



Last issue until  
after Pesach!!!



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## Igniting Fires and Retaining Their Glow

By Yaakov Fuchs, 11h Grade

“ A fire shall be kept continually burning on the altar; it should not be extinguished.” (6:6)

Rav Avraham Yitzchak HaKohen Kook writes in his work Orot that within each of our hearts lies a flame that constantly demands the attachment to Hashem and his commandments, even amongst the hearts of the emptiest and lowliest members of Klal Yisrael. It is a desire of life, of salvation, and a desire of being free from all oppression. Rav Kook explains that this is exactly what our Matzos on Pesach are all about, faith and desire without contradiction or restriction. It's this desire that keeps our fire as a Klal burning, something that can never be extinguished. The Be'er Mayim Chaim explains that the Satan will come and try to extinguish our flame, but it is up to us to stand strong and not to extinguish the fire of the Torah and Mitzvos of Olam Hazeh. Looking at the upcoming Yom Tov of Pesach, this theme of keeping the fire burning is extremely appropriate. We say the passage of Vehi Sheamda during Maagid of the Seder. Do you want to know why we're still here? It's because we've kept our fire burning since the days of Avraham Avinu. Ever since he was prepared to make the ultimate sacrifice, that of his beloved son Yitzchak, we have made sure that the fire has always burnt on the Mizbeach. Even when fires burnt our home, there is always that

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PARSHAS TZAV  
7 NISSAN, 5778  
MARCH 23RD, 2018

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## Dress With Dignity to Act with Dignity

By Jacob Penstein, 11th Grade

In this week's parsha, parshat tzav, the Torah continues to discuss the work of the Kohanim in the Beit Hamikdash. One of the things mentioned in the terumas hadeshen, removing the ashes that accumulate on the altar. While this is most certainly not a glamorous job, it is necessary in maintaining the function of the Beit Hamikdash.

While describing this part of the avodah, the Torah says: "The Kohen shall don his fitted linen tunic, and he shall don linen breeches on his flesh; he shall separate the ash of what the fire consumed of the elevation-offering on the Altar, and place it next to the Altar" (Leviticus 6:3).

This pasuk seems to be stating that the terumas hadeshen, much like the rest of the avodah, must be done in the usual clothing of the Kohanim. The pasuk, however, includes a seemingly innocuous adjective, "fitted." Rashi explains that the law that the priestly garments must be "fitted" applies to all the clothing worn by the Kohanim during all of their avodah. They can neither be too long, nor can they be too short. They must be tailored to fit each individual Kohen according to his physical measurements.

The details of the bigdei kehuna priestly vestments were already discussed in Sefer Shemos. Shouldn't this

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Tzav****Questions**

1. Besides this parsha, which other parshas have only two letters in their name? (2 answers)
2. Where does the word for "ash" (deshen) appear in the Torah (5 times)?
3. Which offering in this parsha is brought with leavened bread (chametz)? What other offering is brought with chametz?
4. The violation of eating blood is referenced in this parsha (Leviticus 7:26). Where is the first time the Torah mentions blood?
5. In what context is a basket mentioned in this parsha? Where is the first time the Torah mentions a basket?

**Answers**

1. In the book of Genesis there is parshas Noach, and in the book of Exodus there is parshas Bo.
2. Deshen appears twice in this parsha (Leviticus 6:3-4) and three times in parshas Vayikra (Leviticus 1:16, 4:12).
3. In this parsha, the Korbon Todah (Thanksgiving offering) is brought with loaves of leavened bread (Leviticus 7:13). Parshas Emor describes the Two Loaves brought on the festival of Shavuot, comprised of loaves of leavened bread (Leviticus 23:17).
4. In parshas Beraishis, after Kayin kills Hevel, Hashem confronts Kayin and says to him: "The blood of your brother cries out to Me from the ground" (Genesis 4:10).
5. In this parsha, the consecration of the Kohanim involves taking a "basket with matzos" (Leviticus 8:2). In parshas Vayeshev, Pharaoh's chief baker describes a dream where he is carrying three baskets on his head filled with baked goods (Genesis 40:16-17).



