

היוצאים

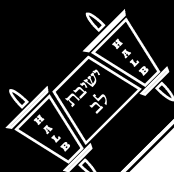
Volume XVIII - Issue 08



Special Chanukah Issue!!!

דברים

The DRS Weekly Torah Publication



## The Significance of Shalom Bayis

By Isaac Wilamowsky, 12th Grade

At the very end of Hilchos Chanukah, The Rambam writes that Mitzvas Ner Chanukah is a Mitzva that one has to be very careful about in order to publicize the neis. Even if one has no food to eat, he must somehow find a way (including selling the shirt off his back) to get a candle to light for Chanukah.

If one only has enough money to buy Kiddush wine or Chanukah candles, he should use the money to buy Chanukah candles. Why? The Rambam explains that since both Mitzvos are Dirabanan, you choose the one with Pirsumei Nissa- publicizing the miracle. However, if one has the choice of purchasing Ner Beiso (Shabbos candles) or Ner Chanukah, he should buy Ner Beiso. Why? Because Ner Beiso accomplishes Shalom Bayis- peace of the home. Shalom Bayis is so Chashuv, that Hashem allows us to erase his name for Shalom Bayis (as we see from Sotah). The Rambam then elaborates a bit on this point, and his final Halachos on Chanukah actually deal with Shalom Bayis. (continued on page 5)

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30 KISLEV, 5782  
DECEMBER 3, 2021

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The staff of דברים היוצאים מן הל"ב wishes all of its readers a Freilichin Chanukah!

## The Light of Torah

By Ariel Kunin, 11th Grade

In the sefer Ohr HaHadlakah, there is an interesting question brought up. In Al Hanasim, when talking about the miracle, we mention that it was, "B'Ymei Matisyshu Ben Yochanan Kohen Gadol" - "In the days of Matisyahu ben Yochanan Cohen Gadol." The Ohr HaHadlakah asks why it says in the days of Matisyahu. Matisyahu was only the one who started the war because, at that time, he was a very old man and he passed away shortly after he started the war. In reality, his sons were the ones who fought the war. In the Gemara Sotah Daf 13b, it brings the case of Yosef's bones being brought out from mitzrayim. In the Chumash it tells us explicitly that Moshe brought out Yosef's bones but when it tells over the episode of the burying of Yosef's bones in sefer Yehoshua, the pasuk says, "V'Es Atzmos Yosef HoAlo Bnei Yisroel MiMitzrayim," (Continued on page 5)

### Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

### Chanuka Questions

1. What are words associated with Chankah that contain within the letters *shin* and *mem* (6 answers)?
2. Where is there a hint to Chanukah from the first chapter in the Torah?
3. Where is the only time in the Torah where any form of the word *Nun*, *Samech* actually means a miracle?
4. Where is the first time that a *Milchama*—a war—occurs in the Torah?
5. What in the *Al Hanisim* is described as *Gadol*—great?
6. Which kings are named in the *Ma'oz Tzur*? (3 answers)
7. What two letter word appears four times?
8. Where does *Yavan* appear in the Torah?

### Answers

1. *Shemen* - oil; *Shemonah* - eight; *Chashmona'im* - the family of priests who led the rebellion; *Sham* - there (the last word of the phrase found in the dreidel); *Shemesh* - the light on the chanukiah from which we light from; *Shimeon* - one of the sons of Matisyahu.
2. The 25th word of the Torah is "Or"/"light", when Hashem states "Vayehi Or"/"let there be light" (Genesis 1:3)
3. Although the root word of *Nun*, *Samech* appears many times in the Torah, the only time where it means miracle is in *Parshas Beshalach* after the war against Amalek. Moshe builds a *Mizbeyach* and calls it "Hashem Nisi"/"Hashem is My Miracle" (see *Rashi* there), (Exodus 17:15).
4. In *Parshas Lech Lecha* the Torah describes the war of the four kings against the five kings that led to the capture of Lot and him being rescued by Avraham (Genesis 14:2)
5. Hashem's name is described twice as being great: "*Ulcha Asisa Shem Gadol*" and "*Lehodos Ulehallel Leshimcha Hagadol*". The salvation is also described as "*Teshuah Gedolah*"
6. (1) Paroah king of *Mitzrayim* is mentioned in the second stanza. (2) *Zrubavel* who is mentioned in the third stanza, is chosen by Hashem to be the first king of the second Temple era. (3) *Agag* king of Amalek is alluded to the fourth stanza to describe *Haman Harasha* who descends from *Agag*.
7. The word *Kaitz* (end), appears four times: "*Kaitz Bavel*" - "the end of Bavel", "*Lekeitz Shivim*" - "to the end of seventy (years)", "*Vekareiv Kaitz Haysuah*" - "and hasten the end of the salvation", and "*Ve'ain Kaitz Lemei Hara'ah*" - "there is no end to the difficult days."
8. *Yavan* is a son of *Yavas*, the son of *Noach* (Genesis 10:2)

