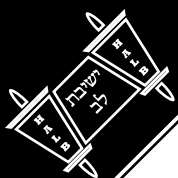


היוצאים

דברים

Volume XIX - Issue 15

The DRS Weekly Torah Publication

*Betzalel's Wisdom**By Moshe Benhamu, 11th Grade*

In this week's parshas, we hear about the building of the mishkan, Hashem's temporary dwelling place in the desert. The mishkan was the prelude to the Bait Hamikdash, and so someone hand picked from Hashem was chosen to be the head of its construction. The pasuk says "See, Hashem has appointed by name, Betzalel son of Uri son of Chur, of the tribe of Yehudah." at first glance, this introduction seems standard, usually the Torah mentions what tribe an individual comes from. But upon a closer look, there is something a little bit different about Betzalel's introduction. Both his father and his grandfather are mentioned, when usually just a father suffices.

Another question we can have: It says in the next pasuk that Hashem filled Betzalel with wisdom, understanding, and knowledge. Why did Betzalel merit this level of wisdom? Why was he chosen in particular?

The answer, says the Meshech Chochmah, lies in his roots. Betzalel's wisdom came from an attribute which was embodied both by his tribe in general, and one of his ancestors. The pasuk says that Betzalel was from the tribe of Yehuda. Chazal point out that when B'nei Israel were by the Yam Suf, trapped between the sea and the Egyptian army, it was representatives from the tribe of Yehuda that were the first to risk their lives by entering the sea before it split, thereby showing complete faith in Hashem.

*(Continued on page 4)**A Messenger of Klal Yisroel**By Dylan Broder 10th Grade*

In this week's parsha, Pekudei, the torah repeats the descriptions of the keilim and the process of building the Mishkan. The torah also repeats the clothes worn by the Kohen and the Kohen Gadol. The choshen, one of the garments of the Kohen Gadol was a breastplate with 12 stones on it. Chazal tells us that each of these stones, or gems, represented one of the shevatim. Leshem, along with shevo and achlammo were on the third row of the choshen. Therefore, leshem, the seventh stone, corresponded to the seventh shevet, Dan. One explanation given for the connection between the leshem stone and shevet Dan is the unique quality of the leshem stone to reflect images upside-down. This represents Dan because at the time when Ya'akov's family went down to Mitzrayim, Dan only had one son. It seemed as if Dan would be the smallest tribe and would be considered worthless in the countless numbers of Jews in Egypt. However, this was not the case! Dan, as seen in Parshas Bamidbar, becomes the second largest tribe. One might think that they are not the best in serving Hashem and feel the urge to give up, but the leshem stone reminds us that everything can literally turn upside-down and that same person can grow immensely!

Similarly, the stone corresponding to the tribe of Zevulun was the yehalom, which many believe to be the diamond. The tribe of Zevulun were known as merchants of the seas. (In fact, Rabbi David Feinstein points out that

(Continued on page 4)

This week's issue and every issue of דברים היוצאים מן הל"ב is sponsored by The Henry, Bertha and Edward Rothman Foundation

Rochester, NY . Cleveland, OH . Circleville, OH

PARSHAS VAYAKHEL/PEKUDEI
22 ADAR 5778
MARCH 9TH, 2018

All Zmanim are calculated by myzmanim.com for Woodmere, NY (11598)

Candle Lighting: 5:37 pm
Latest קריאת שמע: 9:09 am
שבת Ends: 6:37 pm

To sponsor an issue of דברים היוצאים מן הל"ב, email us at: info@hayotzium.com

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Vayakhel/Pekudei
Questions**

1. In this parsha, what four types of jewelry do the Jews donate to the Mishkan?
2. Where in this parsha are wings mentioned?
3. Which three items found in the Tabernacle are a perfect square?
4. Of all the precious metals collected for the Tabernacle, which had the largest amount?
5. What type of coin, mentioned in this parsha, is mentioned only one other time in the Torah (and where)?
6. What precious stone appears three times on the clothing of the High Priest?
7. Where in this parsha are bells mentioned?

