



It's All About the Looks: Outlooks

By Dovi Schlossberg, 11th Grade

The first posuk of this week's parsha states, "Vayihyu chaye Sarah me'ah shana v'esrim shana v'sheva shanim, shnei chaye Sarah," which means, "Sarah's lifetime was one hundred twenty seven years; the years of Sarah's life."

On the words "shnei chaye Sarah," Rashi says that all her years were equal for goodness, meaning that all the years of her life were good. This seems ironic however considering how difficult we know Sarah's life to have been. Besides for all the chesed she and Avraham performed, Sarah had what to most would be considered a troubling life. As an adult, Sarah was kidnapped twice. Furthermore, despite their righteousness, Sarah and Avraham were unable to have children for decades. Ultimately, she gained fecundity and gave birth to a son, Yitzchak. Nevertheless, shortly afterward, Yishmael, the son of Hagar, Sarah's co-wife, began making it very difficult for Yitzchak to grow spiritually.

From any average person's perspective, Sarah's life was anything but "good." However, when Rashi describes Sarah's life as being "good," he isn't describing it from the average person's perspective. Rather, Rashi is presenting Sarah's life from her perspective. Sarah recognized that Hashem loved her and

(Continued on page 5)

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A Cheetah Can't Change it's Spots, and Neither Could Efron

By Jonathan Crane, 11th Grade

In this weeks parsha it says, "I have given you the field, and as for the cave that is in it, I have given it to you; in the view of the children of my people have I given it to you." Avraham set out to buy the Marat haMachpela and the field surrounding it from Efron Hachiti. Efron said to Avraham "Don't bother paying for it. I'll give you both the field and the cave as a gift!" Shortly after, Efron changed his mind and set the price at 400 silver shekels. What happened?! Why did he suddenly change from being overly generous to being a greedy man?

To answer this question, there is a story about the Rambam that perfectly answers this point. It goes as follows; the Rambam had a debate with philosophers. The philosophers claimed that a cat's nature could be altered to be like that of a human being. The Rambam said, "An animal will always remain an animal." The philosophers went about proving their theory. They took a cat and spent weeks training it, and were finally ready to present their case. Everyone gathered to see what would happen. In walked a cat dressed as a waiter, carrying a tray with wine and glasses. Everyone was amazed. The Rambam, took a bag out of his pocket, opened it, and a mouse came out. The cat saw it, dropped the tray and dashed across the room to catch the mouse. Everyone then agreed with

(Continued on page 4)

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. Avraham purchases the cave in Hebron from Efron. Where else in Tanach is land purchased by Jews from non-Jews?
4. Aside from the 400 silver coins used to purchase the cave in Hebron, where else is the number 400 mentioned? (2 answers)
5. Where in this parsha is the number ten mentioned? (3 answers)

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 33:19, Yaakov purchased a field near Shchem. In 2-Shmuel 24:24, King David purchased a threshing floor, which became the site of the Holy Temple. In 1-Kings 16:24, the Jewish king Amri purchased Har Shomron in central Israel.
4. 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.
5. Eliezer takes 10 camels on his journey (Genesis 24:1). Eliezer gives Rivka two bracelets, each weighing 10 *shekels* of gold (Genesis 24:10). Rivka's family wants her to stay in their home for at least 10 months before marrying Yitzhak (Genesis 24:45).



In this week's Parshah, Parshat Chayei Sarah, the Torah says that Avraham is an old man and Hashem blessed him with everything. Avraham tells his trusted servant Eliezer to go and find his son Yitzchak, a good wife.

In this week's haftarah, in Kings 1, Dovid Hamelech (King David) is also mentioned as an old man and Shlomo his son is supposed to be next in line to lead the Jewish people as their king.

This week's haftarah teaches us an important lesson about Divine providence. Dovid Hamelech suddenly aged and withdrew from the affairs of his kingdom. This development created a significant void in the parliament and opened the door to minority groups and conspiracy. Adoniyahu, a son of the king seized the opportunity and began grooming himself for the throne. This was in direct opposition to the king's wishes who publicly declared his son Shlomo as his successor. Dovid's choice was rooted in a prophecy received years earlier that he would be granted a son named Shlomo who would be his successor. In fact, Dovid secured this issue from the outset and promised Shlomo's mother, BasSheva, that her son would be the next king. Now, in Dovid's aged state this matter took a mean turn and Adoniyahu secretly and rapidly developed a strong following. The king's closest advisors discovered this plot and corroborated with Shlomo's mother to appeal to the king. After hearing the severity of the situation the king responded and ordered the immediate coronation of Shlomo. Adoniyahu's attempt gave rise to an unprecedented experience and Shlomo succeeded his father during Dovid Hamelech's own lifetime.