## ALIYAH SUMMARY

**First Aliyah:** Pharaoh had a dream: seven fat cows arose from the Nile, followed by seven emaciated cows. The gaunt cows then consumed the robust ones. He then had a second dream, wherein seven healthy ears of grain were eaten by seven thin and parched ears. In the morning, none of Pharaoh's wise men were capable of interpreting the dreams to Pharaoh's satisfaction. Pharaoh's butler approached and related his past jailhouse experience, when a Hebrew boy, Joseph, successfully interpreted dreams. Pharaoh ordered Joseph's release, and he appeared before the king.

**Second Aliyah:** Pharaoh recounted his dreams to Joseph. Joseph told Pharaoh that both dreams contained a singular message: seven years of plenty were destined to come upon Egypt, followed by seven years of severe famine. Joseph proposed a plan to store the excess grain of the years of plenty, to serve as a reserve for the famine years to follow. Pharaoh was greatly impressed by Joseph's wisdom.

**Third Aliyah:** Pharaoh appointed Joseph as viceroy of Egypt, and placed him in charge of the impending food collection operation. Thirty-year-old Joseph was placed second-in command of the Egyptian empire, accountable to no one but Pharaoh himself. Indeed, the seven years of plenty arrived as foretold by Joseph, and Joseph skillfully oversaw the collection of the surplus grain. Joseph married *Osnat*, the daughter of *Poti-phera*, and she bore him two sons: *Manasseh* and *Ephraim*.

**Fourth Aliyah:** Then the famine predicted by Joseph commenced, a grave famine that affected Egypt and the entire Mediterranean region. Exactly as planned, Joseph had sufficient stores of food, which he personally sold to all who needed. Meanwhile, in nearby Canaan, Joseph's father, *Jacob*, dispatched his eldest ten sons – all of them excepting *Benjamin* – to Egypt to purchase food provisions. The brothers arrived and stood before Joseph, but did not recognize him, as his boyish appearance had changed in the interim years. When the brothers broached their request to purchase food, Joseph dealt with them harshly, accused them of espionage, and incarcerated them all for three days.

**Fifth Aliyah:** On the third day, Joseph released them all, aside for *Simon*, whom he held hostage. He bid the rest of the brothers to return to Canaan and return with their youngest brother, *Benjamin*, and thus establish their innocence. The brothers recognized that this was punishment for the sale of Joseph, and expressed regret for their deed. Joseph instructed his servants to place the monies the brothers had paid for the food in the sacks of grain they were given. The brothers arrived back in Canaan and recounted the entire episode to *Jacob*. *Jacob* was highly disturbed by the happenings, and initially refused to send *Benjamin*, unwilling to consider the possibility of losing *Rachel's* only remaining son. Eventually, though, after the food provisions ran low, and *Judah* personally guaranteed *Benjamin's* safe return, *Jacob* acceded to send him. He sent them to Egypt with a prayer on his lips, and armed with a gift for the Egyptian ruler.

**Sixth Aliyah:** The brothers arrived in Egypt. Joseph instructed his palace supervisor to invite the brothers to join him for the afternoon repast. The brothers arrived at Joseph's residence where they were reunited with *Simon*. Joseph arrived, and the brothers presented him with the gift they had prepared, and they exchanged pleasantries.

