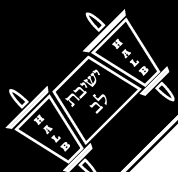


היוצאים

דברים

Volume XVIII - Issue 10

The DRS Weekly Torah Publication



Hishtadlus and Emunah

By Joseph Greenberg, 10th Grade

There was a very poor Jew who didn't have a lot of money and spent a large sum of his pay on his shabbos meal. One night, the man had a dream about the winning lottery ticket numbers. When he awoke, he was excited to buy a ticket, but later realized he will only be able to afford one if he spends his shabbos money. A question arose of whether or not he should buy the ticket. On the one hand, if he didn't spend the money, he would be upset and wouldn't have oneg the entire shabbos, yet if he did spend the money, he would have to fast the entire Shabbos.

Rav Zilberstein was asked this question and suggested the following answer. There is an emunah (belief) concept that everything good in our lives comes from Hakadosh Baruch Hu, and we have to do our hishtadlus (put in our effort) in order to bring out that good. This concept only extends to cases of reasonable hishtadlus, i.e. working 5 days a week for parnasa. However, in cases of unreasonable hishtadlus, i.e. working 7 days a week (on shabbos) for parnasa, we do not apply this concept. Since it is unreasonable for this man to fast on shabbos, he should not buy the lottery ticket. Rav Zilberstein added that this was a test of the man's emunah. He had to understand that if he deserved to acquire a large sum of money, Hashem would get it to him a different way. We can

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The Dreamer

By Roni Kupchik, 12th Grade

In this week's parsha, Parshas Vayeishev, perek 37 pasuk 10 states, "He related the dream to his father and brothers; His father scolded him saying, what is this dream that you dreamt!?" This is referring to the famous two dreams that Yosef dreamt of all his brothers bowing down to him, making all of them extremely jealous of him. The following question can be raised on this pasuk: It seemingly would have been sufficient for Yaakov to say, "What is this dream?" Why did Yaakov instead decide to add on "that you dreamt," which appears to be superfluous?

A story is told of a man who came to shul one morning and told his friend that he had dreamt that he was becoming the Rebbe of a group of chassidim. His friend responded back to him, "You fool! If the chassidim would have dreamt that you were becoming their Rebbe, the dream would have some meaning to it. But since it was you who dreamt and not them, of what meaning and significance is it?"

Yaakov knew very well that his son Yosef's dream had profound meaning to it, and he also was well aware of the brothers' hatred and jealousy towards Yosef. In an attempt to mitigate their animosity, Yaakov said

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayeishev**Questions**

1. Aside from the kuttonet (tunic) that Yaakov made for Yosef, where else in the Torah is a kuttonet fashioned? Who in Nach wore a kuttonet passim?
2. In this parsha, the brothers took Yosef out of a bor (pit). Where else is Yosef taken out of a bor?
3. Where in this parsha do people handle a goat? (2 answers)
4. Which two different times in this parsha is clothing removed from the same person?
5. In this parsha, in what context does someone tear his clothing? (2 answers) Where else in the book of Genesis do people tear their clothing?

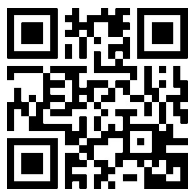
Answers

1. *Kuttonet* is one of the garments of the *kohen* priest (Exodus 28:4). Tamar, the daughter of King David, wore a *kuttonet passim* (2-Shmuel 13:19).
2. When Yosef is needed to interpret the dreams of Pharaoh, he is taken out of a *bor* - pit or dungeon (Genesis 41:14).
3. The brothers slaughter a goat into which they dip Yosef's tunic (Genesis 37:31). Yehudah sends a goat to Tamar as payment (Genesis 38:20).
4. The brothers remove Yosef's tunic (Genesis 37:23). Potiphar's wife pulls off Yosef's garment when she wishes to lie with him (Genesis 39:12).
5. Reuven tears his clothing when discovering that Yosef is no longer in the pit (Genesis 37:29). Yaakov tears his clothing when he thinks that Yosef was killed (Genesis 37:34). All the brothers tear their clothing when a goblet is found in the sack of Benjamin (Genesis 44:13).