Answers

1. The people bring "bracelets, nose rings, rings, and body jewelry" (Exodus 35:22).
2. The cherubs had wings that spread over the Holy Ark (Exodus 37:9).
3. The following items are shaped as squares: the Golden Altar (Exodus 37:25), the Copper Altar (38:1), and the breastplate (*choshen*) of the High Priest (39:9)
4. Silver, with a tally of 100 (*kikar*) talents and 1,775 shekels, is collected in the greatest amount (Exodus 38:25).
5. Each person was expected to donate to the Tabernacle a *beka* of silver, the value of half a *shekel* (Exodus 38:26 with Rashi). In parshas Chayeh Sarah, when Eliezer gives gifts to Rivkah, the earring has the weight of a *beka* (Genesis 24:22 with Rashi).
6. The *shoham* stone is twice on the shoulder straps of the *ephod* (39:8), and also appears on the fourth row of the breastplate (*choshen*) (Exodus 39:13).
7. "Golden bells" appear on the bottom of the robe (*me'il*) worn by the High Priest (Exodus 39:25).



1st aliyah- On the day after Moshe came down from Har Sinai with the Second luchos, after successfully making a kaparah for the chete(sin) of the Eigel Hazahav, he gathered all the Jewish people. The primary purpose of this gathering was to inform the Jews of Hashems desire for a Mishkan to be built. He began, however, with a brief reminder regarding the keeping of shabbos. This was followed by a description of the materials needed to build the mishkan, and a list of the keilim, parts, and priestly garments which were to be produced. The men and women came forward and generously donated all the materials which Moshe asked for.

2nd aliyah- Moshe announces Hashems choice of Bezalel and Oholiab to be in charge of the mishkan construction project, and he transfers to them all the donated materials. The people, however, continued donating generously, until the workers report to Moshe that they have more than enough materials to complete their task, causing Moshe to issue a gezeirah requesting everyone to stop donating materials. The workers began their work. The tapestries which covered the mishkan were created, and the workers construct the mishan wall panels, their sockets, the curtains which covered the entrance to the mishkan and which separated the kodesh hakadashim from the rest of the mishkan, the Ark, and the shulchan.

3rd aliyah- This aliyah describes the building of the menorah and the Incense mizbeach. The anointing oil and the incense are also prepared.

4th aliyah- The mishkans construction is capped off with the construction of the copper mizbeach, the copper washing station, the mesh curtains which surrounded the mishkan courtyard, and the beams and hooks which held them down. The Torah then gives an exact number of the amounts of gold, silver and copper donated for the building of the mishkan, as well as

(Continued on page 6)



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

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Chezky Rothman

Using Grape Juice For Kiddush

- Gemara Bava Basra 97b: A person is able to use the juice squeezed from a cluster of grapes for Kiddush on Shabbos.

- However, our grape juice isn't simply squeezed from a grape, it is cooked or pasteurized.

Yayin Mevushal (Cooked Wine)

1) What bracha do you make?

Rabbi Chaim Jachter: The reason we say Shehakol on most Fruit Juices is because they are considered the "sweat of the fruit", and insignificant on their own. However, by grapes, the best thing you can do is turn it into wine, so therefore wine is upgraded to Borei Pri Hagafen.

