

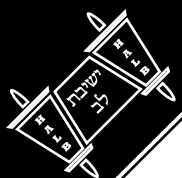
היוצאים

דברים



Volume XIX - Issue 7

The DRS Weekly Torah Publication



Justifying is Unjust

By Daniel E. Goldstein, 12th Grade

Tamar risked her life in her heroic attempt to spare Yehuda embarrassment by implicating him in her pregnancy. She wouldn't mention that Yehuda was the father of her unborn twins. The Gemara in Berachos 43b uses this as a source to teach us that "It is better for a person to have himself thrown into a fiery furnace rather than cause his fellow embarrassment in public."

When facing difficult situations in life, many people tend to turn a blind eye on the Torah's guidelines for these situations. People tend to justify doing something which does not coincide with Torah values by pretending that they are doing it for the "Sake of Heaven." When faced with these scenarios, we should learn from Tamar. She could have easily said that the lives of her and her unborn twins were more important than saving Yehudah from public embarrassment. She didn't justify embarrassing him, and she was willing to give up her life before embarrassing him. What she did was actually for the "Sake of Heaven." We must learn from this that no matter how great the sacrifice is, and no matter how noble the excuses are, we must always follow the course of action dictated to us by the Torah. We should never justify doing something unjust, regardless of the circumstances.

This Dvar Torah was adapted from Rabbi Yosef Chaim Sonnenfeld

Purpose of Life

By Dani Sturm 10th Grade

The first Pasuk in this week's Parsha, starts off by saying "Vayeishev Yaakov." Rashi quotes the Chachamim who say that Yaakov wanted to live in peace and security, but instead, the whole story of the sale of Yosef and its stresses developed. Hashem said, "Is it not enough that the Tzadikim get their reward in Olam Haba, why do they need to live in peace in this world?" The question arises as to why was it wrong for Yaakov to want to live in peace? Obviously, Yaakov didn't want peace just to enjoy himself, but rather to have more time to be involved in learning and Mitzvos. Rabbi Yeruchum Lebovitz, the Mashgiach of the Mir, offers an answer to this question with an important principle: The purpose of this world is not for a person to have an easy life, rather a person is supposed to work on elevating himself by overcoming the many challenges that come his way. Man's goal is to attain spiritual growth from every life situation. Although Yaakov only wanted peace in order to serve Hashem better, he would not be fulfilling the purpose of his existence if he did not face challenges and elevate himself by overcoming them.

This, says Reb Yeruchum, is an attitude that we should all internalize. Everything that happens in this world has the potential to make us into better people. When we have this awareness we will never again have a negative

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayeshev**Questions**

1. Aside from the *kutonet* (tunic) that Yaakov made for Yosef, where else in the Torah is a *kutonet* fashioned? Who in Nach wore a *kutonet passim*?
2. In this parsha, the brothers took Yosef out of a *bor* (pit). Where else is Yosef taken out of a *bor*?
3. Where in this parsha do people handle a goat? (2 answers)
4. Where in this parsha is bread mentioned? (2 answers)
5. Which two different times in this parsha is clothing removed from the same person?

Answers

1. *Kutonet* is one of the garments of the *kohen* priest (Exodus 28:4). Tamar, the daughter of King David, wore a *kutonet passim* (2-Shmuel 13:19).
2. When Yosef is needed to interpret the dreams of Pharaoh, he is taken out of a *bor* - pit or dungeon (Genesis 41:14).
3. The brothers slaughter a goat into which they dip Yosef's tunic (Genesis 37:31). Yehudah sends a goat to Tamar as payment (Genesis 38:20).
4. After the brothers throw Yosef into the pit, they sit down to eat bread (Genesis 37:25). The Torah states that Potiphar entrusted Yosef with all that was in his household - "except for the bread which he eats" (Genesis 39:6, where Rashi explains that "bread" refers to Potiphar's wife).
5. The brothers remove Yosef's tunic (Genesis 37:23). Potiphar's wife pulls off Yosef's garment when she wishes to lie with him (Genesis 39:12).



1st Aliyah- The parsha starts off saying that Yaakov and his family settled in Eretz Canaan. Yosef, Yaakov's favorite son and the firstborn to his wife Rachel, was given a robe of fine wool called the *kesones pasim*. It was a robe of many beautiful colors. Yosef's brothers were very jealous of the favoritism shown here and avoided talking to their brother. Yosef told his brothers of the two dreams that he had, both implying that he would eventually rule over his brothers. This caused the brothers to have even more envy and hatred towards Yosef.

