



Striving for Perfection

By Ari Zelefsky, 11th Grade

The first Pasuk of this week's parsha tells us how long Sarah lived...in the most unusual fashion. The Pasuk states, "the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah." Why couldn't the pasuk simply say that Sarah lived for 127 years? Rashi famously explains that the seemingly extra words in the Pasuk teach us important details about Sarah, including that she was free of sin even at 100 years old, and that all of her years were equally good. On a similar note, the medrash Beresihes Raba connects this pasuk to a pasuk in tehillim (27:18) that says "Yodeah Hashem Derech Temimim Vinachalatum Liolam Teheye." The beginning of this pasuk means that Hashem knows the ways of the perfect/complete ones, a message that is in line with Rashi's explanation that Sarah achieved a certain degree of perfection by not committing sins, and that she was equally righteous throughout the entirety of her life.

This idea that Sarah did not become any less of a tzadeikis as she got older is not surprising. The question, however, is why Rashi and Bereishis Rabah don't make similar comments about ALL of the Avos and Imahos. Were the other Avos and Imahos not complete in their service to Hashem? Did they not remain good until the end of their lives? To answer these questions, the Ksav Hasofer explains exactly how and why Sarah passed away when she did. We

(Continued on page 7)

Have No Regret

By Ari Saffra, 10th Grade

Rashi opens his commentary on this week's parsha with the following question: Why does the Torah juxtapose the story of Akeidat Yitzchak with the death of Sarah? What does one have to do with the other? As an answer, Rashi suggests the Akeida itself caused Sarah's death. The shock and fear incurred by the news of her son's near-death were enough to kill her. The Targum Yonason ben Uziel adds to this by saying that it was the Satan - the messenger of God who is meant to challenge us spiritually - who was the bearer of bad news to Sarah. Now, if the news of her son's near-death experience was what killed Sarah, how could the Satan have been the one to tell Sarah the news, which led to her death. Isn't the Satan's only job to incite one to sin, and not to kill?

The Kehillas Yitzchak resolves this apparent issue with the contention that it was the Satan who told Sarah of the distressing news by explaining that the Satan's goal is to prevent us from doing mitzvot - encouraging us to sin. Just like doing Teshuva annuls an Aveirah, regretting the performance of a Mitzvah undoes that Mitzvah (Kiddushin 40b). So, while the Satan tries to prevent us from doing Mitzvot, he also tries to make us regret the

(Continued on page 7)

To sponsor an issue of
דברים היוצאים מן הל"ב,
email us at:
eli.rockoff@drshalb.org or
yosef.fertig@drshalb.org

PARSHAS CHAYEI SARAH
26 CHESHVAN 5781
NOVEMBER 13, 2020

All Zmanim are calculated by myzmanim.com for
Woodmere, NY (11598)

Candle Lighting: 4:20 pm
Latest קריאת שמע: 9:10 am
שבת Ends: 5:21 pm

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Chayei Sarah
Questions**

1. The Torah records that the lifespan of Sarah was 127 years. Where else in Tanach does the number 127 appear?
2. Which two ancient cities in Israel have numbers as part of their name?
3. Aside from the 400 silver coins used to purchase the cave in Hebron, where else is in the book of Genesis is the number 400 mentioned? (2 answers)
4. The Torah records that Eliezer finds a wife for Yitzhak by a well. Who in the Torah meets his own future wife at a well? (2 answers)
5. Which seven women in Tanach are described as *Tovot Mareh* or *Yefat Mareh* - "nice to look upon" or "beautiful appearance"?
6. Where is straw mentioned in this parsha, and when is the next time that straw appears in the Torah?
7. The deaths of which father and son are recorded in this parsha?

Answers

1. Esther 1:1 states that Achashverosh ruled over 127 countries.
2. Kiryat Arba (Genesis 23:2) and Be'er Sheva (Genesis 22:19) both include a number in their names.
3. In Genesis 15:13, God tells Abraham that his children will be slaves for 400 years. In Genesis 32:7, Esav comes to attack Yaakov with 400 men.
4. Yaakov meets Rachel at a well (Genesis 29:9-10). Moshe meets the daughters of Yisro at a well and later marries one of the daughters, Tzipporah (Exodus 2:15-17).
5. Sarah (Genesis 12:11), Rivka (Genesis 24:16), Rachel (Genesis 29:17), Bat Sheva (2-Shmuel 11:2), Tamar, the sister of Avshalom (2-Shmuel 14:27), Vashti (Esther 1:11), and Esther (Esther 2:7).
6. Rivka tells Eliezer that her family has lots of straw for his camels (Genesis 24:25). In Exodus 5:7, Pharaoh commands that straw should no longer be given to the Jewish slaves to produce bricks.
7. The deaths of Avraham (Genesis 25:8) and his son Yishmael (Genesis 25:17).