**Seventh Aliyah:** Upon seeing his brother *Benjamin*, Joseph was overcome with emotion, which he concealed. The brothers sat down and enjoyed a feast, and Joseph presented them all with gifts—*Benjamin's* gift greater than all the others'. In the morning the brothers departed, but not before Joseph had his royal goblet planted in *Benjamin's* sack of food. Joseph then dispatched a posse to confront the brothers and "uncover" the planted goblet. The brothers were all brought back to Joseph, who demanded that the "thief," *Benjamin* alone, remain behind as his slave.



The complete edition of  
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 (keyword Torah Teasers)

# 10-Minute Halacha Shiur

Given by *Rabbi Aryeh Lebowitz*  
on *yutorah.org*

Transcribed by  
*Shmuel Maltz*

## Tevilas Keilim for Chanukah Shaped Cookie Cutters

It's Chanukah, and you start feeling hungry. You want to make cookies, but because it's Chanukah, you want the cookies to be shaped like Menorahs and Dreidels. You look in your cabinet, but realize that you threw out your cookie cutters before Pesach. So you go to the store and buy new ones. The question is: Do those cookie cutters require Tevilah?

First of all, does one have to dip cookie cutters in the first place? Assuming the answer is yes, does one have to dip their Hanukkah cookie cutters that were made by a Jewish company and manufactured in a non-Jewish factory?

The Shulchan Aruch writes in Yoreh De'ah that a Shechita knife does not require Tevilah since it's not a Kli Seudah, even though it comes into contact with the food. The Tashbatz disagrees and says that it does require Tevilah. The Ramah says that one should be strict and hold like the Tashbatz. However, he also says elsewhere that a roller that makes holes in Matzah doesn't require Tevilah. The obvious question is, what's the difference between a Shechita knife and the Matzah roller?

The Shach says that there is a simple difference between the two. Regarding the Shechita knife, though not ideal and quite gross, one would be able to eat food with it. That's why the Ramah holds that it does require Tevilah. On the other hand the Matzah roller doesn't require Shechita because it is not fit for one to use as a utensil for their Matzah. Therefore, according to the Shach, cookie cutters would require Tevilah.

Not everyone agrees. The Taz says that even though the Ramah didn't mention performing Tevilah by the Matzah roller, he really meant to rely on what he said previously by the Shechita knife, meaning Tevilah would also be required by the Matzah roller. The Ramah didn't feel it was necessary to repeat the Halacha by the Matzah roller as well. Therefore, according to the Taz, cookie cutters would require Tevilah.

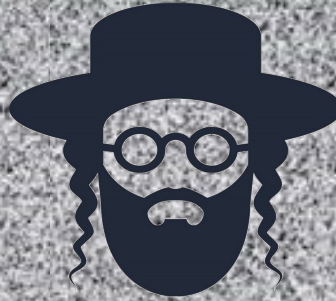
Now that we've addressed cookie cutters in general, what about Chanukah cookie cutters that were made by a Jewish owned company? In Choshen Mishpat there is a Machlokes about a professional who makes or repairs a Kli. Does the item that he repaired belong to him, since he added value to it, or does it belong to the owner? This Machlokes seems to have a Nafka Mina by Tevilas Keilim. If you say that he does acquire it, it now requires Tevilah, since it was his. If you say he never actually acquired it, then it doesn't require Tevilah, since it never belonged to him.

According to the Ritvah, we hold that the Kli belongs to the professional, and it would seemingly require Tevilah. Nevertheless, the Tur says that even according to the Ritvah, it would not require Tevilah since it's not similar to "Klei Midyan." Meaning, you are the one providing all of the material, and not the person creating the item. Therefore, it would not require Tevilah. The Shulchan Aruch agrees with the Tur, and the Ramah does not.

What about a Jewish owned factory? The Piskei Teshuvah says that a glass factory that is owned by a Jew or its workers are Jewish, the items would not require Tevilah, since it's only a Safek whether the items would require Tevilah (since it is owned by a Jew or there are Jewish workers), and glass is only Chayiv in Tevilah on a Derabanan level. The Aruch Hashulchan says that the people in that factory don't own anything. The only thing they acquire is their salary. So, if it's a Jewish owned factory, the Keilim would require Tevilah. Rav Moshe Feinstein disagrees and says that if it's owned by a Jew, it does not require Tevilah.

