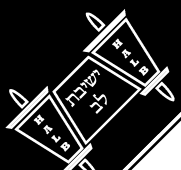


היוצאים

דברים

Volume XVIII - Issue 18

The DRS Weekly Torah Publication



This week's issue and every issue of
דברים היוצאים מן הל"ב
is sponsored by

GOURMET GLATT
EMPORIUM

GourmetGlatt.com • 516-569-2662

The Rationale of Repetition

By Andy Ebbin, 12th Grade

This week's Torah reading comes in pairs. Not only is it the first time in the cycle we encounter a double parsha, but there is also a dual nature expressed in every aspect of the continued discussion of the Mishkan.

A glaring question that can be thought of is that young children learning this Torah portion could think, what, if any, is the purpose of this week's parsha? Until recently, the Torah discussed the history of the Jewish nation, followed up with some laws in the form of Mishpatim, then architecture plans, and finally at the conclusion of Sefer Shemot we are encountered by not only more tedious building instructions, but most of the same ones we've previously heard?!? I can only speak for myself, but I imagine young talmidim in yeshivas everywhere being quite frustrated by this development.

Rabbi Alex Israel brings an answer to this question by using the words of the Ramban, providing us with a deeper understanding of why we seemingly re-view Terumah and Tetzaveh again only two weeks after initially reading them. The Ramban says at the end of this week's parsha, Hashem and Bnei Yisrael "returned to their love of before".

It is quite common to compare the relationship of Hashem and Bnei Yisrael to that of a husband and wife. Imagine a couple deeply in love. They get married and proceed to pick out everything together, including the house they

(Continued on page 4)

PARSHAS
VAYAKEL-PEKUDEI
26 ADAR 5777
MARCH 24TH, 2017

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

Candle Lighting: 6:53 pm
Latest קריאת שבע: 9:55 am
שבת Ends: 7:54 pm

To sponsor an issue of
דברים היוצאים מן הל"ב,
email us at: info@havotzaim.com

Forcing to Volunteer?

By Hudi Aronovitz, 12th Grade

There is a seeming contradiction within Pasuk 5. Moshe tells Klal Yisroel to "Collect from among yourselves a contribution offering for God; every person whose heart inspires him to generosity should bring the contribution for God" (35:5). The former suggests that the donations (for the Mishkan) were obligatory, while the latter seems to indicate that these contributions were voluntary. The Kli Yakar answers that there were, in fact, two types of contributions: obligatory and voluntary.

However, in Parshas Terumah, when Hashem instructs Moshe regarding the building of the Mishkan, there is no mention of voluntary contributions, rather the donations were to be given on a compulsory basis, as the Pasuk says, "Take My offering from every person...This is the contribution that you shall collect from them." Why does the Torah mention the voluntary contributions in Parshas Vayakhel, but not in Parshas Terumah?

The Jewish people were commanded to build the Mishkan primarily as an atonement for the sin of the golden calf. Appropriately, the Mishkan is commonly referred to as "The Mishkan of Testimony," as Rashi explains, to serve as a testimony for the Jewish people that Hashem had forgiven them for the terrible sin they had done. They had practically attained their atonement through the compulsory donations, as seen in Parshas Terumah. Earli-

(Continued on page 2)

Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayakel-Pekudei Questions

1. In this week's parsha (Vayakel), what four types of jewelry do the Jews donate to the Mishkan?
2. Where in this week's parsha (Vayakel) are wings mentioned?
3. Which two items in the Tabernacle are made of one solid piece of gold? What other item, used in the desert, was fashioned from one solid piece of metal?
4. Which three items found in the Tabernacle are a perfect square?
5. Of all the precious metals collected for the Tabernacle, which had the largest amount?
6. What precious stone appears three times on the clothing of the High Priest?
7. Where in this parsha (Pekudei) are bells mentioned?
8. In what context is fire mentioned, in both parshas Vayekhel and parshas Pekudei?