ALIYAH SUMMARY

1st Aliyah - This Aliyah begins with the death of Sarah Imainu at the age of 127. The Aliyah continues with Avraham buying Ma'arat Hamachpelah from Ephron. Originally Ephron said that he would give the plot of land for free but eventually asks for an exorbitant amount of money which of course Avraham pays.

2nd Aliyah - In this Aliyah, Avraham sends his servant to find a wife for Yitzchak in Avraham's homeland of Aram-Naharaim and he may not look for a wife in Eretz Cna'an.

3rd Aliyah - In this Aliyah, Eliezer gets to Avraham's original homeland and Eliezer asks for a sign that will demonstrate that the woman will be suitable for Yitzchak - if he asks a young woman for water and she says that she will give him and his camels to drink, he knows that he has found the right woman and that is exactly what happens. He finds a young woman who does exactly that and Eliezer discovers that she is none other than Rivka, Avraham's great niece.

4th Aliyah - In this Aliyah, Rivka tells her family about the man she met at the well. Her brother Lavan comes out and greets Eliezer and invites him to spend the night. Eliezer tells Rivka's family the whole story of Avraham's mission and how it played out at the well. Rivka's family agrees to the match between Rivka and Yitzchak.

5th Aliyah - In this Aliyah, Rivka's family celebrates the agreement between Rivka and Yitzchak to get married. The next morning Eliezer demands that they leave immediately to return to Eretz Cna'an and that is what happens. Rivka, and Eliezer, and the whole entourage return to Eretz Cna'an. Yitzchak and Rivka meet and get married. Yitzchak is consoled for the loss of his mother.

6th Aliyah - In this Aliyah, we hear that Avraham gets remarried and has many more children. Before he dies, Avraham gives gifts to his children and he gives gifts to Yitzchak as well. Then in this Aliyah we hear that Avraham dies at the age of 175. He is buried by his children Yitzchak and Yishmael in Ma'arat Hamachpelah next to his wife Sarah.

7th Aliyah - In this Aliyah, we hear about Yishmael's descendants. The Aliyah ends saying that Yishmael dies at the age of 137.

“Find the place for the future,
not for now”
- David Nisanov, DRS GO
President



The complete edition of
Rabbi Moshe Atik's Torah Teasers
is available on **AMAZON**
(keyword Torah Teasers)

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Avi Ash

Panim Chadashos

The Gemara in Kesubos says that one should say Sheva Brachos with a minyan. Rav argues on this and says they can only say Sheva Brachos if there are new people present. As a result of this, Rav Ashi went to Rav Kahana on the first day of Sheva Brachos, and after that, Sheva Brachos would only take place if there were Panim Chadashos.

Rashi translates Panim Chadashos as people who have not participated in any of the previous days of Sheva Brachos. Tosfos differs from Rashi, and says that Panim Chadashos are people that add simcha to the proceedings. He brings a proof from a Medrash, which says that there is no need to have Panim Chadashos on Shabbos because Shabbos already brings us joy.

Going more into detail about Panim Chadashos, the Rosh In Kesubos writes in Siman 13 that Panim Chadashos are allowed to be at the wedding, as long as they didn't eat yet at the simcha. However, the Panim Chadashos still need to bring joy. On the other hand, the Rashba is unclear whether they can't eat at the Simcha or just can not have entered the wedding hall.

The Tosfos Rid writes that one who has not heard a Sheva Brachos for this couple can be considered a Panim Chadashos. The Rambam agrees with the Tosfos Rid and says that you can only make Sheva Brachos if there is someone present who has not been to any of the previous Sheva Brachos.

The Shulchan Aruch in the Even Ezer Siman 62 quotes the Rambam's din, and adds that even if you were just at the simcha and did not eat you can be included. The Rama quotes the Ran in the name of the Ramban and says that it's good enough as long as they didn't eat at the wedding.

The Aruch Hashulchan comments that in order to be a Panim Chadashos, you would have to be considered an important person. According to this, it seems as though a katan would be excluded.

The Steipler Gaon asks a question: Is the chiyuv of Sheva Brachos on everyone there, or only on the Panim Chadashos themselves? He answers his own question and says that if Sheva Brachos depend on the Brachos themselves, then the obligation would only be on those who have yet to hear them. However, if Sheva Brachos are about simcha, then the chiyuv would be on everyone.