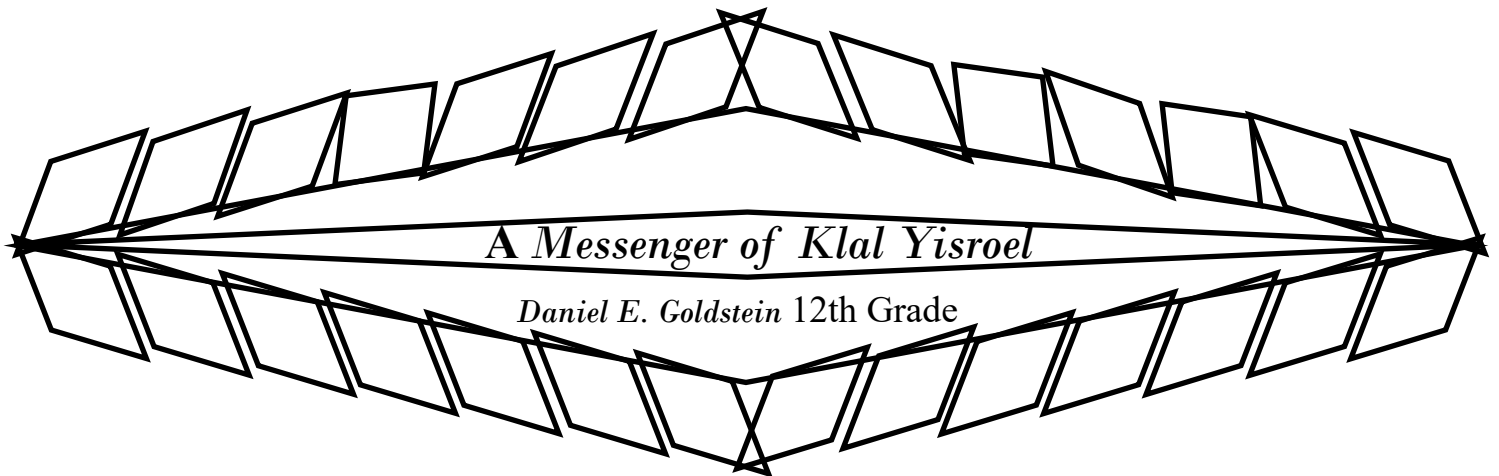
1. Rashi quoted in Tosfos Bava Basra 97a: You should make a Shehakol on cooked wine, it is a degradation, unlike plain wine which is an upgrade.
 2. Tosfos and most Rishonim quoted in Beis Yosef Orech Hashulchan Siman 272: We say Borei Pri Hagafen even on cooked wine.
 - a. Tosfos also quotes a Yerushalmi that says that one may use cooked wine for the 4 cups on Peasch.
 - b. Rosh in Bava Basrah Halacha 10: Cooked wine is definitely better than grapes and other juices, and you would make a Borei Pri Hagafen on it.
 - Shulchan Aruch Siman 202: Nowadays, since both Mevushal and Non-Mevushal taste very similar, you make a Borei Pri Hagafen
- #### 2) Can you use it for Kiddush?
1. Tosfos and Rosh: You can also say Kiddush on cooked wine.
 - Based on the Yerushalmi, the first of the four cups on Pesach is for Kiddush, so if the Yerushalmi allows it, it must be good.
 2. Rambam Hilchos Shabbos Perek 29 Halcha 14: Gemara Bava Basra 97: You have to make Kiddush on wine that could be used on the Mizbeach in the Beis Hamikdash.
 - a. Maagid Mishna: The Rambam agrees that you make a Hagafen on it, but since it isn't usable in the Beis Hamikdash, you can not use it

for Kiddush.

- i. The Rosh would say that, that is only referring to disgusting or cheap wine, Yayin Mevushal is still good wine.

- ♦ Shulchan Aruch Siman 272 Seif 8: The main opinion is that you can use Mevushal wine for Kiddush, but there are those who hold that you cannot.
 - ♦ Rama: The minhag is that we use Mevushal Wine when no other wine is available.
 - Mishna Berurah: You should try to be Machmir to use non-mevushal wine for Kiddush.
 - ♦ Shemiras Shabbos K'hilchasa Perek 57 Os 19: The Minhag is to use Mevuashal wine for Kiddush because there may be a non-jew in your house that may handle the wine, which will cause more Halachic issues.
- ### 3) Our Mevushal the same as in the Gemara?
1. Footnote 95: Rav Shlomo Zalman Auerbach holds that Mevushal wines and grape juice nowadays, which are only briefly heated and don't affect the taste, aren't really considered Mevushal. So you can use it for Kiddush, even according to the Rambam.
 2. Rav Elyashiv, Rav Ovadia Yabieh Omer Chelek 8 Siman 15: They agree as far as being Machmir regarding being handled by a non-jew.
 3. Rav Schachter: Traditionally, people are Meikel regarding this issue, so the Minhag is to be lenient.
 4. Rav Moshe Feinstein Yoreh Deah Chelek 3 Siman 31: Our pasteurization is enough to consider the wine/juice as mevushal.
 - ♦ L'chatchila—Best to use non-mevushal wine for Kiddush
 - ♦ B'dieved—If you can't find non-mevushal wine, then you can use Mevushal wine.
 - * However, one must realize the dangers involved in owning non-mevushal wine.
- #### 4) What about grape juice?
1. Letter written by Rav Henkin Chelek 2 Siman 28: There is a difference between freshly squeezed grapes and the grape juice we have nowadays. The gemara was talking about juice that could ferment

