

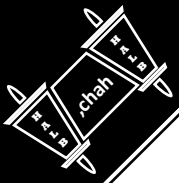
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Why Was Yitzchak So Great?

By Joseph Greenberg, 10th Grade

The 3 Avos were the most important people ever to walk the earth. They are single handedly responsible for the creation and growth of the Jewish nation. Avraham was the first Jew to go to Israel and the first Jew to recognize Hashem, and Yaakov had many children, making him the first to begin in the creation of Am Yisroel. But what did Yitzchak do and why is he so important to the Jewish nation?

You can say that Yitzchak participated in Akeidas Yitzchak and let himself be sacrificed in the name of Hashem, but that was a test for Avraham, not Yitzchak. We may be able derive an answer from Parshas Toldos.

The first perek of this week's parsha is dedicated to Yitzchak's life. First, he has trouble having a child, just like Avraham did. Then, he had to deal with a famine, just like Avraham did. Then, he goes to Avimelech and has to explain that his wife is his sister, just like Avraham did. The rest of the perek goes on to talk about Yitzchak's gardening and the wells of Avraham that he redug. This Perek seems to further our question. Yitzchak isn't setting any trends or doing anything new—it seems as though he is just a copycat of Avraham. What does he contribute? Everything Yitzchak is doing... Avraham did it first!

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The Power of Tefilla

By Dylan Broder, 9th Grade

In this week's parsha, Parshas Toldos, the pasuk states "(Vayater lo Hashem) And Hashem was persuaded, and Yitzchak's wife became pregnant" (25:21)

A student of Rav Yosef Chaim Sonenfeld once asked him why it says that Hashem needed to be persuaded. Did Hashem need to be convinced to give Yitzchak a child? Certainly a tefillah of a tzadik like Yitzchak would be answered right away.

R' Sonenfeld answered his student with the following story: "There was a righteous couple who lived near the Chasam Sofer. When the wife was giving birth, the husband rushed to the Chasam Sofer's house to get a bracha that his wife shouldn't suffer anymore and that the baby should be born immediately, but the Chasam Sofer refused! Trusting the Chasam Sofer, the husband returned home and some hours later, the boy was born.

The man went back to the Chasam Sofer to tell him the great news, and to ask why he didn't give him a bracha. The Chasam Sofer answered, "In Kiddushin 72b it states, "When R' Akiva died, Rebbe was born. When Rebbe died, R' Yehuda was born. When R' Yehudah died, Rava was born..." When one tzadik is born early, an-

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Torah Teasers*By Rabbi Moshe Erlbaum, 9th Grade Rebbe***Parshas Toldot
Questions**

1. In what two contexts does the number 40 appear in this parsha?
2. Which verse in this parsha has five verbs in a row?
3. In this parsha we are informed of the birth of the twins Yaakov and Esav. Which other set of twins appears in the Torah?
4. Besides Esav, who else in Tanach is called an "admoni" - a person with reddish complexion?
5. Whose neck is mentioned in this parsha? (2 answers)
6. Who in the Torah is referred to as a firstborn male or female? (10 answers - 9 in the book of Genesis)

Answers

1. Yitzhak marries Rivka at the age of 40 (Genesis 25:20). Esav also marries at age 40 (Genesis 26:34).
2. When Esav takes the lentil soup from Yaakov, the Torah states: "And he ate and he drank and he got up and he went and he degraded the birth-right" (Genesis 25:34).
3. Twin sons, Zerach and Peretz, were born to Yehudah and Tamar (Genesis 38:27).
4. When the future king, David, first meets the prophet Shmuel, David is described as having "reddish complexion" (1-Shmuel 16:12).
5. Yaakov's neck is mentioned when his mother places the goat skins upon it (Genesis 27:16). Esav's neck is mentioned by Yitzhak in his blessing (Genesis 27:40).
6. The following people are called a firstborn: Abraham's nephew Utz (Genesis 22:21); the eldest daughter of Lot (Genesis 19:31); Naviot, the oldest son of Yishmael (Genesis 25:13); Esav (Genesis 27:19); Leah (Genesis 29:26); Reuven (Genesis 35:23); Esav's son Eliphaz (Genesis 36:15); Yehudah's son Er (Genesis 38:7); Yosef's son Menashe (Genesis 41:51); and Nadav, the son of Aaron (Numbers 3:1).