2nd Aliyah- The brothers were away watching Yaakov's sheep when Yaakov sent Yosef to see how his brothers were doing. When the brothers saw Yosef approaching, they thought of a plan to kill him. Reuven, however, told them not to draw any blood, rather throw him in a pit nearby. Reuven's plan was to later return to the pit and rescue Yosef.

3rd Aliyah- Yosef arrived and his brothers immediately stripped him of his fancy robe and threw him in a pit. Upon Yehuda's advice, they sold Yosef to the Yishme'eli caravan traveling to Mitzrayim. After he was sold to them, Yosef was sold to Potiphar as a slave. Meanwhile, back at the crime scene, the brothers dipped Yosef's robe in blood and showed it to Yaakov, who assumed that Yosef was eaten by animals. Yaakov then said that there will be 22 years of mourning for Yosef.

4th Aliyah- This Aliyah is a "commercial break" in this episode of Yosef. We now meet 2 new characters Yehuda and Tamar. Yehuda married a daughter of a local business man and had 3 sons. His 1st son, Er, married a woman named Tamar, but died soon afterwards. The 2nd son, Onan, married Tamar and fulfilled the mitzvah of Yibbum, but he too died childless. Yehudah hesitated to give his 3rd son to Tamar, so she returned back to her father's home. Yehuda's wife died soon after, and he went on a business trip. Tamar dressed herself like a *zonah* and

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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Chezky Rothman

Planes, Trains, and Automobiles: Travelling Through the Night of Chanukah

Two Types of Mitzvos

- 1) Chovas Hagavra - a personal obligation, on the individual
- 2) Chovas Habayis - only an obligation if you own a house (Ex: Putting up a Mezuzah)

What Category Does Neir Chanukah Fall Under?

Gemara - The Mitzva is for Himself and for his household.

- The Gemara is very unclear on what it is

I. Chovas Habayis

Rav Moshe Feinstein - It is clearly a Chovas Habayis: If he doesn't have a home, he is exempt from the Mitzvah.

- a) Rashi in Meseches Shabbos 23: Someone who is on a boat, and sees a lit Menorah, he makes a Birchas Haroeh (of seeing the candle) because he doesn't get the Mitzvah himself. The reason must be because you don't have the Mitzvah when you are on a boat
 - Rav Binyamin Zilber, Teshuvos Az Nidvru Chelek 7 Siman 67: That Rashi isn't a proof, the guy on the boat didn't light because he didn't have a candle!
 - Rav Moshe Feinstein: If he didn't have a candle, then why mention the fact that he was on a boat! It must be that since he was travelling, he was exempt from the Mitzvah.
- b) Tosfos Succah 46: The Bracha of "Sheasa Nissim" is for the people who do not have the ability to fulfill the Mitzvah, namely the people who don't have a home.
 - Can Argue: Maybe it is referring to someone who cannot practically light it (Ex: It is too windy, and the light will blow out)

II. Chovas Hagavra

There are Poskim, including Rav Zilber, that hold that it is a Chovas Hagavra: Even if you don't have a house, you need to find a place to light.

- a) Ran in Meseches Shabbos commenting on guests on Chanukah: Neir Chanukah is not like Mezuzah, which is a Chovas Habayis,

and therefore the guest must light on his own.

We see that Neir Chanukah is a Chovas Hagavra.

Rav Elyashiv - If you don't own a house but you have enough money to rent a house for Chanukah, you are obligated to rent the house for Chanukah so that you can do the Mitzvah. It is the same thing as needing to buy a candle for Chanukah.

If you hold it is a Chovas Hagavrah, where should you light if you aren't in a home? What is considered a Dira (living space)?

1. Mahrsham Chelek 4 Siman 146: A train car is a Dira, because a Dira is any place with walls and roof.
2. Rav Tzvi Pesach Frank Mikraei Kodesh: We follow the Halachos of Mezuzah and Eruvei Chatzeiros, you need your own private compartment.
 - a) Private train car - Yes
 - b) LIRR/Subway - No
 - c) First/Business Class - Yes
 - d) Economy Class - No
3. Rav Elyashiv Halachos V'hanhagos Mimiran baal Kehilas Yaakov: The reason an airplane is not a Dira is because it is an "Ohel Zaruk" (a moving tent).
4. Steipler: It shouldn't make a difference regarding Chanukah if it is moving or not

How would you light it on a plane?

1. Rav Mordechai Willig: Practically, you cannot. So, since you are obligated to do it but you cannot, you have to spend all your money to do Neiros Chanukah, so you would have to spend money to change your ticket.
2. Teshuvos Beir Searim Chelek 2 Siman 5&6: You can light it on the plane, until they ask you to put it out.
 - Nowadays, post 9/11, it is an unviable option.
3. Rav Gavriel Zinner: Light it on the plane and put it out right away
4. Rav Betzalel Stern: You cannot put it out right away, so if they ask you to put it out, tell them to put it out, and you will have no obligation to relight it.