Now back to our original question: The factory in which the cookie cutters were made is likely not Jewish owned, but merely being contracted by a Jew. Therefore, it would be better to perform Tevilah on your Chanukah cookie cutters.

# SPARKS OF CHASSIDUS



*With Ari  
Ivry*

In this week's Parsha, Pharaoh dreamt two similar dreams. In the first dream, seven robust cows were devoured by seven skinny cows. In the second, seven healthy ears were swallowed by seven withered grains of corn. None of Pharaoh's advisors were able to offer him a satisfactory interpretation. Thus, Yosef was summoned and he offered an interpretation that rang true to Pharaoh: the seven good cows and healthy ears of corn alluded to seven years of plenty. The seven skinny cows and withered ears of corn alluded to seven years of famine that would "devour" all of the plenty of the preceding seven years. Then, Yosef offered a piece of advice: Pharaoh should appoint someone to oversee conservation of the produce harvested during the seven good years, so that Egypt could sustain itself during the famine years.

There are two seemingly obvious questions asked about this story. Firstly, Yosef's interpretation of the dream is rather straightforward, so why couldn't any of Pharaoh's advisors figure out this simple interpretation? Secondly, why did Yosef proceed to offer advice to Pharaoh? His job was merely to interpret the dreams, not to also advise Pharaoh on matters of state!

To understand the answer, we must first realize what happened in these dreams. The difficulty in Pharaoh's dream was that the seven skinny cows "emerged from the river and stood next to the healthy cows on the bank of the river." If the different cows represented years of plenty and years of famine, why would both sets of cows be standing next to each other? The skinny cows should have emerged after the healthy cows departed, just like the years of famine follow the years of plenty. Because of this difficulty, Pharaoh's interpreters didn't want to interpret the dreams that there would be years and famine followed by years of plenty. They instead gave interpretations that Pharaoh would lose seven daughters and simultaneously seven new daughters would be born. This would now explain why both sets of cows stood next to each other in the dream.

Yosef understood that Pharaoh's dreams did not just foreshadow future events. They also contained advice for Pharaoh on how to prepare for the coming famine. If Egypt would preserve the food they got during the years of plenty then they would be able to sustain themselves during the famine. This was the genius of Yosef's interpretation, and also why he offered advice to Pharaoh. The advice was not independent of the interpretation, but was part of the interpretation itself.

Yosef's interpretation of Pharaoh's dreams began the process of the Egyptian exile and redemption - Yosef was appointed second in command, which led his family to migrate to Egypt. Exile is compared to dreams, and just like dreams can contain contradictions, exile can as well. Everyday we experience the contradiction of feeling love for Hashem but simultaneously being distracted by the world around us. The lesson of Yosef's story is that we should make sense of the contradiction in our everyday lives just like Yosef did when interpreting Pharaoh's dreams so we can bring Moshiach now!

Adapted from the Lubavitcher Rebbe's Likkutei Sichos





(Wilamowsky—Continued from page 1)

What's the reason for this?

R' Mordechai Kamenetzky suggests that the miracle of Chanukah was a tremendous Kiddush Hashem. Through the miracles, people said "Shem Gadol Vikadosh Shimecha!", so certainly one would think that lighting the Chanukah candles is of the utmost importance! It should be more important than Ner Bayis, which has no aspect of Pirsumei Nisah or Kiddush Hashem. However, the Rambam comes to teach us just the opposite. We see from the Sotah that Shalom Bayis is more important than even Kiddush Hashem, as we allow the erasing of Hashem's name for Shalom between a man and his wife.

(Kunin—Continued from page 1)

that the Bnei Yisroel were the ones who brought out Yosef's bones from Mitzrayim. So who brought out the bones, Moshe or Bnei Yisroel? The Gemara answers the seeming contradiction by saying that we don't credit the one who starts a mitzvah but doesn't complete the mitzvah, rather we credit the one who completes it as if he did the whole action. So back to our case, why don't we say B'Ymei Yehuda Ben Matisyahu? Why do we list Matisyahu himself if he didn't complete the mitzvah?

