



### Leah Wins The Lottery

*By Rabbi Chanan Strassman*

The first time we meet Leah Imeinu, the Torah draws an intriguing contrast between her and Rachel. “ULeLavan Shtei Banot, Shem HaGedolah Leah VeShem HaKetanah Rachel. Ve’Einei Leah Rakot, VeRachel Haytah Yefat To’ar Vifat Mar’eh,” “Lavan had two daughters, the name of the older was Leah and the name of the younger was Rachel. And the eyes of Leah were tender, while Rachel was beautiful of form and beautiful of appearance” (BeReishit, 29:16-17). Until this moment, the Torah provided no detail whatsoever about Leah’s personality or appearance. So why do we need to know about Leah’s tender eyes, and why does this description appear right here?

Rashi explains that Leah’s tender eyes came as a result of her tears, and apparently she had good reason to cry. Everyone knew that Lavan and Rivkah each had two children, and there was an expectation for the older boy to marry the older girl and the younger boy to marry the younger girl. Rashi’s words are “HaKol Omrim,” “everyone would say.” Rachel and Leah were the talk of the town. It was common knowledge which sister was destined for the mild-mannered mensch and which would be stuck with his wild, hairy, murderous brother. After enduring this pervasive gossip, it makes sense that Leah would cry. Also, we can see why the Torah compared her to Rachel at this particular moment. Beneath the surface, there’s more at stake here than making a shidduch. Ya’akov’s marriage choice would either confirm or reject the time-honored rumors and societal norms that so plagued Leah Imeinu. As he prepares to marry Rachel, the Torah included Leah’s tender eyes to show that she is affected by this decision.

**Kol Torah is a community wide publication that relies on generous donations from our friends and family in the community for its continuous existence. To sponsor an issue in memory of a loved one, in honor of a joyous occasion, or for a Refu’ah Sheleimah, please contact: [business@koltorah.org](mailto:business@koltorah.org)**

Yet, this conclusion seems perplexing in light of another classic Midrash cited by Rashi. Later, after Lavan makes the switch, the Torah says that “VaYehi BaBoker VeHineih Hi Leah,” “In the morning, behold, it was Leah!” (Bereishit, 29:25). Why couldn’t Ya’akov tell the difference immediately? Rashi explains that “Ya’akov gave Rachel signs, and when she saw that they were bringing Leah to Ya’akov she said, ‘Now my sister will be humiliated,’ so she stood up and gave [Leah] those signs.” Leah knew the secret handshake, the special knock, or the right code word, etc. Because Rachel took action, Ya’akov did not discover the ruse until daylight brought clarity to the situation.

The question here pertains to Rachel’s thought process. The Midrash implied that Rachel felt a sense of urgency when her father came to make the switch. “Now my sister will be humiliated.” What did Rachel mean? Didn’t we learn before that Leah cried all the time? Even a stranger passing by on the street knew he could taunt Leah about marrying Esav! Sure, the scene was probably embarrassing for Ya’akov, but Leah had already endured a lifetime of ridicule. Why did Rachel believe this episode would be anything other than a regular day in the life of her sister? What would make this humiliation so different? After all, Leah was no stranger to gossip, this had always been part of her life, and yet Rachel felt compelled to act. The Midrash said “Achshav,” “now,” which connotes urgency, and “Amdah,” “she stood up,” to proactively change the outcome. How can we understand Rachel’s motivation here? Perhaps she knew something we did not.

What if we misread Leah’s attitude in the Midrash? It is easy to picture her as a weepy young girl with no way out of a sad situation. We see that everyone used to talk about her, and we assume that’s why she would cry so much. We pity her as the second fiddle to her beautiful sister. But there is no reason to assume that Leah felt this way about herself. Is it possible that we read the Midrash while projecting our own perceptions onto Leah? Who says Leah wants our pity? And why is it a given that she’s so helpless?

If we look back in the Midrash, there is a subtle twist in the story as we know it. True, Leah was the talk of

the town, but that isn't necessarily the source of all her tears! In fact, she may not have taken their words seriously at all. The Midrash says: "SheHaytah Sevurah La'Alot BeGoralo Shel Esav," "[Leah] reasoned that she could be bound up with the lot of Esav." The word used with Leah's reasoning is "Goral," "lottery," and it has a very particular connotation. Every Yom Kippur there is a ceremony involving two goats, where one is used as a Korban for Hashem and the other is sent off a cliff to Azazel. How do we decide the fate of each goat? Rather than relying on a human of flesh and blood to make that decision, we use a Goral. Through the lottery, it will be clear to the goats that Hashem decided their fate, for He is the One in charge of chance. Here in the case of Leah, we have a similar dynamic. Two sisters, and two very different possibilities. While there was a chance that Leah might end up with Esav, she did not believe it was a guarantee. Leah did not rely on the decision of others, her fate was not sealed just because everyone said it was so. Leah was not crying because she accepted the story everyone told, she was not wallowing in self-pity, these were not tears of despair, rather she cried because she rejected this story and used every ounce of her will to change it! The Midrash in its entirety says that Leah actually prayed that Hashem should save her from that possibility, she poured out her heart and cried to the One who truly decides the winner of a lottery.