The Haftorah Corner**Written By Adam Zahler**

This week's parsha is parshat Vayeshev. The Haftarah comes from the prophet Amos (Amos 2:6-3:8). The Haftarah begins with Hashem letting the 12 tribes know that they will not be forgiven for selling Yosef. The Haftarah says: "I will not pardon them for their selling for silver a righteous and destitute man for a pair of shoes (Amos 2:6)." In this week's parsha Yosef is sold by the brothers to the people passing by and was ultimately brought to Egypt (Bereishit 37:28). In life we do many things and look at what we are about to do from a myopic viewpoint. All the brothers could think about was short term and themselves. They did not think about the ramifications this sale would have on their father. It is important to always analyze a situation as much as possible and always consider all parties involved before making decisions. This week's parsha is once again hinted to when Amos says: "I established some of your children as prophets (Amos 2:11)." Yosef in this week's parsha had two dreams that proved to be prophetic in the end. These dreams played a large part in the brothers becoming jealous and selling him.

The prophet concludes the Haftarah stating, "A lion has roared, who would not fear (Amos 3:8)." We know that Yehuda is compared to a lion when Yaakov gives brachot to his children. He does two instances in this week's parsha in which he truly "roared" like a lion and "would not fear." We have the story with him and Tamar where his first two sons died without children and he did not want to give his third son to her. She then goes on to trick him into having relations with her. He had to give her his walking stick and signet ring as a sign. She was about to be executed for being pregnant through prostitution, and then she showed these two things. Yehuda could have just ignored it and let her be executed. Instead he acted like a lion, without fear, and said that he was the father. The other instance is when the brothers wanted to kill Yosef. He stepped in and got it down to only selling Yosef. Neither of these things were easy to do. It took extreme cour-

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Mayer Adelman

Dreidel on Chanukah

Why do we play dreidel on Chanukah?

- Sefer Otzar Kol Minhagei Yeshurun: After the Yevanim made a decree that the Jews are not allowed to learn Torah, the Jews set up to learn Torah in private areas. When the Yevanim would come, they would take out their dreidels and pretend that they were playing an innocent game, rather than learning the forbidden torah
 - This explanation only dates back to 1890, and the Rabbi in Pittsburgh who wrote the Sefer says he heard this reason from his friend, so this is not the strongest source for a minhag.
 - This same Sefer also says that there is a minhag to play cards on Purim.
- Bnei Yissaschar (Chodesh Kislev Maamar 2): We specifically want to demonstrate that even during playtime, while we aren't learning Torah, we still publicize the miracle.
- Siach Sarfei Kodesh: The Gemara in Maseches Pesachim says to give nuts to your children to keep them awake on the night of Pesach in order to ask questions. The same logic can be applied to Chanukah. In order to ensure that all the kids are present for the lighting of the Chanukah candles, you should have a game that the children could play so that they will stay up.
 - The difficulty in this reasoning is that the lighting of Chanukah candles is typically very early, and, at the very least, earlier than the seder on Pesach.
- Dan Rabinowitz: The origin of dreidel can be found in the 16th century German game of Teetotum. The letters that appear on the dreidel are the transliterations of the German letters that appeared on the Teetotum: G, H, N, and S.
 - Even though this proves that the different origins of dreidel brought down by all the sefarim are not factually correct, it doesn't disqualify the minhag. When Gedolei Yisrael find meaning in a minhag it shows us how they view Chanukah. If they see a message pertaining to Chanukah in the dreidel, it

means that they feel that the message is worth imparting to us.

Why do we have these four letters on the dreidel?