The Ohr HaHadlakah quotes an answer given by the Even Yisroel. The Even Yisroel answers that the rule that we don't credit the one who started the mitzvah but didn't complete it is only talking about when other people complete it. But when his own sons complete it, then we do credit the father as well because the credit of the son goes to the father. So, that is why we mention Matisyahu over here. Although his sons were the ones who fought the war, Matisyahu himself gets the credit.

In the introduction to Rav Herschel Schachter's sefer Eretz HaTzvi, Rav Schachter wrote that in davening we say "VeHa'er Eneinu B'Sorasecha." The Gemara in Sotah 21a explains that a mitzvah is considered like a Ner and torah is considered like an Ohr, to teach us that the light of torah is greater than the light of other mitzvos. But, in tehillim when it says that "Ner L'Raglai Dvarecha V'Ohr L'N-sivasi" it seems that we are calling torah a Ner is torah a Ner or is it an Ohr? The Yalkut Shimoni answers that when one starts to learn, the torah only provides Ner, but when a person gets really involved into his learning then the torah provides an Ohr Gadol.

Our parents and teachers have given us the resources needed to transform our Ner into an Ohr Gadol. The credit for our learning goes for the most part to them. It is our job to take the resources they have provided us and put in a max effort in our learning to transform our Ner into an Ohr Gadol.

## STORIES OF GREATNESS

TOLD OVER BY: YOEL HORWITZ

This story was told by Rabbi Jonathan Sacks zatzal.

Back in 1991, I lit Chanukah candles with Mikhail Gorbachev, who had, until earlier that year, been president of the Soviet Union. For seventy years, the practice of Judaism had been effectively banned in communist Russia. It was one of the two great assaults on our people and faith in the twentieth century. The Germans sought to kill Jews; the Russians tried to kill Judaism. Under Stalin, the assault became brutal. Then, in 1967, after Israel's victory in the Six Day War, many Soviet Jews sought to leave Russia and go to Israel. Not only was permission refused, but often the Jews concerned lost their jobs and were imprisoned. Around the world, Jews campaigned for the prisoners, called Refuseniks, to be released. Eventually, Mikhail Gorbachev realised that the whole soviet system was unworkable. Communism had brought, not freedom and equality, but repression, a police state, and a new hierarchy of power. In the end, it collapsed, and Jews regained the freedom to practice Judaism and to go to Israel.

That day in 1991, after we had lit candles together, Mr Gorbachev asked me, through his interpreter, what we had just done. I told him that 22 centuries ago in Israel after the public practice of Judaism had been banned, Jews fought for and won their freedom, and these lights were the symbol of that victory. And I continued: Seventy years ago Jews suffered the same loss of freedom in Russia, and you have now helped them regain it. So you have become part of the Chanukah story. And as the interpreter translated those words into Russian, Mikhail Gorbachev blushed. The Chanukah story still lives, still inspires, telling not just us but the world that though tyranny exists, freedom, with God's help, will always win the final battle.

## Pharaoh's Dream and Chanukah

By: Hillel Schein 11th Grade

Last week, in Parshat Vayeishev, we read about Yosef's dreams in which his many brothers bowed down to him. This week, in Parshat Mikeitz, we read about Pharaoh's dreams, in which the weak corn stalks eat the strong ones and the weak cows eat the strong ones. Rav Schwab z"l points out a fascinating point. What is so upsetting to the Pharaoh of Egypt about seven lean cows swallowing seven fat cows?

Rav Schwab tells us that to answer this question, we must look at Pharaoh's dominion. It was, like any dictator, based entirely on the premise that the mighty will dominate the weak. Pharaoh was so bothered by this dream, not simply because of the illogical characteristics, but because of its representation. He saw this as an omen from heaven that despite his immense power, the weak can still overthrow the might.