The Ritva brings down another Halacha, and writes that women should not be Panim Chadashos because a Panim Chadashos needs to be someone who can add to the minyan for the brachos. Therefore, a katan would not be able to as well.

The Aruch Hashulchan says that Tosfos gave a Heter on Shabbos for Panim Chadashos, because he holds simcha is the crucial aspect, and Shabbos gives you simcha. However, the Rambam who holds that Bracha is the main aspect that would obligate you even by Shabbos and Yom Tov, says that the simcha does not fulfill any obligation. Therefore, the Brisker Rav, who goes according to the Rambam, would say that you are obligated to have Panim Chadashos on Shabbos as well.

SPARKS OF CHASSIDUS



*With Max
Blumenthal*

When we look at these past few Parshios, we can be filled with much admiration for Avraham Avinu and can wonder how he merited all of these great and holy moments, to the point that after his Bris Milah HaKadosh Baruch Hu himself came to do the mitzvah of Bikur Cholim. Together with this feeling of admiration, though, can come a feeling of weakness that enters your heart. We see how great Avraham Avinu was and one can start to wonder, where am I? We're not even a rock compared to what he was. We are so far distanced from the level of Avraham Avinu, and many of us don't feel any satisfaction in our Avodas Hashem; thinking about this makes us feel even worse because if what we're doing isn't accepted before Hashem, maybe we aren't even on the correct path?!

The pasuk says, "Now Avraham was old, well on in years, and Hashem had blessed Avraham with everything" (24:1). We can learn many different things from this pasuk— one such example is the greatness of Avraham Avinu. The way the Gemara in Kiddushin explains this pasuk is as follows: when the pasuk says "Was old," it refers to someone who has acquired wisdom. We can gain chizuk from this. The Torah has the pasuk in the past tense, telling us that Avraham already acquired wisdom; but at what stage of his life did he merit this? An answer could be that it was acquired when his name got changed from Avram to Avraham when he was already ninety-nine years old.

Avraham Avinu began his journey in his personal Avodas Hashem when he was three years old. Despite being the only one in his generation, he was not satisfied, and he served HaKadosh Baruch Hu with devotion. When, however, does the Torah acknowledge that he was old? When he was one hundred years old!!

Reb Meshulam Zusha of Anipoli zy"va, better known as the Rebbe Reb Zusha, explained this as follows. He said he did not expect schar (reward) for his Avodas Hashem when he already became what we know as one of the great Chassidische tzaddikim in history, even though this was the time that he was at the height of his relationship with the Ribono Shel Olam. He explained that the reason for this was because he already felt the pleasure of serving Hashem. But, he was expecting schar for the time when he was such a simple Jew, before being a Rebbe. So too, we can say that Avraham Avinu only expected schar before he became what we know as the Avraham Avinu today— when he first started finding out about Hashem when he was three years old.

Similarly, we should learn a very important yisod in our Yiddishkeit. We must serve Hashem, even when we don't feel any satisfaction in our service with Hashem. We must never give up hope as Rebbe Nachman of Breslov taught us, "Ein Shum Yeush BaOlam Klal!" "There is no such thing as despair in the world, at all!" Just because you aren't feeling a closeness to Hashem at this specific moment, don't be down on yourself, for ultimately it will come. Perhaps today, perhaps tomorrow, or perhaps when you will be one hundred years old, but it will come. Hopefully, we should all merit our own moments of inspiration and once they do come, they should help us get closer to the ultimate moment: Moshiach and our return to Yerushalayim Bimheria Biyameinu!

A Jewish Cemetery

By Ariel Kunin, 10th Grade

When Sarah passed away, Avraham was insistent on burying her in a separate private area and not in the general cemetery. He insisted on designating a separate location as kever yisroel. Throughout history, Jews have maintained this endeavour of Avraham, and have been very careful to bury Jews in a separate Jewish cemetery. Rashi in Gittin 61b writes that Jews have to be buried separately from non-Jews. What is the reason that Jews have kept this special separate Jewish cemetery throughout history until today?