- The four letters stand for "Nes gadol hayah sham."
 - This explanation is why some dreidels have a Pei instead of a Shin, in order to stand for "Nes gadol hayah po," referring to Eretz Yisroel
- Imrei Pinchas: The gematria of Nun, Gimel, Hei, Shin is equal to that of Mashiach, and all nisim come from the "Heichal shel Mashiach" At the time of Chanukah the presence of Mashiach was said to be in this world.
- Sefer Ben Beisi: There are two mitzvos on Chanukah: (1) Ner Chanukah (2) Hallel. Rather appropriately, the letters Nun, Gimel, Hei, Shin are the roshei teivos of:
 - "Ner shemen, hallel gadol,"
 - "Neiros shemona, gemar hallel."
- The four letters are the same letters of "Goshnah" (lit. "to Goshen"), which is where Yosef specifically sent his brothers to in Mitzrayim. The reason we want to point this out on Chanukah is because one of the major themes of the holiday is the fact that we protected ourselves from the influence of outside cultures. Similarly, Yosef specifically sent his brothers to Goshen so that they wouldn't be influenced by the people of Mitzrayim.
- The four letters relate to four different exiles. The Nun is the exile of the Neshama—when we are spiritually oppressed. The Gimel is the exile of the Guf—when we are physically oppressed. The Shin is the exile of the Seichel—when we are intellectually oppressed. The Hei is the exile of Hakol which includes all the exiles.

What should the dreidel be made out of?

- Bnei Yissaschar/Imrei Noam: It should be made of wood

(Continued on page 4)

Dobvid Gelbtuch

A Safe Journey Home

12th Grade

In this week's parsha, Parshas Vayeishev, Yaakov sends his son, Yosef, to visit his brothers. Interestingly, when Yaakov sends him away, he tells him to "bring me back word." Yaakov understood that the brothers disliked Yosef, and he knew that they might harm him as well; however, Yaakov also understood that "shluhei mitzvah einan n'zokin" – one who is on mission to perform a mitzvah is safeguarded from harm. Thus, by instructing Yosef to visit his brothers, Yaakov knew that Yosef would perform the mitzvah of kibud av v'em and thereby be free from danger.

It also occurred to Yaakov that, although the journey towards brothers was a mitzvah, the journey back was not a mitzvah, which is why Yaakov told Yosef to bring him back word. Telling Yosef to do this made the return home for him to be a mitzvah of kibud av v'em as well. Therefore Yaakov made it so that both the journey to and back from the mission would be safe for his son Yosef.

(Joseph Greenberg- Continued from page 1)

learn out this idea of emunah from this week's parsha. When Yosef asked Pharaoh's wine-maker twice for help to get himself freed, Hashem punished him with two more years in jail.

A simple question can be asked, wasn't Yosef just doing his hishtadlus? The answer is that by asking the servant twice, we see that Yosef depended on the servant to get freed and not Hashem. If Yosef would have just asked once (to do his hishtadlus) and then put the rest of his faith in Hashem, he would not have gotten punished. Similarly, if the poor Jew does his hishtadlus (even though it's limited), he must trust in Hashem.

(Ten Minute Halacha- Continued from page 3)

Structure of the dreidel:

- Bnei Yissaschar: The dreidel is spun from the top as opposed to the gragger which is spun from the bottom. The reason for this is because the miracle of Chanukah was a top-down miracle because it stemmed directly from Hashem, whereas the Purim miracle was a bottom-up miracle in that it was human intervention that brought about the miracle of Purim.

When should one play dreidel?

- Nitei Gavriel: The minhag of many Chassidische Rebbes was to play dreidel on the first night of Chanukah for a half-hour. Nowadays, however, dreidel should be rid of entirely because the Yetzer Hara for wasting time is so great that we shouldn't give in to it at all.

Playing Dreidel with money:

- Shefa Chaim: When all of Yisrael is like one person and one heart and each person is happy when his friend wins, and even more happy than when he himself wins, the the issur of gambling doesn't apply. This is the point of the minhag of dreidel.
 - Nitei Gavriel: Once should still use small currencies just to be safe.

