

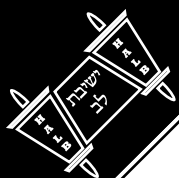
היוצאים

דברים



Volume XX - Issue 12

The DRS Weekly Torah Publication



## Hashem In Our Lives

By Dovi Flug, 11th Grade

The pasuk in Parshas Terumah says “and you (plural) shall make an Ark of Acacia wood” The Ramban asks why all the commandments to build the mishkan and its keilim in the parsha are written in lashon yichud and directed at Moshe, but here by the aron it is written in lashon rabim? The Ramban explains that the commandment to build the aron was directed not just at Moshe, but at all of klal yisrael. All of klal yisrael were supposed to take an active part in the creation of the aron. The aron is the holiest of all of the things in the mishkan and it’s creation was a way for all of benei yisrael to be zoche to the Torah.

The Ramban quotes the Medresh Raba in the name of Rav Yehuda Bar Shalom who says that G-d says “everyone should come and partake in the aron —zoche the Torah”, so that they will be zoche to Torah. Whether by contributing materials or by helping Betzael with the labor, G-d was seeking a contribution from every single member of Benei Yisrael. What does it mean that we’re zoche to Torah and what is it about the aron kodesh that building it allows us to merit the Torah?

The message of the Ramban could be that throughout the world there are thousands of frum communities and millions of Jews, all with different abilities and talents. The Torah unites the Jewish people regardless of where they are. It

(Continued on page 7)

## In Proportion To Exertion

By Daniel Lasky, 11th Grade

“Shoham stones and setting stones for the ephod and for the choshen.” (Ex. 25:7)  
As we see in this week’s parsha, the Jewish people were asked to contribute materials for the construction of the Mishkan. The Parsha lists the 13 materials that were donated to the mishkan. However, when examining the list, something seems wrong with the list: why were the avnei shoham listed second to last if they were one of the most expensive materials donated?

When examining the work of humans, we tend to place great value on the result or end product. We focus on how much we get paid or the worth of that which we have produced. For example, we have a story of a builder named Ben was hired to do construction. Excited, he woke up extra early so that he would be well prepared for his job. He gathered all his building tools and then drove an hour and a half until he reached the house, unloaded all the materials and tools and carried them inside. Suddenly his face turned white. He had forgotten his drill! He was handicapped without his drill... What a waste of a day; all this time invested and he would not get paid a cent!

While his work may not have resulted in payment or a finished product, no one can deny that he put in a lot of effort. Yet, he is not rewarded for that effort. In spiritual matters payment works differently. The Mishnah state

(Continued on page 4)

This week's issue and every issue of דברים היוצאים מן הלב is sponsored by The Henry, Bertha and Edward Rothman Foundation

Rochester, NY . Cleveland, OH . Circleville, OH

PARSHAS TERUMAH  
3 ADAR 1 5779  
FEBRUARY 8TH, 2019

All Zmanim are calculated by myzmanim.com for Woodmere, NY (11598)

Candle Lighting: 5:03 pm  
Latest קריאת שמע: 9:33 am  
שבת Ends: 6:05 pm

To sponsor an issue of דברים היוצאים מן הלב, email us at: [info@havotzaim.com](mailto:info@havotzaim.com)

**Torah Teasers**

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

**Parshas Terumah  
Questions**

1. In this parsha, in what context does a woman and her sister appear? (2 answers)
2. In this parsha, in what context is the number 50 mentioned? (2 answers)
3. What had hands (*yadot*) but no fingers?
4. Aside from the cherubs (*keruvim*) mentioned in the context of the Tabernacle, where else in the Torah are cherubs mentioned?
5. In this parsha, in what context does a man and his brother appear?
6. Which 6 parts of the human body appear in the context of the Tabernacle?