The Haftorah for Parashat Toldot, comes from the prophet, Malachi (Malachi 1:1-2:7). He was the last of the Prophets that were around at the start of the second Beit Hamikdash. His prophecies make up part of the book of the 'Trei Assar,' a book featuring prophecies by 12 different prophets. There are many connections between our parsha and haftarah. Malachi asks Hashem in a rhetorical manner: "is it not that Eisav was a brother to Yaakov (Malachi 1:2)?" This is referencing the way in which Eisav acted towards Yaakov, which was in a way which was anything but brotherly. Eisav acted throughout his life in a very evil manner. He did almost every Aveirah possible. Malachi exclaims "but Esav I hated and I made his mountains a desolation (Malachi 1:3)." His descendants gave seemingly thrived through the ages and been a thorn in the side of the Jews, however, Hashem has a strong distaste for them due to their many transgressions.

Malachi says, "A son will honor his father (Malachi 1:6)." Eisav despite all of his negative trait, had one middah at which he excelled. This was kibud av. He would go hunting in the field for food to bring to his father. This mitzvah is so great that it led to Eisav receiving much blessing. Yaakov was later fearful that Eisav would be able to kill him and his family due to his reward for keeping such an important mitzvah. To Honor ones father is considered so great it is likened to the honor of Hashem (Kiddushin 30b). On the following daphim of gemarah it brings stories of many talmidei chachamim and the extent they went to to honor their parents. It is very hard sometimes to show honor to our parents, especially when we are arguing with them. It is very important to keep the importance of this great mitzvah in mind and show honor to those that raised us.



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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Moshe Simon

Celebrating Rosh Chodesh

Is there an Issur Melacha on Rosh Chodesh?

The Gemara in Arachin on daf Yud amud beis, the gemara in Chagigah on daf yud ches alud aleph, and the gemara in Shabbos daf chof daled amud aleph all say that one is allowed to do melacha on Rosh Chodesh unlike other Yomim Tovim. However, there is a gemara in Megillah on daf chof beis amud beis that says we can have an extra aliyah on Rosh Chodesh because nobody is going to work anyways. So Tosafos over there solves the problem by saying that work is allowed, but most people just didn't do work on Rosh Chodesh.

What is the Halacha?

The Tur in Siman tof yud zayin writes that women do not do work, and men do work on Rosh Chodesh. He brings a proof from the Talmud Yerushalmi in Maseches Taanis perek aleph halacha vov that there is a minhag for women to not do work on Rosh Chodesh, implying that men don't have this minhag and actually do work on Rosh Chodesh. There are two reasons for this minhag. One is the Pirkei Dirabi Eliezer says that since the women didn't give jewelry by the cheit haeigel they have the zechus of having this special minhag not to do work. The second is the Darchei Moshe who says that since the lunar calendar corresponds to a woman's cycle, they have a physical connection to Rosh Chodesh as well which makes it more special. A nafka mina to this is by girls that are single. If the reason for the minhag not to do work is because of the fact that the women did not give the jewelry at the time of the cheit haeigel then single girls also have this minhag, but if it is the second reason then it wouldn't really apply to girls that are single.

Which day would the minhag apply?

Rav Shlomo Zalman Auerbach was stringent, and that on both of the days the women in his house wouldn't do melacha. The women in his home would not sow or weave on Rosh Chodesh, however when the washing machine was invented, they did use that on Rosh Chodesh.

What melacha did they not do?

The Beis Yosef says in Siman tof yud zayin that either they wouldn't do any hard work, or any work that they would get money from. The Bach however, says that this is supposed to be a Kula for women and that the minhag is if a man is employing a woman then he would give her the day off, or if she usually did things for the husband she wouldn't do them on Rosh Chodesh. The Shulchan Aruch in Siman tof yud zayin writes that it is a good minhag not to do any work on Rosh Chodesh. The Rama over there describes which work you aren't supposed to do. Also, the Mishna Brura writes that it is invalid for men to have this minhag.

Are we allowed to fast on Rosh Chodesh?

The mishna in maseches Taanis on daf tes vuv amud beis says that we are not gozer a fast on Rosh Chodesh. On the other hand, the Beis Yosef quotes the Rabbeinu Yeruchum who says we can be gozer a fast because Megilas Taanis is no longer around. However, most Rishonim say we do not fast on Rosh Chodesh.

Do we have a special meal on Rosh Chodesh?

The Tur brings a couple of suggestions to say that maybe we should have a special meal on Rosh Chodesh. The Beis Yosef rejects all of them, while the Bach defends all of them. The first suggestion is that the gemara in Megillah on hey amud aleph lists having a Purim Seudah right next to Rosh Chodesh. The Ran over there says that the meal really had nothing to do with Rosh Chodesh. The next suggestion is a pasuk in Bamidbar in Parshas Be'haaloscha where it says Yom Tov and Rosh Chodesh together. So the Beis Yosef argues against it by saying that it is only an Asmachta. Another proof he brings is from the Pesikta who says that all our meals for the entire year are determined on Rosh Hashana except for Yamim Tovim and Rosh Chodesh. Again, the Beis Yosef rejects this proof by saying that the gemara in Maseches Beitza doesn't list Rosh Chodesh as an example. The Aruch Hashulchan paskins that we should

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In Parshas Toldos, we see that Eisav sells his rights of the firstborn to Yaakov, but why would Eisav want to sell something so important for a bowl of lentils?

