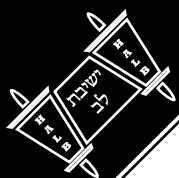


היוצאים

דברים

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The Mitzvah To Be Holy

By Ephraim Schreck, 11th Grade

This week's Parsha starts off with Hashem telling Moshe "Daber el kol adas bnei yisrael ve'amarta a'leihem kedoshim tehiu, ki kadosh ani Hashem Elokeichem." Hashem instructs Moshe to gather together all the Jews and command them "to be holy." There are two fundamental questions that need to be asked on this pasuk.

The first question is the following: the standard procedure was for Moshe to first teach the mitzvos privately to Aaron, then to Nadav and Avihu, and then to the Elders. Only after that would Moshe teach it to the entire nation. What is so special about this occasion that Moshe taught these mitzvos simultaneously to everyone, without first relaying Hashem's word to Aaron and the Elders?

Rashi explains that many of the Torah's essential laws are based on these pesukim, including Shabbos, reverence for one's parents, the prohibitions of stealing and taking revenge, and the mitzvah to love your friend like yourself. By the various other mitzvos in the Torah, it was not necessary that Moshe teach them directly and immediately to the entire nation. They were able to rely on the Elders to teach everything to them. Here, however, due to the significance of the mitzvos contained in this chapter, it was imperative for Moshe himself to tell the entire nation of these mitzvos.

The second question that arises is what exactly is meant by the command-

(Continued on page 4)

Bnei Yisrael As A Whole

By Michael Arshadnia, 11th Grade

Parshat Kedoshim is filled with many commandments from Hashem to the Jewish people. In the first pasuk, Hashem commands Moshe to address the entire nation of Israel stating: "You shall be holy, for I, G-d, your Lord, am holy" (19:2). Regarding one's path to becoming sanctified, Rav Shimon Shkop points out that the concept of human sanctification is linked to the sanctification of an object to Divine service, which makes it hekdesh. Likewise, Rashi comments that since the pasuk references "the entire assembly of Bnei Yisrael," Moshe needs to address the nation as a whole. This is to teach us that when seeking sanctification for one's self, a person must refrain from self interest and dedicate himself to others. To attain this level of selflessness, one must act consciously in such a manner that every action or pleasure is used to benefit others. When satisfying basic needs, ideally, a person's mindset should be that he is satisfying himself so that others who are dependent on him, can benefit from his actions. Any person's pleasure derived from something can impede a path to sanctification.

One may argue that man's sanctity bears very little resemblance to God's sanctity, as God's actions in Olam Hazeah are directed towards giving us life and the ability to exist. Chazal remind us that Hashem's sanctity is on a level unreachable by any man considering it is impossible for man to avoid some minimal measure of self-interest.

(Continued on page 5)

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Kedoshim**Questions**

1. In this parsha, what three similar laws appear in the same verse?
2. In this parsha, which three laws refer to corners or edges (*peyos*)?
3. In this parsha, what law refers to the numbers 3, 4 and 5?
4. In which two places is blood mentioned in this parsha (other than the many times the Torah states "their blood is upon them" to describe a punishment)?
5. In this parsha, what law refers to a blind person? Which law in the next parsha (Emor) refers to a blind person?

Answers

1. The three prohibitions of forbidden mixtures are all found in one verse: (1) not to mix animals when plowing one's field, (2) not to mix seeds when planting, and (3) not to mix wool and linen in the same garment (Leviticus 19:19).
2. Three laws refer to corners/edges: (1) Do not harvest the "corners of your field," but rather leave them for the poor (Leviticus 19:9). (2) Do not round off "the edges [of hair] of the head, (3) nor destroy the "the edges of the beard" (Leviticus 19:27).
3. The law of *orlah* refers to the numbers 3, 4 and 5. Any fruit grown within the first 3 years of planting may not be eaten. In the fourth year, the fruit from this tree must be eaten in Jerusalem. In the fifth year, the fruits are totally permitted (Leviticus 19:23-25).
4. The verse states: "Do not stand idly by the blood of your friend" (Leviticus 19:16), which is the requirement to save somebody in danger (Rashi). Another verse states: "Do not eat over the blood" (Leviticus 19:26), which is interpreted by our Sages in several different ways, including the command to pray in the morning before eating.
5. In this parsha, the verse states: "Do not place a stumbling block before the blind " (Leviticus 19:14). In the next parsha (Emor), the verse states that a blind person may not serve in the Tabernacle (Leviticus 21:18).