Bottom Line

If you are panning to travel on Chanukah, try to travel during the day, but if you have to travel at night:

- ♦ Rav Moshe Feinstein: Patur
- ♦ Other Poskim: Still Chayiv



Chanukah and Parshas Vayeshev Connections

Avi Kupchik
10th Grade



The Rokeach points out that every pasuk in Parshas Vayeshev begins with the letter ן besides for 8 pesukim! He explains that this is because the letter vav (which means "and") connects one thing to another, implying that all the events in the Parsha are connected to one another, even though they may seem to no connection on the surface! The story of Yehuda and Tamar and the episodes of yosef and the brothers may not seem related to each other, but in reality they are parallel events in the sense that Hashem was behind the scenes orchestrating the world for the benefit of the jewish people.

We must also remember that this continuation of the vavs in the Parsha is interrupted 8 times, this can be explained as well. The 8 interruptions hint to the 8 days of Chanukah, in that although sometimes we may be in the darkness where nothing makes sense, the light behind the darkness, or the light of Chanuka, symbolized by the number 8, shows that there is a Creator in the world who is orchestrating the events for the ultimate benefit of the jewish people! Just like there are breaks in the vavs of the Parsha, so too it may appear that there are breaks in the vavs of our lives, but the 8 breaks in Parshas Vayeshev reveal the truth behind the darkness, that really there is always unity, and everything is part of Hashem's greater plan which is ultimately for our benefit!

(Aliyot Summary- Continued from page 2)

sat by the side of the road. Yehuda didn't recognize that she was his daughter-in-law and was intimate with her and she becomes pregnant. A few months later, when the pregnancy was obvious, Yehuda ordered her to be executed for being a zonah. As she was being taken to die, she produced some of Yehuda's personal effects that he had left behind when he visited her. Yehudah admitted that he was the father and Tamar was spared. Tamar then gave birth to two children, Zerach and Peretz.

5th Aliyah- We return to the show of Yosef who was serving as a slave to Potiphar. Hashem was with Yosef at all times and Yosef was successful in everything he did. When Potiphar saw him being successful always, he put Yosef in charge of his entire household and estate.

6th Aliyah- Yosef was exceedingly handsome, and Potiphar's wife, Eishes Potiphar, was attracted to him. She had flirted with him constantly, but with Hashem's help he rejected her. Eventually she told Potiphar that Yosef was making advances or flirting with her, and Potiphar had him thrown in jail. Hashem was still with Yosef, and he found favor in the eyes of the prison warden who put him in charge of all prisoners.

7th Aliyah- The final Aliyah talks about the famous story of Pharaohs officers, the butler and baker, that were put in the same jail as Yosef. One night, they both had weird and odd dreams, and Yosef interpreted them. Yosef told the butler that he would soon be released and restored to Pharaohs service. But the baker on the other hand was told that he would be soon hung. Yosef pleaded with the butler to mention his case to Pharaoh when he was to be released and to ask Pharaoh for him to be released. Three days later, both of the interpretations came true, but the butler forgot all about Yosef.



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A Few Words Can Cause **Great Change**

Noah Kranz 10th Grade

In this week's Parsha, Parshat Vayeshev, Eishet Potifar tries to tempt Yosef to sleep with her. One day, as Yosef was about to give in to Eishet Potifar, he suddenly refused. Rashi quotes a Gemara which tells us that Yosef saw his father's face in the window and then refused Eishet Potifar's approach. The Gemara (Sotah 36b) elaborates upon this and states that not only did Yaakov's face appear to Yosef but that Yaakov actually spoke to Yosef. As Yosef was about to sin, Yaakov told him that his name would be erased from the breastplate of the Kohen Gadol if he committed this sin. Just these few words from his father Yaakov gave Yosef the strength to fight and overcome his unbelievably powerful Yetzer Harah.

(Dani Sturm- Continued from page 1)

outlook on life, since we come to the understanding that everything that happens to us is only for the purpose of helping us grow to new heights.

Later on in the Parsha, when describing Yosef's sale, the Torah says that the Arabs that were taking him were carrying spices and incense with them. Rashi explains that the reason why the Torah mentions this seemingly insignificant detail is to show the reward for Tzadikim, because usually they would be carrying something which had an unpleasant odor, but the caravan that was carrying Yosef had pleasant spices.

