



The Infinite Pursuit of Torah

By Yoel Horwitz, 11th Grade

“They shall make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high.” (Exodus, 25:10)

It is to our misfortune that we don't have a Bais Hamikdash and its vessels today, as well the spiritual bounty that it provided for Klal Yisrael. Nevertheless, when we learn the parshiyos of the mishkan, we are able to find symbolism that endures even in the time that we are unable to do avodah in the Bais Hamikdash. Rabbi Yissocher Frand, in his book “The Power of a Vort,” illustrates some fascinating observations of the Aron Kodesh and the lessons we can learn from it today.

The Torah states that the dimensions of the Aron are two and a half cubits in length, and its width and height are one and a half cubits each. Why is this so? More specifically, why are the dimensions in halves?

There used to be a derogatory expression used for a child called “half pint” - a child who has only achieved half of his potential. The Baal Haturim explains that the Aron, in which the Luchos and Torah were held, corresponds to a talmid chacham who learns Torah. A talmid chacham should always see himself as a half pint, never thinking of himself as having already reached his full potential of learning torah.

Similarly, the Kli Yakar writes that a talud chacham should never think

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If You Build It He Will Come

By Akiva Mehlman, 10th Grade

The remaining Parshiot in Sefer Shmos, from Parshat Teruma and on, are a little puzzling. From Parshat Terumah and on, the Torah outlines the construction of the Mishkan in great detail. There are two questions on this. First, why would there be a need for such a long and detailed description of the Mishkan's construction if it was only going to be a temporary home for Hashem? Secondly, why is the making of the Mishkan in Sefer Shmos at all? Sefer Shmos mostly focuses on the birth of Bnai Yisrael and the transition from slavery to freedom leading up to the Matan Torah. What does the Mishkan have to do with this? Wouldn't the more appropriate place be in Sefer Vayikra, which talks about Avoda and the Karbanot of the Mishkan?

To answer these questions, we have to recall the history of Bnai Yisrael until now. They had a long series of complaints, starting about Moshe when he first intervened and made their situation worse in Mitzrayim. Then, at Kriyat Yam Suf, they said to Moshe, “Was it because there were no graves in Egypt that you brought us to the desert to die?” After crossing the sea they continued to complain about the lack of water, the bitterness of the water, the lack of food, and they circled back to the lack of water. Even after getting the Torah and Hashem appearing to them, they still went to build a Golden Calf. Rabbi Sacks therefore poses the question: “if a sequence of miraculous events cannot bring about a mature response on the part of the people, what will?”

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Trumah
Questions**

1. Which item in the Tabernacle has 3 half-measurements in its dimensions?
2. In what context are rings (*taba'ot*) mentioned? (4 items)
3. Which items, spelled with two letters, have only one unique letter in its name? (2 answers)
4. Aside from the cherubs (*keruvim*) mentioned in the context of the Tabernacle, where else in the Torah are cherubs mentioned?
5. What had hands (*yadot*) but no fingers?
6. In this parsha, in what context is the number 50 mentioned? (2 answers)
7. In this parsha, in what context does a man and his brother appear?
8. In this parsha, in what context does a woman and her sister appear? (2 answers)

Answers

1. The Holy Ark is two and a half cubits long, one and a half cubits high, and one and a half cubits wide (Exodus 25:10).
2. Rings (*tabaot*) are soldered onto (1) the Holy Ark (Exodus 25:12), (2) the golden table (25:26), (3) and the golden altar (27:6), in which poles were placed to carry each vessel. (4) In addition, the Tabernacle's beams have rings through which a pole was slid to support the structure (26:29).
3. (1) The words for *vav* (hook) (Exodus 27:10) (2) and *shesh* (flax) (25:4 with Rashi), each contain only one letter (doubled) in its name.
4. In parshas Beraishis, Hashem guards the path to the Tree of Life with two cherubs (*keruvim*) (Genesis 3:24).
5. Each of the Tabernacle's beams has two bottom protrusions called "*yadot*" (Exodus 26:17).
6. (1) There are 50 loops on each set of coverings of the Tabernacle. They are attached together with 50 curved hooks (Exodus 26:5-6). (2) The courtyard of the Tabernacle is 50 cubits wide (27:12).
7. The Torah states that the cherubs must face each other as "a man to his brother" (Exodus 25:20).
8. (1) Each set of coverings of the Tabernacle are attached together as "a woman to her sister" (Exodus 26:3). (2) The protrusions on the bottom of each beam of the Tabernacle are parallel to each other, as "a woman to her sister" (26:17).