Halacha divides all religious items used to fulfill mitzvot into two categories: Tefillin, Mezuzah, and Sifrei Torah, are labeled as "Tashmishei Kedushah"; as opposed to Lulav, a Shofar, an Etrog, and Schach of a Sukkah, which are labeled as, "Tashmishei Mitzvah". The practical difference between the two categories is the following: a pair of Tefillin, a Sefer Torah or Mezuzah that are unable to be used for a mitzvah may not be discarded but must be placed in the sheimot and buried in a dignified fashion since they are Tashmishei Kedushah. An unusable lulav or shofar, which are merely Tashmishei Mitzvot, which one no longer plans to use for mitzvah purposes loses its status as "Huktzah L'Mitzvato" and need not be placed in the sheimos and may be discarded without any special burial. The sanctity which descends upon "Tashmishei Mitzvah" which is derived from the fact that "Chal Shem Shamayim Al HaSukkah" (Beitzah 30b)- "The name of Hashem falls on a Sukkah," is only temporary in nature, and vanishes into thin air as soon as the object is no longer set aside for use in the performance of a mitzvah. Once the name of Hashem leaves, it has no special kedushah, and you can therefore discard of it without a special burial.

How did the Rabbis know how to determine which religious items belonged to which category? Rav Chaim of Volozhin zt"l explains in "Nefesh Hachayim" that the source of all permanent kedushah, which we would label as Tashmishei Kedushah, is the Torah. Tefillin, Mezuzah and a Sefer Torah, which all contain passages from the Torah are considered Tashmishei Kedushah. Even the bayit of the Tefillin Shel Rosh which only has the letter shin on it, also qualifies as Tashmishei Kedushah. One word, even one letter of Torah has the significance of Torah. The Sukkah, Etrog, and Tzitzis, however, have no Torah confined within them, and therefore can not qualify as Tashmishei Kedushah. They are only Tashmishei Mitzvah.

The human body is consistently involved in the performance of mitzvot while one is alive. The fact that all men have the Tzelem Elokim would certainly be more than sufficient to require that we respect each other. But after one dies, and the Tzelem Elokim is no longer there, and the body is no longer performing mitzvot, there should no longer be any requirement to respect the dead body. Here the halacha of Tashmishei Kedushah becomes relevant. The Jewish body, which was involved with Torah, and therefore is like it has Torah confined within it, acquires the status of Tashmishei Kedushah and may not simply be discarded after death. And even those Jews who never learned a word, or even a letter of Torah during their lifetime, according to the Talmudic tradition (Niddah 30b) had already been involved in Torah study before they were born. Hence, the Jewish dead must be buried with dignity, in a separate Jewish cemetery.

Rashi in Gittin 61b writes that Jews have to be buried separately from non-Jews. If one placed an old Lulav or an old Shofar into the sheimos this would be disrespectful to the Tashmishei Kedushah which are found there. So too, if we were to bury Jews with non-Jews, it would be disrespectful to the Jewish body which is Tashmishei Kedusha, because the Jewish body has Torah confined within it. It is the study of Torah which endows the Jew with the Kedushat Yisroel, and which therefore requires us to treat the Jewish body with great respect after death, that we have to bury it in a separate cemetery specifically for Jews, like Avraham Avinu did with Sarah Imeinu.

Adapted from Rav Hershel Shachter



FOLLOW US ON
twitter

@dvarimhayotzim

@tenminutehalach

@torchteasers

STORIES OF GREATNESS

TOLD OVER BY: YOSEF SCHAFLER

When I was five years old, I was orphaned from both my father and mother. The last words spoken to me by my holy father before his passing were: "Yisrolik, fear nothing but G-d alone." In accordance with my father's words, I was drawn to walk the fields and the great, deep forest near our village. From cheder I would make my way to the fields, where I would review by heart what I had learned in cheder. Often I would sleep over the night in the field or the forest. My guardians, who looked after me and several other orphan boys and girls, did not tolerate this behavior of mine and dealt severely with me.

Two years passed. One morning, I heard the sound of a human voice in the forest. I followed the direction of the voice and came upon the figure of a Jew enveloped in tallit and tefillin, praying with a fervor that I had never before witnessed. I hid myself behind the trees and derived great pleasure listening to the man's praying. The tzaddik concluded his prayers, the man began to recite Psalms and learn Torah. I finally stepped out from my hiding place and walked towards him.

When the man saw me he asked: "What is a small child doing all alone in the forest? Are you not afraid to be in the forest all by yourself?" I answered him: "I like the field and the forest, because there are no people—the great majority of whom are arrogant and dishonest. I am not afraid of anything. I am an orphan, and my father said to me before his passing: 'Yisrolik, fear nothing but G-d alone,' so I'm not afraid of anything."

