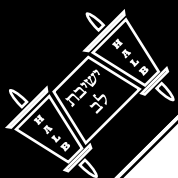


היוצאים

דברים

Volume XXI - Issue 17

The DRS Weekly Torah Publication



## Everything is for a Reason

By Moshe Coronel, 11th Grade

Those are the elected of the assembly, the chieftains of their ancestral tribes: they are the heads of the contingents of Israel. -Bamidbar 1:16

At the beginning of the Parshah, Hashem commands Moshe to count a census of the Jews. In order to do this, Moshe enlists the help of the leaders of all the Shvatim to complete the census, and their names are listed in the Torah. Rashi comments on the above Pasuk that "they were invited to deliberate and decide matters affecting the congregation." The Tur HaAroch clarifies this by saying that "no decisions were taken unless these men were present." This seems to imply that the leaders of the Shvatim were men of prestige, wisdom, and righteousness.

However, Rabbeinu Bachya, in his commentary on Bamidbar, says that these same leaders of the Shvatim, the people who Moshe relied on for counsel, were part of the 250 people who joined Korach's rebellion against Moshe and Aharon. The obvious question is, how could such righteous men, who advised the greatest leader of all time, go astray and join a rebellion against Moshe?

In order to understand why they joined the rebellion, we have to understand why the rebellion took place. Throughout Parshas Korah, we see a theme of feeling cheated as the *raison d'être* of the rebellion. The Chizkuni brings down that Korach felt cheated, as he had been passed over in favor of Aharon for the

(Continued on page 5)

## The Lesson of the Wilderness

By Zachary Rosenberg, 10th Grade

In Parshas Bamidbar, the main idea of the parsha is Moshe's counting of all of the Jewish people in the midbar. In the first pasuk of the parsha it says, "And Hashem spoke to Moshe, in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after their exodus from the land of Egypt". Why does the Torah specify that the Tent of Meeting, in which Hashem spoke to Moshe, was in the wilderness of Sinai?

Bamidbar is usually read on the Shabbos before Shavuot, which is a holiday to remember the receiving of the Torah on Har Sinai. The Medrash Rabah says that there were 3 things that accompanied the giving of the Torah: 1) Fire, based on the Pasuk that says, "All of Mount Sinai was smoking, because G-d descended upon it in fire." 2) Water, based on the Pasuk that says, "Even the heavens trickled, even the clouds dripped water." 3) Wilderness, based on the pasuk here in Bamidbar that says that Hashem spoke to Moshe in the wilderness of Sinai.

However, why was the Torah given under such conditions, instead of on a calm day in a populated area? The reason is because each of these conditions conveys an important message to the Jewish people about how to correctly approach the Torah. The fire teaches that Torah should be studied with warmth and enthusiasm. Water

(Continued on page 6)

This week's issue is dedicated in honor of the hard work of the entire Devarim Hayotzim staff including: Writers, Distributors, Faculty, and Editors.

PARSHAS BAMIDBAR  
28 IYAR 5780  
MAY 22, 2020

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### Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

### Parshas Bamidbar Questions

1. A major census is recounted in the parsha. Where else in the book of Numbers is there a census of the Jews?
2. Which *nasi* (tribal leader) has the same first name as a *nasi* (national president) in the time of the second Temple?
3. Which two people in this parsha are explicitly called a "firstborn"?
4. Which of the 10 plagues is mentioned in this parsha?
5. Which relative of Moshe shares the name of an ancient city in the land of Israel?
6. The name of which "mysterious" animal appears six times in this parsha?
7. Which five members of the same immediate family have names that begin with the same Hebrew letter?

