכה עיניהם של ישראל בגזרותיהן, שהיתה אומרת להם, כתבו על קרן השור שאין לכם חלק באלהי Yavan. Yavan is compared to darkness. To understand this, one first needs to understand what darkness is. On the most simple level, darkness is the absence of light. Meaning that with light, darkness wouldn't be a reality. So maybe the Chashmonaim were trying to lighten the darkness (literally) of Galus Yavan.

The pasuk in Mishlei says (20:27) "Ner Hashem Nishmas Adam. "This means that inside of every single person, there is a piece of Hakadosh Baruch Hu. "Ner" literally means a flame. Inside of every person there is a

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Mikeitz****Questions**

1. What in this parsha occurs after "two years"? What else in the book of Genesis occurs after "two years"? (2 answers)
2. Who in this parsha is called a *kohen* (priest)? Who else in the book of Genesis is called a *kohen*?
3. What 3 vocations appear in this parsha, but nowhere else in the Torah?
4. Who washes his feet in this parsha? Where in the book of Genesis are the same feet washed - twice in one day?
5. What in this parsha is compared to sand? Where else in the book of Genesis is there a comparison to sand? (2 answers)

**Answers**

1. Pharaoh has his dreams two years after Yosef interprets the dreams of the butler and baker (Genesis 41:1). In Genesis 11:10, Noah's son Shem has a son, Arpashchad, two years after the Flood. In Genesis 45:6, Yosef tells his brothers that only two years have passed in the famine and they all must move to Egypt.
2. Poti-Fera, the father-in-law of Yosef, is the "the priest of On" (Genesis 41:45). In Genesis 14:18, Malkei-Tzedek is called a *kohen*.
3. Yosef is called the *Shalit* (ruler/viceroy) and the *Mashbir* (provider) (Genesis 42:6). Later on, a *Maylitz* (interpreter) translates the conversation between Yosef and his brothers (Genesis 42:23).
4. The brothers wash their feet when arriving at the house of Yosef (Genesis 43:24). In Genesis 18:4, Avraham tells the angels who visit him to wash their feet, and then when the angels visit Lot, he too tells them to wash their feet (Genesis 19:2).
5. Yosef gathered so much food that it was as numerous "as the sand of the sea" (Genesis 41:49). In Genesis 22:17, Hashem promises Avraham that his offspring will be "like the sand on the seashore." In Genesis 32:13, Yaakov prays to Hashem to save him from Esav, mentioning that Hashem promised to make his children as numerous as the sand of the sea.

**Aliyot Summary****By: Avi Kwestel**

1st Aliyah - In this Aliyah, Pharaoh has two dreams. One was about seven fat cows being eaten by seven thin cows. The second dream was about seven healthy ears of grain and how they were eaten by seven thin and sickly ears. In the morning, none of Pharaoh's advisors are able to interpret the dreams to his liking. Pharaoh's butler remembers that Yosef did successfully interpret his dream and Pharaoh releases Yosef and brings him before Pharaoh.

2nd Aliyah - In this Aliyah, Pharaoh tells his dreams to Yosef. Yosef tells Pharaoh that the two dreams have one message: that there will be seven years of plenty but they will be followed by seven years of famine. Yosef then says that Pharaoh should appoint a wise man to execute a plan that would enable Egypt to endure the years of famine. The Aliyah concludes with Pharaoh being greatly impressed by Yosef.

3rd Aliyah - In this Aliyah, Pharaoh appoints Yosef to be the second in command of all of Mitzrayim. Yosef is answerable to nobody other than Pharaoh himself. Yosef is in charge of the entire operation of the food collection. The seven years of plenty arrive exactly as predicted by Yosef. Yosef is in charge of the whole collection of the extra grain. Yosef marries Asnas who is the daughter of Poti-phera and she has two children with him named Minasheh and Ephraim.

4th Aliyah - In this Aliyah, the famine that Yosef foretold begins. Yosef opens the storehouses and he sells the extra food. Meanwhile, in Eretz Cna'an, Yaakov sends his sons to Egypt to purchase food. They appear before Yosef who recognizes them, but they do not recognize him. Yosef deals with them very harshly. He accuses them of being spies and throws them in jail for three days.