Answers

1. The people bring "bracelets, nose rings, rings, and body jewelry" (Exodus 35:22).
2. The cherubs had wings that spread over the Holy Ark (Exodus 37:9).
3. The cover and cherubs on top of the Holy Ark is made "of one banged out solid piece of gold" (Exodus 37:7), as is the Menorah (37:17) In parshas Beha'aolscha, Moshe is commanded to fashion two trumpets, each out of "one solid piece of banged out silver" (Numbers 10:1)
4. The following items are shaped as squares: the Golden Altar (Exodus 37:25), the Copper Altar (38:1), and the breastplate (*choshen*) of the High Priest (39:9)
5. Silver, with a tally of 100 (*kikar*) talents and 1,775 shekels, is collected in the greatest amount (Exodus 38:25).
6. The *shoham* stone is twice on the shoulder straps of the *ephod* (39:8), and also appears on the fourth row of the breastplate (*choshen*) (Exodus 39:13).
7. "Golden bells" appear on the bottom of the robe (*me'il*) worn by the High Priest (Exodus 39:25).
8. Fire is mentioned at the beginning of Vayekhel with regards to keeping Shabbat (Exodus 35:3), and in the last verse of Pekudei regarding the pillar of fire that led the Jewish people through the desert at night (Exodus 40:38).



This week's Haftorah is from Yechezkel Chapter 45. We read Parshat Hachodesh this week for maftir and we therefore read the haftarah that goes with it. The end of Yechezkel talks about the future Bais Hamikdash and the service that will take place once Mashiach has come and the Jews have returned to Eretz Israel. The Haftorah describes the offering that Kohein Gadol will bring on Rosh Chodesh. It makes sense that we read this right before Nissan as this is the month of our redemption. The Mishkan was first put together on Rosh Chodesh Nissan. The first 12 days are the days in which the mizbeach was inaugurated. Pesach takes place in Nissan and it is during this holiday that we probably most feel the loss of the Beit Hamikdash. Unfortunately throughout life we have a tendency to appreciate something more after it is gone. Now we have our seder, but they are lacking the key ingredient which is the Karban Pesach. We lack the opportunity to all come together and eat delicious meat and thank Hashem on the highest level for our redemption from Egypt. Hopefully bimheira byameinu we will be zocheh to see the ultimate rebuilding of the beit hamikdash and experience Pesach and the month of Nissan in the way that it was meant to be.

(Continued from page 1)

er they had donated their gold with tremendous fervor to build an idol, but now they were contributing their gold with enthusiasm to help build the Mishkan. The enthusiasm displayed while donating gold to subsidize the construction of the Mishkan was best exhibited by those donating voluntarily, since generally, deeds done on one's own accord show true goodwill, whereas a person who is in a binding obligation may not be fulfilling his side of the deal with true excitement. Therefore, only the compulsory contributions were mentioned in Parshas Terumah because Hashem wanted the voluntary contributions to be given readily, without compulsion, and with enthusiasm to perform

(Continued on page 4)



The complete edition of
Rabbi Moshe Atik's Torah Teasers
is available on AMAZON
(keyword Torah Teasers)

10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Mayer Adelman

Sitting on the Same Bench as a ספר

Introduction:

I. in גמרא When רב הונא wanted to sit on a bed which had a ספר תורה on it, he took the ספר תורה and placed it on a jug, because he holds that it is אסור to sit on a bed which has a ספר תורה.

II. in גמרא רבי says in the name of רבה בר בר חנא מועד קטן מותר to sit on a bed that a ספר תורה is on.

ספר תורה by a פסק הלכה

I. We מותר רבי יוחנן פסקו like (מנחות דף לב:): because we normally פסקו רבי יוחנן against רב who is רב הונא's רבי; therefore, we are certainly going to פסקו like him against רב הונא. Furthermore, the גמרא tells a story in (דף כה) which implies that even רב הונא's רבי students held like רבי יוחנן.

A. The only אמינא רדב"ז (חלק ג סימן תקטו) for it to be מותר to sit on the same bed as a ספר תורה is for a רבה בר בר חנא (even according to חכם in the name of רבי יוחנן); thus, when רב הונא was alive, for him to sit on the same bed as a ספר תורה would be declaring, "I am a חכם," which you aren't supposed to do. However, after he's dead the תלמידים could certainly declare the their רבי was a חכם, so that's why they had a הוה אמינא to do so.

II. טור; ראב"ד (שם); רמב"ם (הלכות ספר תורה פרק י הלכה ו): רב הלכה is like סמ"ק (סימן קנה); (יורה דעה סימן רפב) that it is אסור to sit on bed which a ספר תורה is on.

A. The רמב"ם holds (יורה דעה סימן רפב) because in matters of כבוד רב הונא we are always going to lean towards being more מחמיר. Also, by רב הונא, the גמרא actually relates a מעשה in which he applied his הלכה, which makes the statement of הלכה more powerful.