### Answers

1. In parshas Pinchas, in the last year of the 40-year journey in the desert, another census is taken of the Jews (Numbers 26:1).
2. Gamliel ben Pedatzur, from the tribal of Menasheh (Numbers 1:10), shares a first name with the famous *nasi* and great sage of the second Temple era - Rabban Gamliel.
3. Reuven, the son of Yaakov (Numbers 1:20), and Nadav the son of Aharon (Numbers 3:2), are each called a firstborn.
4. The deaths of the Egyptian first born is referenced in the law of redemption of first born sons (Numbers 3:13).
5. Number 3:19 mentions Moshe's uncle Chevron (the brother of Moshe's father Amram), who shares the name of a well-known ancient city in the land of Israel where the Patriarchs and Matriarchs are buried (Genesis 23:19).
6. The name of which "mysterious" animal appears six times in this parsha?
7. Five members of Aharon's family the High Priest all have names beginning with the letter alef: Aharon, his wife Elisheva, and their three sons: Avihu, Elazar and Itamar.



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



**First Aliyah:** Hashem commands Moshe to count all Jewish men of military age and names a Nasi to lead each tribe. These Nesi'im helped in compiling the census of the Jewish people.

**Second Aliyah:** The Torah provides the population total of each tribe and a grand total of 603,550, excluding the Levi'im. The Levi'im were assigned to dismantle, carry, and re-erect the Mishkan during the Jews' travels in the desert.

**Third Aliyah:** The camping of the Jewish people was around the Mishkan in the center, which had the "Flag of Yehudah" (included the Tribes of Yehudah, Yissachar and Zevulun) to the east, the "Flag of Reuvein" (Reuvein, Shimon, Gad) to the south, the "Flag of Ephraim" (Ephraim, Manasseh, Benyamin) to the west, and the "Flag of Dan" (Dan, Asher, Naftali) to the north.

**Fourth Aliyah:** The Levi'im are appointed to serve in the Mishkan, a job originally given to the Jewish firstborns but was taken away from them due to their participation in the Golden Calf.

**Fifth Aliyah:** Moshe is now commanded to separately count all Levi'im males from the age of one month and older. The three Levi'im families are counted, and a leader is appointed for each of the families. The total of these (non-firstborn) Levi'im was 22,000. The family of Gershon camped west of the Mishkan and were in charge of transporting the tapestries and curtains of the Mishkan and their accessories. The Kehas family camped south of the Mishkan, and were in charge of transporting all the keilim. The Merari family camped north of the Mishkan, and were in charge of carrying the beams, panels, and sockets of the Mishkan. Moshe, Aharon, and their families camped to the east of the Mishkan.

**Sixth Aliyah:** Hashem tells Moshe to count all the firstborn Israelites because their holiness was now to be "transferred" to the Levi'im. The census revealed that there were 273 more firstborns than Levi'im. Each of these "extra" firstborns as determined by a lottery gave five shekel to the Kohanim, and was thus "redeemed."

**Seventh Aliyah:** Moshe is commanded to take a census of the Levi'im of the family of Kehas, but only those eligible to transport the Mishkan and its vessels — those between the ages of thirty and fifty. The Parsha ends off discussing the Mishkan-dismantling process, in which the Kohanim would cover all the keilim with specially designated sacks. The Kehas family would then take the covered vessels and carry them to their destination.

# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Harry Radinsky

## Five Reasons for Eating Dairy on Shavuot

The Rama writes that there is a Minhag to eat dairy on the first day of Shavuot.

Why?

