



## Rise to the Occasion

By Moishy Rothman, Editor of Student Articles, 12th Grade

One of the many Korbanos mentioned in this week's Parsha is the Olah. Translated to mean literally "burnt offering", the Olah is entirely burnt on the Mizbe'ach, and none of it is given to man for consumption. However, says Rabbi S.R. Hirsch, the actual meaning of the word עולה is "to rise", as the Passuk in Iyuv says, "even as ripe corn rises (עולה) to perfection." Nowhere does the Torah mention anything about burning. Also, all the other Korbanos (Todah, Shelamim, Chatas) are never translated according to the performance of the offering, but rather from the deeper meaning in why we bring the certain offering. Therefore, the Olah should not be translated literally to mean a "burnt offering", which expresses the performance of the offering, but rather translated to specify the deeper meaning and mechanism of the offering.

Therefore, Rav Hirsch elaborates and precisely defines the word Olah. The translation should be the like the word mentioned in Iyuv, "to rise". In Judaism, we grow vertically, not horizontally. Just like the dead and lifeless fall due to gravity, so too when growing and becoming "more alive" we rise. This is the aim of the Olah: to be used as a mode to grow and become closer to G-d (like the word Korban, which, literally translated as offering, actually means to become

(Continued on page 7)

## A Little Aleph Teaches a Big Lesson

By Yoni Fenster, 12th Grade

The Baal HaTurim writes that the opening word of the book of Vayikra, from which the Sefer gets its name, is written with a small Aleph because (in his modesty) when writing about himself, Moshe wanted to use the same word used to describe Hashem's appearance to Bilaam - Vayiker [implying a casual, less intimate form of communication]. However, since Hashem insisted that Moshe write Vaykira rather than Vayiker, Moshe at least wrote it with a small Aleph, to minimize as much as possible the difference between that verb and the verb used to describe G-d's appearance to Bilaam.

Rav Schach asks: on the presumption that more laws could be derived from a larger Aleph than from a small Aleph, why would Moshe want to deprive us of learning out the maximum number of laws we might be able to learn from the letters of the Torah by minimizing them in any way whatsoever? Rav Shach answers that Moshe felt it would be worthwhile to forgo those extra homiletic expositions we might learn from the bigger letter to teach us an important lesson: the lesson of modesty. This lesson of how a person should not look for the headlines, should not be boastful, should not try to point out the differences between him and someone else - that in and of

(Continued on page 7)

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**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayikra  
Questions

1. The first verse of the parsha states that Hashem called to Moshe before speaking to him. Where else in the Torah does Hashem call out to Moshe before speaking to him? (4 answers)
2. Aside from Moshe, who else in the Torah does Hashem call out to first with the word "Vayikra"?
3. In this parsha, different offerings are discussed. Who is the first person mentioned in the Torah to bring an offering?
4. Who is the first person in the Torah to build an altar and offer animals upon it?
5. Where is the first time in the Torah where the following are mentioned: a) sheep, b) cattle, c) fire, d) goats?

## Answers

1. In parshas Shemos, Hashem calls out to Moshe at the Burning Bush, before speaking to him for the first time (Exodus 3:4). Hashem calls out to Moshe twice in parshas Yitro (Exodus 19:3, 20), and once in parshas Mishpatim with regards to the giving of the Torah (Exodus 24:16).
2. In parshas Bereishis, Hashem calls out to Adam before reprimanding him for eating from the Tree of Knowledge (Genesis 3:9).
3. In parshas Beraishis, Kayin brings an offering from the fruit of the ground (Genesis 4:3).
4. In parshas Noach, after the flood, Noach builds an altar and offers animals and birds upon it (Genesis 8:20). (The Torah does not mention that Kayin or Hevel built an altar.)
5. a) Parshas Beraishis states that Hevel is a "shepherd of sheep" (Genesis 4:2). b) In parshas Lech Lecha, Pharaoh gives cattle and other gifts to Avram after the incident with Sarai (Genesis 12:16). c) In parshas Lech Lecha, at the "Covenant Between the Halves," a torch of fire passes through the cut pieces of animals (Genesis 15:17). d) In parshas Toldos, Rivka places the skins of "the goat-kids" on Yaakov's arms to disguise him as Eisav (Genesis 27:16).