**Answers**

1. (1) Each set of coverings of the Tabernacle are attached together as "a woman to her sister" (Exodus 26:3). (2) The protrusions on the bottom of each beam of the Tabernacle are parallel to each other, as "a woman to her sister" (26:17).
2. (1) There are 50 loops on each set of coverings of the Tabernacle. They are attached together with 50 curved hooks (Exodus 26:5-6). (2) The courtyard of the Tabernacle is 50 cubits wide (27:12).
3. Each of the Tabernacle's beams has two bottom protrusions called "*yadot*" (Exodus 26:17).
4. In parshas Beraishis, Hashem guards the path to the Tree of Life with two cherubs (*keruvim*) (Genesis 3:24).
5. The Torah states that the cherubs must face each other as "a man to his brother" (Exodus 25:20).
6. The following human body parts appear in the context of the Tabernacle: (1) A rib (*tzela*) refers to the sides of many of the objects found in the Tabernacle (Exodus 25:12, 26:20). (2) The face (*panim*) refers to the face of the cherubs (25:20), the "face" of the show-bread (25:30), and other items as well. (3) Hands (*yadot*) refer to the protrusions on the bottom of the beams that locked into the sockets (26:17). (4) A head (*rosh*) refers to the tops of the beams (26:24). (5) A shoulder (*katuf*) refers to the two shorter sides (of 15 cubits each) comprising the gate to the courtyard. (6) A thigh (*yerech*) refers to the base of the Menorah (25:31) and the ends of the Tabernacle (26:22).



1st Aliyah - In this Aliyah we hear about the Aron Kodesh where the Luchos and other items were going to be stored.

2nd Aliyah - In this Aliyah the Torah continues with the details of the construction of the Aron Kodesh and we also hear about the command to build the Shulchan and also to build the Menorah.

3rd Aliyah - In this Aliyah the Torah tells us about the building of the Mishkan itself. This Aliyah describes the covering which was actually several layers of tapestries.

4th Aliyah - This Aliyah continues the construction of the Mishkan and specifically the walls of the Mishkan. The walls of the Mishkan were upright and were gold plated wooden boards. In total the Mishkan's dimensions were 30 amos by 10 amos and 10 amos high. Approximately, 45ft by 15ft and 15ft tall.

5th Aliyah - In this Aliyah we continue hearing about the structure of the Mishkan. In this Aliyah we hear about the internal structure. The inside of the Mishkan has two sections. One is the Kodesh Hakidashim and the other is the Kodesh. This Aliyah also describes two curtains. One Paroches separated between the Kodesh and the Kodesh Hakidashim and the other Paroches was the main entrance to the Mishkan.

6th Aliyah - In this Aliyah the Torah tells us of the requirement to build the Mizbiach Hachizton.

7th Aliyah - In this Aliyah the Mitzvos surrounding the construction of the Mishkan are completed by speaking specifically about the courtyard around the Mishkan.



**Rabbi Moshe Atik's Torah Teasers**  
is available on **AMAZON**

# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Eli Wiseman

## The Ethics of Returning Merchandise

**The Ethics of Returning Merchandise (Can One Return an Item If)**

**Q: What if one bought an item in perfect condition with no intention of keeping it?**

**A:** The Gemara (Chulin 94) says the *isur* of *gneivas daas*, to deceive someone that something is true even though it isn't, applies even to a non-Jew.

According to this, if one would buy merchandise with no intention of keeping it, it is deceiving the store, thus violating *gneivas daas*.

**Q: What if one bought a couple of items in perfect condition on an online store with the intention of keeping only one of them?**

**A:** This would not be a problem of *gneivas daas* since the online store is aware that people do this constantly.

However, to buy one or more with the intention of keeping none would be a violation of *gneivas daas*.

**Q: What happens when one purchases something?**

**A:** When one purchases an item, he is making a transaction with the seller where he now owns the owner's item and the seller now owns his money.

**Q: What if the sale was nullified due to a defective item?**

**A:** The transaction doesn't take place and therefore the store owner doesn't own the money.

The Magid Mishnah (*perek* 15 of Hilchot Mechira) says the buyer doesn't own the owner's item either, which would imply the buyer cannot get a refund and keep the item.

**Q: Can one pressure his friend to give or sell him an item or money?**

**A:** If one desires an item or money, pressures the owner to sell or give it to him, and gets the item or money, he violates *Lo Tachmod*, don't covet (Shemot 20:14).

According to this, pressuring and getting a store to refund money is a prohibition of *Lo Tachmod*. This would even apply if you are pressuring the owner of the store who is your friend. If the store policy a person agreed to is X, one cannot come after X and demand and refund unless certain conditions are met.

However, if the sale is nullified, it is not a prohibition to pressure for a refund since one is only getting back his (and not the

store's) money.

**Q: What if one bought a perfect condition item that he wants to keep but now wants to return it. Is he allowed to force the store to refund him the money?**

**A:** It depends on the store's return policy and when one returns the item.

If one pressures the store to refund an item before the deadline, if there are no issues of *gneivas daas*, it is permitted since it is not 100% the store's money until after the deadline.