ALIYAH SUMMARY

First Aliyah: Hashem instructed Moshe to accept contributions from the Jews for the construction of the Mishkan. They needed gold, silver, copper, dyed wools and hides, flax, wood, olive oil, spices and gems. Hashem then gave detailed instructions regarding the construction and dimensions of the Mishkan and its vessels starting with the Aron that housed the Luchos. The Aron was to be made of gold-plated acacia wood. Rings were to be attached to the corners of the Aron where the poles were to be inserted and from then on would never be allowed to be removed.

Second Aliyah: The Aron was to be covered with a slab of pure gold. Two golden winged *keruvim* were to protrude from this cover. Next, Hashem gave instructions for constructing the Shulchan. The Shulchan was also to be made of gold-plated acacia wood and also had rings for transportation.

Third Aliyah: The seven branched Menorah was next on Hashem's list. It was to be beaten out of a single block of pure gold, with decorative cups, knobs and flowers on its body. The Torah now turns its attention to the construction of the Mishkan's sanctuary. The covering of the Sanctuary consisted of several layers of tapestries. The first layer was to be a woven mixture of dyed wools and linen. The second layer was to be made of goat's hair. These two oversized coverings also covered the outsides of the Mishkan's walls. The very top of the Mishkan was then to be further covered by dyed ram skins and tachash hides.

Fourth Aliyah: The walls of the Mishkan were to be upright beams made of gold-plated acacia wood. The bottom of each beam had two projections that were to be inserted into two silver sockets. The Mishkan's front side (to the east) was to have no wall. Its northern and southern side were to have twenty beams each. Its western wall was to have eight.

Fifth Aliyah: The Mishkan's sanctuary was to consist of two sections: the innermost chamber was the "Kodesh HaKedoshim", wherein the Aron was to be placed; and the outer chamber was the "Kodesh", which housed the Menorah and the Shulchan (as well as the Golden Mizbayach which will be described in next week's parsha). Two curtains were to be woven of dyed wools and linen. One was to be placed by the entrance to the "Kodesh" (on the eastern side) and the other was a separation between the "Kodesh HaKedoshim" and the "Kodesh".

Sixth Aliyah: Hashem then gave instructions for the construction of the Outdoor Mizbayach. This Mizbayach was to be made of copper-plated acacia wood, and it was to have four "horns," protruding from its uppermost corners. The Mizbayach, too, was equipped with rings and transportation poles.

Seventh Aliyah: The Mishkan courtyard was to be 100 amos by 50 amos, and enclosed by mesh linen curtains. The entrance to the courtyard was to be on its eastern side, and the entrance was to be covered by a curtain woven of dyed wools and linen.

"I throw my hand up in the air
sometimes."

- David Nisanov, DRS GO President



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10-Minute Halacha Shiur

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Transcribed by
Avi Ash

Safek Challah

Q: What if you have a safek as to whether you separated the challah, and now there is not enough to separate anymore?

The obligation: “Raishis Aritzoseichem challah leturemu teruma”

- Pesachim 35 - This is only from one of the five types of grain that you could separate challah.

Where does this Mitzvah apply?