**This Week's Parsha Puzzler**  
By Netanel Abramchayev**L'elui Nishmat his loving grandfathers and uncles:**

יהודה בן אהרן וגם גבריאל בן טובה וגם מיכאל בן שרה וגם רפאל בן רבקה

The Midrash Rabba says that the verse telling us to burn the feathers of a bird offering comes to teach us to be concerned for the poor. This offering of the birds is reserved for the poor, who can't afford meat. G-d expects the Kohen Gadol to tear the bird with the feathers still attached and burn it. The burning of the feathers of a bird are one of the worst smells, and nevertheless, G-d says that we should burn it to show how much we care for the poor.

*(Stories of Greatness — Continued from page 8)*

asked his guest to enlighten him with words of Torah, the holy beggar's face was transformed. His eyes began to glow with a Divine light, and his coarse features assumed a sublime grace. He opened his mouth to speak; but before a single word emerged from his lips, he suddenly closed them, and with obvious effort, wrenched himself from his seat and bolted from the room. By the time Rabbi Gershon had collected his wits and run after him out to the street, he was gone.

The next day, when Rabbi Gershon came to see the Baal Shem Tov, he was shocked to learn that his brother-in-law had been ill all Shabbat. At the Friday night meal, the Baal Shem Tov's disciples had noticed that something was amiss; the next day the situation had worsened, and at one point, toward the close of Shabbat, it had seemed that his very life was in jeopardy. But the crisis had passed, thank G-d, and he was steadily regaining his strength.

When Rabbi Gershon entered his brother-in-law's room,

*(Continued on page 4)*

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# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Uri Himelstein

## Shul Kiddush Part III: Kiddush Bemakom Seudah

*This week we will conclude our series on the Shul Kiddush.*

- Uri

### I. Introduction

A. The biggest issue about a Shul Kiddush is about the issue of Kiddush Bemakom Seudah. The Gemara (Pesachim 100b-101a) has a discussion about if the Kiddush made at shul is only for those who eat there or for some other reason. The Gemara seems to conclude that one would need to have Kiddush Bemakom Seudah.

### II. Is this requirement Deoraysa or Derabanan?

A. R' Akiva Eiger holds that the formula of Kiddush would only be Mederabanan and that Medoraysa one might be able to say "Good Shabbos" and be yotzei. However, here it is a Machlokes: Rabeinu Yonah holds that it is a rabbinic concern, and it is unclear what the Rosh holds (R' Akiva Eiger says that the Rosh holds it is Deoraysa, but the Pri Megadim says that the Rosh would agree that it is Derabanan). However, for the purposes of this shiur, let's assume like the majority of poskim that it is a Derabanan.

### III. What is considered "Bemakom"?

A. If one is in a different house, then it is clear that the Kiddush is no good (if one ate nothing in the original place of Kiddush). The Magid Mishna says that as long as one could see the place he made Kiddush in (when he is eating) it would be considered one place; however, the Mishna Brurah only relies on this B'Shaas Hadchak. The Shulchan Aruch ruled that if one is eating in a different room of the same house, it is okay if one

had in mind to move, but the Biur Halacha says this wouldn't be Lechatchila unless one could see the other room also. Tosfos says that if it is a different corner of the same room, then it would work; however, the Magen Avraham says that even that is just Bedieved, but the Mishna Brurah says this might be Lechatchila. Although, we do try to be machmir for the makom, and therefore many specifically sit for the Kiddush.

### IV. What is considered a Seudah?

A. This is the much more pertinent question for the Shul Kiddush. The Shitas Hageonim is that even a little bit of bread or pas habah bikisnin (mezonos) would suffice. Tosfos argues and says that one would require real lechem to be yotzei Kiddush Bemakom Seudah. However, the Beis Yosef explains that Tosfos might only mean that one needs real bread to be yotzei his Seudah, not his Kiddush. So therefore, we are all someich on this; when we have the Kiddush in shul, we make sure to have some mezonos. R' Soloveitchek said that what we do is actually just based on a Safek Safeika: we are unsure if we are someich on the Shitas Geonim (after all, the Gra holds that one needs to actually have his Lechem Mishne to have Kiddush Bemakom Seudah), and also a different safek of the Machlokes Rambam and Raavad if one may eat before the nighttime Kiddush (the Rambam holds that one may not eat because it is like the night. The Raavad only assures eating at night because the mitzvah is to be mekadeish the day, which by the day is

*(Continued on page 5)*

# How to Sacrifice Properly

By Yakov Schwalb, 12th Grade

The division of the Torah into five books is neither random nor simply intended to make a long text more user-friendly. Each of the Five Books of Moshe has its own unique theme. The Ramban explains that the theme of the Book of Vayikra, which we begin reading this Shabbos, is mitzvot. While a good amount of commandments are also imparted in the other four books, they are mentioned there incidentally, in the course of conveying the events or messages which are the primary message of those books.