If one pressures the store to refund an item after the return deadline and gets the refund, he is coveting the store's money and in violation of *Lo Tachmod*.

The same would apply if the store had no return policy or any return policy that the buyer doesn't fulfill.

**Q: What if one purchased a dozen eggs or any numbered amount of items but finds out it's missing parts? Is the sale considered nullified which would permit one to force a refund even after the deadline?**

**A1:** The Shulchan Aruch (Choshen Mishpat *siman* 232 *sief* 1) rules that the sale isn't nullified, and if he would demand and get the money, it would violate *Lo Tachmod*.

However, one does have the ability to demand the store to reimburse him the missing items, but not the cash value.

**A2:** The Sma (Rabbi Yehoshua Falk HaCohen), in *sief katan* 4, says the Shulchan Aruch is talking about a case when the store gave the buyer more than what he bought. In that case the buyer would have to return the extra objects.

However, a purchase with missing parts is a nullified sale since the original transaction was never complete, and he can demand a refund and not violate *Lo Tachmod*.

**Q: What if one purchased a non numbered item and it has a defect?**

**A:** The Magid Mishnah (*perek* 15 of Hilchot Mechira) says when a person sees a defect in his purchase and says the sale is nullified, in reality he is saying the item is not mine since the sale never went through.

So, if one didn't use the item or used the item but saw it was defective, he can pressure the store to

(Continued on page 6)

# SPARKS OF CHASSIDUS



*With Yaakov  
Fuchs*

One of the more well known pesukim in the entire Torah comes from this week's Parsha: "V'asu li mikdash, v'shachanti b'socham" - "And let them make Me a sanctuary, that I may dwell among them". The Alshich HaKadosh writes that an alternative way to read the pasuk is: "And let them make Me a sanctuary, that I may dwell within them." The obvious question is, shouldn't the text of the pasuk read: "And let them make Me a sanctuary, that I may dwell within it (the Mishkan)"? The answer, explains the Alshich, is that when the pasuk says, "that I may dwell in them", it refers to Klal Yisrael. Each and every member of Klal Yisrael has a personal mission to make a sanctuary in their own heart - a place in which the Shechinah may dwell. If we build such a Mishkan in our hearts, of course Hashem will dwell in each and every one of our hearts. The Sfas Emes has a similar interpretation of the pasuk. He writes in regards to Tehillim 132:3-4 - "Surely, I will not come into the tent of my house, or go into the bed that is spread for me ; I will not give sleep to my eyes, or slumber to my eyelids until I find out a place for G-D, a dwelling place for the Mighty One of Yaakov." Dovid HaMelech davened that he would find a dwelling place for G-D, by performing four physical acts: coming into the tent of his house, going to bed, giving sleep to his eyes and giving slumber to his eyelids. He wanted to perform all these everyday physical activities with pure intentions and for the sake of Hashem, so that they would rear a sanctuary for Hashem's glory, so that they would declare his life and make it holy for Hashem. (From Maayanah Shel Torah)

*(Doniel Lasky- Continued from page 1)*

lifum tza'ara agra : According to the pain is the reward. (Avos 5:23). The reward for observing God's commandments increases in proportion to the effort and difficulty needed for their performance. As long as you put in effort you will be rewarded.

The Talmud (Yoma 75a) states that the avnei shoham were brought by the clouds, without any physical or monetary effort on the part of the Jews. Therefore the avnei shoham were listed towards the end, since the materials that were brought with effort and hard work were considered more important, even though they were worth less. (Ohr Hachaim)

God's reward for Torah study and other spiritual matters is not in proportion to the degree of one's success, but to the amount and quality of effort that one puts into it. If one toils hard at what he does he will be amply rewarded for the work, even if he does not accomplish a great deal.

Have a good shabbos!

Adapted from Rabbi Eli Scheller



FOLLOW US ON  
**twitter**

@dvarimhayotzim

@tenminutahalach

@torahteachers

*Life: The Mishkan Approach*  
*By Moshe Coronel, 10th Grade*

You shall make the mizbe'ach of acacia wood; it shall be five cubits long and five cubits wide; the mizbe'ach is to be square and three cubits high (Terumah 27:1).

The Torah is first and foremost a sefer that deals with the main functions of how a Jew should live. Being that this is the case, most would assume that this "guide to successful life" would not include a section on architecture. So, the question has to be asked: what life lesson can we learn from the architecture of the mizbe'ach and the rest of the Mishkan overall?