1st Aliyah - In this Aliyah we are commanded to be holy - קדושים - .And then we hear many Mitzvos such as the Mitzvah to respect our parents, to observe Shabbos, not to serve Avoda Zara, we must burn the leftover parts of Korbanos, leave certain parts of our fields and harvest for poor people, we can't lie, cheat, swear falsely etc.

2nd Aliyah - Our Aliyah continues with more Mitzvos such as the prohibitions against perverting justice, withholding pay from employees, speaking Lashon Hara, bearing a grudge, taking revenge, inappropriately cross breeding animals and plants etc. We also hear positive Mitzvos such the obligations to rebuke people when necessary and in this Aliyah we also hear .

3rd Aliyah - Our Aliyah continues with more Mitzvos. For example we are told about the Mitzvah of Orla, we are told about the prohibitions against eating blood, acting on the bases of omens etc. We are not allowed to injure ourselves over a dead person, g-d forbid. And many other Mitzvos.

4th Aliyah - Our Aliyah continues with various Mitzvos such as the Mitzvah to be kind and welcoming to converts, the Mitzvah to have honest weights and measures and other Mitzvos as well.

5th Aliyah - In our Aliyah the Torah discusses the Issur of giving one's child to the Avoda Zara Molech. The Torah says that Hashem will direct His anger at that person and their family if they do such a reprehensible act.

6th Aliyah - In this Aliyah the Torah first tells us of the Issur to curse ones parents and then the Torah discusses many prohibited sexual relationships like adultery, relations with various family members etc.

7th Aliyah - In this Aliyah the Torah tells us that we are not to follow people of the land of Eretz Yisroel who serve Avoda Zara and we are told again to eat only Kosher animals, Kosher birds etc.



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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Eli Wiseman

Music During Sefirah

Q: Can one even listen to music the rest of the year?

A1: The Shulchan Aruch (*siman* 560 *sief* 3) *poskins* based on the *mishnah* (Sotah 48a) that says that when the Sanhedrin ceased, song was nullified, as it stated: “With song they shall not drink wine” (Yeshaya 24:9), as well as other sources in the Gemara in Gitin (7a), that music is forbidden nowadays even without wine and singing is forbidden when drinking wine because it is too much levity after the destruction of the Bais Hamikdash.

A2: Rema (idid.) *poskins* that the prohibition to listen to music is when the person is always listening to music like the kings do as they wake up with music and go to bed with music.

One can argue that nowadays people are like kings because they are always walking around with music from their ipods and the like.

Q: If the Halacha Seforim say that one should not listen to music, why are people lenient?

A1: There are people who try not to listen to music the whole year round. However, for the people that do listen to music, most *poskim* (Rav Breisch tzl in Chelkas Yaakov *chelek* 1 *siman* 62 and Rav Vosner tzl in Shevet HaLevi in two different *teshuvos* and Rav Menashe Klein tzl in Mishneh Halachos) explain that people are lenient because we live in a very depressing world and we need whatever we can to cheer us up. So, listening to music is for the mental health of Klal Yisrael. It is hard to say on an individual level that a person would be clinically depressed if he didn't have music, however, for Klal Yisrael as a whole we say that it is unhealthy for an entire community to be without music to cheer them up when their spirits are down and prevent them from getting angry and upsetting others.

A2: Rav Vosner tzl brings another leniency to listen to music if the music is spiritually uplifting than that is not included in the prohibition. The prohibition is when one is listening to music just to listen to music.