1. The Rama says that we typically try to replicate how the Yom Tov was celebrated during the times of the Beit HaMikdash. The primary sacrifice of Shavuot was the 'Two Loaves.'
2. We specifically create a situation where we would require two separate sets of bread, one for this dairy meal and then the other set for your meat meal. Since you cannot mix your bread between a dairy and meat meal, this dairy meal will be a specific remembrance of that korban.
3. The Magen Avraham writes based on the Zohar that the seven weeks between Pesach and Shavuot is similar to the seven clean days a woman experiences as a part of the niddah cycle. Just like we had to be cleansed en route to Har Sinai, a woman is similarly cleansed. And what is the symbol of purity? Milk, because it symbolizes the inability to become impure. When a woman nurses, her menstruation cycle stops, and the Gemara says that her blood turned into the milk that would help feed her child. So this purity represented by milk should be eaten on Shavuot, as the Jews were cleansed after the depths of Egypt.
4. The Mishnah Berurah says that when the Jews stood at Har Sinai, they needed to eat. But, since they did not have the tools to slaughter animals for meat under halachic regulations, they turned to eat dairy instead, as it was much more simple. As a remembrance to that, we should eat dairy on Shavuot.
5. The Yishuot Yaakov points out that the primary change after Har Sinai was the evil inclination, as once you are commanded to do something, there is a greater reward for doing that action, but at the same time, it is easier to stray. Based on this, the Rav Yosef in the Gemara says, "If not for the day of Shavuot, I would not be a great Torah scholar." Rav Yosef was blind, so he felt that he was not truly obligated in Torah. Yet, he took that disability and with it became great. Similarly, blood is the manifestation of impurity and it was turned into milk. Shavuot serves as a reminder that you can emerge from being on the lowest level to reach the highest level.
6. The Beis HaLevi writes that the primary reason for why people were able to receive the Torah despite our imperfections was because of all of the physical Mitzvot that are written in the Torah that only humans can fulfill, and not angels. So, although one might think that Shavuot should be a spiritual day without physical desires, we only received the Torah in the first place because of our ability to be physical. That is why we eat dairy. And assuming we have meat on the same day because of Simchat Yom Tov, that may create halachic issues, so now we can display how the observance of halacha depends on eating habits.

# SPARKS OF CHASSIDUS



*With Akiva  
Magder*

As the counting of sefira is coming to an end, and we are speedily approaching the holy day of Matan Torah, we must understand a very important aspect of the holiday of Shavuos. Throughout the Mishnah and Gemara, Shavuos is referred to as "Atzeres." However, why is this a name that is associated with Shavuos? Another question we must ask is that we know that Pirkei Avos are learnt during this time of Sefirah in order to assist one in fixing his/her middos in order that he/she can be mekabel the Torah. The very first mishnah states as follows: "Moshe received the Torah from Sinai." The mishnah goes on to list the transmission of the Torah eventually leading to the Men of the Great Assembly. They said three things: Be patient in justice, raise many disciples, and make a fence around the Torah. One might think that the first thing that Pirkei Avos should teach after telling us that Moshe received the Torah from Sinai and its tradition should really be what the second Mishnah says, that the world stands on three things: Torah, Avodah, Gemilus Chasadim. Why is the first Mishnah opening up with these three things?

I just want to focus on one of the three items mentioned in this Mishnah, that is, to make a fence around the Torah, or in hebrew "Asu Siyag Latorah." This statement to "make a fence around the Torah" is a crucial factor in order to properly receive the Torah.

The Kedushas Levi (Drush L'shavuos) quotes the Ramban who says a very important thing. He explains (based off a pasuk in Shir Hashirim 8:4) that at times a person could have a surge of divine inspiration propelling him to become closer to Hashem. When this happens, instead of just letting this feeling fall by the wayside one must make a "kli"-vessel in order to receive and store that energy right away. This idea is critical in Avodas Hashem, Hashem in His limitless kindness and mercy gives us these rushes of energy and it is very easy for this feeling to go away without even making an impact. Therefore, one must do something concrete to solidify this divine inspiration. Whether it be giving Tzedakah or sitting down to learn Torah, any sort of mitzvah must be done. This, says the Kedushas Levi is the idea behind why Moshe warned Bnei Yisrael at Har Sinai not to touch the mountain. At Har Sinai we were showered with this divine inspiration and light, however, since we had no Mitzvos, we weren't able to properly receive all of this. Therefore, Hashem gave us a mitzvah not to touch the mountain, and this was the "kli" in order to receive this divine light. This is why we refer to Shavuos as "Atzeres," because this refers to this blockage that we made from touching the mountain, because of which we were able to be mekabel the Torah. This can also explain the very beginning to Pirkei Avos, "make a fence around the Torah." This Mishnah is teaching us that if we want to be like Bnei Yisrael and accept the Torah, we must make a fence around it, a boundary through which we can receive the light and holiness of the Torah. This is very important because every year on Shavuos there is that same revelation that there was at Har Sinai in which Hashem gives Klal Yisrael the Torah anew. Therefore one must learn from the way Hashem originally gave it, in order to know how to accept it again, "to make a fence around the Torah." In this way we will be able to truly be mekabel the Torah and hope that it makes a deep and lasting impact on our lives.