B. The ביאור הגר"א (יורה דעה סימן רפב ס"ק יז) is מחמיר over here because the רמב"ם is often מחמיר like the ירושלמי against the בבלי, and the ירושלמי מוסכת ברכות implies that it is אסור to sit on the same bed as a ספר תורה.

C. Even though normally

we רבי יוחנן פסקו like פסקו because there are so many אמוראים who פסקו like רב הונא, so therefore, we פסקו like him.

III. It is אסור to sit on the same bed as a ספר תורה. (סימן רפב סעיף ז)

How high does the ספר תורה have to be off the bench in order to be allowed to sit on it?

I. Even if the ספר תורה is elevated, it's a problem according to רב הונא, because he specifically found another place for the ספר תורה as opposed to just elevating it.

II. If you elevate the ספר תורה, it's מותר, but there's a מחלוקת about how much it has to be elevated.

A. First opinion: A טפה.

B. Second opinion: Any amount of elevation.

III. If the ספר תורה is elevated a טפה above the bed, then it's fine.

IV. Usually, we need at least three טפחים for something to be considered it's own רשות; therefore no matter how much you elevate the ספר תורה, it is still אסור to sit on the same bed as it.

V. One can rely on the ירושלמי's one טפה.

VI. Having the ספר תורה elevated to three or ten טפחים is a מדת חסידות, but להלכה, all you need is one טפה.

What about other ספרים?

I. ספרים have a דין of a ספר (הלכות ספר תורה סימן א) תורה.

II. Even if a ספר is printed and not written on a קלף, it has a דין of being a "ספר."

III. Even if one wants to be מחמיר to not sit on the same bed as a ספר תורה, everyone agrees that it's מותר regarding other ספרים.

IV. You don't have to be מחמיר by other ספרים, but it's כדאי to be מחמיר and to elevate other ספרים at least בית מדרש, he could free up room by sitting on the same bench as other ספרים.

(Continued on page 6)

Money to the Mishkan

Gavriel Ahron

9th Grade

In Parshat Vayakhel, the Torah tells us about Bnei Yisrael's desire to donate to the Mishkan. Men and women brought all of their finest items including the jewelry that they were wearing at the time. They brought so much that Moshe Rabbeinu had to ask them to stop bringing.

In other situations, Bnei Yisrael had to be persuaded to donate their money and jewelry. Moshe Rabbeinu had to encourage people to donate by the Karbon Tamid, and the women of Bnei Yisrael resisted donating their jewelry for the Eigel Hazahav. Why were they so generous at this time? Did money have no value to them? Rav Shimshon Pincus explains what the secret of the Mishkan was that made everyone so anxious to donate. It was the chance to have Hashra'at HaShechina. When the Shechina dwells among us everything is beautiful and life is wonderful. No pleasure in this world compares to it. Bnei Yisrael knew this, and therefore were eager to donate all their valuables for this opportunity.

Rav Shimshon adds that even today there is an opportunity for Hashra'at HaShechina. How? "Ish V'Isha Zachu... HaShechina Beineihen", if a man and women build a harmonious home Al Pi HaTorah, the Shechina dwells with them. A husband and wife should not have disagreements about monetary issues. If we understood that we have a chance to bring the Shechina to our homes and live in bliss, every husband and wife would place less emphasis on worrying about monetary issues, simply to merit Hashra'at HaShechina. Our forefathers also cared about money but they knew where to draw the line. They knew that even money does not compare to harmony and bliss. If we bring harmony into our home and emphasize peace with our business partners and friends ahead of money, we too will be zocheh to Hashra'at HaShechina and a Bait HaMikdash Bimheira Biyameinu.

(Hudi Aronovitz—Continued from page 2)

the mitzvah. In our Parshah, the voluntary contributions were mentioned to stress the importance of this in ensuring the atonement of the Jewish people.

Have a good Shabbos!

(Andy Ebbin—Continued from page 1)

will build together. Every little curtain, table, and chair is special, specific and chosen with love. Then, in the interim, one of the spouses cheats on the other. This couple now have a great deal to work through and might have permanent damage to their relationship. Surely with a human relationship, when they get back home to the house they built together and everything they ordered is set in place, they might look at each other and shrug and say "who cares about those specialized curtains? we have much bigger relationship problems."