1st aliyah- The Torah describes the **מזבח** remove of ashes from the mizbeach. This was the first order of the day in the mishkan service. The Torah then repeats the laws of the meal offerings described in last week's parsha, adding several important details.

2nd aliyah- This aliyah discusses the meal offering, brought by the Kohen Gadol twice daily, and by every kohen on the day he is first inducted into mishkan service. The laws of the Sin Offering and Guilt Offering, also discussed in last week's parsha, are also repeated with added details. This aliyah concludes with a discussion regarding various gratuities the kohanim were entitled to take from the different offerings and karbanos.

3rd aliyah- The Torah now discusses the Thanksgiving Offering, brought by an individual who survived a dangerous circumstance. We then learn about various grounds for the invalidation of a karban, such as impurity or improper thoughts on the part of the kohen performing the service. We are then commanded not to eat/drink blood or any of the fats offered on the mizbeach. The issur against eating these fats applies to all pets. The section wraps up with the portions of meat the kohen is given from the Peace Offering. With this we finish the halachos of karbanos.

4th aliyah- We now read about the induction of the kohanim and the inauguration of the mishkan. In the presence of all the Jews, Moshe dressed Aharon and his sons in the kohanim outfits and anointed them, along with the mishkan and its keilim, with the holy anointing oil.

5th aliyah- The kohanim induction continues with Moshe sacrificing a bullock and a ram as burnt offerings.

6th aliyah- Moshe then sacrifices a second ram, and their fats

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Chezky Rothman

## When Pesach Falls Out on Shabbos

### Differences between weekday Pesach and Shabbos Pesach:

1. Gemara Pesachim 58a: Talks about when to Shecht a Karbon Tamid: Throughout the year, Erev Pesach, and when Erev Pesach falls out on Erev Shabbos. Because generally the Karbon Tamid has to be the last Karbon you bring that day.

- So, on Erev Pesach, where Karbon Pesach is the last Karbon, we push the Tamid earlier, and when Erev Pesach falls out on Erev Shabbos, since you need to Shecht and cook the Karbon Pesach before Shabbos, we bring the Karbon Tamid even earlier, 6.5 hours into the day.

a. This leads to a Machlokes when one should daven Mincha on Erev Pesach:

- a) Most Rishonim: Whenever you can bring the Karbon Tamid, you can daven Mincha (from noon on).
- b) Some Rishonim: You should daven at the ideal time for Mincha, Mincha Katana (9.5 hour into the day).

- ◆ Rav Tzvi Pesach Frank: If you generally are machmir to daven at Mincha Katana, you can daven at Mincha Gedolah that day.

### I. Friday Night Davening

#### 1. Vayichulu

• Tosfos in Pesachim: We say Vayichulu every Friday night, even though we already said it during Shemoneh Esrei, is because sometimes Yom Tov and Shabbos coincide with each other, and you won't say it in Shemoneh Esrei, so we say it later. And once we do it for Yom Tov, we do it every Shabbos.

- So the most important day to say Vayichulu after Shemoneh Esrei is when Yom Tov is on Shabbos.

#### 2. Do we say Hallel before or after Vayichulu on Friday night?

There are 3 ways to view this issue:

- a) Since Vayichulu is more common we should say it first.

b) Hallel is a Mitzvah M'dereissa, so should be said first.

c) Hallel on the night of Pesach after Maariv is only a Minhag so Vayichulu should be said first.

\* We say Vayichulu first.

### 3. Magen Avos

- Most shuls do not say Magen Avos, because the whole purpose of Magen Avos was as a protection against the Sheidim, and since Pesach night is a Leil Shimurim, there would be no need to say it, we are already protected.

### II. At the Seder

#### 1. Kiddush

- Not just a Mitzvah of Kiddush, also done to fulfill drinking 4 cups of wine.