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## It Matters Where You Came From

By: Jobe Silver, 10th Grade

At the beginning of this week's Parsha, Hashem commands Moshe to "count the heads of the congregation of Israel according to their families, according to their fathers' houses, by the number of the names, every male according to the headcount (1:2)."

Thirty eight years later, before the Jews enter Eretz Yisroel, Hashem again commands Moshe to count the Jews; yet, only this time there is no mention to count by their names. The Sforno explains that the generation that had just left מצרים about a year ago was far greater than the generation going into Eretz Yisroel. Additionally, each person was so great as unique individuals that each person had a name that defined their essence. This is very difficult to understand - how can the Sforno say that the generation that grew up in the tumah of Mitzraim was greater than the generation born in the midbar who observed the Glory of Hashem encamped on the Mishkan. A generation that was steeped in tumah was greater than a generation that saw manna being delivered to their doorstep daily, who experienced the miracle of a rock providing them millions of gallons of water daily was?! Not only that, but even more so, the generation from the Midbar wasn't engaged in earning a living; their entire focus was on learning Torah.

The answer is that it doesn't only matter where you are but rather where you came from. It is said in the name of the Gra that when a person leaves this earth, he will stand in front of the heavenly Beis din and be shown a picture. It is a picture of a great person, an individual who changed himself and changed the very world he lived in. And they say to this man, "Why isn't that you?" He responds, "You want me to be that great man? A talmid chacham? A tzaddik?" And they will answer him, "That is you. That is what you would have been had you lived up to your potential." This seems to be the answer to the Sforno. Surely, the generation that entered Israel had learned more Torah than the generation that came before it. They were much greater talmid chachamim. But they were born into it. From their youth, that's all they knew. That was all that was important in their world, so of course they had amassed a great amount of Torah. The generation that left Egypt, however, did not have those advantages. They did not come to study Torah until late in their lives. Their growth required them to give up everything they had been exposed to. They had to leave behind the very world that they had known. So while objectively they may not have been on the same level, actually, they were far greater because based on where they had come from and the level they reached, they had grown far more.

Adapted from torah.org

*(Moshe Coronel - Continued from Page 1)*

Kohein Gadol. Dasan and Aviram, on the other hand, were mad that their Shevet, Reuven, lost their privileges that they should have gotten by virtue of the fact they were the eldest Shevet.

The Malbim answers that the leaders of the Shvatim also had grievances against Moshe: they believed that Moshe, in appointing a member of Shevet Levi to the Kohen Gadol, basically usurped all the power for members of his Shevet and did not leave anything else for the other Shvatim. Their anger at Moshe's supposed injustice caused them to go over to the dark side, and the darkness ended up swallowing them up.

The lesson that we should take away is that we should always try to understand that what is happening is for the best and there is always a reason.

# TEACHER STUDENT RELATIONSHIP

## EPHRAIM HERRMANN 10TH GRADE



Chazal commented on the pasuk in this week's parsha, "These are the generations of Moshe and Aharon on the day that Hashem spoke to Moshe at Har Sinai," that if one teaches Torah to another person's child he is regarded as if he is the father of that child. Rashi says based on this Chazal that the end of the pasuk, "on the day that..." indicates that was on this specific day that Aharon's children now began to be taught by Moshe and it was on this day that Moshe became considered their father. This occurred now because this was the day Aharon became too occupied in the service of the Mishkan to tend to his children's education. The pasuk goes on to list the offspring of Aharon but not the offspring of Moshe. Why are Moshe's children not listed here?