- The Shulchan Aruch says that this only applies in Eretz Israel.
- Rashi in Beitza 9 says that it also applies outside of Eretz Yisrael.
- Tosfos argues that the pasuk specifies only in Eretz Yisrael, but only when the majority of Jews are residing there.
- Chazon Ish - Sheviis Siman 21 says that even if the majority is in Eretz Yisrael, if it's before the coming of Mashiach it would still only be a rabbinic obligation.
- Minchas Chinuch 385:1 agrees that you need everyone to be there in order for it to apply fully, but if not it would still be a rabbinic obligation.
- It would seem that it would even apply outside of Eretz Yisrael since it is an individual obligation which is rabbinic.
- However, maybe that is not so. If the safeik is whether there is an obligation to separate challah, then we are strict and the Shulchan Aruch says that you must take, while the Taz argues and says that since it is a Torah obligation, it only applies in Eretz Yisrael. This is because although nowadays the obligation is only rabbinic, originally it was Deoraiisa so we treat it as such.

Some more opinions:

- The Shach in Sif Katan 8 writes that you are exempt, since a Rabbinic doubt is treated leniently.
- Yad Avraham - Since the Mishneh Lamelech is strict by safeik teruma, we should similarly be strict over here, since they are both from the Torah.
- Sefer Chalos Lechem 1:3 says that it is Divrei Kabbalah, which is more than a derabanan, and therefore we should be strict.
- The Gilulei Hekdesh in 39:2 gives the most fundamental reason for why it should be strict -- because it's at risk of becoming socially permitted.

Conclusion: We now have several reasons for why you should be strict even when you have a doubt as to whether you have a chiyuv.

- It is possible in a case when you forgot if you actually took challah we would be even more lechumra, because there is now certainly an obligation on you to take challah, and the only doubt is whether it was taken or not.
- This is based on the Shach in Klallei Sfaik Sfeikah Din 20, who writes that when there is an actual issur and the doubt is on something else, we don't apply “Rabbinic doubts are lenient”.

What is the din outside of Eretz Yisrael?

- If you have a doubt of whether you separated challah, the only reason you would have to be strict is if there is a possibility of the halacha becoming socially permitted - dav'ar sheyeish lo matirin.”
- The Steipler writes in Kehilos Yaakov in Brachos Siman 5 that we don't apply “dav'ar sheyeish lo matirin” if the entire doubt is whether you are obligated or not. However, if you know that you are obligated and the doubt is whether you separated the challah, there is more reason to say you are obligated.
- The Gemara in Kiddushin tells us that even if you already ate a portion of the food you are allowed to separate challah, therefore, the Taz writes that as long as you have something to separate then you fulfill the obligation, albeit without a bracha.
- In conclusion, however, there is much reason to say that she is actually exempted from the obligation

SPARKS OF CHASSIDUS



*With Jared
Mark*

Copper, silver, and gold - the three main bases of currency - all appear in this week's parsha. Each of these precious metals have very different uses, values, and rarity. On the surface, it seems gold would be the most precious as it is the rarest and has the highest value. However, silver on copper on the other hand, are more valuable in terms of our daily lives, as we actually use them in our normal day to day currency. Gold is more hidden away and reserved. Although copper has less value, it is just too common and less attractive. On a more spiritual level, gold represents being hidden away from the normal world and just rising above. It is more otherworldly and it is not used commonly in this world. Silver represents the opportunity for us to take the physical and material parts of our lives and infuse them with kedusha by using them for good things. Copper represents the dull parts of life that don't really seem to have much value. These metals, though each unique, were all used together throughout the Mishkan.

As described, gold is very special, being outside of the common uses of this world. However, once a week when Shabbos comes around we get a taste of this. Shabbos is described as "Mein Olam Haba - A taste of the world to come." Every week we get just a little of what is to come in the next world: a small experience of the greatness of separating ourselves from not just the daily currency we use but all aspects of work. This is precisely what gold represents.