(Continued on page 7)



In Parshas Pekudei, while describing the Begadim of the Kohen, the Torah refers to that hat of the Kohen as a “splendid hat.” The Sefer HaChinuch explains that the purpose of the beautiful and splendid garments of the Kohen Gadol is so that the Kohen never loses focus of his important role as a messenger of Klal Yisroel. It is for this reason that the Kohen adorns special clothing, so that he is constantly in the right frame of mind. The clothes that one wears can have a strong effect on the way in which that individual behaves. The Yarmulke that we wear today serves a very similar purpose as the garments of the Kohen Gadol. The Yarmulke serves as a constant reminder of our role in this world. Moreover, the Netziv, in his Peirush Emek Davar, writes that the “Mitznefes” displayed the holiness of the Kohen Gadol, in order to instill a sense of reverence into hearts of the Bnei Yisroel who saw him. Similarly, the Yarmulke serves as a separation between Bnei Yisroel and the other nations of the world.

(Moshe Benhamu- Continued from page 1)

The same attribute of Mesirus Nefesh (self sacrifice) was also portrayed by Chur, descendant of Yehuda and the Grandfather of Betzalel. During the sin of the Golden Calf, the gemara explains that Chur publicly opposed the construction of the calf, which led him to be killed.

This attribute of mesiras nefesh requires, among other things, the suspension of one’s logical thinking (da’as). If one were to think logically, then in almost any situation it is possible to rationalize saving one’s life.

This is the background to Betzalel’s extraordinary wisdom. It derives from the concept of Midah Keneged Midah (measure for measure). The tribe of Yehuda and Chur were prepared to suspend their Da’as and show complete faith in Hashem by risking their lives. In return, Hashem rewarded the heir of these sacrifices, Betzalel, with immense wisdom which allowed him to construct the Mishkan.

Shabbat Shalom!!

(Dylan Broder- Continued from page 1)

the word yehalom can be arranged to spell l’hayam, to the sea.) One might think that a job like the ones Zevulun’s tribe had, would not have any spiritual aspect to them. However, Zevulun used their resources to support Yissachar and their learning of Torah. Again, although it may seem that one has little impact on the world in their everyday life, but they can use the resources to grow as Dan did, and uncover the diamond in the rough.

Sources: ShortVort.com, Kol Dodi: Parparos L’chachma



@dvarimhayotzim
@tenminutahalach
@torateasers

AS HE COMMANDED

Menachem Gewirtz, 10th Grade

“And all the work of the Mishkan Ohel Mo'ed was finished; and the Israelites did according to all that God commanded Moshe, so they did” (Shemos 39:32). This pasuk seems to be in the wrong order. It would make more sense for the pasuk to say that the Jews did everything as Hashem commanded Moshe, and then say they finished making the items required for the Mishkan?

The Ozneyim LaTorah explains that the latter part of the pasuk actually refers to all of the other mitzvot that Hashem commanded Moshe to keep and not the building of the Mishkan. Therefore, the Torah is teaching that the Jews completed the Mishkan and subsequently followed the rest of the mitzvot. However, this answer has one flaw. Why did the Jews only do the mitzvot after the Mishkan was completed and not during the process or even before it?

The Ozneyim LaTorah answers by quoting the Mishnah: "One Mitzvah leads to another Mitzvah and one sin leads to another sin" (Pirkei Avot 4:2). Hashem created a person with free choice so we are able to sin as well as do mitzvot. When a person does a Mitzvah he taps into the good side of his personality. After completing a mitzvah it is easier to do more mitzvot because the scale is already tipping in that direction. Similarly, if a person sins, it is easier to do more sins because the scale is already tipping in that direction. At Har Sinai, after the intensely spiritual event of receiving the Torah, the Jews were practically all the way on the good side of their nature and actually found it difficult to sin. However, this changed after the chet ha'egel. The sin of avoda zara was so severe and damaging to the soul, that it not only brought down the holiness at Sinai but tilted the balance the other way making it very hard for the Jews to do mitzvot.