However, one has to really judge and be honest if the music that he is listening to is really connecting him to Hashem.

Q: Is the time period the three weeks like the time period of Sefirah?

A: There are actually different.

The time period of the three weeks is a clear time of

aveilus.

The time period of Sefirah is an ambiguous time where it is not a clear cut time of *aveilus*.

Ramban tzl considers the time period as a Chol Hamoed of Pesach to Shavuot on some level. So, it is a not necessarily a sad time.

The Tur tzl also considers the time period of Sefirah a time when one should not increase in *simcha*. Whereas, when talking about the attitude one should have during the three weeks he writes one should decrease in *simcha*.

Since the time period of Sefirah is less sad, one is allowed to say *shehecheyanu* on something whereas one doesn't during the three weeks.

Q: How about recorded music?

A1: In Igros Moshe (*cheleck* 1 *siman* 166) and in Tzitz Eliezer (*cheleck* 15 *siman* 33), R' Moshe Feinstein tzl and R' Eliezer Waldenberg write that recordings have the exact status of what is being recorded.

So, if a person records acapella, then the recording has the status as an acapella which is ok during Sefirah.

However, if a person records a song with musical instruments, then the recording has the status of the song and it is like listening to musical instruments which is probably prohibited during Sefirah.

A2: In Uz Nidbiru (*chelek* 8 *siman* 58), R' Binyamin Zilber tzl says that a musical instrument is a machine that produces something that is pleasant. Therefore, a recording of even acapella would be considered a musical instrument that would be probably be prohibited during Sefirah even though listening to the acapella live would be ok.

If one would take this logic to a different case, listening to a recording of a female sing, which is generally prohibited, might be ok since one is only listening to “musical instruments”. However, R' Zilber tzl does not take this logic to that case and it would not be considered like “musical instruments”.

(Continued on page 4)

SPARKS OF CHASSIDUS



With Yaakov
Fuchs

“In righteousness shall you judge your friend.” (19:15)

Rashi comments and adds that this pasuk comes to teach us the commandment to judge our friends favorably. The Ba'al Shem Tov zy"ta teaches that when the Navi Nassan went to Dovid Hamelech to give him mussar, he told him a story about a poor man who was robbed of the only lamb he had. This story upset Dovid Hamelech greatly, and he ordered that the thief be put to death. Only then did the Navi reveal that it was a parable, and that Dovid's proclamation essentially sentenced himself to death. The Besht explains that this is how Hashem proceeds with anyone due to be punished for a sin. The person is recounted with the story of their sin, as if it had been someone else. Outraged by the report, the individual harshly condemns the alleged sinner, and in this way he pronounces his/her own sentence. This is why the chachamim tell us to judge our friends favorably. Meaning, don't judge a fellow quickly, don't judge him until you've been in his place. If you are placed in a position to pass sentence on another, it's because you have already been in the same place. When you condemn someone else, you essentially condemn yourself. Therefore, if you judge the person with an inclination in their favor, you are giving yourself a sweet judgement.

(Ephraim Schreck- Continued from page 1)

ment to “be holy”, and why does Hashem issue it now? The previous several parshios deal extensively with the laws of tumah that result from illicit sexual and religious practices. The reason for these prohibitions was to establish moral boundaries that would enable the Jews to achieve an elevated state of holiness. The Torah then goes on to detail the laws of Shabbos, honoring parents and idol worship as further necessities for Hashem's kedusha to take hold in us. However, without separation from immortality, it would be futile to try to achieve holiness--which is why Hashem waits until now to command us to be kadosh.

The Ramban explains that the concept of kedusha is an admonition that one's approach to all aspects of life be guided by moderation, particularly in the area of what is permitted. It is not enough to just avoid what is explicitly forbidden. As the Ramban explains, one who observes just the letter of the law and no more can become a “Navel B'rishus Hatorah--a degenerate with the permission of the torah”. Such a person might follow the technical requirements of the law, but submit to self-indulgence and gluttony. The commandment of “Kedoshim Tehiu” tells us to go a step further. It tells us not just to refrain from the forbidden, but to also avoid partaking in too much of what is permitted. As the Gemara in Yevamos says, “Kadesh Atzmecha B'Mutar Lach--Sanctify yourself in what is permitted to you.”