This analogy mirrors the structure of sefer shemot. The couple's meeting and falling in love could be paralleled to the exodus, their marriage corresponds to the giving of the Torah, designing their "house" together coordi-

(Continued on page 5)



FOLLOW US ON

twitter

@dvarimhayotzim

@tenminutehalach

@torahteachers

The Outcome of the Effort

Jacob Penstein

10th Grade

The parshios of Vayakhel and Pekudei both seem to be redundant. The Torah describes every last detail of the mishkan and its vessels, even though it has already been discussed in two previous parshois, Terumah and Tet-zaveh. The question raises itself: what is this repetition coming to teach us?

In 35:27, Rashi quotes a famous Medrash. The Medrash explains that the nesi'im, the leaders of the shevatim, decided to wait until after the donations of the rest of nation were completed, see what was missing, and donate the rest. After everything was tallied, the only things remaining were the "avnei shoham v'avnei meluim," the stones for the choshen of the Kohen Gadol. The gemara in Yoma (75a) explains that these stones were delivered straight to the leaders by Hashem, yet they had not done anything to get them.

Rashi goes on to explain that the nesi'im were punished for their actions--the letter yud is missing for the word "nesi'im" in this pasuk. Even though these donations were more valuable monetarily, the effort exerted was minimal, and they were therefore punished.

This same idea also teaches us why the donations had to be "asher yidvenu liebo," a person according to his generosity. This commandment was left optional so that the focus should be left with the mindset of the people giving, rather than the contents of what they actually gave.

This lesson can be learned from one other place in the parsha. In Pekudei 39:33, the Torah tells us that the Mishkan was brought to Moshe for assembly. Rashi explains that bnei yisroel could not erect the mishkan. Since Moshe had not done anything else for the Mishkan, Hashem left the final honor of erecting it to Moshe. Moshe, then, ask God how it was possible for any human being to raise such a heavy structure by himself. Hashem told him to just put in the effort, and the Mishkan would raise itself up. Later on (40:17) the pasuk says "hukam hamishkan," the Mishkan was erected, and not that he erected it, because in reality it stood by itself.

It does seem a little curious that the honor Moshe received from God is something he couldn't even do. The Torah is once again teaching us the same lesson. Even with someone as great as Moshe, more important is the effort we expend to try to accomplish, than in the accomplishment itself. The honor given to Moshe was to allow him the effort in completing the Mishkan, and not in the actual completion itself.

The lesson is clear. The results of our labors are important, but the effort we put in, even when we're unsuccessful, is always more important. Good shabbos.

Adapted from Torah.org

(Andy Ebbin—Continued from page 4)

nates to the initial order to construct the mishkan, and unfortunately, the betrayal of one of the spouses is the sin of the golden calf. The couple might be afraid that they've betrayed each other and therefore permanently lost the love that they once possessed. However, as the Ramban says, in the case of Hashem and Bnei Yisrael's, their love was "returned to their love of before," being repaired and restored to its original glory.

This is the message of the alleged redundancy. This week is about two's, a second Torah being read, a second commandment to build Hashem a place to rest His shechinah, and a reminder that with Hashem, if we are willing to put in the necessary work and effort, there is always a second chance to return to the love we shared before. So when you rise at the end of kriet hatorah and say "chazak" tice, hopefully it can be a reminder to the power of repetition, and though that, we should all be strengthened.

Shabbat Shalom!

Dovid Blank

11th Grade

You Never Know the Ending

In one of this week's parshios, parshas Vayakhel, Moshe commands the Jews to donate jewelry and gold to build the Mishkan. Before Moshe could blink, the Jews came from all over to donate. Every person, young and old, came to give their belongings to the Mishkan. In only a matter of time, Moshe announced to stop giving since their was too much! After the donation, Moshe needed builders. But who knows how to build?! Although the Jews had little experience in craftsmanship, they still decided to put in the effort. Miraculously, they built the Mishkan perfectly and beautifully. This is where all their working experience in Egypt came in. Sadly, in their blood, they were natural builders. A story like this came after the passing of the great rabbi, Rabbi Shlomo Yitzchaki (Rashi). His grandson walked into the house and saw his mother crying. He asked, "why you crying mother" and she replied, "your grandfather has just passed and his great Torah is now gone." Instead of just agreeing with his mom, the son went and continued his learning. This boy could have just thought "what can I do just like the Jews?" Instead he "built" up new Torah by becoming the great Rabeinu Tam. From this we can learn that to never give up and even when things are down don't give up. Look deep down and it will come natural. Have a good shabbos!