Not only do these metals represent different values of life, I believe they actually represent different types of Jews as well. Gold represents the great ones, all the Gedolei Hador and Talmidei Chachamim who keep a little more to themselves by learning and serving Hashem in their own way. Silver represents the struggling Jew, the Jew who is involved in daily life but tries his best to infuse kedusha by serving Hashem. Copper represents the lost Jew, the one with almost no connection to Judaism.

Now that we've seen how different these metals are in so many different aspects, it is very interesting that they are all used and treated preciously in the building of Hashem's home. This can teach us an extremely valuable lesson: not only was the Mishkan a place for everyone, but it shows the importance of treating everyone as equals. No matter how important or low a person may seem, Hashem loves everyone just the same and we all have to treat each other with respect. This can also explain how baseless hatred brought down the previous house of Hashem, as this was exactly the place that represented love and equality for all Jews. When we lost respect for each other His house had to go as well. As we all try our best to treat any person we meet with love and respect, may Hashem bring back His house back bemhaira beyameinu.

Ariel Kunin

Proper Hosts

10th Grade

In this week's Parsha, we are commanded to build the Bais Hamikdash. The Pasuk says, “ועשו לי מקדש ושכנתי בו” (Exodus 25:8). And they shall make Me a sanctuary and I will dwell in their midst.” Rav Schachter explains that one of the 613 mitzvot is to build the Bais Hamikdash in every generation where they are able to. In Yechezkel (11:16), Yechezkel Hanavi tells us that even though we will be exiled to Bavel and we will not be able to have the Bais Hamikdash, they will have a “מקדש מיניאטור” (miniature Bais Hamikdash). In the Gemara Megillah 29a, Rava explains that this “מקדש מיניאטור” refers to our shuls and yeshivos. It is written in the Sefer Yeraim that the Kedusha of a Beit Midrash and a Beit Kneset are of biblical origin. Rav Soloveitchik explained that one of the main purposes of the Beis Hamikdash is for us to have a location where we can get together with Hashem. The Beis Hamikdash is the home of Hashem, and we go there to visit him. The shuls and the yeshivos, however, are our homes, and Hashem comes to them to visit us.

The Gemara in Brachos (6a) teaches that one's prayers are only fully heard when they are in a shul. The Magen Avraham (Orach Chaim 90:15) states that the reason that it is preferable to daven in a shul, rather than individually at home, is because the “King prefers when there is a large group.” The Magen Avraham in his answer is telling us that Hashem comes specifically to a shul when there is a large group. Furthermore, the Gemara (Brachos 8a) explains that an individual who has a shul in his city and doesn't go to shul, is called a bad neighbor and he is sent into exile.

What is so special about shul that if one doesn't daven there his prayers aren't fully answered? Why is he called a bad neighbor and sent into exile? What is the significance of the shul?

The Mishna Berurah (90:38) explains that if one doesn't daven in a shul, but he still davens in a minyan, he is not called a bad neighbor because the Schechina will come to a minyan of ten people. Implied from the Mishna Berurah is that the reason one has to daven in the shul is because that is where the Schechina goes. Maybe this is another source to Rav Soloveitchik's idea that a shul is a meeting place between Hashem and us. If Hashem's Shechinah is in shul and you are not there, you are neglecting Hashem. You are not being a proper host to Hashem. Hashem is there and you are not there to greet Him and pray to Him. This is why it is so critical to go to shul when possible, and this is maybe why one's prayers are not fully answered when they are not there.

As Yechezkel Hanavi teaches us, our shuls are “מקדש מיניאטור” (miniature Bais Hamikdash). The Shechinah goes down to dwell in them. Maybe this is what the pasuk means when Hashem says, “ושכנתי בתוכם” (Exodus 25:8). The Shechinah dwells in our shuls and yeshivos. If Hashem is coming to visit us in our shuls, then we have to make sure we make an effort to go to shul whenever possible – otherwise, we are not being good hosts to Hashem.