Eisav, at that moment, was thinking of what would make him happy now rather than thinking what would happen to him later on if he were to do this. Eisav was not someone who thought of his future; he only acted on what was happening at the moment and didn't care for the consequences.

From Eisav's irrational actions, we should learn to do things that will benefit us not only now but also later on. Many of us do things that may seem "cool" or "fun" at times. However, after we do these things, we realize that we made a terrible mistake that we will regret afterward. We should try to do things thinking of what will happen in the future instead of doing things based on the present.

(Continued from page 1-Dy;an Broder)

other tzadik dies early." "I know," said the Chasam Sofer, "that this child will be a great tzadik that will bring light to the whole world; his birth will make possible the death of the tzadik that he was born to replace. How can I contribute to the death of that tzadik?"

"Likewise," R' Sonenfeld said to his student, "Avraham was supposed to live another 5 years, but he persuaded Hashem and Yitzchak was born early, so Avraham died early." Additionally, Rav Sonenfeld points out that the gematria of "vayater lo Hashem" is equal to chamesh shanim, five years. Avraham lost 5 years of his life because Hashem was persuaded by Yitzchak to have a child quickly.

Avraham was the greatest Jew to ever live, yet his life was shortened because someone wanted to have a child. This teaches us the power that all of our tefillos have. May we all come to realize the true power of our tefillos and daven to Hashem for all of Am Yisrael and for the speedy arrival of Mashiach.

(Continued from page 3-10 Minute Halacha)

not have a separate meal. The Mishna Brura holds that you should eat something special during the day. The Pri Chadash says you should wash and eat bread.

What if it falls out on shabbos?

The Magen Avraham writes that you should extend you shalosh seudos. While the Mishna Brura holds that you should just have an extra food.

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Weeks went by, and months, without change in his situation. Hershel felt himself cracking under the strain of his dual personality. He decided to travel back to Czernowitz to discuss his situation with the tzaddik who had blessed him.

Rabbi Chaim told him that in order to absorb the taste of Shabbat without spiritual and psychological damage, he would have to refine his weekday behavior. Hershel decided to stay on in Czernowitz in order to learn more from his new mentor. Soon his daily lifestyle was slowly but steadily shifting to become harmonious with his weekly Shabbat elevation.

In the early 1800s Rabbi Chaim of Czernowitz moved to the Land of Israel, and his faithful disciple Hershel accompanied him. They lived in the holy city of Tzfat. Today, nearly two centuries later, their burial sites are still well known.

Thinking before you do

Roni Kupchik

12th Grade



In this week's parsha, Parshas Toldos, perek 25 pasuk 34 states, "And he ate, and he drank, and he got up, and he went, and Esav besmirched the rights of the first born." This pasuk is referring to the episode of Esav selling his firstborn rights to his brother Yaakov for only a bowl of lentil soup. This pasuk is one of the rare examples in the Torah where you can find a stretch of five verbs written next to each other with no other words between them. An obvious question can be asked on this pasuk: Why did the Torah choose to use this strange stretch of five verbs written back to back? What message was the Torah trying to convey to us?

One of many explanations given is that the Torah is trying to tell us that Esav's big mistake was that he did not put any thought into his decision to sell his firstborn rights. Esav simply acted – he ate, he drank, he got up, and he went – without any thought. Had he thought before he acted, Esav would have realized and appreciated the significance of the first born rights, especially since he was the first born of one of the forefathers, Yitzchak. Had Esav put a little bit of thought into this decision, he would not have sold such a holy zechus for just a bowl of lentil soup.

The important lesson that each and every one of us can take away from this is that we should not follow in the footsteps of Esav nor should we ever make the mistake of acting without prior thought. When dealing with any decision in life, one should always remember to think and review his options before coming to a conclusion.