The man asked me if I was Reb Eliezer's son. When I replied with a yes, the man took a volume of Talmud Pesachim from his sack, and sat and studied with me for a while. I then joined him on his way, without knowing where we were going or what the purpose of our journey was. In our wanderings, we would stop in various villages. He never accepted alms from anyone, yet he fed and clothed me and looked after my needs all the time. I would study with him each day. I never learned the man's name. Thus passed three years.

One day, he took me to a small hut in the woods, handed me over to its resident, and was off. I lived in Reb Meir's hut for four years, during which time he learned with me with great diligence.

In Reb Meir's home I became familiar with the ways of the hidden tzaddikim and their leader, the great sage and tzaddik Rabbi Adam Baal Shem. At the conclusion of my years with Reb Meir I was accepted into the society of the hidden tzaddikim and again began journeying from town to town and from settlement to settlement on various missions which the society's leadership placed upon me.

On my sixteenth birthday, Elul 18, 5474, I was in a small village. The local innkeeper was a simple Jew who could barely read the prayers and was completely ignorant of the meaning of their words, yet he was an extremely devout Jew, whose frequently said, "Blessed be He for ever and ever." His wife, the innkeeper, would constantly avow: "Praised be His holy name."

That day, I went to meditate alone in the field in accordance with the practice instituted by the early sages to set aside time on one's birthday for private contemplation. I secluded myself, recited chapters of Psalms, and meditated upon the unifications of the divine names as prescribed in the teachings of Kabbalah.

Suddenly, I beheld Elijah the Prophet standing before me, a smile on his lips. In Reb Meir's home, and in the company of other hidden tzaddikim, I had, on occasion, merited a revelation of Elijah the Prophet, but never before on my own, so I wondered at the reason for this unexpected vision. I also could not understand the significance of the Prophet's smile. Elijah said to me: "You are toiling mightily, investing great effort and concentration to meditate upon the unifications of the Holy Names implicit in the verses of the Psalms compiled by David the King of Israel. On the other hand, Aaron Shlomo and Zlateh Rivkah the innkeepers are completely unaware of the effects that emerge from the utterances, 'Blessed be He for ever and ever,' 'Praised be His holy name.' These words resonate through all the worlds, causing a greater stir than the ramifications caused by the greatest tzaddikim."

Elijah the Prophet went on to explain to me the great pleasure that G-d derives from words of gratitude and praise uttered by men, women and children, especially by simple folk, and especially when this is done on a consistent basis, reflecting a pure faith, wholesome heart, and a state of perpetual attachment to G-d. From that point on I embarked upon a new method of serving G-d: speaking words of praise to G-d. Wherever I went, I would talk to people, inquiring about their lives, and they would all reply with expressions of praise to the Almighty.

For many years I pursued this practice. At a conference of the fellowship of hidden tzaddikim it was resolved to adopt this method of divine service, which in turn became the beginning of an approach which stressed the importance of brotherly love toward every Jew, regardless of his or her degree of Torah knowledge or spiritual attainment.

Adapted from Chabad.org

(Ari Zelefsky- Continued from page 1)

know that she died of shock upon seeing Yitzchak being brought as a sacrifice. But what exactly was she shocked about? The Ksav Hasofer explains that she wasn't shocked about her husband offering her son as a korban. In fact, if Hashem had asked her to sacrifice Yitzchak, she would have done it. Rather, she was so shocked, that Hashem did not include her in akeidas yitzchak - an act so meritorious that Bnei Yisrael benefit from it in every generation. Therefore, the Ksav Hasofer explains, the pasuk refers to Sarah's death in such a manner to let us know that Sarah was good her entire life, until her very last breath. The pasuk wanted to dispel the notion that Sarah disapproved of Hashem asking Avraham to sacrifice Yitzchak, and instead show that she only died because she so badly wanted to be involved in such a tremendous mitzvah.

We can't all be like Sarah Imeinu, but we should all strive to follow in the ways of our amazing matriarch!

Adapted from a Shiur given by Rabbi Rosner on OU Torah

(Ari Saffra- Continued from page 1)

Mitzvot we have already done. As we say in Ma'ariv: Vehasier Satan Milfaneinu Umaiacharainu - Remove the Satan from before and after us.