(Akiva Mehlman- Continued from page 1)

It was after these events that Hashem said: Let them build something together. This simple command transformed Bnai Yisrael. During the whole construction of the Mishkan there were no complaints. Some people contributed gold, silver, or bronze, and others gave their time and skill. They gave so much that Moshe had to tell them to stop. Rabbi Sacks explains that “it is not what God does for us that transforms us, it is what we do for God”. So long as every crisis was dealt with by Moshe and miracles, Bnai Yisrael were dependent on them. Their default response was complaint. This view is further seen in Masechet Shabbat where it says that Bnai Yisrael had to become Hashem's "partners in the work of creation" and that they can't rely solely on miracles, rather they have to work for themselves.

Judaism is Hashem's call to responsibility. He does not want us to rely on miracles or be dependent on others. He wants us to become His partners, “recognizing that what we have, we have from Him, but what we make of what we have is up to us”. The building of the Mishkan was the first great project that Bnai Yisrael did together. It gave them the chance to give back to Hashem a little of what He had given them. It allowed them to create something on their own which brought them together and made us a nation. Therefore, there was only one solution: to make Bnai Yisrael build something together, to shape them into a nation and show them that they are not helpless, that they are capable of doing it on their own. This is why Sefer Shmos needs to include the Mishkan. Beraishis began with Hashem creating the universe as a home for people but Shmos ends with people creating the Mishkan as a "home" for Hashem.

STORIES OF GREATNESS

TOLD OVER BY: YOSEF SCHAFLER

A story is told over about Rabbi Joseph Soloveitchik, the legendary teacher at Yeshiva University. A great philosopher and Talmudist, Rabbi Soloveitchik would demand that all his students prepare rigorously for each class as a way to make sure they grasp the information as best as they can. To further ensure their understanding of the material, he would often begin his classes by asking if any of the hundreds of students crowding his lecture hall had any questions on the assigned text. As a result of the greatness of Rav Soloveitchik, the students all had immense respect for him. Therefore, even though all of the students had in fact reviewed the material, and many of them really did have questions to ask the Rav, they kept quiet and asked nothing. They feared to ask him any questions, lest their questions reveal their ignorance to their great teacher. This continued to occur, as with greater respect came more fear of asking about anything they may have been confused about. For a long while Rabbi Soloveitchik went about as if this lack of questioning from his students was normal. However, he could not hide the fact that it irritated him that none of his students had any questions on the difficult texts. On one occasion, when once again not one of the hundreds of students dared ask a question, Rav Soloveitchik demonstratively slammed his Talmud closed and walked out saying, "No questions? No class. Learning begins with questions." This truly displays the immense greatness of Rav Soloveitchik. Even though he felt a large amount of compassion for each and every one of his students, he could not deny that their lack of interest to learn bothered him. It is precisely this that makes this story so ironic. Though Rabbi Soloveitchik thought that his students were uninterested, it was precisely the opposite! They could not wait for the times that they got to learn from such a great Rav. It was simply their immense respect for their Rebbe that resulted in their silence. Have a great Shabbos!

(Yoel Horwitz - Continued from page 1)

that his work of learning torah is done; there is so much for him to accomplish. Even one who completes all of Shas, despite accomplishing an extremely amazing task, must realize that he is very far from finished.

Similarly, the Chida (Cited in Pardes Yosef) offers a fascinating exposition on a seemingly technical halacha. Maseches Sofrim, which is a Tannaic compendium on the halachos of Sifrei Torah, tefillin and mezuzos states (9:2) that when writing the pasuk of "Then Moses inquired about the goat of sin offering, and it had already been burned! He was angry with Eleazar and Ithamar, Aaron's remaining sons, saying:" (Vayikra, 10:16), the word "Darosh" must be written at the end of one line, and the word "Darash" must be written at the beginning of the next line. The Chidah explains when a person expounds (Darosh) with what he considers a good insight, he thinks he's finished - he's at the end of the line. However, we tell him, "You are never finished! Go back to the beginning of the next line and continue to be Darash, to expound further."

