

Following In Hashem's Path

By Noah Steinmetz, 11th Grade

The word Tetzaveh means "you should command" and it's a word that isn't commonly used in the Torah. There are more common words that basically mean the same thing that could have been used instead, such as Tomar, "you should say," and Tedaber, "You should speak." The Torah doesn't make any mistakes or do anything unnecessary so why doesn't the Torah just use a more common word instead of Tetzaveh? What is so important about the word "Tetzaveh" that we use it instead of a more common word?

One answer given by both the Ibn Ezra and the Rashbam to this question is that when it says the word Tetzaveh, it emphasizes the importance of this commandment. By saying Tetzaveh, Hashem is telling Moshe that this isn't a commandment that the Bnei Yisroel should just do once, it is one that should be continued throughout all of our generations. Kindling the olive oil to be used for the lamps isn't just a small thing that Hashem decided we should do one time; by saying Tetzaveh instead of Tomar or Tedaber, Hashem is telling us that we and our posterity should continue to do it for the rest of our lives.

The Mishkenotecha Yisroel gives another answer, saying that although other words like Tomar and Tedaber are more common, the word Tetzaveh is used because it is related to the word Tzava'ah, "a will." Tzava'ah, a will, is com-

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The Heart Before the Force

By Ezra Cohen, 12th Grade

To build a sanctuary in the wilderness and to adorn Kohanim takes more than just expensive cloths and metals. It takes a special type of heart; one that is filled with divine wisdom, which is why Hashem tells Moshe to gather all of the "wise-hearted people whom I have invested with a spirit of wisdom" to make the clothing of the Kohanim.

However, the Torah is unclear in that it does not tell us if these people were specifically Divinely ordained with a spirit of wisdom or if people who are already wise-hearted will be imbued with an extra spirit of wisdom. If the first option is correct, then there was no need to mention the fact that these people are "wise-hearted".

The Maggid of Yerushalayim, Rav Shalom Shwadron, once told a story about the famous Dubno Maggid, Rabbi Yaakov Kranz: The Dubno Maggid was once giving a speech attended by members of the enlightenment movement. After the speech, one of these people went over to the Dubno Maggid and said

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Tetzaveh Questions

1. Whose name appears in almost every parsha in the books of Exodus, Leviticus and Numbers - but not in this parsha?
2. In this parsha, which priestly garment is "braided" (*avot*)? What other item in the Torah is described as "braided"?
3. What unit of measurement is applied to only one object in the entire Torah?
4. Which stone of the High Priest's breastplate is a name of a country found in the Prophets?
5. Which term is used for the first time in this parsha to distinguish segments of the Jewish people?
6. Of the seven species special to the Land of Israel, which two are mentioned in this parsha?
7. Which item described in parshas Terumah has to be "constantly present"?
8. In this parsha, which three actions are performed "in the afternoon"?
9. In what context is the Day of Atonement mentioned in this parsha?

Answers

1. Moshe's name does not appear in this parsha. Parshas Tetzaveh is the only parsha in the book of Exodus, Leviticus, and Numbers where his name does not appear. One reason found in the Zohar (parshas Pinchas) is that Moshe told Hashem: "If You do not [forgive the Jews after the sin of the Golden Calf], erase my name from Your book" ([Exodus 32:32](#)). The words of a righteous person are fulfilled even if the conditional statement is not. Thus, even though Hashem forgave the Jews, Moshe was "erased" from parshas Tetzaveh.
2. In this parsha, the chains attaching the breastplate to the vest (*ephod*) are "of braided craftsmanship" ([Exodus 28:22](#)). Elsewhere, myrtle branches taken on the festival of Sukkot are called "twigs of the braided tree" (*anaf eitz avot*) ([Leviticus 23:40](#)), since the 3-fold leaf pattern appears to be braided.
3. A *zeret*, which measures a half-cubit, is the length and width of the breastplate of the High Priest ([Exodus 28:17](#)). This measurement is not used for any other object in the Torah.
4. The first stone on the fourth row is called *tarshish* ([Exodus 28:20](#)). The country of Tarshish is referenced many times in the Bible, most notably when the prophet Jonah attempts to evade prophecy by traveling on a ship headed to *Tarshish* ([Jonah 1:3](#)).
5. In this parsha, the word *shevet* ("tribe") is used for the first to describe segments of the Jewish people ([Exodus 28:21](#)).
6. Olives and pomegranates are mentioned in the parsha. Olive oil is used to light the Menorah ([Exodus 27:20](#)), and woolen pomegranates are attached to the bottom of the High Priest's robe (28:34).
7. The showbread is always on the golden table in the Tabernacle ([Exodus 25:30](#)).
8. Three services have to be performed "in the afternoon": (1) The second daily "Tamid" offering ([Exodus 29:38](#)), (2) the lighting of the Menorah, (3) and the burning of the incense (30:8).
9. The last verse of the parsha states that once a year, on the Day of Atonement, Aharon should bring incense into the Holy of Holies ([Exodus 30:10](#)).