YAAKOV FUCHS

THE POWER OF BEING AN INFLUENCE

10TH GRADE

The pasuk says: "And Yosef's master took him." Something seems a little wrong with the way the pasuk is written. Shouldn't Potifar be referred to here? After all, he's the master, and the master generally is mentioned over the slave. It seems to be that Yosef is more dominant than Potifar his master! What message is the Torah trying to convey here?

There is a beautiful teshuva written by R' Yehuda Katz, who quotes Maseches Taanis. On Daf 21b, it says the following: "Rebbe Yose stated, 'It is not the place that honors the man, but it is the man who honors the place.'" We can easily connect this back to the case of Yosef HaTzadik. In all types of relationships, there is a dominant partner and the secondary partner. Yosef's literally affecting Potifar and his household – he influenced Potifar for the better! Potifar was a new man: He walked, spoke, and ate differently. Potifar was known as Yosef's master, yet incredibly, Yosef was the dominant partner in the relationship. We learn out from this that whenever someone with Kavod, someone with a certain venerable presence, enters a room, it changes the attitude of all who are around. Yosef, a humble servant, changed the middos of one of Egypt's most powerful personalities. If Yosef, a lowly servant, was able to accomplish this amazing feat, then so too we should try our best to elevate those around us.

(Roni Kupchik- Continued from page 1)

to Yosef, of what meaning could this dream be if it was a dream "that you dreamt?" If I or any of your brothers had dreamt that you would control us, then we would be concerned that it may become a reality. However, since you dreamt of controlling over us and we did not dream this, obviously your dream was meaningless and was just an expression of your own foolishness.

(Stories of Greatness- Continued from page 6)

righteous seated in a circle, singing G-d's praise. On hearing the wagon driver's words as he cracked his whip in ecstasy, they responded: 'Happy is the King who is thus praised!' "All at once, the Angel Michael appeared, leading a horse, followed by the wagon driver with whip in hand. "The Angel Michael harnessed this horse to the wagon of mitzvot, and the wagon driver cracked his whip. Suddenly the wagon gave a lurch forward, flattening the piles of sins that had been obstructing the way, and drove it smoothly and easily right up to the Throne of Honor. There the King of Kings received it most graciously and, rising from the Seat of judgment, went over and seated Himself on the Seat of Mercy. A happy New Year was assured."

"And now dear Rabbi Uri" concluded Rabbi Elimelech, "you see that all this came about through your noble action. Go home, and be a leader in Israel! For you have proved your worthiness, and you shall carry with you the approval of the Heavenly Court. But before you go, permit me to hold this wonderful etrog of yours, and praise G-d with it."

(Haftorah Corner—Continued from page 2)

age and the fearlessness of a lion. There are so many times throughout life where we are afraid to do what is correct. We look at what everyone thinks besides ourselves. It is important to look deep inside ourselves and do the right thing even if it may lead to environment. We say in Pirkei Avot we say, "Yehuda ben (son of) Taima said, be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion to do the will of your Father in Heaven." There are so many important characteristics we must combine to serve Hashem. Among these is to be as strong as a lion. Strength is external with your muscles, but the more important strength may be one's internal fortitude. That is what we should learn from Yehuda that what is right and inside us must always triumph over what is wrong and around us. We must never be afraid to do the right thing.

Dylan Broder

Power Comes with Responsibility... and Clothing?

10th Grade

In the story of Yosef, we see that clothing is mentioned 6 times! Sometimes the clothing is important to the story, like when Yaakov gives Yosef the Ketonet Pasim, which leads to the brothers' jealousy. Other times, however, the mention of clothing seems like an unnecessary detail. For example, the pasuk tells us that Yosef changed his clothing when he was taken from jail to interpret Pharaoh's dreams. Why do we need to know this information? Is there something we can learn from all these references to clothing?