These drastic measures reveal serious concern over Shlomo's actual reign. The Sages reflect upon this situation and

(Continued on page 5)



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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Zachary Goldberg

Tattooed People in Jewish Cemeteries

Since this week's parsha starts off with Avraham burying Sarah, so we will talk about a very common misconception regarding cemeteries: people with tattoos being buried in a jewish cemetery.

There is a very common misconception for many years that someone who has a tattoo can not be buried in a jewish cemetery. That in fact is not a halacha. So the question is, where does such a misconception come from? What is the halacha of a tattoo? What is the halacha of burial in a jewish cemetery?

I. Tattoos

There is a very clear issur from the Torah of getting a tattoo. Sefer Vayikra 19:28 says very clearly you are not allowed to get a tattoo- "You shall not etch a tattoo on yourselves".

There is a sugya in meseches Makkos in the third perek that discusss what exactly you have to do to violate this issur.

The Gemara in Makkos (21) tells us that it is a two step process. It has to be cut in the skin and then filling that cut with ink, that is the violation. To do one or the other, that is not what the Torah was referring to. When a person writes for example a phone number on their hand, that is for not a violation of getting a tattoo. However, there is a Tosfos in meseches Gittin (20) where Tosfos says that there still is an issur d'rabanen to make markings with ink, even if it's not going to be a full tattoo. Anything that looks like a tattoo, Tosfos suggests is included in the issur.

There is a big discussion about the fake or temporary tattoos given out at children's birthday parties. Very often when applied to the skin, it will stay on for about week or so before eventually coming off. It is definitely not in the spirit of judaism, perhaps not even in the halacha of judaism because it is something that looks like a tattoo and it has some level of staying power, so it's not a great idea. There is also a discussion in the Shulchan Aruch in the Nosei Keilim about who vio-

lates the issur when you get a tattoo, is it the tattoo artist, or the person receiving the tattoo. So this halacha appears in Shulchan Aruch Yoreh Deah, siman 190 and he rules that it is the artist. And this is very similar to the issur of cutting your peias, namely, when the barber cuts your peias, if you tilt your hand or help position yourself, then the one receiving it is also in violation, so the same would be true by a tattoo. The Kesef Mishnah and the Shach in Yoreh Deah siman 180 suggests that maybe even the person receiving the tattoo is also chayiv malkus for receiving the tattoo. So for sure the one giving it is chayiv, and the one receiving it is chayiv when he helps, or even when he doesn't help would be enough to be in violation of this issur.

The Rambam in the 12th perek of Hilchos Avodas Kochavim says that the way the pagans would worship their avoda zara was by getting a tattoo of their avoda zara. So we see that that was part of the reason of this halacha of not getting a tattoo. But even if it is not l'sheim avoda zara, it would still be assur.

II. Are you obligated to remove a tattoo?

When something is assur to do, is one obligated to remove any remnant of that issur?

There are four ways to remove a tattoo:

- 1) There are certain creams that they apply that could sometimes remove a tattoo
- 2) There is laser removal of a tattoo
- 3) Plastic surgery is sometimes an option
- 4) Sometimes they cover up the tattoo by injecting new dye under the skin

Of all the ways to remove a tattoo, the last one is the worst, since you are creating a new issur. Just like Chazal say that if someone eats garlic and his breath stinks, the way to solve it isn't to eat more garlic, your breath is just going to stink more. Someone violated an issur of getting a tattoo, the way to solve it is not by getting more tattoo, and that might be a worse violation. There is a fascinating teshuva in Mi Mamakim Cheilek

(Continued on page 6)

Why Eliezer?

By Eli Hawk, 9th Grade

In this week's parsha, Parshas Chayei Sorah, Avraham instructs his trustworthy servant, Eliezer to find a wife for his son Yitzchok. When the pasuk comes to describe Eliezer, all it says is he was the elder of the house and in charge of everything that Avraham owned. While this is very impressive, (being the "gabbi" for Avraham Avinu) it still leaves us with a daunting question: why was Eliezer the one to pick a wife for Yitzchak, after all isn't it the parents that work on finding the right shidduch for their child?