ALIYAH SUMMARY

First Aliyah: G-d commands the Jews to use the purest of olive oils for the daily kindling of the Menorah. Moses is instructed to consecrate Aaron and his sons by dressing them in special priestly garments. The Torah describes the making of the High Priest's ephod — a reversed apron which covered the back — and its precious-stone-studded shoulder straps.

Second Aliyah: We now read about the High Priest's Choshen Mishpat ("Breastplate of Judgment"). It contained four rows of precious stones, each row containing three stones. Artisans engraved the names of the Twelve Tribes of Israel upon these twelve stones. This cloth breastplate contained a fold wherein the Urim v'Tumim, a parchment on which was written G-d's Name, was inserted. The Choshen Mispat was then secured by straps which connected it to the ephod.

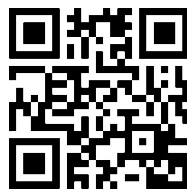
Third Aliyah: This aliyah describes the last two of the garments which were exclusive to the High Priest: the me'il and the tzitz. The me'il was a blue robe which was adorned with golden bells and cloth "pomegranates." The tzitz was a golden band worn on the forehead, which was engraved with the words "Holy to G-d." The Torah then describes the four garments worn by both the High Priest and the regular priests: tunics, turbans, sashes and pants.

Fourth Aliyah: This aliyah prescribes the procedure for consecrating Aaron and his sons as priests. Aaron and his sons were brought to the door of the sanctuary, they immersed in a mikvah (ritual pool), and were dressed in the priestly garments. Moses then offered various inaugural sacrifices on their behalf.

Fifth Aliyah: The Torah continues describing the procedure for the offering, and the consumption of the inaugural sacrifices. G-d commands Moses to repeat this inaugural service for a seven day period, after which the consecration will be complete. Also included in this section is a description of how future High Priests are to be inducted.

Sixth Aliyah: G-d instructs the Jews to offer two burnt offerings daily for perpetuity; one lamb in the morning and one in the afternoon. G-d promises to dwell in the Tabernacle.

Seventh Aliyah: This section describes the Incense Altar which stood in the sanctuary. The priests are commanded to burn incense upon this altar twice daily.



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Firing Employees

Can one fire a *frum Jew*? *It all depends on the context.*

There is a Mishnah in Bava Metzia which says that one who has a worker may not back out of that working agreement. That's only for a *kablin, though, whom you hired for a job and now want to fire halfway through said job. If dealing with someone who is paid hourly, then one may fire him—even halfway through the day. If you hire someone to an agreement with a term, one cannot back out of that agreement.*

According to Rav Moshe, it depends on the *minhag of wherever the workplace is located. Rav Sternbuch says that the common practice can't be just that, though, and it must be written up into explicit law.*

What if you don't have a stated employment contract? The Chofetz Chaim says that it's best to have everything stated in a contract. However, most contracts don't have an endpoint. So, what is the assumed end date of the contract? Rav Moshe says that you are hired for life if there are no endpoints stipulated. Many disagree, since that isn't really the common practice today. There is no assumption that you are hired for life. If something unusual occurs, like the market crashing or Covid lockdowns, then one can fire the employee if absolutely necessary.

For a poor person, the highest form of Tzedakah is to give them a job. When you hire that person, some say it's a Neder L'Tzedakah. If you want to fire them, one may have to be *matir that neder. However, Rav Schachter disagrees and says that it's only a Neder B'Taos (mistaken neder), so one can fire them. Try to get that poor person a job that they would be successful doing.*

What about someone in a prestigious position, like a *rav* who gave a bad *drasha or psak*? *Can one fire them? The answer is that one cannot do so, since the rav doesn't have to answer to anyone. That is the whole nature of that kind of position.*

What if there is a cause to fire someone? One can fire someone without warning if that person is causing a loss to a business that they can't get back.

What if you want to fire someone because there is someone else more qualified to hire? One opinion quoted in Bava Basra is that you can not fire the person already in this position, since it will make them feel uncomfortable. Another opinion argues and says that one can fire the less-qualified individual, since it will put more pressure on the one in the position to perform better.