This can also explain the incredible satisfaction Pharaoh had when he heard Yosef's interpretation. Yosef interpreted it in a completely different way than what Pharaoh feared would be true, saying that it represented seven years of plenty followed by seven years of famine. This answer presented incredible news to Pharaoh that even caused him to appoint Yosef to handle this coming famine. Furthermore, Rav Schwab points out that this idea directly connects to Chanukah. Chanukah coincides with Parshat Mikeitz every year; this is a constant of the Jewish calendar. It is not just a coincidence that Mikeitz shares one of the main themes of Chanukah, a theme mentioned in Al Hanisim that "the mighty fell into the hands of the weak, the many into the hands of the few." The message of both Chanukah and Parshat Mikeitz is that quantity and strength do not matter and Hashem rules the world with kindness and compassion.

Hashem's Love for Us on Chanukah  
By: Eliyahu Friedman, 10th Grade

The Halachic commentaries on the Gemara like the Rosh and the Rabeinu Asher say that in order to distinguish the Chanukah lights from normal lights, we purposely place the Menorah lower than we would place a lantern. You would want to place a lantern high, so that it gives off more light to the whole room. To show that we don't use the Chanukah lights for its illumination, but rather for the sake of the Mitzvah, we put the Menorah "Lematah Miyut" - below 10 Tefachim from the ground. There is a fascinating insight from the Divrei Chaim of Sanz. While we are supposed to have the Menorah below 10 Tefachim, the Gemara in Sukkah says that although The Shechina, The Divine Presence, comes down to earth, it never actually goes beneath 10 Tefachim. However, the Divrei Chaim says that there is one time a year that The Shechina does indeed go below 10 Tefachim. That time is during the 8 nights of Chanukah. The rest of the time, Hashem hovers above 10 Tefachim, but during Chanukah, He descends even below 10 Tefachim. What is the reason for this?

The message behind this is to show us a powerful idea. It is impossible to be perfect, so sometimes we fail and make mistakes. During these times, we think that Hashem doesn't really care about us, and that He doesn't want to spend His time with someone so low. However, Hashem comes to us on Chanukah and says that He doesn't care if we mess up and are down "below 10 Tefachim". Hashem says that He cares about us and loves us and wants to have a relationship with us. And the beauty of Chanukah is that unlike the rest of the year, we don't need to seek out Hashem in order to have a relationship with Him. On Chanukah, all we need to do is light the candles and desire a closeness with Hashem, and Hashem says that He will come and find us. The candles of Chanukah represent the Jewish people. Sometimes we have horrible luck and are down, under 10 Tefachim. However, on the 8 days of Chanukah, Hashem is willing to find us Himself, and will go beneath 10 Tefachim to be with us. This, says the Divrei Chaim, is the beauty of Chanukah.

Adapted from Rabbi Shmuel Silber



JoBe Silver

12th Grade

# SHARE YOUR LIGHT

In Maseches Shabbos there is an intriguing machlokes about Chanukah candles. On Chanukah, if you have a limited amount of candles, and a shamash is unavailable, could you use one of the main candles to light the others?

Rav holds that you cannot use one of the candles to light the others, because the Gemara says "ka mach-chish mitzvah," which translates to "do not diminish the Mitzvah," and inevitably some of the wax or oil would fall, diminishing the first candle. Therefore, Rav says do not do anything that could lessen the fire of the first candle. Shmuel disagrees with Rav and says we pasken that using the first candle to light the rest would be permissible, but why?

Rabbi Sacks explains with

the following scenario. Imagine two Jews, both religious and committed to Judaism. One of them says he must not get involved with Jews who are less religious than he is because if he does, his own standards will fall. He believes his light will be diminished, which is Rav's view.

Shmuel disagrees, and he provides the following reason: When the more religious Jew uses the flame of his faith to light a candle in someone else's life, his faith is not diminished, it grows. This is because there is now more Jewish light in the world. When it comes to ruchnius, the more we share, the more we have. If we share our knowledge, faith, or love with others, we the Jewish people will gain even more.

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*The DRS Yeshiva High School For Boys*

*700 Ibsen Street, Woodmere, NY 11598*

*Phone: (516) 295-7700 - Fax: (516) 295-4790*

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feel free to email us at [info@hayotzim.com](mailto:info@hayotzim.com)