- Shulchan Aruch: Need to say Kiddush after Tzeis Hakochovim on the night of the Seder.

Why?

a) Have to say it at time when you can fulfill your Mitzvah of Mataza, which is your Seudah.

b) Kiddush is also the first of the 4 cups, and all the Mitzvos of the night have to be performed after Tzeis.

- On Shabbos, Kiddush is a M'dareissa, Yom Tov and 4 cups are only M'drabbanan.

- ◆ Mishna Berurah: You are supposed to drink Rov Reveis by the 4 cups. If it is M'drabbanan, can follow the smaller amount. If it is M'dareissa, you should follow the more stringent (larger) opinion.

#### 2. Making Salt Water on Shabbos for the Seder (if you forgot to do it beforehand)

- Mishna Shabbos 108: One can not make a large amount of salt water on Shabbos, but you can make a small amount.

- Rav Yose - you cannot make any amount of salt water on Shabbos.

- ◆ Shulchan Aruch Siman 321 Seif 2: We hold that you can make a small amount of salt water.

Why is there an issue of making salt water?

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# THE TEST OF THE NEXT WORLD

By Zack Goldberg, 12th Grade

This week, in addition to being parshat tzav it is Shabbos Hagadol. The shabbos before Pesach signifies many things that highlight the themes of the Seder. The haftorah for Shabbos Hagadol has a very interesting pasuk in it. "And the sun of mercy shall rise with healing in its wings for you who fear My Name. Then will you go forth and be fat as fatted calves". The steipler gaon in his Sefer Birchat Peretz quotes the gemara in nedarim which uses this pasuk to describe how in the next world Hashem will "unleash" the sun and it will heal the tzadikim and punish the reshaim. The steipler expands on this and says how the tzadikim who worry so much in this world about being a good enough eved hashem will reap eternal benefit from seeing that their lives were dedicated to truth. On the other hand, the reshaim who try to justify their actions in this world will be eternally punished from seeing how terrible and wasteful their time in Olam Hazeih was. In conjunction the Or Gedaliyahu at the end of this week's parsha says that the ultimate personal redemption is knowing what your reaction will be when mashiach comes. If you are engrossed in something you really care about will you drop everything and join mashiach? It's a question we all must ask ourselves in order to become true bnei chorim as pesach approaches.

(10 Minute Halacha- Continued from page 3)

- a) Rashi/Tosfos: It is similar to tanning.
- b) Rambam: It is like Bishul, because a salty solution can change the quality of a food.

Bottom Line:

- a) Shulchan Aruch Siman 321 Seif 3: Cannot make very strong salt water, even if it is a small quantity.
  - 2/3 salt, 1/3 water = too strong
- b) Mishna Berurah: Can only make salt water that will be needed for Shabbos.

### 3. What if you forget to roast the Zeraa (shank bone)?

- a. Cannot cook it on Shabbos.
- b. Cannot put it on uncooked, because then it will be considered Muktzah.

⇒ Have to make sure to roast it before Shabbos.

### 4. What if you didn't make Charoses before Shabbos?

2 Issues involved:

- a. Tochein (Grinding)
  - Shulchan Aruch Siman 321 Seif 12: You would have to cut them into larger pieces.
    - ◆ Beir Halacha: Not sure what is called larger pieces.
- b. Lush (Kneading)
  - Make it a very watery mixture, possibly need to use your bare hand to mix it.

### 5. What if you didn't prepare Marror before Shabbos?

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(Aliyot Summary- Continued from page 2)

are burnt on the mizbeach, along with some breads.

7th aliyah- Completing the process of initiating the kohanim, Moshe anoints them with the holy anointing oil which is mixed with some of the blood from the mizbeach. Moshe instructs the kohanim regarding the eating of the karbanos, and tells them that this entire process will be repeated for the following six days, and during this seven day inaugural they are not to leave the borders of the mishkan.