The Midrash HaGadol may jumpstart the answer to this question. The Midrash says, "Why is the Altar compared to copper? The Sages learned that there were two Altars. One was gold and one was copper. The one of gold is comparable to the soul of man. The one of copper represents the body of man. The golden Altar rested in the inner sanctum while the copper Altar was in the outer courtyard. The gold covered Alter was not seen by the nation but the copper one was available to be seen. The Altar of gold was more expensive than the Altar of copper. Upon the golden Altar were brought incense and spice offerings while on the copper Altar they would sacrifice the flesh of animals. Just as gold is more valuable than copper, so is the soul more valuable than the body. Just as each day they drew close through animal sacrifices before the Holy One blessed be He on the Altar of copper, so a person needs to acknowledge and confess, and review his deeds each and every day constantly before the Master of the World and serve Him with body and soul."

The answer to our original question of "What can we, as Jews, learn from the architecture of the mizbe'ach?" is that the Torah is hinting to us that we should try to order our life's priorities in a manner that is consistent with the Torah. As the Midrash said, the Golden Mizbeach, the more expensive one, symbolizes our souls and the needs associated with it, otherwise known as the Torah. The Midrash is telling us that Torah should be kept closer to the center of our lives (the Golden Mizbe'ach), and should be "distanced" from our material needs, as represented by the less expensive Copper Mizbeach.

Shlomo HaMelech, in his infinite wisdom, compounds that by saying "From all the things you guard, protect your heart because from it flows out life." (Mishlei 4:23) And we can derive that the way to protect your heart is by immersing oneself in the Divine Blueprint, the Torah.

Have a Good Shabbos!

Adapted from Rabbi Label Lam at Torah.org

(10MH- Continued from page 6)

However, if it is an *isur Midrabanan* under the category of prohibitory benefit, such as getting benefit from *chametz* after Pesach which was not nullified before Pesach, one can demand a refund.

**Q: What can one be refunded with?**

**A:** The Shulchan Aruch (*siman* 232) says the store has to refund money and not merchandise.

However, if there is a store policy, from before he bought it, that says that there are no cash refunds but only merchandise refunds, then the buyer is bound to that.

דברים הוצאים מן הלייב

You can get  
 דברים הוצאים מן הלייב  
 weekly by email!

Visit [hayotzim.com](http://hayotzim.com) or scan the barcode with your  
 Smartphone to subscribe



# Donate Honestly

## Ephraim Herrmann, 9th grade

In this week's Parsha, Parshat Terumah, we learn all about giving gifts to the Beit Hamikdash. We can make a hekesh (when two things are next to each other and you learn one from the other) to last week's Parsha, Parshat Mishpatim. In Parshat Mishpatim we learned about laws that are "Bein Adam La'chavero." Rav Twerski, in "Living Each Week" explains that the Torah puts these two mitzvot next to each other to teach us something. The Torah wanted to teach us that one should not give a gift to the Beit Hamikdash that was acquired dishonestly.

Some people think that if they acquire money dishonestly but donate some of it to a charity it cancels out the sin. This is not true. The Gemara in Bava Kama on 94a says "One who uses stolen items for the performance of a mitzvah and recites a blessing thereon incurs the wrath of G-d." There are two types of mitzvot, between a man and G-d, and between man and another man. We can also learn from this juxtaposition that when you steal from a man you are also stealing from G-d. This means that every time you sin against another human being, you are also sinning against Hashem.

(10MH- Continued from page 3)

give him a refund, even after the deadline, since the sale was nullified and one is just getting his money back.

However, if one continued using it after he saw it was defective, it shows that the sale was a good sale, he did not think it was worthy enough defect to be considered a nullified sale, and he cannot pressure the store since it would be stealing.

**Q: What determines the amount an item can be defected and still be returned?**

**A:** It depends on what one's place considers a defect.

If the common practice is to return item X if it has Y defect, even if defect Y is not such a big defect, he is permitted to pressure the store to take it.

**Q: What if one bought an item with a defect but normally people would notice the defect before purchasing the item?**

**A:** It can be considered a *mechila* (he doesn't care about the defect) and one cannot return it.

**Q: What if the item has a defect but can be easily fixed by the store owner?**

**A:** The Shulchan Aruch (Choshen Mishpat *siman* 232 *sief* 5) poskins that the store owner can say I'll fix it and the sale would then still be binding.