(Ten Minute Halacha—Continued from page 3)

then he can be מיקל.

V. רדב"ז: If other ספרים are elevated at all, then one may sit on the same bench as them, despite that for a ספר תורה, an elevation of a טפה is required. However, it's a good practice to not sit on the same bench as other ספרים or תפילין in order to give them כבוד.

VI. רמ"א (סימן רפב סעיף ז): One may not sit on the same bed as a ספר.

VII. באר שבע (סימן לה): Although מעיקר הדין, all ראשונים would permit one to sit on the same bed as other ספרים, it's good for one to be מחמיר to elevate it a טפה.

VIII. ש"ך (סימן רפב ס"ק ט): If one is in a tight מדרש בית, he can free up room by sitting on the same bench as other ספרים and be מיקל. However, it's good to be מחמיר regarding the כבוד of other ספרים.

IX. שו"ת משנה הלכות (חלק ה סימן קצב): Not only can one be מיקל in a crowded מדרש בית to sit on the same bench as other ספרים, but it is כבוד התורה.

X. שו"ת שבט הלוי (חלק ג סימן יא): If one has a bench with partitions between the seats, then he can sit on his chair if there is a ספר on another chair, because although they are one unit, they appear to be different chairs. Also, to not sit on the same bench as other ספרים is only a חומרא to begin with.

XI. ט"ז (סימן רפב ס"ק ד): One may not sit on a box that contains ספרים because a box is not considered a separate רשות.

XII. ציץ אליעזר (חלק כב סימן ז אות ד); משנה הלכות (חלק ה סימן קצב): There is no source for a distinction between a ספר that is standing up and a ספר that is lying flat.

(Stories of Greatness—Continued from page 8)

Suddenly the front door rattled and thundered; someone was pounding and shouting outside. "Help! Help! Let me in!" Little Shmuel ran to the door and opened it as Feivel looked on from his room. It was the poritz, drenched to the bone, shivering and blue with cold. It seems that he had been on his way home and the storm caught him unexpectedly. He had been wandering in the cold, lost in the forest for hours, and was on the verge of death. He fell to the floor in exhaustion.

Shmuel helped him to the fireside, brought him a change of clothes (his Shabbat garments, the only change

(Continued on page 7)

(Stories of Greatness—Continued from page 6)

of clothes he had), some warm blankets and hot soup, and in no time the poritz was sitting bundled up near the stove and showering old Shmuel with praises and promises. “You saved my life! I owe you my life!” he exclaimed. “Tell me how to repay you.” “Listen,” Shmuel answered. “If you truly wish to reward me, then you can do me a big favor.”

“Anything! I swear! I owe you my very life! Just ask!” exclaimed the poritz. “Well” Shmuel gave a glance at Feivel peeking from behind his door, “a few days ago you told my good friend Feivel that he has to vacate his inn. I want you to let him stay.”

“So it shall be!” shouted the poritz. “It just so happens that Feivel is here in the other room,” continued Little Shmuel. “Will you put it in writing?” Feivel came out of his room, and the poritz immediately shook his hand warmly, asked for pen and paper, and wrote out a contract giving him and his offspring sole rights on the inn for all generations. And for good measure, he gave him the next three years rent-free.

“One thing is bothering me,” said Feivel after he thanked the poritz and tucked the cherished contract securely into his pocket. “Why did you evict me in the first place? After all, I always paid rent and never gave you any trouble. What made you do it?”

“You’re right,” answered the poritz. “You were the perfect tenant, and I would never have even thought of throwing you out. But someone came to me and demanded that I rent the inn to his son-in-law. He promised to pay more rent, and even threatened that if I refused, he would use his influence with my business partners to make trouble for me. It was none other than Big Shmuel! I don’t know what got into him and made him so hard-hearted. I even asked him how he could do it to his own fellow Jew, and he said he didn’t mix business with friendship. But I’ll take care of him. I’ll tell him to go find another establishment for his son-in-law!

“Just one thing that I would like to ask, though,” he continued. “How did you happen to be here exactly on this night?”

When Fival told him about how the Rebbe sent him the Poritz asked a few questions, thought for a while and finally exclaimed, “Now I know that G-d is still with the Jewish people!!”