## TO THE LETTER OF THE LAW



Gavriel Aharon, 10th Grade

Following all of the details of Aharon's and his sons' appointments as the Kohanim to serve in the Mishkan, the last pasuk of the parsha says, "And Aharon and his sons did all the things which Hashem commanded by the hand of Moshe." (Vayikra 8:36). Rashi comments that this pasuk indicates Aharon and his sons did not turn away even one bit from the specific instructions given by Moshe, and they were therefore deserving of praise. The question asked by many is why Rashi states that Aharon and his sons were worthy of special praise only because of their proper adherence to Hashem's command? Isn't it obvious that they would fulfill these commands? Aren't they expected to listen just like everyone else?

The Pardes Yosef on this pasuk suggests a possible idea, that Aharon came to the realization that many of the activities relating to the Mishkan were intended to help atone for the sin of the golden calf, as a sort of cure. Just as it is understood that one cannot play around with accurate, prescribed medication dosages because the results could be disastrous, so too it would be disastrous to adjust the precise commandments of Hashem regarding the Mishkan. Additionally, Aharon himself was especially sensitive to this matter, as it was he who, despite the fact that it was unintentional, helped bring about the unfortunate consequences associated with the terrible sin involving the golden calf. He was even held responsible for it to the point that Hashem was angry enough to want to destroy him and his children. In other words, Aharon had already witnessed and learned firsthand what can result when even someone with good intentions tries to change what Hashem has commanded, as he did when he permitted the construction of the golden calf. He was therefore extremely careful in this case not to implement any changes at all in what he was commanded to do, and for that he is praised.

*(10 Minute Halacha- Continued from page 4)*

- a) If you use lettuce - no issue.
- b) If you use horseradish - you would have to cut it into chunks.
  - If it is in chunks it may lose its Hadama status because it is not edible!

### III. Seudas Shlishis

- a) Rama: Generally speaking you should not eat excess matza on the first day, for the second seder.
- b) Shaarei Teshuva: Since Seudas Shlishis is a Mitzvah M'dareissa, it is permissible to have Matzah.

*(Yaakov Fuchs- Continued from page 1)*

spark of Avraham Avinu that keeps the fire on our personal Mizbeach burning. No nation, no people, will ever be able to extinguish this fire. It is these flames that have kept us whole, and why HaKadosh Baruch Hu ultimately delivers our oppressors into our hands. It is important to note that in a physical sense, keeping the fire burning continuously is impossible. Of course the flame will go out eventually. We must see this on a deeper level. We must know that the fires in our souls must never be extinguished. Even in difficult times, we must know that we still have our sparks, we are never fully extinguished. Our Neshama is our fire and the Torah fuels the flame. By continuing to feed our flames, we should all be Zocheh to have our fires burning, leading to the fire on the Mizbeach once more, Bimhera Biyameinu Amen.

*(SOG- Continued from page 8)*

expressed his puzzlement that his family did not do likewise, they explained that his calculations had become confused: Friday was only the next day. But the Rabbi since his youth had always been an exceptionally stubborn person who never ceded an argument, and now, in addition, all the suffering he had undergone must have left its somber mark on him. No matter how earnestly his relatives and townsmen debated and argued the subject with him, nothing could make him budge from his irrational fixation: he alone was correct in his calculations. They became secretly worried about his sanity, but what could be done? On Friday he desisted from travel, and did not put on tefillin at morning prayers, as if the holy day had already arrived.

But the next day, the bizarre aberration took on tragic proportions, as the Rabbi treated Shabbat like a weekday, doing all sorts of forbidden labors. He also reprimanded his family for their stubbornness while their buoyant joy at his return was overlaid with dismay.

In the weeks that followed, rabbis and sages from all around tried to convince him, with the aid of entire batteries of invincible scholarly arguments, that this time he was in the wrong. To no avail. Though rational in all other respects, his harsh experiences in the forest had further toughened his innate obstinacy.