Adapted from Artscroll's commentary on Parshas Kedoshim

(10MH- Continued from page 3)

A3: In Chelkas Yaakov, Rav Breisch tzl wants to say that a live broadcast on a radio of music is ok and is not included in the category of live music with instruments because the *Chachamim* would not include it in any decree. However, an instrument that plays music is included in the prohibition.

Q: Can one listen to music on Sefirah?

A1: The Magen Avraham tzl says that dancing is prohibited during Sefirah.

In the Aruch HaShulchan (*siman 433 sief 2*), Igros Moshe (*ibid.*), and in Yechave Daas (*chalek 3 siman 30*), R' Yechezkel Michel Epstein tzl, R' Moshe Feinstein tzl and R' Ovadia Yosef tzl write that if dancing is prohibited then obviously listening to music, which is worse, is prohibited.

(Continued on page 5)

Yosef

The Concept Of Kedoshim

10th

Schaffler

Tihyu

Grade

In this week's parsha we learn about quite a few fundamental concepts such as “Viahaftha Lireacha Kamocha” and “Al Siten Michshol Lifnei Iver.” Seemingly the Torah is teaching us simple ethics of how to treat others that are not quite connected to religion at all. In actuality it is the contrary. Upon further investigation, the Torah is not simply telling us how to live our lives ethically amongst our fellow Jews, but is teaching us that through following these “Bein Adam Lichavero” concepts we can achieve a level of Temimos and Kedusha in the eyes of Hashem.

This happens to be quite similar to Shabbos. While we have a positive Mitzvah to keep Shabbos there are various negative Mitzvos not to be mechalel Shabbos, therefore how can Shabbos be considered a positive Mitzvah? The answer is similarly, that by Shabbos, through keeping these various negative Mitzvos, Shabbos becomes a positive Mitzvah as well. May we merit to abide by the concept of “Kedoshim Tehiyu” through following the amazing dualistic Mitzvos of Hashem. Good shabbos!

(Michael Arshadnia- Continued from page 1)

While self-interest should not be recognized as an entirely negative characteristic, if one behaves with self-interest, he must have in mind the betterment of the entire Jewish nation. When man follows the Torah's commandments of “Kedoshim Tihyu,” his self-worth or self-importance become ingrained into the body that forms the nation of Bnei Yisrael. He must see himself as an extension or limb of the nation's body. May we all internalize this message and view ourselves as a helping limb of the present Jewish people and dedicate ourselves to Avodat Hashem and acts of chesed to others.

Have a good Shabbos

(10MH- Continued from page 4)

A2: R' Binyamin Zilber tzl would say that a recording of acapella would also be prohibited.

R' Moshe Feinstein tzl would say that only a recording of musical instruments would be prohibited.

A3: R' Scheinberg tzl, and in Aleh Haim Moaday, Rav Eliyahu Schlessinger shlita both say that the prohibition of listening to music is that music which is going to make one want to dance. However, a music that people don't dance to, such as classical music or certain songs that are spiritually uplifting (probably not a song that people dance to), would be ok.

A4: R' Lebowitz shlita heard from R' Mordechai Willig shlita who

said that since nowadays we are lenient with regards to listening to music all year, there is no reason to indicate that Sefirah would be any different than all year long. However, dancing is prohibited because dancing is a much bigger expression of *simcha* than listening to music. It is not a *kal vachomer* that if dancing is prohibited than listening to music is also prohibited.