Considering that this is the "Book of Mitzvot," we would have expected this book to open with some of the primary mitzvot which form the basis of the Jew's day. Prayer, tefillin, mezuzah, the laws of kashrut, and Shabbos are some which immediately come to mind. Instead, the first portions of Vayikra discuss at length the laws of the various sacrifices offered during Temple times. This begs the question: why does the book devoted to mitzvot start with commandments which: a) aren't permanent fixtures of Jewish life - they have been non-practicable for nearly two thousand years now; and b) were not part of the daily life of the average Jew (who only visited the Temple thrice yearly) even when sacrifices were offered in the Temple in Jerusalem.

A closer examination of the deeper significance of mitzvot will lead us to conclude that sacrifices encapsulate the inner meaning of mitzvot perhaps more than any other individual mitzvah.

An animal is consumed by its desires and impulses of the moment, giving nary a thought to purpose, to future, to its betterment and refinement. Its emotions control its mind, using its limited cognitive abilities to further the heart's agenda. The human, on the other hand, is endowed with the ability to harness his emotions, to act based on need, purpose, and ambition rather than expediency and instant gratification. In truth, however, every person is born an animal, and must be educated from without and tamed from within before earning the title of "mentch" - human.

Becoming "human" in its truest sense is indeed a lofty objective. The world would be so much more pleasant and inviting if more and more people actively pursued this goal. But while mitzvot also greatly assist in this quest, this is hardly their ultimate objective. Mitzvot are intended to take the animal-turned-human and connect him to his Creator, to allow him to rise above the limitations of a mere mortal and become sanctified - human-turned-holy. This completes the circle; this creation which was originally animal has become holy.

Torah philosophy doesn't agree with vegetarian activism, because the Torah recognizes the value of animal-turned-human, which is accomplished when someone who earned the title of human consumes the flesh of an animal. Indeed, it is a favor for the animal no less than it is a favor for the human: the animal now reaches a state

(Continued on page 5)

(Stories of Greatness — Continued from page 2)

the Chassidic master said to him: "What have you done? Because of you, I almost departed from this world.

"You see, every righteous soul has two faces - one hidden and the other revealed. The *tzaddik* who ate at your table this Shabbat is my cosmic "twin", whose greatness must remain hidden for as long as I openly serve as a teacher and guide in the service of Hashem. But the temptation for a hidden *tzaddik* to reveal himself is very great, since every person desires to manifestly influence his surroundings. Had he done so, my soul would have had to be concealed from the world; since I am already widely known, this meant that I would have had to pass on from my present life. Luckily, he stopped himself just in time."

(10-Minute Halacha — Continued from page 3)

already kadosh from the night before, and the Rambam must hold that Kiddush is only to mention the shevach of Shabbos). Therefore, when we have a mezonos with Kiddush: there is a Safek if that is good enough for Kiddush Bemakom Seudah, and even if it isn't, maybe it is good enough for Kiddush - maybe we are allowed to eat before Kiddush anyway. However, according to R' Soloveitchik, one would still have to make Kiddush again where one is eating his actual seudah (because one may not have made Kiddush yet). Also R' Yosef Chaim Sonnenfeld ruled that one should make Kiddush again.

V. What kind of Mezonos must it be?

A. The Biala Rebbe ruled that it must be Pas Habaah Bekisnin, that if one were koveah seudah on it he would have to bentch. However, R' Binyomin Zilber and the Shmerias Shabbas Kihilchasa say that any Mezonos would work.

VI. May one make Kiddush and not have Mezonos?

A. The pshat of the Shulchan Aruch is that if one won't have a seudah then it isn't considered Kiddush, and then one may not eat. However, R' Moshe holds that the Kiddush could serve as a matir to eat; even if one won't be yotzei with Kiddush, one could eat and then later make Kiddush Bemakom Seudah to be yotzei for Kiddush. R' Betzalel Stern paskened that one may only rely on this Kula if the person who is making Kiddush is being Yotzei Bemakom Seudah (because then it has a "Shem Kiddush"). The Mishna Brurah writes that really one should have mezonos, but if one doesn't have any mezonos, then maybe one could be someich on the people who hold that you could use other foods ("Minei Migadaim" - literally delicacies; probably fish, meat, or fruit) to be yotzei your Kiddush Bemakom Seudah.