This Rashi begs for an explanation- he was just sold as a slave by his brothers and is now being exiled to a foreign country. Why did it make a difference that the spices that the Arabs were carrying had a pleasant scent in light of the larger picture?

Rav Chaim Stein explains that although Yosef's situation wasn't really improved, Hashem was sending him a subtle message- a message that all was not lost. Even if the situation seemed bad then, Hashem was telling him that he did not forget about him and that everything that was happening is really for his good. As I explained before, this should be our overall outlook on any challenges that come our way. Although the experience might be painful at that moment we should pay attention to the small messages that Hashem is sending us and remember that anything that happens is for our ultimate benefit.

(SOG- Continued from page 8)

aid." Her husband had no choice, so he went. The Baal Shem Tov heard his account of what had transpired with the villager and said: "My son, you did the right thing by buying the fleece. Now, take note of what I tell you. In a few days, a great number of nobles will be coming to visit your count for his birthday. Each one will bring a gift. You go along on the same day and present him with the fleece as a birthday gift." Was the Baal Shem Tov making fun of him? he thought. What a preposterous suggestion! How could he do a thing like that? He came home and let his wife know how he felt. His wife, however, was a woman of faith. "Does it not say in the holy books that you should not try to figure out things that are beyond the reach of our humble mortal understanding? All you should do is carry

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Chizuk From All Places

Avi Ash
9th Grade

The Baal Haturim writes, “ The gematria of ‘In the land of his father’s travels’ and the gematria of ‘He returned to fulfill the mitzvah of honoring his father’ (both referring to Yaakov) are the same. From there we see that Yaakov learned from Eisav that he should go back to Chevron and honor his father there”. This raises an obvious question. Yaakov was one of the holiest people to ever live. Did he really have to learn kibud av from the Rasha Eisav? The answer is that because Yaakov was such a tzaddik he learned out kibud av from Eisav. A true Tzaddik looks for every bit of chizuk he can no matter who or where it comes from.

Seeing how much Eisav respected his father and then seeing all the honor that was given to Eisav by his officers drove Yaakov to realize that Eisav’s honor came as a result of the honor he gave to Yitzchak. This was a sign that Eisav’s kibud av was purely for the sake of heaven, and Yaakov was able to learn from it. This same concept is shown during the Akeidah. It says, “And Avraham raised his eyes and saw a ram, caught in a bush. Rashi says that the ram was running to Avraham, and the Satan caught it in the bushes. This is a clear sign that Avraham was able to get chizuk from this ram, and the Satan wanted to delay it. But what kind of chizuk could Avraham, who had just volunteered to sacrifice his son to G-d, get from a lowly ram? Using the concept from above, we see that even though Avraham was on the highest of human levels, he was still able to get chizuk from the ram running towards him to be slaughtered in the honor of G-d’s name. This is why the Satan tried to stop the ram from coming to Avraham.

(SOG- Continued from page 5)

out whatever the Baal Shem Tov told you to do and be strong in your faith in G-d who works through the tzadik,” she said. On the day of the count’s birthday party, the innkeeper’s wife hustled him out of the house with the fleece over his shoulder. His heart was heavy with foreboding and his steps trembled with terror as he made his way to the count’s castle. The many elaborate carriages surrounding the palatial home bespoke the nobility inside celebrating the count’s birthday. The poor innkeeper paused at the door, not knowing what to do. Should he go inside and garner the wrath of his landlord, or turn back and go home? He had just about decided to go home when the massive door opened and one of the count’s guards sized him up and shouted: “Jew! What are you carrying? Did you come here to bring a present to the count as well?” In his bewilderment, he held out the fleece. The guard grabbed it from his hand and hurried inside with it. He showed it to the count and all the assembled guests. “This,” he announced, “is a gift from the Jew who rents the inn on the count’s estate!” The count was furious. He had the Jew thrown into his prison, while contemplating this riddle. “Can it be that this man would have the nerve to insult me in the middle of my festivities?” he questioned, as if speaking to himself. “Surely no man hands himself over to be killed.” The count rose from the table, still holding the fleece, and secluded himself in his room. Perhaps there was something special about this strange gift. As he gazed upon it, he saw what appeared to be letters in the fleece. Soon he was able to make out his name, his father’s name, and the year, the month and the day on which he was born! He was so overawed by this wondrous sight and so filled with joy! He strode back to the reception hall and went from table to table with his prized possession, asking the guests whether they thought this was the work of a gifted craftsman or whether it was an uncanny product of nature. They were all of one opinion—no craftsman in the world could contrive such a wonder. It must be a miracle from Heaven. The count immediately had the trembling innkeeper released and brought before him. From all sides he was asked the same question—“Where did you get a hold of such a fleece?” The poor fellow was now convinced that death was indeed near at hand. In his desperation, he hurled him-

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By Yosef Sschafler 9th Grade

A Solution Before The Problem

The parsha begins with the Torah's description of the relationship between Yaakov and his closest son, Yosef. This is followed by the complex and tense relationship between Yosef and his brothers. After giving a detailed description of the sale of Yosef, the Torah tells us about Yehuda and Tamar. The obvious question is, what is the connection between the two stories?