R' Lebowitz shlita's approach is that even though it may be ok to listen to music, still a person at least on the three weeks should feel a sense of sadness and loss that the Bais HaMikdash was destroyed and not listen to music, and also by Sefirah a person should feel a sense of sadness and loss that R' Avika

SPEAK UNTO ALL THE PEOPLE

YAAKOV GRUNSFELD, 12TH GRADE

In the past weeks leading up to Parashat Kedoshim, the main topics of discussion have been those regarding the priesthood and the sacrifices brought by the kohanim. Many of these topics were not applicable to most of B'nei Yisrael, despite them being a fifth of the *תורה*. In short, it has been about a holy place, holy offerings, and holy people – Aharon and his descendants. However, there is a drastic shift in tone in the opening of this week's Parasha.

"The Lord said to Moses: "Speak to the entire assembly of Israel and say to them, 'Be holy because I, the Lord, your God, am holy.'"

This is the only time in the entire book of Vayikra in which God addresses the people in its entirety. It is the people as a whole who are commanded to "be holy," not just the elite, or the Priests. It is life itself that is to be sanctified, as the chapter goes on to make clear.

What we witness here, in Rabbi Jonathan Sacks' words, is the radical democratization of holiness. In every single society in the world there was a priest class, the Jewish people included. However, in every other society, it was the priests and only the priests who held holiness. In this case, amongst the Jewish people, it is every single person who is able to and even is commanded to achieve holiness. This is a reflection of a core Jewish belief that all men were created in the image of God. What makes this belief revolutionary is not that a human being could be in the image of God. That is precisely how kings of Mesopotamian city states and pharaohs of Egypt were regarded. They were seen as the representatives, the living images, of the gods. That is how they derived their authority. The Torah's revolution is the statement that not a specific few, but all hu-

(Continued on page 7)

(SOG- Continued from page 8)

the road to Brody. He began to bellow scathing insults, swinging his fists, and hammering the young man who was still oblivious to the trouble he had caused. "You'll never be a wagon driver!" he shouted as he slapped the young man's hands off the reins. Yosef Dov lowered his head and said nothing. The wagon driver was right. He had neglected his responsibility and disrupted the journey.

When Yosef Dov finally disembarked in Brody, parting with a murmured apology, he started asking passersby about the famous rabbi. But his questions (and filthy attire) were met only with raised eyebrows. Clearly, no one sympathized enough with the urgency of a coachman's apprentice who wished to meet their rabbi.

When he finally managed to locate the home, Rabbi Kluger invited him inside. Yosef Dov's thoughts came spilling out, and an excited conversation revolving around a difficult Talmudic topic ensued. Rabbi Kluger soon saw that the young man before him was no simple apprentice, but a brilliant prodigy. He invited Yosef Dov to remain as his guest and also provided him with a fresh change of clothes.

On Shabbat, Rabbi Kluger tried to convince his guest to address the crowd of synagogue-goers, but Yosef Dov demurred. He wasn't much of a speaker. Rabbi Kluger, however, insisted, and Yosef Dov acquiesced. His erudite and engaging talk created a favorable impression; a throng lined up to shake his hand in admiration when services were over. One man approached with tears in his eyes and had trouble meeting Yosef

(Continued on page 7)

(Yaakov Grunfeld- Continued from page 6)

mans share this regard. In fact, the very idea of a priesthood was not an original aspect in Judaism. The initial intention of God was to create a “kingdom of Priests and a holy nation.” However, with the sin of the Golden Calf, we removed ourselves from the original and created the system we see today. Despite that, we still can hear a clear message of “democratization of holiness”

This defiance of elitism, however, is not just a simple statement. It is a rebellion against all other religions. In essence, all other religions revolved, in one way or another, around some form of a hierarchy. For example, the symbol of Mesopotamian religion was the Ziggurat, a massive building broad at the base and narrow at the top. The gods had fought and established an order of dominance and submission. To rebel against the earthly hierarchy was to challenge a belief universal in the ancient world.