**Q: What if one purchased food but is not satisfied with it?**

**A:** If the food is inedible, spoiled, infested with bugs, or the like, one can demand a refund providing that the food's condition was like that when it was taken from the store

If the food is just not to one's taste, he cannot demand a refund after the deadline.

**Q: What if one purchased food and then realized that it is non kosher?**

**A:** Most stores will take back an item that was **not opened** and is returned on that day.

However, if one **ate** the non-kosher food, the Shulchan Aruch (*siman* 234) says if it is an *isur* from the Torah, then one can demand a refund since he clearly didn't want it because he violated an *isur*.

If it is an *isur Midirabanan*, then one cannot ask for a refund since an *isur Midirabanan* done only by accident is not an *isur*.

(Continued on page 5)



*(SOG- Continued from page 8)*

Moshe. It was his fault their daughter had died, the grieving parents reasoned. With the help of some burly helpers, the nobleman beat Moshe to death and buried him together with his daughter. “Meanwhile, the tailor began to wonder what had happened to his apprentice. The landowner claimed ignorance, saying that Moshe had finished his work, was promptly paid, and had long since left. Their sincerity was never questioned, and Moshe’s whereabouts were never discovered. “I was a shepherd when this story occurred, and I often slept with the sheep, out in the meadow. One day, your holy grandfather Srulik, whom we all knew and revered, woke me up and requested that I accompany him. We went to the grave, and together we retrieved Moshe’s body, brought him over to the forest, and buried him there, installing the headstone you found. As a reward for my work, your grandfather promised me a long life. “Your grandfather told me one more thing. If his grandson ever visited me,” said the old man nodding toward Rabbi Baruch, who was indeed the grandson of the Baal Shem Tov, “I should tell him the story of Moshe, the tailor’s apprentice. And now, after I’ve told you the story, my mission is complete and I know my time has come.”

Adapted from Chabad.org

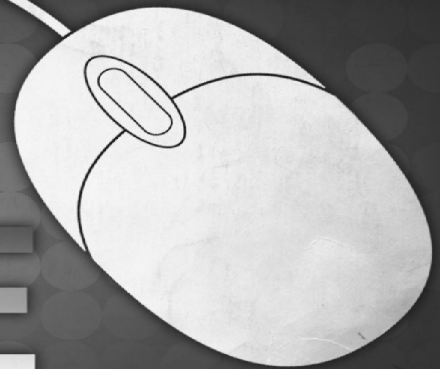
*(Dovi Flug- Continued from page 1)*

is our blueprint for life. Every Jew, no matter how learned, has a chelek in the Torah of G-d. Not every Jew is involved in learning deeply or developing his own chidushim in Shas but, poskim and everyone can live and learn Torah in some way and can find some connection to learning Torah.

This idea goes even further. Just a few Pesukim earlier there is a pasuk that says [G-d says to Benei Yisrael], “you should build a sanctuary, and I will dwell within them.” There is a famous question posed by many on this pasuk: why does it say, I will dwell within them— shouldn’t it say, I will dwell within it? The Nefesh HaChaim explains that the reason the pasuk is written in this lashon is because G-d is telling us that He will dwell in the hearts’ of every single Jew who is involved in building the mishkan.

The Shechinah of G-d is not bound to the confines of the mishkan. In fact, G-d wants to dwell within each and every member of Klal Yisrael. What the Ramban is saying is that in order to benefit this big zechus of being able to invite G-d and His Torah into our lives, we must all join together —each in our own unique way with our own talents and abilities— towards the goal of building a world of Torah in which G-d can dwell in.