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Surprisingly, this is what Yitzchak did to have the zechus of being one of the Avos of the Jewish people. What exactly did he do? He continued the legacy of Avraham. Even though Avraham was an amazing, kind, and spiritual man, without Yitzchak, all of Avraham's accomplishments would go to waste. Only through Yitzchak were Avraham's values and way of life passed validated and passed from generation to generation. This is why the Torah specifies all of the things that Yitzchak did throughout his life. It's to show us that Yitzchak perfectly resembled what type of person Avraham was, and that he didn't change a thing. This also proves his greatness. Yitzchak didn't have the seemingly important jobs of recognizing Hashem or creating a nation. His job was to simply continue on the path that Avraham paved. His greatness is that his role was to that may make it seem like did the least, even though he had to work just as hard as Avraham did.

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All those who encountered Hershel that Shabbat could hardly recognize him. Was that really him singing, dancing, studying, praying with ecstasy? Hershel could barely recognize himself! His entire being was bursting with the sacred pleasure of Shabbat.

It was the talk of the town. The idea that Hershel the clown could be caught up in a tzaddik-type intense love of Shabbat cracked up everyone who heard about it, even more than Hershel's intentional jests. They even entertained the possibility that he had gone insane.

But then the news spread of what had happened at the livestock fair in Czernowitz—the incongruous charitable deed that Hershel had done and the extraordinary blessing of the tzaddik of Czernowitz. People began to consider the issue more seriously. After that Shabbat, Hershel returned to his customary lighthearted, joking manner. But by the following Shabbat he was again overwhelmed by the same spirit of holiness. It was as if there were two Hershels: the weekday persona and the Shabbat one.

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Past Tense VS. Present Tense: What Mussar Can We Take From It?

Yaakov Fuchs

10th Grade

The Pasuk in Toldos states, "And Yitzchak loved Eisav because he was a skilled hunter, but Rivka loves Yaakov." What's with this lashon? Weren't both of these events going on contemporaneously? Also, why does it give a reason that Yitzchak loved Eisav, but no specific reasoning as to why Rivka loves Yaakov?

There's a beautiful pshat given by the Chizkuni. He explains that Yitzchak's love of Eisav was only when he was a skilled hunter. But Yaakov? There were no explanations necessary for Rivka's love for Yaakov, since her love was based off of Yaakov as Yaakov himself, not for his actions.

The Dubno Maggid drives the point home. In a secular, non-Jewish society, what defines a person's life? His career, his fame, his money, his house, his car, etc. — all material things which we cannot bring with us to Olam Haba. Thus, Eisav was defined by what he did, not what he was doing. If Eisav dropped his bow and arrow, what would he be? Nothing. This is why Yitzchak "loved" Eisav. He loved him when he hunted and served Yitzchak meat, in the past-tense. But Yaakov represented what a true Jew is, and that is being defined by who you are as opposed to what you've done.

We can see it black and white in the Pasuk itself — "ish tam." Rashid defines "tam" as one who is completely honest, a middah which Yaakov carried his entire life. However, when Yaakov needed to use the right method to accomplish the right goal, i.e. the birthright, Yaakov did so.

The lesson that each and every one of us can take is that our individuality is not determined by our comparison to others. At the end of the day, when we go up to Shamayim, HaKodosh Baruch Hu won't ask, "Why couldn't you be like Moshe Rabbeinu?" or "Why couldn't you be like the Rav?" Instead he will ask, "Why couldn't you be you?", because HaKodosh Baruch Hu sees the future. He knows what each of us as unique individuals can accomplish. It's up to us to achieve and not to compare.

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unfortunate Jew who has a large debt of fifteen hundred zlotys to his local poritz (noble landowner). Now he is languishing in the nobleman's dungeon until the debt is paid."

Hershel's companions were all grinning in anticipation. They waited eagerly for their friend's witty riposte in the rabbi-jester dialogue.

Hershel put his hand in his pocket and took out 1,500 zlotys—all the money he had brought with him to replenish his stock. "Here you are, Rabbi," he said quietly, with a strange look on his face. "Here is the entire sum you need to ransom the unfortunate Jew."

All the onlookers were startled for a moment, but then they realized this must be one of Hershel's clever jests. The rabbi would put out his hand for the money, and Hershel would pretend to start to give it to him and then at the last moment he would snatch it back, making a fool of the naive Torah scholar.

But the tzaddik was not so naive after all. He held back, and simply gazed at Hershel thoughtfully.

"No, no," exclaimed Hershel, as his face took on a fully serious expression. "I really mean it. No joke. Please. Take the money." As he spoke the words, pressed the bulging purse he had drawn out of his pocket into Rabbi Chaim's hand.

The astonished rabbi felt himself overwhelmed with emotion—excitement and relief at being able to secure the release of the poor imprisoned Jew, amazement that such a supposedly lowly soul could ascend to the highest of peaks in the briefest of moments.