If we look closely, we see that the clothing mentioned throughout Yosef's life is a symbol of Yosef's power. Each time Yosef receives clothing, he is rising in power; each time he is stripped of clothing, he is losing power. First, Yosef is given a Ketonet Pasim, because he is Yaakov's favorite son. Yosef then tells his brothers about his two dreams in which they bow down to him. The brothers take Yosef's coat from him and throw him in a pit. Later on, Potiphar's wife grabs Yosef's garment from him, which leads to Yosef being thrown in jail. The fourth and fifth cases of clothing are where Yosef rises to power: Yosef changes to nicer clothing when he is taken to interpret Pharaoh's dreams, and later he is given special clothing to wear when he becomes Pharaoh's viceroy.

A hint to the fact that getting clothing is a sign of gaining power is from the word "begeg" (which means "clothing") itself, whose letters keep on increasing in stature. Beis, the first letter, has the gematria of 2, which is then followed by the gimel, 3, and then to daled, which is 4!

When Yosef's brothers come down to Mitzrayim, Yosef doesn't boast about his power; rather he realizes that he is not the one who is great, and that ultimately, his rise in power was only because of Hashem. Therefore, when Yosef sends his brothers back to get Yaakov, he shares the wealth and gives them each a change of clothes. Yosef has learned to use his power not to set himself apart from others, but to share his greatness and bring everyone together.

(Stories of Greatness- Continued from page 7)

"I eventually reached Lemberg with the remaining five gulden in my pocket, and naturally had to content myself with buying a very ordinary looking but kosher etrog. Usually my etrog is the best in Yanev, and everyone used to come and make a blessing over it, but this year I was ashamed to return home with such a poor-looking specimen, so my wife agreed that I could come here to Lizensk, where nobody knew me." "But my dear Rabbi Uri," cried out Rabbi Elimelech, now that the former had finished his story, "Yours is indeed an exceptional etrog. Now I realize why your etrog has the fragrance of the Garden of Eden in its perfume! Let me tell you the sequel to your story." "When the wagon driver whom you saved thought about his unexpected good fortune, he decided that you must have been none other than the Prophet Elijah whom the Almighty had sent down to earth in the form of a man, in order to help him in his desperation. Having come to this conclusion the happy wagon driver looked for a way of expressing his gratitude to the Almighty, but the poor man knew not a Hebrew word, nor could he say any prayers. He racked his simple brain for the best way of thanksgiving.

"All of a sudden his face lit up. He took his whip and lashed it into the air with all his might, crying out with all his being: 'Dear Father in Heaven, I love you very much! What can I do to convince you of my love for you? Let me crack my whip for you as a sign that I love you!' Saying which, the wagon driver cracked his whip into the air three times. "On the eve of Yom Kippur, the Almighty up above was seated on His 'Seat of judgment,' listening to the first prayers of the Day of Atonement. "Rabbi Levi Yitzchak of Berditchev, who was acting as the Counsel for Defense on behalf of his fellow Jews, was pushing a wagon full of Jewish mitzvot to the Gates of Heaven, when Satan appeared and obstructed his path with piles of Jewish sins, so that Rabbi Levi Yitzchak just got stuck there. My brother Rabbi Zusha and I added our strength to help him move his wagon forward, but all in vain; even our combined efforts proved fruitless.

"Suddenly there came the sound of the cracking of a whip which rent the air, causing a blinding ray of light to appear, lighting up the whole universe, right up to the very heavens! There we saw the angels and all the

(Continued on page 5)

(Stories of Greatness- Continued from page 8)

peasant garb with a whip in his hands, pouring out his troubles to the inn-keeper at the bar."From the somewhat confused story, between his sobs, I managed to gather that the man with the whip was a poor Jew who earned his living as a baal agallah (owner of a horse and cart for carting purposes). He had a wife and several children and he barely managed to earn enough to make ends meet. And now, a terrible calamity had be fallen him. His horse, without which he could do nothing, had suddenly collapsed in the forest not far from the inn, and just lay there unable to get up.