VISIT OUR  
WEBSITE



MORE DIVREI TORAH • CONTACT INFO • EMAIL SIGNUP

HAYOTZIM.COM

# STORIES OF GREATNESS

TOLD OVER BY: TZVI GRUSHKO

The coach rattled down the road through the heart of the forest, swaying gently in the horses' wake. Dark, thick trees formed a canopy over the track, and animal howls rang out every so often. The pair of chassidim sitting inside barely noticed the hardships of travel; their minds were focused on their upcoming reunion with Rabbi Baruch of Medzhibozh—their Rebbe—and they could think of nothing else. Suddenly, something bright caught their attention, and they asked their driver to stop for a moment. Creeping through the brush to investigate, they discovered, to their surprise, a lone candle in a clearing, burning atop a small headstone inscribed with the epitaph: Here lies Moshe the son of Maimon, who battled his desire even greater than Joseph the Righteous. The chassidim stood dumbstruck. Finding no further clues, they marked a neighboring tree and resumed their journey. When they arrived in Medzhibozh, they told Rabbi Baruch about the strange headstone in the forest. "I want to see this with my own eyes," said Rabbi Baruch, who eagerly followed his chassidim to its location. Rabbi Baruch examined the small slab before setting off in the direction of the nearest village. Accompanied by the two chassidim, he scoured village after village in search of someone who may be able to shed light on the puzzling headstone. "There is an old fellow in such-and-such a village who might know something about it," they were told. Heartened by this small lead, the group hurried to the old cottage where a wizened gentile lay in bed under a heavy quilt. Seeing the visitors, he propped himself up and squinted at them in the gloom. The sight of Rabbi Baruch turned his confusion into a disbelieving grin. "You're Srulik's grandson!" exclaimed the man, using the nickname by which Rabbi Yisrael Baal Shem Tov was known

among the non-Jewish peasantry. "What are you doing here?" Rabbi Baruch described the small headstone and his hunt for its backstory. "It seems that the time has come for me to tell the story," said the man dolefully. "This happened many years ago. In my village, there lived a wealthy landowner who employed the services of the tailor from nearby Medzhibozh. Whenever his wardrobe needed mending, he sent for Moshe, the tailor's apprentice. The young man would come to the landowner's mansion, spend a few days there sewing, and then return home. "The landowner paid attention to Moshe's fine and diligent character and found him to be an attractive choice for his daughter who was of marriageable age. Using the pretext of needing fresh repairs, the landowner and his wife summoned Moshe to the mansion. Suspecting nothing, he arrived for the usual short trip. This time, however, his hosts seemed more friendly and attentive than usual. At a certain point, talk of the match was brought up. 'I'm a Jew, and I cannot forsake my people to marry a gentile woman,' explained Moshe. "But the wealthy couple would not relent. Their entire estate would be his, they promised, if only he would marry their daughter. 'I am very sorry,' said Moshe, 'but there is simply nothing to discuss.' "The landowner was used to getting his way and being turned down drove him off the edge. He imprisoned Moshe with the strong suggestion to think hard about the offer. But Moshe was infuriatingly adamant. Meanwhile, Moshe's repeated refusals shamed the nobleman's daughter as well. She withdrew to her room and didn't venture out to eat, health deteriorating dangerously. One dreadful morning, the couple discovered that their daughter had died. "All the sorrow that erupted henceforth was aimed at

(Continued on page 7)

*The DRS Yeshiva High School For Boys*  
700 Ibsen Street, Woodmere, NY 11598  
Phone: (516) 295-7700 Fax: (516) 295-4790

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

## PUBLICATION STAFF

### Editors in Chief

Joseph Greenberg  
Yosef Axelrod

### Associate Editors

Gavriel Aharon  
Menachem Neiman  
Layout Editors

Yehuda Frankel  
Moshe Maltz  
Shlomo Schwartz  
Ezra Sicklick  
Student Articles

### Production Staff

Jackie Glazer  
Noah Watman  
Director of Production

Aiden Englander  
Avi Schlam  
Associate Production Staff

### סופרים / Authors

Moshe Acobas  
Michael Arshadnia  
Avi Ash  
Moshe Benhamu  
Max Blumenthal  
Dylan Broder  
Moshe Carrol  
Harrison Chwat  
Avi Cohen  
Moshe Coronel  
Yehuda Davidson  
Dovi Flug  
Menachem Gewirtz  
Akiva Gluck  
Hillel Golubtchick  
Yaakov Grunfeld  
Epraim Herrmann  
Ari Katznelson  
Jonathan Kazlow  
Shmulie Klahr  
Noah Kranz  
Avi Kupchick  
Doniel Lasky  
Zecharia Lebowitz  
Avi Mandel  
Amichai Miller  
Aaron Nassir  
Alexander Papilsky  
Jacob Penstein  
Josh Pomerantz  
Eli Rockoff  
Yzsef Schaffler  
BZ Scheinman  
Ephraim Shreck  
Dani Sturm  
Daniel Watman

Maggid of DRS  
Tzvi Grushko

### Menahel

Rabbi Y. Kaminetsky

### Faculty Advisors

Rabbi E. Brazil  
Rabbi M. Erlbaum  
Rabbi A. Lebowitz