VISIT OUR
WEBSITE

MORE DIVREI TORAH • CONTACT INFO • EMAIL SIGNUP

HAYOTZIM.COM

STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

A Jew—let's call him Feivel—came to seek the help of the famed "Tzemach Tzedek" (Rabbi Menachem Mendel, 1789–1866, the third rebbe of Chabad). Feivel was almost weeping as he entered the rebbe's room. He was inexplicably being evicted from the inn he'd been running for over twenty years. He couldn't understand it; the poritz (landowner) liked him, he always paid his rent on time, and he never made any trouble. But a week ago the poritz suddenly came and gave him one month's notice. All his pleas and reasoning didn't help, and now, with nine mouths to feed and no other way of earning a living, he had no other recourse than to travel to the rebbe for help.

When Feivel finished his story, the rebbe took out a piece of paper and a pen, wrote a short letter, put it in an envelope and addressed it. He then blessed Feivel with success, and instructed him to deliver the letter as swiftly as possible. He thanked the rebbe profusely and backed out of the room. Once outside, he glanced at the envelope and his heart sank: the rebbe seemed to have mistakenly addressed it to the wrong man!

In Feivel's village there were two men by the name of Shmuel. The first, nicknamed Shmuel Hagadol ("Big Shmuel"), was a rich, influential Jew who had close connections with all the landowners and nobles, and some said even with the czar himself! If anyone could help Feivel, it would be him. But the rebbe had addressed his note to Shmuel Hakatan ("Little Shmuel")—a simple old Jew

who used to be a woodcutter and still lived with his wife in his small hut in the woods. The rebbe must have intended to write the big rich guy. Little Shmuel was a virtual nobody!

But Feivel was stuck. To enter the rebbe's study again was out of the question; people waited for days for a minute of the rebbe's time. Then he had an idea: the rebbe had seven sons—he would go to one of them and ask for advice. But the rebbe's son only assured him of what he already knew—the rebbe never makes mistakes. Normal people make mistakes, but not the rebbe!

So, with a heavy heart, Feivel made his way to Little Shmuel's house in the middle of the forest and knocked on the door. The old man invited Feivel in and asked him what he wanted. When he heard the reason for the visit and saw the rebbe's letter asking him to help Feivel in his predicament, he admitted that he had no idea what the rebbe meant. He suggested that Feivel be his guest for a few days and see what would happen.

A week passed. Feivel began to become depressed. What would become of him? In another two weeks he would have to forfeit his livelihood and vacate his home. Winter was approaching; the weather outside was cold and miserable, adding to his melancholy. Where would he go? What would he do? What would become of his wife and children? The wind and rain were pounding on the roof and the walls. He put his head in his hands and wept.

(Continued on page 6)

PUBLICATION STAFF

Editors in Chief

Mayer Adelman
Chaim Alper

Associate Editors

Dubi Fischman
Jonah Loskove
Layout Editors

Jonathan Haller
Nachi Shulman
Rabbinic Articles

Dovi Schlossberg
Yehuda Shetrit
Student Articles

Production Staff

Uri Ash
Eli Elias
Daniel A. Goldstein
Binyamin Kunstler
Jonah Loskove
Eitan Mehlman
Yosef Mehlman
Uri Walfish
Directors of Production

סופרים / Authors

Gavriel Aharon
Hudi Aronovitz
Yosef Axelrod
Josh Beer
Dovid Blank
Benyamin Bortz
Dylan Broder
Eitan Carroll
Jonathan Crane
Andy Ebbin
Dovi Flug
Yaakov Fuchs
Dovid Gelbtuch
Akiva Gluck
Daniel E. Goldstein
Evan Goldstein
Menachem Gewirtz
Avi Greenberg
Joseph Greenberg
Eli Hawk
Eitan Kastner
Roni Kupchik
Yonah Lebowitz
Zev Lowy
Moshe Maltz
Yosef Mehlman
Aaron Nassir
Jacob Penstein
Nathan Peyman
Chezky Rothman
Moshe Simon
Akiva Thalheim
Adam Zahler

Maggid of DRS
Netanel Yomtov

Menahel

Rabbi Y. Kaminetsky

Faculty Advisors

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

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

If you have any comments, questions, or suggestions,
feel free to email us at info@hayotzim.com

דברים היוצאים מן הל"ב זכנסיים אל הל"ב