When Chazal say that a teacher is supposed to be viewed as a father, they do not fully take in the halachic applications with that logic. In fact, if one comes upon two lost objects, one belonging to his father and the other to his teacher and can only return one object he must return it to his teacher. A teacher is not equal, rather higher, than a father in this and many other halachic matters. The Rambam explains that when one teaches someone and the student gains knowledge it is as if he fathered that man since he is the "owner" of that knowledge. Therefore since Moshe taught Aharon's sons, he is considered to be their father and that is the reason why Moshe's own sons are not mentioned in the pasuk.



*(Zachary Rosenberg- Continued from Page 1)*  
 fulfills a physical need, but unlike other physical needs, people have little desire to overindulge in water and are usually satisfied to simply quench their thirst. This teaches us to be satisfied with our material circumstances and indulge entirely in the study of Torah. A wilderness is an abandoned property where everyone is free to go. Giving the Torah in a wilderness teaches us that to succeed in Torah study a person has to be very humble and consider himself insignificant. He should let all Jews associate with him and he shouldn't arrogantly reject certain individuals. (Medrash Raba on Bamidbar)

Alternatively, fire and water are both the opposite of each other. Fire represents destruction and impoverishment, while water represents wealth and enrichment. The Torah was given with fire and water to teach that if a person is experiencing hardship and deprivation, he should study and observe the Torah. However, also someone who is wealthy and without hardship also should study and live by the Torah. The giving of Torah in a wilderness teaches us that learning Torah is not limited to any specific location. Even if you live in a neighborhood which is a spiritual wilderness (meaning distant from large orthodox communities), you still have to study and learn Torah. (Harav Moshe Aharon Tzvi Shay)



*(SOG- Continued from page 9)*  
 over his words, warranting a strange glance from the innkeeper. "I know exactly what to do; I have no doubt things will end smoothly." And he told the innkeeper about his seemingly strange encounter with Rabbi Levi Yitzchak. "Do you have this herb?" asked the rancher. The two immediately set off for the forest, and after combing the thick-  
 et, they found what they were looking for. They picked it and returned to the inn to leave it to dry. Somewhat com-  
 (Continued on page 7)





The 21st year of Devarim Hayotzim started off like any other. In the middle of March, when our Yeshiva closed down indefinitely, we weren't entirely sure how our Devarim Hayotzim staff would respond. Baruch Hashem, our wonderful staff was able to overcome the challenges posed by COVID-19, and we were able to put out virtual editions of Devarim Hayotzim Min Halev, continuing to spread Torah to our Yeshiva family. We would like to take the opportunity to thank a special group of Faculty and Students who worked tirelessly throughout the year to make Devarim Hayotzim such a success.

Firstly, we would like to thank Rabbi Kaminetsky, Rabbi Storch, Rabbi Brazil, Rabbi Erlbaum, and the entire DRS Administration and faculty for their outstanding help and guidance each and every week.

A tremendous Yasher Koach to our outstanding layout editors, Yosef Fertig and Eli Rockoff. This is not an easy job; it is one that requires lots of commitment, effort, and patience, and both of them were superb at their respective jobs. Devarim Hayotzim is in great hands moving forward with Yosef and Eli taking over as Editors-in-Chief.

From the bottom of our hearts we would like to thank the amazing Editors of Student Articles: Dylan Broder, Ari Katznelson, Noah Kranz, Aaron Nassir, and Ephraim Schreck. Thank you so much for taking time out of your busy schedules to review and edit divrei torah every week. It's such a critical component to running a publication, and it certainly doesn't go unnoticed.