The Mitzvah to build the Mishkan was a kaparah for the sin of making the golden calf. After they completed building the Mishkan, they erased the effects of that sin and once more became inclined to perform Mitzvot. Hence, after they finished manufacturing all the items required for the Mishkan the Torah could declare once again that and the Israelites did according to all that God commanded Moshe, so they did.

(SOG- Continued from page 8)

the surrounding villages, and found the same pattern of names. And the girls they encountered along the way were mostly named Brachah Leah, or one of those names singly or in combination with another.

By now it was time for Minchah. The men went into a local synagogue. As soon as the prayers ended, the Baal Shem Tov asked one of the local men why all the children of the town had the same names. The man answered obligingly that he would be happy to tell them the whole story. The disciples craned their necks in eager anticipation, expecting to hear about a great tzaddik or outstanding scholar who had lived in these parts.

"Baruch Moshe was born in this town nearly one hundred years ago," their informant began. "His father was an accomplished Torah scholar who made a good living as a butcher. He was known for his generosity.

"His one frustration was that his son, Baruch Moshe, seemed to have no facility whatsoever for learning Torah. In

(Continued on page 7)

דברים היוצאים מן הליב

You can get
דברים היוצאים מן הליב
weekly by email!

Visit hayotzim.com or scan the barcode with your
Smartphone to subscribe





Yosef Schafler
9th Grade

Donations to the Mishkan



In this week's parshah, we close the 5 parshah saga which speaks about the Mishkan and its beauty. Throughout these Parshios, a phrase was repeatedly mentioned, most especially in this weeks parshah. "Ko'l Nidiv L'bo"- all which your heart desires; this and other variations of the same concept are seemingly connected with Hashem's request to contribute materials to the Mishkan.

So, the question at hand is, how could Hashem say to give all which your heart desires, if that could result in an unsuccessful plan? A situation could have arose in which no one gave anything to the Mishkan!

This was Hashem scolding us for the sin of the golden calf. Since when creating the golden calf Aaron procrastinated thinking the Jews would refuse to comply when he ordered them to get the jewelry from their homes to throw it into the fire. Unbeknownst to Aaron they complied quite willingly and retrieved the gold. This is the message that the words "all your heart desires" conveys: Hashem is saying just like you were so eager and willing to comply with this request to make a foreign god I will let YOU choose whether you can find it among yourselves to give to the actual one true God.

(Aliyot Summary- Continued from page 2)

the keilim and building materials built with these supplies.

5th aliyah- The kohen gadols ephod- a reversed apron which covered the back- and its precious stone shoulder straps were made. The Kohen Gadols Choshen Mishpat was made. It contained four rows of precious stones, each row containing three stones. Workers engraved the names of the Twelve Shevatim on these twelve stones. The Choshen Mishpat was then attached by straps to the ephod.

6th aliyah- The rest of the kohanim's garments were completed: The Kohen Gadols me'il (blue robe adorned with golden bells and cloth "pomegranates") and tzitz (a golden band worn on the forehead, which was engraved with the words "Holy to Hashem"); and the four garments worn by both the Kohen Gadol and the regular kohanim: tunics, turbans, sashes and pants. With this, the construction of the mishkan and all its keilim were finished. The workers brought their finished products to Moshe. Moshe saw that all the work had been done exactly to Hashem's specifications, and he blessed the workers.

7th aliyah- The parsha ends off with Hashem instructing Moshe to erect the mishkan on the first of Nissan. Hashem also instructed Moshe to place all the mishkan's keilim in their proper places, and to anoint all of the items with the anointing oil, thus making them kadosh. Moshe is also directed to dress Aharon and his sons in the priestly garments, and to anoint them, too. When Moshe finished this task, the shechina of Hashem filled the mishkan and a cloud of Hashem. This cloud also served as the Jews' guide throughout their desert journey: when the cloud lifted, the people would travel, following the cloud until it rested, where they would set up camp until the cloud would lift again.