5th Aliyah - In this Aliyah, Yosef releases all of his brothers from jail except for Shimon. Yosef tells the other brothers to return to

*(Continued on page 5)*

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Eli Wiseman

## Chanukah Gelt and Gifts

(Rabbi Lebowitz arranged the sources based on Rabbi Josh Flug's Shiurim)

- **Q: What are some reasons why we give Gelt and gifts?**
- **A1:** The Gemara (Pesachim 109a) asks how one fulfills the Mitzvah of Simcha on Yom Tov. It explains men eat food and drink wine, women buy new clothing, and children receive gifts that make them happy.
  - **Q: Now, if Chanukah contains the Mitzvah of Simcha, then giving gifts to children makes sense. But is there a Mitzvah of Simcha on Chanukah?**
  - **A1:** In Hilchos Megilla vChanukah (Perek 3 Halacha 3), the Rambam writes that the Rabbanan created Chanukah as days of Simcha and Hallel.
  - This is different than the Gemara (Shabbos 21b) which says Chanukah are days of Hallel and Hodah.
  - **A2:** The Maharam Mi Rotenberg, in Shalos vTshuvos (605), discusses the Seudos that are for Mitzvah and those which are for Reshus and he says that Seudos Chanukah is only a Seudas Reshus.
  - The Tur (Siman 670) points out that there is no Mitzvah of Simcha on Chanukah based on this comment of the Maharam.
  - The Maharshal (Baba Kama Perek 7 Siman 37) writes since we are more likely to Poskin like the Rambam and the Gemara says Chanukah is like a Yom Tov, there is a Mitzvah of Simcha on Yom Tov.
  - **Q: Is there a Mitzvah of Seudah on Chanukah?**
  - **A1:** The Shulchan Aruch (Siman 670) holds there is no Seudas Mitzvah and it would only be a Seudas Reshus like the Maharam Mi Rotenberg.
  - **A2:** The Rema says one fulfills a Kiyum Mitzvah if he has a Seuda.
- **A2:** The Magen Avraham (Siman 670) writes there was a custom for poor children to collect money on Chanukah.
  - In Chayim Sheyaish Bah (p. 248), the Belzer Rebbe writes one should give money to any child so as not to embarrass the poor.
- **A3:** In Emes LYaakov (Orach Chaim Siman 670), R' Yaakov Kamenetsky writes there was a custom for children to give money to their teachers around Chanukah time. Specifically Chanukah time because we celebrate the fact that our Mesorah was kept ad Rabeim are the ones that continue the Mesorah. The children did not want to give all of their parents' allotted money to their teachers, so the parents let the children keep part of it. Chanukah is a holiday of Once reward the Rabeim we also reward the Children.
  - In Orchos Rabeinu (Part 3), it quotes the Steipler whogave money on specifically the 5th day because that day is the only day that cannot fall out on Shabbos and therefore that day children could have given their teachers money.
- **A4:** In Sifsey Chayim (Moadim Part 2 p.134), the Ponevezh Rav is quoted as saying during the times of the Greeks, the Jewish children were not allowed to learn. After the war, the children had such a long break from Torah and were not motivated. So, in order to help the children get back into learning, the parents bribed the children with Gelt so that they should learn again.
- **A5:** The Binas Yisrael creates a correlation between the amount of money spent on a Holiday and how much it is beloved. He proposed the love of a holiday comes from the amount one gives up for it. So, since the Mitzvah of Chanukah can be done relatively cheaply, giving Gelt and gifts helps increase the love for Chanukah.
- **A6:** Rabbi Flug suggests after the war against the Greeks, the Maccabees could have taken the spoils