This question bothers the Kli Yakar, as well as many other meforshim. The Kli Yakar responds that the lashon of the pasuk shows Eliezer ruled over Avraham Avinu's possessions. This, the Kli Yakar explains, means that he ruled over them and the material possessions did not rule over him. This is why Avraham Avinu chose him, someone that could not be bribed or influenced by money; someone that could make an unbiased decision and find the perfect wife for Yitzchak. May we all be zocheh to emulate the traits of Eliezer Eved Avroham and value people for who they are, not for materialistic or selfish purposes.

Good Shabbos!

Living a "Good" Life

By Yishai Attias, 9th Grade

"And sarah lived one hundred years twenty years and seven years, the years of sarah's life" (Bereishis 23:1)

Rashi explains that the torah repeats the words "the years of Sarah's life" to let us know *koolam shavin litovah* - "they were all equal in goodness." How could we say that all her years were equally good if during her life she was barren for many years and held in captivity by pharaoh and avimelech?

In the gemara taanit (21a) there is a story of the tanna who was known as "Nacham ish gamzu." Regardless of what happened to him, even apparently negative things, he always said "gamzu litovah"- this is also for the good.

One time the Jews selected Nachum to deliver to the king of Rome a box full of the Jews' valuable stones and gems. While on his journey he slept in an inn, and there were some thieves who emptied the box and filled it sand. In the morning when he realized what had happened, he said "gam zu litovah"

Upon arriving at the king's palace he presented the gift. The king became very angry and wanted to kill the entire Jewish people for making fun of him. Suddenly the prophet Eliyahu appeared looking like one of the king's advisors and said, "perhaps this the same type of sand which Abraham used during his war

(Continued on page 7)

(Jonathan Crane — Continued from page 1)

the Rambam; you can definitely train a cat, but you can't change a cat's nature.

Efron was the same. When Avraham asked him for the cave, they were in front of all the B'nei Cheis. Therefore Efron said that it was free, thinking, "Why not let everyone think that I am a nice guy?" When Avraham wanted to pay for it and was holding the money, he saw the money and forgot about everything he had said. He just wanted the money, so he charged Avraham an enormous sum of money.

We learn from this that some people appear very pleasant and friendly, but if someone steps on their toe or spills something on them they go crazy. These people never truly change their nature. When things are calm and going their way they are able to act nicely, but inside they are capable of exploding at the slightest infraction. On the other side of the coin, there is a person who truly changes his nature. Through self-examination and work he will be in total control of his attitude in every single situation. He won't be affected by outside circumstances.

(Haftorah Corner — Continued from page 2)

raise a puzzling query. Further in this chapter the pesukim tell us that Dovid Hamelech's order to anoint Shlomo met great anxiety. B'nayahu, the ruling member of Sanhedrin responded and said, "Let it be Hashem's will that the mission is successful." (M'lachim 1:36) The Sages question the need for a blessing at this point. It suggests that B'nayahu was uncertain of the mission's worthiness in Hashem's eyes. They question, "Didn't Hashem promise Dovid from the outset that Shlomo would be the next king?" Now that this prophecy was in the midst of fulfillment what could possibly affect it? They answer that although Hashem's original promise was but moments away from fulfillment many obstacles would present themselves prior to its actual recognition. (Breishit Rabba)

The Ramchal in his *messilat yesharim* deduces a crucial aspect from this Midrash. He strictly warns us against delaying to perform a mitzva and states, "**When a mitzva opportunity presents itself one must immediately act upon it. There is no greater danger than this because every moment another barrier may arise and inhibit one from fulfilling the mitzva.**" He quotes the above Midrash and seems to interpret it in the following light. Although Shlomo's reign was pre-ordained and promised to Dovid Hamelech it remained subject to human action. Every act of a mitzva is subject to opposition and challenge and must be enacted as soon as possible. The mere fact that one is lax in fulfilling a mitzva gives rise to his sacrificing its opportunity. Hashem's promise to Dovid merely meant that opportunity will be made available for Shlomo to succeed his father. Whether this would actually transpire depended on numerous factors. The greatest of them was Dovid Hamelech's commitment to this promise and his deliberate action towards its realization.

Any delay of Dovid Hamelech could have

caused him to forfeit Hashem's promise. Similarly, B'nayahu and the Sanhedrin were required to execute the king's order as soon as possible. Any delay in their process could give rise to unknown obstacles and render their mission quite difficult to fulfill. B'nayahu, understood this well and consequently expressed his sincere plea to Hashem. He asked that it should be Hashem's will that Dovid's loyal servants faithfully respond to their call thereby securing their efforts with success.