Maftir (Parshas Parah)- In preparation for the upcoming Chag of פסח, when every Jew had to be in a state of kedusha, the parsha of Parah (Numbers 19) is added to the weekly reading this week. Parah relates the laws of the Parah Adumah with which a person contaminated by contact with a dead body was purified.

(SOG- Continued from page 5)

consequence, he left yeshiva after a short time and began to help his father in his butcher shop. This work he picked up quite quickly and easily. As he grew older, his father turned over more and more of the business to him, and after seeing his son succeed, retired to devote most of his time to Torah study.

"When he attained marriageable age, Baruch Moshe wed Brachah Leah, whose good nature and kindheartedness were similar to his. Years went by. The couple was not blessed with offspring. When Baruch Moshe's parents passed away, he wanted to study Mishnayot for the benefit of their souls, as is the custom, but he didn't know how. He hired a tutor, but it didn't help. He just couldn't seem to assimilate the minimal necessary skills.

"He felt terrible. He wasn't able to learn Torah for his dear departed parents, and he didn't have any children that would be able to do so for him and his wife after 120 either.

"Once, when he was sitting in synagogue, he overheard something in the daily Talmud class. The Rabbi read aloud, "If someone teaches his friend's son Torah, it is as if he gave birth to him."

"That made him feel even worse. Not only did he not have children of his own, but he didn't have the ability to 'father' disciples by teaching them Torah either. When the study session ended, Baruch Moshe requested of the Rabbi to speak with him privately, and poured out his heart to him.

'No, no, my friend,' the Rabbi said gently, 'you didn't fully understand. One doesn't have to teach the children directly in order to merit being considered as their parent; it is enough to arrange and provide for their education.'

"As the explanation sank in, the darkness in Baruch Moshe's heart dissipated, replaced by a bright burning light. When he told Brachah Leah, she was also ecstatic. They went out and hired thirty teachers, for all the children in the town and surrounding villages who did not attend cheder for lack of means.

"Baruch Moshe's butchery prospered and he actually became quite wealthy, but he and his wife continued in their same modest lifestyle; all their money was dedicated to Torah education.

"I, my brothers, and all our friends attended the cheder of Baruch Moshe," the smiling man concluded his story, "and so did the Rabbi of the town. Out of deep feelings of gratitude and a desire to memorialize them, we all named our sons and daughters after this extraordinary couple, Baruch Moshe and Brachah Leah."

The Baal Shem Tov, his followers and the couple thanked the man and prepared themselves for the return trip. Everyone understood quite clearly the lesson of their journey, especially Moshe Shlomo and Rivkah.

The very day that they arrived home, Moshe Shlomo and Rivkah hired some teachers for the poor children of their town. Dozens of children became able to learn Torah as a result of their generosity and dedication.

In the next generation, if you were to have visited that town and encountered large numbers of children named Moshe Shlomo and Rivkah, surely you would not be surprised.

(10 Minute Halacha- Continued from page 3)

and become wine, but our grape juice remains grape juice and is maybe worse.

- Mr. Fivish Herzog (from the Herzog Wine Factory) told Rav Henkin that if you remove the cover of the grape juice bottle, add sugar and yeast and it will become wine. It can ferment.
2. Rav Tzvi Pesach Frank Teshuvos Har Tzvi Orach Chaim Chelek 1 Siman 158: That is not such a distinction. Yayin Mevushal, which remains wine, even though it is cooked, so too grape juice is also fine.
 - He was responding to a statement in the early 1900s a Rav from Connecticut (during the age of prohibition) held that only wine can be used, and are therefore required as sacramental wine for Kiddush.

Bottom Line:

- ♦ Rav Frank, Rav Auerbach, Rav Soloveitchik, Rav Feinstein, Rav Ovadya, Rav Elyashiv: You can use grape juice for Kiddush.
 - * Non-Mevushal wine is the best wine to use, but if going to use a Mevushal wine, you might as well use grape juice.

The 4 cups on Pesach:

1. Rav Dovid Feinstein: They are different than Kiddush, you may require some alcohol to show freedom, but by Kiddush there is no such requirement.
2. Rav Asher Weiss: You may use grape juice, even for Pesach.