Some of the townspeople decided to convey word of the bizarre situation to the famed Chassidic Rebbe, Rabbi Shmelke of Nikolsburg, who was a close friend of the Rabbi of Yanov since their youthful yeshiva years together. Reb Shmelke, who was then the Rabbi of Shiniva, immediately set out for Yanov, arriving on Thursday. Overjoyed at seeing his boyhood friend, the Rabbi of Yanov asked his guest: "Would you do me the honor of staying with me for Shabbat?"

"Why, of course," said Reb Shmelke. "In fact I was hoping for such an invitation."

"Then you do realize that tonight is Shabbat?" said the Rabbi in wonder and delight.

"What is the question?" replied Reb Shmelke simply.

"Thank G-d!" sighed the Rabbi, exuding relief. "You don't know what a difficult time I've been having with the stubborn people here. Ever since I came back they have been laboring under the delusion that Shabbat is a day later, and I can't seem to convince them."

"Perhaps I can help," Reb Shmelke smiled. "Trust me."

On Thursday afternoon the two men set off to immerse themselves in the mikveh. The local folk were stupefied: surely their Rabbi had not won over Reb Shmelke! At first opportunity he privately reassured them, and then asked that everyone come to shul that night in their Shabbat finery. He also took aside his host's family and told them to prepare for Shabbat that same evening, and to bring to the table a few bottles of old strong wine.

As the beaming sun dipped behind the trees, all the menfolk duly dressed up in their fur shtreimels and black silk kapotes, and proceeded to the synagogue for evening prayers. The Rabbi was amazed at what Reb Shmelke had managed to accomplish in such a short time. "Could it be that there is something to this Chassidic rebbe stuff after all?" he mused to himself.

The guest turned down the invitation to serve as chazzan, and insisted that the host lead the prayers of welcome to Shabbat, saying that would be one of the pleasures of his visit. The Rabbi began with a pleasant tune, while Reb Shmelke and all the other congregants quietly recited the weekday evening service.

As if it were Friday night, the Rabbi and his family returned joyfully home, where they were joined by a great many guests who had come in honor of Reb Shmelke. They sang Shalom Aleichem, welcoming the ministering angels whose appointed time is Friday night; they recited the Kiddush of Friday night over goblets of wine; and in between the courses of gefilte fish and other delicacies not normally reserved for Thursday nights, they exchanged favorite gems of Talmudic lore, as Jews all around the world are wont to do on Friday night.

In the course of the festive meal Reb Shmelke remarked to his host that it would be only right to turn this occasion into a Thanksgiving Meal for his miraculous survival — by serving a few extra bottles of wine, for example. He then saw to it that his host drank a considerable quantity of the kind of old wine that throws a person into the extended stupor of deep sleep. When the Rabbi duly fell asleep at the table, Reb Shmelke asked that the curtains be drawn and a pillow placed under his head so that he should be able to slumber on, undisturbed. Finally, taking up his pipe and puffing happily away, he turned to the townfolk who were at the table: "You can now all go off and rest. Everyone can go ahead with his usual occupations, and with the help of the Almighty, everything will work out well. And tomorrow night, on Shabbat eve, at this same hour, I would ask you all to come here again after your meal."

Reb Shmelke personally stood on guard all that night and throughout Friday, enforcing silence around the house

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as well as within it, lest the slightest noise disturb the Rabbi in his sleep. On Friday night he did not even go to the synagogue, but prayed alone in the house of the Rabbi. After their meal, the townsfolk filtered in and found the Rabbi still sound asleep. They assumed the same positions around the Shabbat table as they had done the night before. Reb Shmelke partook of the Shabbat meal joyfully, delighting his listeners with discourse after discourse until midnight. Then woke up his host.

"Rabbi of Yanov," he said, "please join us for the Grace after Meals."

After Shabbat all the local dignitaries came to offer Reb Shmelke their whispered thanks, to which he responded by making them give their solemn promise never to make the slightest mention of the whole episode.