This approach to Divine providence appears throughout this week's parshah. At the close of last week's parshah, Hashem informed our forefather Avraham that Yitzchak's ordained wife, Rivka was born. Avraham waited until for her to mature and then engaged immediately in securing this marriage. He summoned his devoted student and trustworthy servant Eliezer to fulfill this precious mission. He proceeded and bound Eliezer with an oath to faithfully adhere to his master's command. He sternly warned him to go directly to Avraham's family in pursuit of a proper match and repeated that under no conditions will Yitzchak marry a Canaanite lady or leave the land of Israel. Although Avraham knew that Rivka was pre-ordained to marry Yitzchak he went to great lengths to secure this.

We learn from this the importance of capitalizing on our mitzva opportunities. They may often represent special privileges Hashem is granting us. However, such privileges are prone to opposition and weaknesses and we must therefore do all we can to secure their realization.

(told over by Rabbi Dovid Siegal)

(Dovi Schlossberg — Continued from page 1)

that everything He did for her was purely out of love and for her benefit. May we all be zoche to see the positive in every aspect of our lives and live happy, healthy and productive lives.



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(10-Minute Halacha — Continued from page 3)

4 siman 22, when a Holocaust survivor asked if she is allowed to remove her concentration camp tattoo using plastic surgery. He suggested that it's better not to, and it's better to use it as a badge of honor. Which is just like a story with Rav Moshe zt"l that he said about a woman that has numbers on her arm that she is more holier than he is. Another reason why she shouldn't remove her tattoo is because that is probably a kiyum of zechiras Amalek, that a person will always remember, even though someone who suffered through the Holocaust would never forget anyway. But each time she has that extra reminder when she sees the numbers, so maybe it's a kiyum of zachor, of remembering Amalek. But otherwise there would be no issur in removing a tattoo. Minchas Yitzchak has a teshuva about a guy who got a tattoo before he was religious, and it was a tattoo on his arm right on his makom tefillin of a scantily clad woman. He wanted to know if he was allowed to make a beracha on his tefillin when there is all that erva exposed, and what he should do about it. So he goes through a few suggestions and maybe he should put a piece of leather in between because min b'mino ein chotzetz, something with it's own type isn't considered a separation.

III. Why would people think that you are not allowed to get buried in a jewish cemetery just because you have a tattoo?

This is probably based on the gemara in Sanhedrin (46b). The gemara tells us that a rasha shouldn't be buried next to a tzadik. Not only that, even if you have two people chayiv misa, but they are chayiv different misos, for example chenek and sekila, and sekila is more chamur than chenek, they have to be buried in different cemeteries. Since the one chayiv sekila is a bigger rasha than the one chayiv chenek. Similarly when it comes to a tzadik, the gemara learns from the pesukim by Elisha that they threw one of the false prophets into the grave of Elisha. The gemara learns from those pesukim that the body got up from the dead because Hashem didn't want that rasha buried with Elisha. So the gemara says that we see from there that you aren't supposed to bury a rasha together with a tzadik.

That's where it came from that very often shuls have their own plots in the cemeteries. Because they assume people that belong to the same shul are roughly the same level of religious observance, so they should be buried near each other. But they are all buried in a jewish cemetery no matter what shul you belong to. But someone who violates an issur and it's so blatant, it's

right there on his skin, that he has violated the issur, one would imagine that they were probably makpid at certain times to make sure that he was buried separately from people who do not typically violate issurim.

There are also misconceptions about someone who commits suicide that he doesn't get buried in a jewish cemetery, but that is also not true. Very often he is buried in a different part of the cemetery.

IV. Halacha of burial in a jewish cemetery

The only way to avoid getting buried in a jewish cemetery according to some poskim is if someone gets cremated. If someone gets cremated and he wants his ashes buried, so poskim have different shitas about this. The Chokas Yaakov says that we should davka keep him out of a jewish cemetery because we want to discourage people from getting cremated. There are in fact people who have a tattoo or who did aveiros and think that they aren't going to be buried in a jewish cemetery and can't bear that thought, and therefore ask to be cremated. That is obviously a terrible and uninformed decision. A person could be buried in a jewish cemetery with a tattoo, but if they are cremated then it's not so pashut that they are going to allow whatever is left of them to be buried in a jewish cemetery.

Rabbi Zivotofsky wrote an article about this, and he concludes his article by saying that if sinners were excluded from jewish cemeteries, our cemeteries would be empty. He was saying that we can't test everyone's religious observance before we allow them in a cemetery.