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# SPARKS OF CHASSIDUS



With Yaakov  
Fuchs

I heard the following beautiful vort from my Rebbe, Rav Moshe Tzvi Weinberg, who said it in the name of the Kossiner Rebbe, the Bnei Shleishim ZY" A: In the world of Nistar, the number thirteen plays a significant role in the celebration of Chanukah. The Ari HaKadosh ZY" A's nusach for the Bracha on the Chanukah candles is thirteen words. As opposed to the common practice of saying "Lehadlik ner shel Chanukah", the Minhag of the Arizal was to say, "Lehadlik ner Chanukah" - seemingly skipping out on the word "shel". What was the reason for the Arizal's omission? By omitting the word "shel", the Bracha is thirteen words. The significance of the number thirteen, of course, is its correspondence to Hashem's thirteen Middos of mercy. In fact, the days of Chanukah (skipping the first two Middos of "Hashem, Hashem) directly correspond to the thirteen Middos. If one were to do the math, however, he would find that the eight days of Chanukah fall short of the eleven remaining Middos! The answer to this question is that Zos Chanukah - the last day of Chanukah - has a few of its own Middos, giving it extra importance. This, in fact, is why the Bnei Yissaschar says that Zos Chanukah is the final Gmar Din, as many of Hashem's merciful attributes are attributed to this day. If one looks in the Gemara in Shabbos (21b), where it discusses the miracles of Chanukah, starting from the word "U'kishegavra - When they overcame" to the word "shemen - oil", it is a grand total of thirteen words. If one were to add the total gematria of that line of those thirteen words, the gematria would equal 3210. If one were to add the words of the Bracha according to the Arizal (13 words) together, it would equal 3210. Lastly, if one were to add the 13 Middos (without Hashem, Hashem) together, incredibly enough, their gematria would also equal 3210. This incredible pattern shows us the oneness and beauty of the Torah HaKedosh, that even pashut pshat in the Gemara can be a remez to something much deeper. A Freilichin Chanukah!

*(Gavriel Aharon- Continued from page 1)*

only the minimal intention of doing a mitzvah is needed. Chanukah, as a mitzvah d'rabbanan, normally would fit under that category of only needing minimal kavana. However, due to the nature of hadlakat nerot as a mitzvah of Shevach and Hoda-ah, one in fact would need to have the specific intention of the mitzvah. The essence of the mitzvah is the thanksgiving to Hashem, so throughout the lighting one must focus on the miracles that Hashem has done for us. This is also why we have the minhag to say Haneirot Hallalu, which displays these miraculous events, immediately after the lighting of the Chanukah candles.

The Greeks wanted to crush the Jewish people in a spiritual manner. They tried to extinguish the wisdom of the Torah and replace Hashem as the ultimate source of truth. Our lighting of the Menorah asserts the everlasting flame of the wisdom of Torah. The lighting of the candles should serve as reminder of our commitment and sacrifice to Hashem and everything he miraculously does for us. May we all benefit from the pure light of the Chanukah Menorah. Have a great Shabbos and Chanukah!

Adapted from Rabbi Avraham Shulman

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# Lighting The Menorah In Shul

**By: Daniel Watman  
12th Grade**



Lighting a menorah in one's house is probably the most fundamental part to Chanukah. Going back to the times of the Bais Hamikdash, there was only one menorah that was lit, and it was on the Temple Mount itself. Many people had their own Jewish objects/vessels, such as a kiddush cup, or Shabbos candles, but the menorah was exclusive to the Bais Hamikdash. When thinking about this, one might feel special that he is now doing what was once done solely on Har Habayit, in his own house.

Perhaps this is another reason why we light the Chanukah candles in shul. We need to be reminded that yes it is amazing that we see the beauty and feel the warmth of bringing Hashem (even more) into your own house via the menorah, but there is more to it than that. Lighting the menorah in shul should serve as a symbol to commemorate that the ikkur, or the main lighting, was the Kohen Gadol lighting for all of us in a public setting, in the Bais Hamikdash.

From YU Torah - Rabbi Yehoshua Grunstein

*(Akiva Magder- Continued from page 1)*

flame, not necessarily a brilliantly burning flame, but there is a flame that is still shining. From the Menorah, there emanated a G-dly light that illuminated the Jewish people. The Yevanim realized that the only way to rid this light was to introduce darkness. They took away our Torah which is our life source as enumerated in Mishlei (2:23) "Ki Ner Mitzvah V'Torah Ohr" and in Gemara in Tannis, which says (7b) "Vi'Ein Ohr Ela Torah."

So it makes sense why Chasmonaim were so insistent on looking for just a little bit of light. The Chashmonaim were trying rekindle the souls of the Jewish people by reigniting the Torah. Consequently, it's imperative that the light extended beyond the churban, as the Ramban writes that when one lights the Chanukah candles he is essentially doing the avodah of lighting the Menorah itself. Therefore, when looking at the Chanukah candles during this deep galus, one should think about how these lights are meant to bring light into these dark times and light our souls on fire and to rekindle our passion and unquenchable thirst to become closer with Hashem.