What is truly remarkable, however, is what happened after the biblical era and the destruction of the Second Temple. Faced with the loss of the entire infrastructure of holiness: the Temple, its Priests, and sacrifices, Judaism translated the entire system of avoda into the everyday life of ordinary Jews. In prayer, every Jew became a Priest offering a sacrifice. In repentance, he became a High Priest, atoning for his sins and those of his people. Every synagogue, in Israel or elsewhere, became a fragment of the Temple in Jerusalem. Torah study, once the specialty of the Priesthood, became the right and obligation of everyone. Not everyone could wear the crown of Priesthood, but everyone could wear the crown of תורה.

Out of the devastating tragedy of the loss of the Temple, ironically created a religious and social order that came closer to the ideal of the people as “a kingdom of Priests and a holy nation” than had ever previously been realized. However, perhaps that was all part of the plan. In an era where B’nei Yisrael regularly committed acts of “sin’at hinam” perhaps this new social order was precisely what would mitigate that.

Holiness belongs to all of us when we turn our lives into the service of God, and society into a home for the Divine Presence.

Adapted from Rabbi Jonathan Sacks’ “Covenant and Conversation”

(SOG- Continued from page 6)

Dov’s eyes. “Please, forgive me,” muttered the wagon driver from Volozhin. “I had no idea who you were, and I request forgiveness for wronging you.” “There is no need for forgiveness,” said Yosef Dov warmly. “You were right, after all. It’s hard to imagine me being a wagon driver!”

Adapted from Chabad.org

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STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

Occupying a seat in the front row of the Etz Chaim Yeshiva in Volozhin attested to rare genius, and young Yosef Dov Soloveitchik (1820-1892) was a perfect example. He spent his days poring through thick volumes, his aptitude for study legendary. He is remembered as the rabbi of Brisk, which remains associated with his unique style of study until this very day. While he had no trouble navigating Talmudic waters, halacha and its real-world ramifications still felt somewhat foreign to him. It was this strong desire to master the practical application of his Talmudic acumen that ultimately pushed him outside the yeshiva walls. Word of Rabbi Shlomo Kluger (1785-1869), a leading halachic authority with a reputation for being unashamedly bold, blunt, and passionate, reached him. Although he lived in Brody, questions from all over Europe streamed his way. Yosef Dov longed to meet him. But a vast distance separated him from his dream. Yosef Dov was in Volozhin, a Belarussian town, and Brody lay down south in Ukraine. He owned nothing but the clothes on his back, and hiring a wagon for such a long trip was a luxury reserved for the wealthy. But at last Yosef Dov formed a plan. Dressed in a peasant's outfit he managed to obtain, he approached the market frequented by coachmen and loudly offered his apprenticeship in exchange for a trip to Brody. One driver agreed to the proposal and immediately began to make good use of his new apprentice. The wagon axles required a fresh layer of grease and the horses needed to be

groomed and fed. Everything proved difficult for Yosef Dov, who didn't know the first thing about wagons or horses, and it took repeated attempts before he satisfied the critical eye of his employer. Reeking strongly of horse, with grease-streaked arms, Yosef Dov had lost any semblance of a yeshiva student. But it was worth it: a merchant soon hired their wagon for a trip to Brody. Hardly able to contain his excitement, Yosef Dov bridled the horses, thinking: "Soon I will meet Rabbi Shlomo Kluger!" From his perch on the wagon, Yosef Dov occupied himself with Talmudic topics, barely paying attention to the rolling landscape. A loud bark pulled him out of his reverie when the driver stopped the wagon and shouted at him to take the reins while he snatched a nap. As the horses trudged along the worn path, his excitement continued to bubble. He could barely focus on the road. He was going to meet with Rabbi Shlomo Kluger! What should they talk about? The possibilities buried in the Talmud and its pages of commentaries stole Yosef Dov's attention rather easily. He no longer felt the pull of the horses nor heard the clapping of hooves. Even as the horses veered off course, Yosef Dov held the reins limply and continued to stare ahead, happily lost in his own head. His turn at navigation came to an abrupt end when the wagon struck a ditch on the side of the road, and the rudely-awakened wagon driver realized why he was unfamiliar with this part of the road to Brody: It wasn't

(Continued on page 6)

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