VII. Time Frame

A. It is important to note that Bemakom Seudah also includes within the same basic timeframe. The Rema writes that one must eat immediately, but the Aruch Hashulchan writes that it isn't literal (and the Raayah is from the Gemara where an Amora went up to his attic after Kiddush and was still Yotzei with Kiddush Bemakom Seudah). The Shaarei Teshuva says that one could even wait until the time of digestion, and that if one made a new Kiddush within that time, it would be a Bracha Levatala. R' Shlomo Zalman says that the Raayah that one may wait is from leil haseder, where there is a delay, but Lechatchila we try to do eat as soon as possible after the meal.

(Yakov Schwalb — Continued from page 4)

it never could have reached while grazing in the field.

But animal-turned-holy - that's what sacrifices are all about. An animal is taken and becomes sanctified by being offered to G-d.

The commandments associated with sacrifices set the tone for the entire book, clarifying what the ultimate objective of the mitzvah really is.

Adapted from [Chabad.org](http://Chabad.org)



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## The Small Aleph

By Simon Afriat, 11th Grade

In this week's Parsha, Parshas ויקרא, the first word, the word ויקרא, is written with a small aleph. The question is, why is the first word of the Parsha written with a small aleph? What is so significant about this?

The answer is that Moshe wanted the word ויקרא to be written as ויקר, totally with no aleph at all. Moshe wanted to do this since by Bilaam, Hashem said ויקר, but by Moshe, Hashem said ויקרא.

Although the two words have a similar meaning, the Midrash tells us that the word *vayikra* (with an *aleph*) implies a positive: a loving, close relationship. However, the word *vayikar* (without an *aleph*) implies a negative: an accident and spiritual impurity.

Moshe had several arguments with Hashem, one of them over the use of the *aleph* in this word ויקרא. Moshe, in his humility, wanted Hashem to use the word *vayikar* without an *aleph* to show that he considered himself no better than Bilaam. Yet Hashem wanted Moshe to write it with the *aleph* as an expression of the closeness and endearment Hashem had towards Moshe. So Moshe and Hashem compromised by using a small *aleph*.

Why would Hashem allow the text of the Torah to be changed when He wished to express His relationship with Moshe in a positive aspect using the word *vayikra* (with an *aleph*)? What Hashem is teaching His people is the lesson of compromise: the essence of any relationship.

Every good relationship includes a compromise, or else it turns biased. For example, when a man and woman get married, it will be hard for them to have a strong marriage without having compromise with each other for all the decisions they make as a couple. Without compromise, they won't be able to reconcile each other's ideas and suggestions, which ends up with feud and quarrel. However, if they do have compromise in what they decide for each other, they will have a strong relationship.

The Gemara even uses the concept of compromise to establish Halacha, namely in the law of mezuzah. There are two different opinions on how the mezuzah should be placed upon one's doorpost. One opinion holds that it should be vertically. But, the other opinion holds that it should lie horizontally. Our custom has become to put it on an angle, neither vertically nor horizontally. This shows that a harmonious home is built on compromise.

The word ויקרא is written with a small aleph to teach us how Hashem and Moshe had a compromise that led to a deeper relationship; we should also put in our efforts to have a settlement structure with our fellow Jews, friends, and family in order to have peace and harmony.

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*(Yoni Fenster — Continued from page 1)*

itself is a lesson that is worthwhile for Klal Yisrael to know.

The question then becomes, if this is in fact such an important lesson, why didn't Hashem let Moshe write the word Vayiker, just as he originally wanted to write it, exactly as it was written with respect to Bilaam? The answer is that there is an even more important lesson than the lesson of humility. The more important lesson is about how the Ribono shel Olam relates to the Jewish people, and how that differs from how He relates to the nations of the world.

The fact that G-d related to Bilaam, the greatest prophet of the nations of the world, with the term "Vayiker" (connoting happenstance) and He related to Moshe Rabbeinu, the primary prophet of the Jewish nation, with the term "Vayikra" (a term of endearment) teaches a fundamental lesson: With the Jewish people, there is no such thing as "Vayiker" (happenstance). In our relationship with Hashem, "coincidence" does not exist. "Vayikra", indicating G-d's calling out to us, represents a crucial tenet of our religion, the idea of Hashgocha Pratis [Personal Divine Providence] guiding our lives and guiding our fortunes.