*(Aliyah Summary- Continued from page 2)*

Eretz Cna'an and commands them to bring Binyamin with them. He tells them that if they did not bring Binyamin with them, they should not come at all. The brothers understand that this was punishment for their mistreatment of Yosef. Yosef instructs his servants to place the money that the brothers had paid for the food back in the sacks of grain they were given. When the brothers arrive back home, they tell Yaakov the whole story. Eventually, Yaakov has no choice but to send Binyamin back with them.

6th Aliyah - In this Aliyah, the brothers arrive back in Egypt, this time with Binyamin. The brothers are brought into Yosef's house for a meal. The brothers are reunited with Shimon and Yosef is reunited with his brother Binyamin.

7th Aliyah - In this Aliyah, Yosef and his brothers have a meal. During the meal, Yosef gives all of his brothers gifts and he gives Binyamin a greater gift than the other brothers. In the morning the brothers leave but not before Yosef made sure that his royal cup would be planted in Binyamin's bags. Yosef then sends out messengers to go uncover, so to speak, the planted cup. The brothers are all brought back to Yosef who demands that Binyamin alone and not the other brothers remain behind as his slave.

# What Is In A Neis?

## By: Dovi Flug

### 11th Grade

In the middle of a discussion about Chanukah candles, the Gemara in Shabbos 21b asks a vague and confusing question: "What is Chanukah?" The Gemara responds cryptically, answering "we searched and we didn't find [oil]... vena'aseh bo neis, and a miracle occurred, and we found enough oil for one day." What does the Gemara mean when it says "vena'aseh," "[a miracle] 'happened'?" Shouldn't it instead say that Hashem made the miracle occur, attributing the miracle to God?

The Amshinover Rebbe, Rabbi Shimon Sholom Kalish, gives a "chasidische" explanation of this Gemara, which finds a deeper meaning in the peculiar wording. The Amshinover Rebbe suggests that the Gemara says "vena'aseh bo neis," as opposed to "and Hashem made a neis" to indicate that it is our search and effort to find oil that led to the miracle. From here, the Amshinover Rebbe teaches that when we need Hashem's help, we must show our desire to be close to Him and put in the hishtadlus, the effort, to have a relationship. Only then will Hashem help us and do miracles for us.

This idea can be connected to a famous midrash in Parshas Beha'aloscha which asks why the parsha of the menorah follows the parsha of the korbanos which the nesi'im brought for the chanukas hamishkan. The midrash explains that when Hashem saw that Aharon was upset that he did not have a share in the korbanos of the nesi'im, He comforted him by giving Aaron an even greater avodah, the avodah of the menorah. The Ramban, however, is troubled by this midrash. He asks: Why would Hashem comfort Aharon specifically with the avodah of the menorah? There were many avodos that the Kohen Gadol did in the Mishkan, including the Avodas Yom Hakippurim, when the Kohen Gadol entered into the Kodosh Hako-dashim. Miracles such as this one seem much greater and more comforting than the lighting of the menorah!

The Ramban answers by quoting a related midrash which claims that Hashem promised Aharon, that in the future, there will be another "chanukah" with another lighting of a menorah—a Chanukah which will be brought about through the hands of his descendants, the Chashmona'im. Rabbi Yitzchok Kalish,

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*(Dovi Flug- Continued from page 6)*

the nephew of the Amshinover Rebbe, is perplexed by this midrash and asks how it is possible that Aharon would be comforted more by the Chanukah candles than by the avodah in the Mishkan?

Rav Kalish answers that because the mitzvah of lighting the menorah on Chanukah came about through the desire and effort to serve Hashem, Neiros Chanukah take on a unique status. They are considered “avodas bais hamikdash.” It is understandable, therefore, that Aharon Hakohein would be comforted by this mitzvah brought about by his descendants. Most of Aharon’s avodah can only be done by the Kohen Gadol in the Beis Hamikdash. Lighting the Menorah, however, is different, and Aharon was relieved that he was given an Avodah that would be carried out by all Jews for eternity.