And until the day of his death the Rabbi never discovered what had happened. On the contrary, he was proud of the fact that so many people had finally seen the light and were now observing Shabbat according to the way he had argued all along.

"Mind you," he would add, "one must give credit where credit is due. It took none less than my esteemed friend from way back, to do the trick. Funny, isn't it? Some people can be so obstinate!"

*(Jacob Penstein- Continued from page 1)*

law of fitted garments be taught there? Further, if the Torah waits to teach us this law in conjunction with the discussion of the services, why pick the terumas hadeshen, a seemingly trivial and demeaning task. Why choose sweeping ashes?

When the Torah tells us that the clothes have to fit perfectly for a particular service it is telling us that the job is exactly right for the man who is doing it. The ash-cleaner is not doing another Kohen's job, wearing an ill-fitted garment that wasn't tailored to his needs.

What seems to be the most trivial of jobs is the job that must still be done. Each Kohen has a designated task and some are designated to be ash-sweepers. And for the job or service that is tailor-made for the individual, the clothes must also be tailor-made for the Kohen as well.

This teaches us a tremendous lesson. The tasks that seem simple and demeaning, the ones nobody else wants to do, are just as important as the jobs that seem to be the most prestigious. The completion of the small tasks enables the completion of the longer tasks. And whatever it takes to get to the goal is as integral as the goal itself. To do these small tasks, requires devotion, commitment, and self-sacrifice. If you dress with dignity to collect the ash, if you approach every task with both with pride and grace, then you are certainly up to any task.

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## STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

The distinguished Rabbi of Yanov was well known for his piety and high level of Torah scholarship. On the occasion of the wedding of his son to a bride in a faraway town, he invited the dignitaries of his town to travel with him to the wedding. A caravan of carriages, carrying Yanov's most prominent citizens, set out in honor of their Rabbi and to share in his joy.

The Rabbi rode in the lead coach, accompanied by the bridegroom, the lay leader of the community, and a certain gifted young scholar. When the time came to recite the afternoon prayers, they all climbed down from the carriage to find a quiet spot in the forest in which to pray, the Rabbi choosing to stand under a tall tree at a little distance from the others. The other three waited respectfully in the carriage for his return, but even when the sun had set there was no sign of him. They set out to look for him among the trees, expecting that he had tarried over his prayers, but they could not find him. As night fell they became increasingly anxious. Returning to the highway they found that the rest of the caravan had caught up with them. The others reassured them: "A short while ago one of the worthies of our town drove past us alone in his coach on his way to the wedding. The Rabbi must have joined him for some reason."

This assumption sounded plausible enough, so they set off again to the town of the bride, feeling much relieved. On their arrival at their destination, however, they were stricken

with consternation: the father of the bridegroom was not there.

Guesses of all kind were proposed, but finally, the wedding ceremony had to take place without the missing father. It was solemnized in the most dismal spirit imaginable. All the way home the guests asked passersby whether they had seen the Rabbi, but in vain. Nor did they find him at home at Yanov, nor did the messengers sent out to various other places bring back any clue.

Actually, the Rabbi had lost his way in the forest. Wanting to return to the highway, he had become confused by the roundabout tracks leading in all directions, and in fact walked on in the dark for several miles deeper and deeper into the wilds. As the sun rose he paused to rest, and was obliged to recite his morning prayers with neither tallit nor tefillin. On he wandered for weeks on end, surviving on whatever fruit he could find. So distressed was he by his tribulations that he lost track of time, and honored Shabbat in whatever humble ways his predicament allowed one day early.

The virtue of his Torah study over the years stood him by. The Al-mighty protected him from harm, until at long last, after all manner of adventures, he found his way back to Yanov, and recounted his unenviable story to a family wild with joy.

Came Thursday afternoon, and the Rabbi busied himself with all the traditional preparations for the approaching Shabbat. When he

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