"I could not bear to see the man's despair and tried to encourage him, by telling him that he must not forget that there is a G-d above us who could help him in his trouble, however serious it seemed to him. "I'll sell you another horse for fifty gulden, although I assure you he is worth at least eighty, but just to help you out in your difficulty!" " The inn-keeper was saying to the wagon driver. 'I haven't even fifty cents, and he tells me I can buy a horse for fifty gulden!' the man said bitterly."I felt I could not keep the money I had with me for an etrog when here was a man in such desperate plight that his very life and that of his family depended upon his getting a horse. So I said to the inn-keeper: "Tell me what is the lowest price you would take for your horse?"

"The inn-keeper turned to me in surprise. If you pay me on the spot, I will take forty-five gulden, but absolutely not a cent less. I am selling my horse at a loss as it is!" "I immediately took out my purse and banded him forty-five gulden, the wagon driver looking on, his eyes nearly bulging out of their sockets in astonishment. He was just speechless with relief, and his joy was absolutely indescribable. "Now you see that the Almighty can help you, even when the situation appears to you to be entirely hopeless!" I said to him as he hurried off with the innkeeper to harness the newly-bought horse to his forsaken cart tied to the stricken horse in the forest. "As soon as they went off, I hurriedly got my few things together and disappeared, as I did not want to be embarrassed by the thanks of the grateful wagon driver.

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STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

It was the first day of Sukkot, and all the congregants in the shul of Rabbi Elimelech of Lizensk were in a festive mood. One could feel the "Yom-Tov" spirit in the atmosphere. As Rabbi Elimelech stood at the lectern and began reciting Hallel, all eyes turned upon him. There was something unusual in his manner this Sukkot. Why did he stop so suddenly in the middle of his swaying as he held the etrog and lulav in his hands to sniff the air? And why did he not go through the Service in his usual leisurely manner? It was evident that something was on his mind, something rather exciting by the look on his radiant countenance.

The minute the davening was over, Rabbi Elimelech hurried to where his brother Rabbi Zusha (who had come to spend the festival with him) was standing, and said to him eagerly: "Come and help me find the etrog which is permeating the whole shul with the fragrance of the Garden of Eden!" And so together they went from person to person until they reached the far corner of the shul where a quiet looking individual was standing, obviously engrossed in his own thoughts. "This is the one," called out Rabbi Elimelech delightedly. "Please, dear friend, tell me who are you and where you obtained this wonderful etrog?" The man, looking somewhat startled and bewildered at this unexpected question, replied rather slowly, carefully choosing his words: "With all due respect to you, Rabbi, it is quite a story. Do you wish to sit down and listen to it all?" "Most certainly I do," an-

swered Rabbi Elimelech emphatically, "I am sure it will be a story worth hearing!"

"My name," began the quiet-looking man, "is Uri, and I come from Strelisk. I have always regarded taking the "four kinds" on Sukkot as one of my favorite mitzvot, and so, although I am a poor man and could normally not afford to buy an etrog according to my desire, my young wife, who agrees with me as to its importance, helps me by hiring herself out as cook. Thus she is independent of any financial help from me, and I can use my own earnings for spiritual matters. I am employed as melamed (teacher) in the village of Yanev, which is not far from my native town. One half of my earnings I use for our needs and with the other half I buy an etrog in Lemberg. But in order not to spend any money on the journey I usually go on foot." This year, during the Ten Days of Repentance, I was making my way on foot as usual, with fifty gulden in my purse with which to buy an etrog, when on the road to Lemberg I passed through a forest and stopped at a wayside inn to have a rest. It was time for 'minchah' so I stood in a corner and davened minchah.

"I was in the middle of my prayers when I heard a terrible sound of moaning and groaning, as of one in great anguish. I hurriedly finished my davening so that I could find out what was the trouble, and if I could help in any way." As I turned towards the man who was in obvious distress, I beheld a most unusual and rough looking person, dressed in

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