R' Baruch Halevi Epshtein in his Sefer "Tosefes Bracha" answers that the selling of Yosef was the beginning of the long Galus that the Bnai Yisrael would be spending in Mitzrayim. The reason that it is immediately followed by the story of Yehuda, is because Yehuda is the ancestor of Dovid Hamelech who will ultimately bring us Mashiach.

Rav Epshtein also brings down another answer. He writes that we have a concept throughout Torah that the Refuah is always created before the Macah; in other words, the solution is always created before the "disease". This concept is being played out in the stories of Yosef and Yehuda and Tamar.

While telling the story of Yosef, the Chumash interrupts to tell the story of Yehuda and only after tells us of Yosef's arrival in Mitzraim, which is the beginning of the Macah. The relationship between Yehuda and Tamar is the beginning of the refuah as it begins the long line of kings from Dovid Hamelech leading to Moshiach. May we all be zocheh to experience this refuah shortly with the bringing of Moshiach tzidkeinu bmheira byamainu amen.

(SOG- Continued from page 6)

self at the feet of the count and with bitter tears told him his whole sad story. All the nobles listened attentively, and when he fell silent, the count spoke up: "Do not fear, my good man, for the holy man sent you here for a blessing." He then showed him the wonder of the fleece that he had brought. The visiting nobles meanwhile decided that the count should make himself a fur hat out of this fleece. Every year thereafter, on his birthday, he should wear it and present the Jew with special gifts. To start the tradition, all those present gave him gifts of gold and silver. The count announced that he would forego the entire debt of the preceding years. The innkeeper was escorted from the palace with due pomp, and from that day till the end of his years, he prospered in all his ways.

Adapted from Chabad.org



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STORIES OF GREATNESS

TOLD OVER BY: DOVID BLANK

In the days of the Baal Shem Tov, there lived a G-d-fearing Torah scholar who earned his livelihood as an innkeeper. He leased a tavern on one of the estates of one Count Potozki. Fortune did not smile kindly on him. For two years, he was not able to pay his rent. The count warned him that if he did not pay off his debt in the third year, he and his family would soon taste the vengeance that was common among the local squires in those days. The entire household of the poor man was plunged into misery. There seemed to be no hope for them. One day, his good wife said: "Listen, my dear husband, I've heard that not too far from here, there lives a holy rabbi who has helped many people in distress. His name is the Baal Shem Tov. My advice to you is that you travel to him and tell him all about our situation. Do exactly what he tells you to do, and G-d will surely help us through this." At first, the innkeeper refused. He was no chassid, and he did not understand how the Baal Shem Tov could help. But the wife persisted in her request, until eventually he agreed to go. He set out with a heavy heart to the Baal Shem Tov, to whom he described his terrible plight. The Baal Shem Tov advised him: "Go for a stroll in the street on Sunday morning, and when you are approached by a villager who offers to sell you something, buy it at once. Take absolutely no notice of what the object is, or whether it is worth the price the villager asks for it. Then

come to visit me again, and I will tell you what to do with your purchase." This sounded like a bitter jest to the poor man. He had never been one to believe in wonders and miracles. He had no intention of carrying out the strange instructions of the Baal Shem Tov. When he came home, his wife asked him what the tzadik advised him to do. When he told her, she insisted that he do exactly what the tzadik advised. When Sunday morning came, she gently encouraged him to go for a stroll. Immediately, the man saw the words of the tzaddik coming to life—a villager approached him and offered to sell him the fleece of a sheep. He asked how much it would cost, and the villager answered, "One gold ruble." So astonished was the man at what was happening that without a second thought, he handed over the last gold ruble he owned and took the fleece. Immediately, the man regretted the transaction. He went home vexed and disgruntled, and burst out to his wife: "Look what I've earned by listening to your advice. What on earth can I possibly do with a fleece? And I went and spent my last gold ruble on it! What will become of us now?" His wife answered him, "Don't you recognize that the Baal Shem Tov is a man of G-d? Haven't you seen with your own eyes that no word of his is said in vain? Why don't you go back and visit the holy man again, just as he told you to. Surely G-d will come to our

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Weekly Torah Publication of the DRS Yeshiva High School

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