Many cemeteries have a cheilek harabanim, because maybe they were a little more observant than the other people in the cemetery, or perhaps they were bigger tzadikim. The Chasam Sofer was asked the following shaila in siman 333, the gemara in sanhedrin (37) says that even though we don't do the daled misos, Hashem still does it. So if someone is chayiv sekila, a building will fall on him and he would be killed that way. So the way he dies would reflect his chiyuv misa. So the Chasam Sofer was asked if a murder victim could be buried in a regular part of the cemetery with everyone else. If you view that as the hand of God killing him because he was chayiv misa, then maybe we should view him as a rasha. So the Chasam Sofer said that you have to pay careful attention to how Chazal phrased things. The gemara said that if someone who deserves sekila could fall off a tall building, but it does not say that everyone who falls off a tall building deserves sekila. The two don't necessarily go hand in

(Continued on page 7)

(Yishai Attias — Continued from page 4)

against the kings, sand that turned to ammunition.”

The king was then at war with a country he was unable to conquer. It was decided to test the sand against the enemy. The king's forces were amazed when indeed, thanks to the sand, they were victorious.

Upon hearing this, the king had the gift box filled with valuable stones and gems and sent Nachum off with great honor.

Rashi's statement that all the years of Sarah's life were “*shavin litovah*” —“equal in goodness” means that, even with difficult and unpleasant situations, she would also always say gam zu litovah

(Stories of Greatness — Continued from page 8)

always buy them off with a bit of candy.”

The water-carrier continued on his way with a wave, and the Baal Shem Tov turned to his visitor. “Do you see? He did the same thing yesterday and today and made the same amount of money, yet his feelings about it were completely different. It is true that a person's income for the entire year is fixed irrevocably on Rosh Hashanah. But *how* we receive our daily allotment differs each day, depending on the daily judgment.”

(10-Minute Halacha — Continued from page 6)

hand. Someone who is chayiv misa, Hashem will see to it that they get that misa. Not everyone that dies a misa meshuna is necessarily chayiv that misas beis din for doing that aveira. The ways of the Ribono Shel olam are hidden from us, and we don't know why Hashem does everything that he does. It could be for an entirely different reason.

Once again, someone who has a tattoo, may and should be buried in a jewish cemetery provided that they are jewish.

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STORIES OF GREATNESS

TOLD OVER BY: YEHUDA BENHAMU

This weeks story teaches us an important lesson about how we live our everyday lives. How we feel and what we do every day depends on us and our perspective on life. When we have positive perspective even the negative things don't seem so bad. This story was adapted from chabad.org. Have a happy and healthy week. Shabbat shalom!

A young scholar came to Rabbi Israel Baal Shem Tov with a question. He had discovered a contradiction in the teachings of the sages, and wanted to hear how the chasidic master would resolve it. On the one hand, the Talmud states that a person's *parnassah* (income and livelihood) for the entire year is determined on Rosh Hashanah. On the other hand, it also declares that "a person is judged each day" for his livelihood. Was this not a contradiction?

The Baal Shem Tov led the young Talmudist to the window, pointing to a water-carrier who was passing by, with a pole across his back and a pail of water tied at each end. "Come, let's go speak with him," he invited.

"Feivel, how are you doing today, my friend?" the Baal Shem Tov asked solicitously. "How is your health and how is your *parnassah*?"

"Thank G-d, I'm fine," replied the water-carrier, but then sighed unhappily. He

complained about how difficult it was to carry such heavy pails all day, and yet he barely made enough money to survive. Not only that, but the local children teased him, and sometimes tipped over his pails.

The Baal Shem Tov responded with a few commiserating words and a parting blessing. He and the student then returned to the house.

"I don't understand," said the young man, still perplexed. "How does what he said answer my question?"

The Baal Shem Tov smiled. "Come again tomorrow at this time and you'll see."

The next day, they stood at the Baal Shem Tov's window, waiting for the water-carrier to pass by. As soon as they spotted him, they quickly went out to speak to him again.

"Nu, Feivel, how are things today?" asked the Baal Shem Tov.

"Thank G-d, I can't complain," answered the water-carrier cheerfully. "I have steady business—after all, everyone needs water. I'm not rich, but I get by. The pails are heavy, but praise G-d, I have a strong back."

"And what about the children who bother you?" the Baal Shem Tov persisted.

"Children!" laughed the water-carrier.

"G□d bless them! Children are supposed to be mischievous, aren't they? Besides, I can

(Continued on page 7)

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