What about severance pay? By an *eved ivri*, one should give them a gift after he leaves. *The Sefer Hachinuch derives from here that it's a middus chassidus to give an employee severance when they leave.*

SPARKS OF CHASSIDUS



With
Ari Ivry

The Message Of The Pomegranate

THE PASUK:

The Torah describes in detail how the Kohen Gadol's tunic was to be fashioned: "Upon the hem of it you shall make pomegranates of blue, purple, and scarlet around its hem: and bells of gold between them all around. It shall be upon Aaron when comes to minister and its sound shall be heard when he goes into the holy place before Hashem and he will not die."

RASHI AND RAMBAN:

Pomegranates- they were round and hollow, etc.

Between them all around- between every two pomegranates there was one bell which was attached and hanging at the lower edge of the tunic. The Ramban asks: if the pomegranates served no practical function, and were only there for decor, why not make decorative apples instead? The menorah was studded with decorative apples?

THE EXPLANATION:

The purpose of the pomegranates and bells was so that its sound shall be heard when the Kohen Gadol approached the temple service. What was the significance of this sound and why was it so crucial to the extent that if it was lacking, the Kohen Gadol would get *misa bidei shamayim*? The answer is that the Kohen Gadol's task was to represent the Jewish people in his service. When he approached Hashem, he had to bring every Jew along with him. The penitent is a person who had engaged in negative behavior, but has decided to abandon this behavior and align himself with Hashem. This turn from evil is clamorous: like one who flees from death, the penitent's return to Hashem is "noisy." The bells that clang at the hem of the Kohen Gadol's tunic represent the Jews who once dwelled at the bottom, but who now are tumultuously returning to Hashem. If the Kohen Gadol would not have included these Jews in his service, his very life would have been at stake because his essential task and the very reason for his life was to represent every Jew. On Yom Kippur, however, when the Kohen Gadol entered the Kodosh Hakodashim, he did not wear the tunic, but only four white garments. On Yom Kippur, the essence of every soul is revealed and the innately pure righteous core of the Jew is manifest. Therefore, there was no need for the bells- every Jew was innocent and righteous. The Jewish people are sometimes compared to apples and sometimes to pomegranates. Apples allude to the Jews when they occupy a lofty spiritual state. Pomegranates allude to the Jewish people when they are spiritually impoverished. Our sages taught that even the most ignorant amongst you are full of mitzvos like a pomegranate. Meaning, pomegranates allude to the phenomenon that even a Jew who is ignorant is still full of good deeds. Rashi says that pomegranates were strung at the hem of the tunic for on the surface a Jew is spiritually lacking. Yet, even this Jew is full of mitzvos and must be represented by the Kohen Gadol.

THE LESSON:

Even if it seems that the tranquil service of the righteous is higher than the clamor of the penitent there is an advantage to "noise" as well. The thirst of the penitent spurs him to break free of any internal limitations. His "noise" is the sound of a person reaching beyond his own ability and potential. This "noise" is a quality we should adopt in our own Divine service and when we spread Judaism to others. When we see the world in a tumult over some materialistic pursuit, we should co-opt the same enthusiasm for holy purposes to further divine awareness in the world around us.

Aaron Danesh

What About Moshe?

9th Grade

Why is the name of Moshe not mentioned in Parshat Tetzaveh?

The me'or enayim answers that since Moshe died on the seventh day of Adar, which usually occurs during the week in which Parshat Tetzaveh is read Moshe's name is not mentioned. Even in a leap year, like this year, the Magen Avraham (580:8) says that those who fast on the seventh of Adar due to Moshe's death should fast in the first of the two Adars because there are opinions who state that the year Moshe died was a leap year and he died in the first Adar. Additionally, according to Rabbi Chanina bar Papa, Moshe was born in a leap year in the first Adar (Sotah 13b) and we can then deduce that, since his birth and death occurred on exactly the same day, he died in the first Adar.

The Mishkenotecha Yisrael provides an alternative approach. When Hashem considered annihilating the Jewish people for the sin of the golden calf, Moshe interceded and said, "Mecheni na misifrecha asher katavta" — "Erase me now from YOUR book that You have written" (32:32). Hashem replied, "Whoever has sinned against Me I shall erase from My book," and thus there was no reason for Moshe to be erased since he hadn't sinned. Nevertheless, a tzaddik must be extremely cautious with every word he utters (see Berachot 56a). When Moshe mentioned the concept of being erased from Hashem's book, he used the extra word, "asher katavta", whereas just shekatavta would have been sufficient. Therefore, Moshe's name was erased from Parshat Tetzaveh because the words "asher" and "Tetzaveh" each have the same numerical value of 501.