Regarding the Akeida, the Satan attempted to cause Avraham to not sacrifice his son, and thereby disobey the word of Hashem. However, Avraham resisted what must have been a strong temptation to listen and was ready to go through with it anyway. Now that the Satan wasn't able to get Avraham to sin, he resorted to his next-best tactic: Making Avraham regret his Mitzvah by making it indirectly cause the death of his beloved wife, Sarah. Quoting the Ba'al Ha'Turim, the Kehillas Yitzchak continues and explains that when the pasuk wrote "Vi'livcota" - and he cried for her - the "Kaf" is written smaller than all the other letters. Now, what's so special about this "Kaf" that it's written smaller than the others? He answers that it reveals to us that Avraham only cried a small amount in reaction to Sarah's death. Even though Avraham gave Sarah a complete, emotional eulogy out of respect for her greatness, he didn't let himself display his true emotions through tears, as that would cause others to think that he regretted following the words of Hashem, and thereby nullify his original Mitzvah.

Adapted from Aish.com

JOIN OUR WHATSAPP GROUP
TO GET DEVARIM HAYOTZIM MIN HALEV
WEEKLY VIA WHATSAPP

SCAN THE QR CODE
OR JOIN THIS LINK

[https://chat.whatsapp.com/
FpJMF5EeGq8G3BcnZXgGtB](https://chat.whatsapp.com/FpJMF5EeGq8G3BcnZXgGtB)

FEEL FREE TO SEND TO FRIENDS AND FAMILY



CLICK HERE TO JOIN

MOSHE ACOBAS**11TH GRADE****THE LEGACY OF AVRAHAM AVINU**

At the end of Parshas Chayei Sarah, the Torah talks about the death of Avraham Avinu. Although there are many things we can learn from Avraham's life, one thing in particular stands out to me: the fact that he lived a life devoted to Hashem and never gave up in believing in Hashem even through all the challenges presented to him. Avraham was the spring of Judaism as he was the first person to recognize Hashem. At the point in time that Avraham recognized Hashem, even his own father thought he was crazy! Even after realizing that Hashem was real and leaving his family to go to Eretz Canaan, he was presented with many more challenges. Such challenges consist of, but are not limited to, the famine in Canaan right after he arrived, when his wife was taken in Mitzraim, and how he was told to sacrifice Yitzchak. Through all this time and all these struggles Avraham never gave up in his Emunah in Hashem. There is an important message that we can all learn from Avraham. The lesson is that we should always do mitzvos, even if we may not be "in the mood" at a given time or we may believe that a certain mitzvah is too difficult for us. The tests that Hashem gave to Avraham were definitely difficult tests, but Avraham accepted them all as he knew that it was what Hashem wanted. Doing Mitzvot is the will of Hashem and they are good for us. Additionally, There is another lesson we can learn from Avraham passing his tests. Sometimes, when something doesn't go exactly the way we wanted, we ask "Why did Hashem do this?" We should learn from Avraham that we should never give up any of our Emunah in Hashem and understand that whatever Hashem does is for the good.

The DRS Yeshiva High School For Boys
 700 Ibsen Street, Woodmere, NY 11598
 Phone: (516) 295-7700 • Fax: (516) 295-4790

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

If you have any comments, questions, or suggestions,
 feel free to email us at eli.rockoff@drshalb.org or yosef.fertig@drshalb.org

PUBLICATION STAFF*Editors in Chief*

Yosef Fertig
 Eli Rockoff

Associate Editors

Ephraim Herrmann
 Zachary Rosenberg
Layout Editors

Marcus Bluestone
 Moshe Coronel
 Gabriel Dershowitz
 Avi Mandel
 BZ Scheinman
Student Articles

Production Staff

Zecharia Lebowitz
Director of Production

סופרים / Authors

Joseph Abbitan
 Moshe Acobas
 Avi Ash
 David Benhamu
 Max Blumenthal
 Baer Boeczo
 Aiden Buchbinder
 Aharon Cohen
 Joseph Cohen
 Moshe Crane
 Nathaniel Danesh
 Eitan Eckman
 Jacob Frenkel
 Moshe Gerstley
 Yehuda Gluck
 Yehuda Goller
 Yoel Horwitz
 Ari Keller
 Ariel Kunin
 Daniel Lebowitz
 Jared Mark
 Akiva Mehlman
 David Nisanov
 Mordechai Ostreicher
 Ariel Rogoff
 Dani Rosner
 Ari Saffra
 Eitan Schafler
 Hillel Schein
 Moti Schreck
 JoBe Silver
 Ari Zefelsky

Director of Social Media

Hillel Jacobson

Maggid of DRS

Yosef Schafler

Menahel

Rabbi Y. Kaminetzky

Faculty Advisors

Rabbi E. Brazil
 Rabbi M. Erlbaum

דברים היוצאים מן הל"ב זכנסיים אל הל"ב