Yet another observation comes from Rav Zalman Sorotzkin's eulogy for the Brisker Rav. The Brisker Rav was not a public person. He lived in a tiny apartment in Yerushalayim, largely cut off from society as a whole, but made himself available to the Torah scholars and community leaders who needed his guidance. He would also speak out when the Torah came under threat from the secular authorities of other government officials. Rav Sorotzkin noted that the Aron Kodesh was kept behind the Paroches or curtain in the Kodesh Hakodashim, where it could not be accessed or even looked at by most of Klal Yisrael. The message, explains Rav Sorotzkin, is that the Aron and the Torah are not accessible for anyone to tamper with. We can't just do as we see fit with it, trying to mold it into any shape we want. It is out of reach and out of sight and we have to mold ourselves to it. Similarly, said Rav Sorotzkin, the Brisker Rav was the guardian of Torah. He was with the Torah in the Kodesh Hakodashim. He could not be freely accessed, but he was the one protecting the Torah from dangerous forces.

Adapted from the Power of a Vort by rav Yissocher Frand

THE POWER OF SHITUS

By Ari Ivry, 11th Grade

Throughout this week's parsha, the exact instructions Hashem gave to Moshe on how to build the Mishkan are discussed. The first pasuk of the fourth aliyah states: "Ve'asisa es ha'krashim l'mishkan, atzei shitim omdim" - "You should make the beams of the tabernacle of acacia wood standing upright." On this, the Lubavitcher Rebbe comments (in his Ma'amar of Bosi L'Gani) that the word "shitim" is related to "shtus," otherwise known as silliness. The Rebbe continues to say that there are actually two unique types of shtus found in a person.

The first type of silliness is when a lack of reasoning causes a person to act in a foolish manner. The Gemara derives from this point that when a Jew sins, the "spirit of foolishness" overtakes him and he commits an act of folly, even though inherently a Jew wants to follow in the ways of the Torah. The second type of silliness stems from the ability to transcend reason. This "folly" is the key to serving Hashem since devotion to Hashem demands a person to recognize and accept a higher being other than himself and transcend the limited human mind. The lesson is that we should be zoche to be able to recognize that there is a higher being other than ourselves, and if we accomplish this, we will ultimately be able to fight and overcome this "spirit of folly" that tries to overtake our soul in time of sin.

(Adapted from: The Gutnick Chumash, Likutei Ma'amarim of the Lubavitcher Rebbe)

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The Art of Teaching

By: Nathaniel Danesh, 9th Grade

When instructing Moshe to teach the laws to the Jewish people, Hashem uses unusual language and says, "You shall place before them". Rashi explains that Hashem was using such weird phrasing as a way of hinting at the way that we should learn Torah. We are not supposed to just learn the laws, rather we are supposed to learn the reasons too in an orderly manner. If you analyze the Rashi further, you will see that you can in fact understand the laws of the Torah. However, if you want to really gain a better understanding of the reasons and the logic you have to learn more than that. Rashi says that you have to learn it completely four times over with the reasons. However, this explanation leaves us with some confusion. How did Rashi know that two or three times would not be enough but four would be? The Gemara that Rashi cited doesn't seem to explain anything like that? To answer, you must look at the contents of the previous Gemara. There it explains to us how Hashem taught the Torah to Moshe and how he taught it to Aharon and so on. This Gemara tells us that each time the Torah was passed down it was taught four times with each of its reasoning. It seems to be that this is really the Gemara that Rashi was quoting. From here we learn that a teacher is obligated to teach the Torah four times in order to reach a better understanding. Based on this, many Sages have said that you need to learn gemara four times over before you can begin to fully understand it. Then how do we know if we truly understand what we have learnt? That assurance can only come if we are able to teach it over to someone else. Have a great Shabbos!

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