The Chanukat HaTorah gives a third potential answer. When the Jews sinned with the golden calf, Hashem contemplated no longer accompanying the B'nei Yisrael and said to Moshe: "Hineh Malachi yelech lefanecha" — "My angel will go before you" (32:34). Hashem wanted the angel Michael, derived by rearranging the letters of "malachi" to get Michael, to lead the Jewish people together with Moshe. However, Moshe refused to accept the angel Michael and insisted that Hashem Himself accompany the Jewish people (Rashi 33:15). In Parshat Tetzaveh, there are 101 pesukim, and the siman (mnemonic) to remember this number is the word "Michael", which also has the numerical value of 101. The reason that the Parshah in which there is a hint for Michael, Parshat Tetzaveh, does not mention the name of Moshe is because Moshe refused to go together with Michael.

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monly used by people to leave instructions for their children when they are no longer with them. Hashem was telling Moshe that there will be a time when he is no longer going to be physically leading the Jews so he should leave instructions for what the Jews should do when that time comes.

We should try to live our lives to be like what Hashem was commanding Moshe to do and leave instructions for people that we meet on how the correct way to act is. When we meet someone new, instead of acting foolishly or being mean, we should try to leave a lasting impact on them and show them what the correct way to act is. If we do this, we can make a big Kiddush Hashem and we can follow Hashem's words to Moshe of leaving instructions to the Jews.



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STORIES OF GREATNESS

TOLD OVER BY: YOEL HORWITZ

Rav Elyashiv was the son of Rabbi Avraham Erener and Chaya Musha, the daughter of the Kabbalist Rabbi Shlomo Elyashiv known as the Leshem. Born in 1910 in Šiauliai, Lithuania, Rav Elyashiv was the only child, born to his parents after 17 years of marriage. He went with them to British Mandate Palestine in 1922 at the age of 12. His father adopted his father-in-law's surname, Elyashiv, in order to gain a certificate to enter the country at the advice of the famed Chofetz Chaim of Rodin, Poland.

In 1929, Rav Elyashiv married Sheina Chaya Levin, the daughter of the esteemed "Tzaddik of Jerusalem," Rabbi Aryeh Levin, also known affectionately as the "father of the prisoners" due to the care he showed to the Jewish underground members incarcerated by the British during the Mandate period. The couple had 12 children – all of whom were raised in their modest two room apartment in the Jerusalem neighborhood of Meah Shearim. At the time of his death, Rav Elyashiv had nearly 1,000 descendants and had seen the birth of a sixth generation of offspring when one of his great-great-grandchildren gave birth to a son in 2009. Rabbi Elyashiv's daily schedule began at 2 a.m. and included anywhere between 16 to 20 hours of intensive Torah study – despite the fact that he was stricken with several illnesses throughout his childhood and adult life. On one occasion, members of his household noticed that he had been standing during his learning and asked why he did not sit down. He answered that since he was tired, he feared that he may doze off while learning. If he stood, he would be sure not to doze off. Rav Elyashiv used to receive visitors from around the globe on a daily basis in addition to leading rabbis and politicians of Israel, answering their complex halachic inquiries. Despite his advanced age and illness, he continued responding to questions from rabbis around the world with total lucidity until the very end. Even when he was sick in hospital, he continued to rise at 2:00 a.m. for his regular studies.

For many years, Rabbi Hillel Weinberg would visit Rav Elyashiv almost every week, on Friday afternoons. Rav Elyashiv would receive people about an hour before the beginning of Shabbat, usually in the synagogue, where he would sit and study without interruption all day. "I always tried to arrive a little earlier than his official 'office hours' to watch him learn aloud," Rav Hillel said. "Although he usually studied alone, he would explain the Gemara to himself, out loud, as if he were sitting with a study partner. He embodied the fulfillment of all the 48 Ways to wisdom which facilitate the acquisition of Torah, with an ear that listens, with lips that explain, and learning by teaching.

"He was meticulous about utilizing every moment of the day to study Torah, even during the hours he would receive people. When one person would leave the room and the next entered, Rav Elyashiv's eyes would be on the page of the book before him, and his attention was wholly on the subject that he was presently studying to such an extent that one could stand

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before him for several minutes until he noticed that someone had come into the room.”

Every word of Torah was so dear to him that he never forgot it.

In his classes and writings he often quoted obscure texts entirely from memory. “If you have so much love for something, your brain remembers,” Rabbi Eisenstein explained. “Every word of Torah was so dear to him that he never forgot it. The only pleasure he had in this world was learning Torah.”