This is the idea verbalized by a famous Ramban at the end of Parshas Bo: "A person has no portion in the Torah of Moshe our teacher until he believes that all things that happen to us are entirely miraculous and are not governed by nature or the 'customary ways of the world.'" We believe that everything happens for a reason. Hashem knows us and is aware of us. If things happen to us, it is because He willed it. The nations of the world may also claim such a relationship. They may say, "there are no coincidences." This, however, is not something that happens to everyone. It is a level that one needs to merit.

We determine our relationship with the Ribono shel Olam through our actions. The works of the Chassidic masters expound on the pasuk "Hashem is your shadow, by your right hand." [Tehillim 121:5] Hashem relates to us like a shadow relates to the person who casts it. When a person raises his hand, his shadow will raise its hand, and so too with all of his actions. Our relationship with Hashem is the same. If we make Him an integral part of our lives, then He too will reciprocate and become actively involved in our lives as well. If we do not allow Him to become a major factor in our lives, then indeed His Divine Providence will not be a major factor in our lives either.

This difference between Vayiker and Vayikra (chance calling and having an intimate relationship) is so important of a lesson that it trumped the lesson of modesty. Therefore, Hashem overruled Moshe and insisted that he write the word Vayiker with an Aleph at the end, making it into Vayikra.

Adapted from *Rabbi Frand on the Parsha*

*(Moishy Rothman — Continued from page 1)*

closer [קרוב] to G-d). This explains why the Olah forgives for sins that are rectified with positive actions. The Gemara calls such sins "actions that have within them a chance to rise (קום) and rectify the evil." How appropriate is the Olah, the offering which emphasizes the idea of rising and growing, to forgive sins that require a person to proactively rise and remedy the sin. Lastly, this also gives insight to the phrase, "*Im Olah Korbano min habakor*," which literally means, "If he wants to bring an Olah from Bakar," to now mean, "If he wants to rise and become closer to G-d, he brings an animal from Bakar," which, says Rav Hirsch, represents action (corresponding to the ox which plows) versus "Tzon", (corresponding to sheep) passivity (being shepherded).

Being in month of Adar, and as we usher in the new month and season, let us take the lesson of the Olah, an offering which all mankind, even non-Jews, can partake in because everyone can grow and become closer to his or her Creator. May it be that we "rise" and internalize the true meaning of the Olah, the notion of effort and determination to grow vertically.

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**STORIES OF GREATNESS**

TOLD OVER BY: NOAM LEVY

*We never know who a person truly is or what they are hiding. Although this man was able to see this righteous person, we may not always have that z'chus. Therefore, we should treat everyone like a hidden tzaddik. Hopefully, this mindset can strengthen our bein adam lachaveiro, and we will be able to see only bracha and simcha in our days. Adapted from [chabad.org](http://chabad.org). Have a Great Shabbos!!!*

- Noam

It is a tradition that in every generation, there are hidden *tzaddikim* ("righteous ones") who conceal their greatness from the eyes of men and live amongst us disguised as simple, ignorant folk.

Rabbi Gershon Kitover once asked his famous brother-in-law, Rabbi Israel Baal Shem, to show him one of the hidden righteous. At first, the Baal Shem Tov refused. But Rabbi Gershon persisted in his request until the Chassidic master finally relented.

"This Friday night in *shul*, look among the crowd of beggars waiting near the door to be invited for the Shabbat meal. One of them will be a hidden *tzaddik*," said the Baal Shem Tov to Rabbi Gershon, and described the righteous pauper. "But you must promise not to let on in any way that you are aware of his true identity."

Rabbi Gershon readily identified

the *tzaddik*-in-disguise and invited him to share his Shabbat meals. But though he carefully scrutinized his guest's every word and deed, he was unable to discern anything beyond the ordinary behavior of a wandering pauper. Finally, he could not resist the temptation to ask his guest to grace the table with some words of Torah.

"Me?! Speak words of Torah? A beggar the child of beggars, who has scarcely seen the inside of a *cheder*? Whatever gave you such an idea, anyway?" asked the guest, a note of suspicion in his voice.

Rabbi Gershon quickly let the matter drop.

The next day, however, at the noon-time meal, Rabbi Gershon could not resist another attempt. Finally, he thought, I have one of the greatest people of the generation at my table - should I indeed learn nothing from him? Again he pressed his guest to reveal something of his well-concealed greatness. This time, the hidden *tzaddik* seemed to hesitate somewhat, as if tempted to accede to his host's request, but only for a fleeting moment; he immediately resumed his ignorant-beggar pose of the night before, protesting that the very request was ridiculous.

But at the *seudah shelishit*, the third Shabbat meal, Rabbi Gershon seemed to have finally made some headway. When he again

(Continued on page 2)

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