MORE DIVREI TORAH • CONTACT INFO • EMAIL SIGNUP

HAYOTZIM.COM

STORIES OF GREATNESS

Story From
Chabad.org

TOLD OVER BY: DOVID BLANK

The Popular Names of the Town's Kids

Moshe Shlomo, a village merchant, was a simple, good-hearted person, as was his wife Rivkah. They always gave generously to worthy charitable causes. One thing only distressed them. Although they had been married for fifteen years they didn't have any children.

Many times Moshe Shlomo had gone to Rabbi Israel Baal Shem Tov and entreated him to pray for them to have children. The Baal Shem Tov always showered him with blessings — for wealth, for long life, for health, for happiness — but never for what he so dearly hoped to hear.

The Baal Shem Tov's close disciples also asked their master for this blessing for the popular Moshe Shlomo, but he never responded to them.

Ten more years went by. The Baal Shem Tov's blessings all came to fruition. Moshe Shlomo's business affairs prospered and expanded. The couple, however, grew even more unhappy. They still had no children, and no encouragement from the Rebbe.

One day, they both went to see him. "Why do you two look so sad?" asked the Baal Shem Tov. "Hasn't G-d blessed you with great prosperity, good health, and pleasant dispositions? And you have made the most of these blessings to do many mitzvot and good deeds."

"It may be so," they both answered, "but we have no children. What do we need all of this

wealth for?" They burst into tears. "After 120, we shall have no namesake, and no one to remember us."

Instead of replying, the Baal Shem Tov said: "Tomorrow I'm leaving on a little journey with a few of my students. Why don't you two come along also?" The couple were surprised by the invitation but quickly agreed.

The travelers set out the next morning. For two days they were on the road, until finally they arrived at a certain town. After a short rest, the Baal Shem Tov suggested that they all go out and have a look around.

As they walked, they came across a group of children playing in the sand. The Baal Shem Tov went over to them and said to the nearest one, "What's your name?"

"Baruch Moshe," the boy answered.

The Baal Shem Tov then asked another boy, and his name was also Baruch Moshe. The third one was Moshe Avraham, the fourth, Baruch Mordechai, and the fifth Baruch Moshe again. A little girl piped up, "And my name is Brachah Leah."

As they walked on, they came across a group of little girls. The Shem Tov asked them their names, and most of them turned out to be Brachah Leah, too.

Next they entered a cheder school. Six of the little boys were named Baruch Moshe, while most of the rest were Baruch or Moshe or one of those two names in combination with another. They went into a few more schools, and also a yeshiva that had students from all

(Continued on page 5)

Editors in Chief

Dubi Fischman
Jonah Loskove

Associate Editors

Yosef Axelrod
Joe Greenberg
Layout EditorsDaniel A. Goldstein
Avramie Schwalb
Rabbinic ArticlesBenjamin Bortz
Yosef Kaminetsky
Student Articles

Production Staff

Eli Elias
Director of ProductionUri Ash
Eitan Mehlman
Yosef Mehlman
Uri Walfish
Associate Production Staff

סופרים / Authors

Gavriel Aharon
Avi Ash
Moshe Benhamu
Max Blumenthal
Dylan Broder
Avi Cohen
Yehuda Davidson
Zachary Fagin
Dovi Flug
Yehuda Frankel
Yaakov Fuchs
Menachem Gewirtz
Akiva Gluck
Hillel Golubtchick
Zack Goldberg
Daniel E. Goldstein
Avi Greenberg
Alex Herman
Ari Katznelson
Jonathan Kazlow
Shmuli Klahr
Noah Kranz
Avi Kupchick
Amichai Miller
Aaron Nassir
Menachem Neiman
Jacob Penstein
Eitan Perlysky
Yosef Schafler
Asher Schrier
Shlomo Schwartz
Ezra Sicklick
Dani Sturm
Tzvi YudinMaggid of DRS
Dovid Blank

Menahel

Rabbi Y. Kaminetsky

Faculty Advisors

Rabbi E. Brazil
Rabbi M. Erlbaum
Rabbi A. Lebowitz

The DRS Yeshiva High School For Boys
700 Ibsen Street, Woodmere, NY 11598
Phone: (516) 295-7700 • Fax: (516) 295-4790

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

If you have any comments, questions, or suggestions,
feel free to email us at info@hayotzim.com