Whenever he issued a legal ruling, he made sure to examine the issue from all possible sides. When dealing with a question of technology he would always assign experts to research the situation in depth, so as to assure himself that he fully understood the facts before ruling.

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mockingly, “the Rabbis tell us that words that come from the heart penetrate the heart. I assume you spoke from the heart, but your words had no effect on me! Why is that?” The Dubno Maggid answered with a Mashal: “A simpleton once went to the workplace of a blacksmith and observed his skill with a bellows—after only a couple of squeezes, there was a large fire going. The simpleton was astounded, as he often had trouble starting fires in his homes, and he bought the contraption, thinking he had found a way to start a fire with just a few squeezes. When he brought it home and blew air on to some cold logs. When this didn’t work, he ran to the blacksmith demanding a refund. The blacksmith laughed at him, telling him that if you don’t get a small fire going yourself, you’ll never get anywhere.” The Dubno Maggid turned to the member of the enlightenment and said, “If there is no spark, a fire will never erupt.”

When telling Moshe who to choose to build the Mishkan, Hashem tells him He wants someone imbued with a ruach chochmah, a spirit of wisdom. But this gift does not go to just anyone. Hashem will only look to those who have wisdom of heart. Those who understand what it means to be kind, compassionate, and loyal, and who are devoted to Hashem’s will. Only ones who already had a spark in them got a spirit of wisdom.

Hashem is telling us that we must start this process ourselves. If we feed and supply our hearts, he will supply us with the power and the force to have deep and spiritual insight. We must, however, put our heart before the force.

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Supply The Heart

By Yoni Aharon, 10th Grade

It takes a lot to build the Mishkan in the desert. It takes even more to beautify the Kohanim (priests) who serve, in beautiful vestments that both symbolize deep spirituality while depicting splendor and glory. You need more than golden threads and fine tapestry. You need more than the ability to weave and design ornate garments. You need a heart filled with wisdom — Divine wisdom. That is why Hashem commands Moshe to gather "all the wise-hearted people whom I have invested with a spirit of wisdom" to make the priestly garments (Exodus 28:1).

But the Torah is unclear. Were these select people Divinely ordained with a spirit of wisdom for this particular mission, or were they naturally "wise-hearted" people with an extra "spirit of wisdom"?

If the former is correct, then what did Hashem add? And if all their wisdom was divinely-gifted, then why didn't Hashem simply ask Moshe to "gather all the people in whom I have invested a spirit of wisdom"?

Rav Sholom Shwadron, the Maggid of Jerusalem, of blessed memory, once told a story about the famed Dubno Magid, Rabbi Yaakov Kranz: The Dubno Magid once spoke in a town and a few maskilim (members of the enlightenment movement) attended. After the talk, one of the cynics, who was totally unaffected by the warm and inspiring message, approached the famed Magid. "The sages tell us that 'words from the heart penetrate the heart.' Rabbi," he snickered, "I assume that you spoke from your heart. Your words, however, have had no impact on me whatsoever! How can that be? Why didn't your words penetrate my heart?"

Rabbi Kranz smiled. As he always did, he began with a parable. "A fool once went by a blacksmith, who was holding a large bellows. After a few squeezes, the flames of the smith's fire danced with a rage. The man, who always found it difficult to

start a fire in his own fireplace, marveled at the work. He immediately went and purchased the amazing invention. Entering his home, he proudly announced, "I just discovered how to make a raging fire with the simple squeeze of a lever!"

He set a few logs in the cold fireplace and began to push the two ends of the bellows together. Nothing happened. The logs lay cold and lifeless. Embarrassed, the man returned to the blacksmith and explained his predicament. "I want a refund!" he shouted. This blower doesn't work!" "You yoke!" laughed the experienced blacksmith. "You were blowing on cold logs! You must start a small fire on your own! If you don't start with a spark, a fire will never erupt!"

The Magid turned toward the maskil and shook his head sadly. "If there is no spark, the largest bellows will not make a fire."

In telling Moshe whom to choose for the sacred task of designing the Mishkan, the Torah tells us how G-d invests. He wants people that were imbued with a ruach chachmah — a spirit of wisdom. But he prefaces the statement by telling us how one receives spiritual wisdom. The gift of spiritual wisdom does not go to just anyone. Hashem looks for those who have wisdom of heart. Those who understand what it means to be kind, compassionate, and loyal. Those who have the devotion to His will and the desire for more enlightenment will get His ordination. Hashem tells us that we must begin the process on our own. If we supply the heart, He will supply the power to have deep, spiritual, even holy insight. He will supply the force. We must make sure, however, that we put the heart before the force. Have a great Shabbos!

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