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BIG PERSON, BIG MISTAKES

11TH

GRADE

It's interesting to note that every one of the great founders and leaders of Judaism made mistakes. Not just minor mistakes, they made big mistakes. In this week's Torah portion, for example, Isaac believes that Esav -- a murderer, adulterer and thief -- should become the leader of the fledgling Jewish people in place of Jacob, his righteous brother.

Making mistakes is part of being human. And we see very clearly that small men make small mistakes, but great men make great mistakes. The reason is obvious. A person can lock himself away in his own little ivory tower. By avoiding the challenges inherent within changing his world, he will also avoid the risks associated with doing so. He might not make too many mistakes, but he will not achieve all that much, either. Mediocrity is readily available to all of us.

Great people, however, stick their necks out. They take personal risks in order to make a difference. They are not afraid of challenging situations and not afraid to engage the world. But the bigger the stakes you play with, the more significant the mistakes when you make them. One of the signs of a great man is that his mistakes are big mistakes. But his accomplishments are equally impressive.

The path of least resistance might lead to fewer mistakes, but it will also mean missing the opportunity to leave a lasting impression on the world. Abraham, Isaac and Jacob may have made great mistakes, but their accomplishments changed the world forever.

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His cheeks were flushed; warm tears pooled at the corners of his eyes. Hershel himself was stunned. He couldn't understand what he had just done. It had been a spontaneous impulse that had overcome him, but why had it been so irresistible?

The tzaddik wished to bless his donor appropriately, but wasn't sure how. For Rabbi Chaim, life turned on one hinge: Shabbat. He had even written a unique book, Sidduro Shel Shabbat, explaining the exaltedness and holiness of the Seventh Day according to the mystical principles of the Kabbalah. But how was that relevant to the loudish man who stood before him? Nevertheless, he thought to himself, such a deed deserves the greatest blessing of all. Still brimming with enthusiasm, he exclaimed: "I bless you that, in the merit of this great mitzvah that you have done, you will experience the true taste of Shabbat."

Hershel was still numb. He nodded his head as if he understood what the tzaddik was talking about, and answered, "Amen."

That very day Hershel returned to Mosayov. Since he had no money, there was no reason to remain in Czernowitz. Still, he remained his cheerful, joking self.

As the week progressed, however, he began to feel a strange feeling welling up inside him: a spirit of holiness, something he had never felt before in his life. When Friday dawned and the feeling was even more intense, he realized that it must be connected to the oncoming Shabbat, and that this Shabbat would definitely be like no other he had ever experienced.

He went shopping to purchase Shabbat's special foods, and he could barely control his trembling. As the hours went by, his inner upheaval grew stronger and stronger.

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STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

Hershel didn't just tell jokes. He was involved, for helping needy people and supporting educational institutions. He breathed them. Certainly it seemed to the people in his native village of Mosayov in the Marmarosh province that he had never drawn a single serious breath in his life. Nothing was too sacred or out of bounds to be the butt of Hershel's hilarity. "Fear of G-d"? The very notion was laughable to Hershel.

As might be expected, Hershel soon became the most popular guy in Mosayov among the idle, the crude, the silly and the drinkers. Whenever there was a crowd of people on the street or in the village tavern laughing hilariously, one was sure to find Hershel at its epicenter, perfecting his craft.

Hershel himself made a nice living as a seller of livestock. As his business took him to all the neighboring towns and villages, his reputation as a joker spread throughout the Marmarosh region.

Each year, he would travel to the great annual livestock fair in Czernowitz. Another person who consistently attended the fair was the rabbi of that city, the tzaddik and scholarly author, Rabbi Chaim of Czernowitz. Rabbi Chaim would circulate among the merchants, and accord them the opportunity to contribute to the many causes in which he

was involved, for helping needy people and supporting educational institutions.

And so it came to pass that Rabbi Chaim was making his rounds of the stalls at the Czernowitz fair when he suddenly came upon a large group of fairgoers laughing raucously, slapping their thighs and winking at each other. No doubt about it—Hershel Mosayover must be in the midst of them. And in top form, too.

Rabbi Chaim thought to slip around them inconspicuously. He knew that from these crude, empty-headed types he could not expect much "business" anyway. But Hershel was quicker than he. "Hey! Holy Rebbe! Shalom aleichem!" he called out, still grinning from the last joke he had successfully cracked.

"Aleichem shalom, my fellow Jews," responded the rabbi warmly. The die was cast. Now he could no longer turn away. "Perhaps you gentlemen would care to take a share in the great mitzvah of charity?" "And what, exactly, is this charity for?" asked Hershel, still smirking.

"For pidyon shvuyim (redeeming captives), called the greatest mitzvah of all," the rabbi responded promptly. "There is a poor,

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