Additionally, a very special thank you to our weekly contributors for putting together captivating articles each and every week. Dylan Broder, thank you for compiling the wonderful Aliyah Summaries each week. To the rotation of Yosef Axelrod, Dovi Flug, and Harry Radinsky, thank you for your wonderful 10 Minute Halacha's that you took the time to transcribe, and always find a way to connect to the Parsha. Of course, we owe a big thanks to Akiva Magder for inspiring us with Sparks of Chassidus each week. Lastly, thank you to Hillel Golubtchik for being the "Maggid" this year and bringing us uplifting and inspirational stories of the many Gedolim of the past. All of their content truly enhances the quality of Devarim Hayotzim.

We also thank our Distribution team headed by Tani Konig for all of their work on Friday's throughout the year. Tani, along with Coby Casden, Zecharia Lebowitz, and Benji Rose, helped prepare the publication in order for them to be brought to shuls. Thank you as well to all those who delivered Devarim Hayotzim every Shabbos to Shuls, allowing for the Torah to spread all throughout our community.

On that note, we also owe a deep sense of gratitude to our Director of Social Media, Menachem Gewirtz. As a result of the publications reaching all different forms of social media, it allowed for Devarim Hayotzim to reach many more people.

Lastly, we must acknowledge all of our Sofrim. Taking the time out of a busy week to sit down for a few hours to write a Dvar Torah isn't easy. Without all of them, Devarim Hayotzim would cease to exist.

Gavriel Aharon and Menachem Neiman,  
Editors-in-Chief

## Thank you to all of our participating Shuls:

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## STORIES OF GREATNESS

TOLD OVER BY: HILLEL GOLUBTCHIK

There was once a Jew who traded cattle for a living. It was hard work, requiring long stretches of travel to trade fairs in distant cities, but the profit made it worthwhile. Healthy cows fetched higher prices, and the rancher would regularly rent pasture for the herd to eat and roam freely as they approached each new city. They rested and grazed, and after a day or two, the rancher prodded them along to the fair where, plump and agile, they sold nicely. On one occasion, the rancher was unable to find pasture for his herd. Whoever he asked, refused. Rejections were par for the course, but this time, even when he expanded his search far beyond the lengths he normally went to, he continued to strike out. Panic set in. If the cows weren't fed properly after all the journeying, their thin frames would be overlooked on market day and he would suffer a heavy loss. Seeing that he was not far from the town of Berdichev, he decided to consult with the famed Rabbi Levi Yitzchak. Standing before the saintly rabbi, he described his miserable plight. "Dry rakvines," said Rabbi Levi Yitzchak cryptically, "are effective for staunching the bleeding after a circumcision." Mustering up a hollow thanks, the rancher left the room feeling lost. It was as though the rebbe had ignored him and offered advice for a completely different person. He was a rancher, not a mohel. And rakvines were herbs, not something he had any use for in his line of work. Feeling even worse than he had earlier, he dragged himself back to Rabbi Le-

vi Yitzchak's desk and repeated the story about his starving cows, making sure to speak extra clearly, because he felt the rebbe must have misunderstood the first time. "My dear heart," boomed Rabbi Levi Yitzchak good-naturedly, "I already told you that dried rakvines are a remedy to stop the bleeding." Crestfallen, the rancher stepped outside, trying to think what to do next. He decided to continue his search for pasture. After wasting more precious time driving around, he came across a small inn at the side of the road. It belonged to a Jew, who seemed quite impatient when the rancher begged him for a place to pasture his herd. He brushed off the rancher, clearly preferring to be left alone. The rancher studied the innkeeper. He appeared gaunt and pale, as if he had missed several nights' sleep. "Do you need help with something?" asked the rancher, with concern. "Yes," the innkeeper said stiffly, "but nothing you can help with." At the rancher's gentle insistence, the innkeeper's resistance melted with a deep sigh. "My wife gave birth to a baby boy," began the innkeeper gloomily. "The brit milah (circumcision) is in two days, and I am absolutely terrified. We had a son before this one, just as healthy, yet when he underwent the circumcision, the wound refused to close. My son bled out and died. I fear this nightmare could happen again." Realization struck the rancher like a bolt of lightning. The herb! "Don't worry about a thing," said the rancher, tripping excitedly

(Continued on page 6)

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