The lesson of Chanukah is not that we achieve success and do mitzvos effortlessly, but that we should search, desire, and strive to follow Hashem’s will and be closer to Him. It is through this effort that we, like the Chashmona’im, can bring about miracles.

*(SOG- Continued from page 8)*

respected man in the city—is the one who has sinned, and it is he who is the reason for the plague. “Things will get so bad that the people will begin to try to kill the hapless young man. When the rich leader (whom you know to be a sinner) will raise his hand to hit the poor man, you must grab his hand and tell him, ‘Evil one, admit your wrongdoing. You are the sinner, and you are the cause of the death that has come to our city.’ He will then admit his sins, and the plague will subside. “Know,” concluded the rabbi, “that if you do not follow my instructions, your own son will die a terrible death.”

The following morning, the merchant continued on his way. Upon arriving home, he learned that everything was exactly as Rabbi Dov Ber had foretold. His son had recovered, and other children were ill. At the circumcision, an innocent man was accused, he confronted the true sinner, and the plague dissipated. The entire town was abuzz, continued the men from Slutzk. They wondered, “Can there be such a holy man of G-d among us, through whom God Himself speaks?”

Adapted from Chabad.org

*(Continued from page 3)*

and gave some of it to their children. So, the giving of Gelt and Gifts are to commemorate their victory.

- **A7:** Rabbi Flug also suggests in the book of Maccabees it says after the Maccabees won the war, Antiochus the 7th let the Jews make their own coins. In recent archaeology discoveries, it was discovered that these coins had a low value. According to this information, it is possible to suggest the parents gave their children these coins on Chanukah because it was a good way to commemorate the miracle.



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## STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

Rav Dov Baer ben Avraham of Mezeritch, also known as the Maggid of Mezeritch, lived from 1704 to 1772. He was a disciple of Rabbi Yisrael Baal Shem Tov and was chosen as his successor to lead the early movement of Chassidus. He was known for his outstanding bitachon in Hashem and his amazing leadership and learning qualities. Rabbi Yaakov Kaidaner, author of Sippurim Nora'im, recalls a meeting at a fair in the city of Königsberg. Jewish merchants from all over Poland, Lithuania, and Russia had gathered. They had time on their hands and began discussing the chassidic movement and its leaders. When the conversation turned to Rabbi Dov Ber, the Maggid of Mezeritch, who had succeeded the Baal Shem Tov as the leader of chassidim, the merchants from Slutzk shared the following story: It happened once that a young man from Slutzk traveled to Volhynia. It was a cold, wintry day, and he suddenly found himself in unfamiliar territory. Freezing and scared, he continued to wander deep into the night. It was well after midnight when he finally arrived at the town of Mezeritch. He drove down the silent, snow-covered streets, looking for a place to warm himself and rest his weary bones. Suddenly, he saw a candle flickering in a window. Unbeknownst to the young merchant, it was the home of Rabbi Dov Ber. Excited to find a place to rest, he knocked on the door and was soon admitted into Rabbi Dov Ber's sparsely furnished home. Hearing that there was a visitor, Rabbi Dov Ber (who had

been studying by candlelight) came to see who had arrived. In response to the Rabbi's warm greeting and inquiry, the young merchant introduced himself as an aspiring businessman from Slutzk who had lost his way. "It was not for naught that you lost your way and arrived at my house," replied Rabbi Dov Ber. "Oh no, if God arranged that you find yourself here, there is a purpose." He then put on his spectacles (as he was wont to do when peering deeply into the spiritual worlds) and asked, "When you left home, was your son ill?" "Yes, he was," said the astonished merchant. "You have nothing to worry about," said the rabbi reassuringly. "He has recovered and is doing fine, thank G-d. "When you go home," Rabbi Dov Ber continued, "you will hear that there is a terrible illness in the city and that children are falling ill and dying, may God shield us. In response to the tragedy, the Rabbi and Torah sages of the city will investigate the actions of the townspeople to try to determine whose sin caused the terrible tragedy. "On the day following your arrival, one of the rich men of the town will hold a celebration for his son's circumcision, and you will be invited. There, the elders of the city will speak about the plague and people will accuse a person and will begin to strike the hapless young man! They are going to be certain the young man of is the cause of the evil. In truth, this young man is completely innocent and he will try to defend himself. In fact, one of the leaders of the accusation—a

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