With that understanding of Leah, we can see why Rachel felt a sense of urgency at that moment. When Lavan came to make the switch, Rachel knew that Leah's prayers were answered! She was heading off to marry someone else, she was not destined for Esav! To Leah, this switcheroo was never about playing a cruel joke on Ya'akov. She had literally spent her life davening for this, and maybe she was thanking HaKadosh Baruch Hu as she prepared to spend the night with Ya'akov. Everything Leah believed was confirmed in that moment; Hashem is the true lottery master, there is no "chance" other than His will, she had not been wrong to deny the gossip around town and put her faith in God. Every tear that turned Leah's face tender was shed in pursuit of this goal.

Can you imagine how Leah would feel if all of that was taken away? If Ya'akov said "Sorry, not happening," we would understand his reasoning. Nobody would hold it against him, and he would even be justified in sending the wrong sister back to her father. But for Leah? This moment was her whole world! Rachel truly knew what was on the line, as only a sister could. If Leah was denied now, at this moment, she would be embarrassed for all time. There would be no end to the gossip, it would be the ultimate We Told You So. "There goes Leah, the big believer, she thought she could cheat her way around fate but we showed her who's right!"

Perhaps that is why the Midrash says that Rachel "stood up" and gave Leah the signs. She refused to sit passively and allow her sister to take such a fall. Instead, she actively partners with God in securing her sister's future, regardless of how this decision might impact her own.

## "Well, Well, Well. What Have We Here?"

*By Eitan Laub ('22)*

Parashat VaYitzei presents the story of Ya'akov meeting Rachel by the well. This is not the first time that someone finds their wife, (or a wife for someone else) and it will not be the last. Earlier, in Parashat Chayei Sarah, Eliezer finds a wife for Ya'akov. In Parashat Vayitzei, Ya'akov finds his wife, and in Parashat Shemot, Moshe finds his wife by a well. The stories of Ya'akov Avinu and Moshe Rabbeinu respectively appear on this surface as classic love stories. There was a huge rock covering the well, and no one could move it. But then the great strong Ya'akov emerges to save the day, remove the rock, and allow everyone to drink. There were a bunch of intimidating shepherds blocking the girls from the well, but Moshe came to their defense and drove off the brute shepherds. Nonetheless, there is another layer to these two stories.

First, let us focus on Moshe Rabbeinu. The Torah relates that Moshe Rabbeinu was fleeing Paroh after killing the Mitzri and then arrives at a well in Midyan. "וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה וַיֵּשֶׁב בְּאֶרְצֵי-מִדְיָן וַיֵּשֶׁב עַל-הַבְּאֵר" "Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well" (Shemot 2:15). Rashi explains that Moshe came to the well just as Ya'akov had – to find a wife (Rashi: s.v. וַיֵּשֶׁב עַל הַבְּאֵר). But perhaps there was another reason for Moshe coming to the well. Moshe was fleeing Mitzrayim because he had killed a man. Moshe saw an injustice and took matters into his own hands. Although this is completely justified, since the Mitzrim perceive him as a criminal he must flee.. Upon arrival at the well, Moshe Rabbeinu was able to demonstrate his character. He was not a murderer like the Mitzrim thought, rather he was a kind person who stands up for people in distress.

Now onto Ya'akov Avinu. There are two components of Ya'akov's story that reflect his identity and character. The rock that was on the well was one that was so big that it took the strength of many shepherds to remove. Ya'akov, however, removed it by himself. Rashi, quoting the Midrash, adds that he took off the rock, "קָאָדָם" "שְׁמַעְבִּיר אֶת הַפְּקָק מֵעַל פִּי צְלוּהִית" "Like a person who removes a plug from the mouth of a flask" (Rashi on Bereishit: 29:10, s.v. וַיִּגַּשׁ יַעֲקֹב וַיִּגַּל). Where does this strength come from? Was Ya'akov Avinu born that strong? Did he visit a gym during his fourteen years at the Yehsiva of Shem and Eiver?

The Alter of Slabodka discovered an answer in the Piyutim of Tefilat HaGeshem. The Piyut states regarding Ya'akov Avinu, "יָחַד לָב וְגַל אָבֵן מִפִּי בְּאֵר מַיִם כְּנֶאֱבָק לוֹ שֶׁר בְּלוּל מֵאֵשׁ", "וממַיִם", "He dedicated his heart and rolled a stone off the mouth of a well of water, as when he was wrestled by an angel made of fire and water." Ya'akov defeating Eisav's angel involved marshaling spiritual strength while lifting the rock manifested physical strength. What was this spiritual and physical strength with which Ya'akov Avinu was blessed? It was his "Yichud HaLev," "Dedication of his heart." He dedicated his heart to emulating Hashem's kindness by helping the people drink. Ya'akov's dedication to Hashem gave him both spiritual as well as physical strength to defeat the Malach and remove the rock.

Lastly, after Ya'akov Avinu sees Rachel Imeinu at the well, "וַיִּבְרֶךְ", "he wept" (Bereishit 29:11). Rashi there says that Ya'akov Avinu cried because he was unable to bring her any gifts (Rashi: s.v. וַיִּבְרֶךְ). Ya'akov knew that she was "the one" and thus deserving of gifts but his inability to do this kindness for her made him weep. There is a lesson that can be learned from these wells. They show us that they are kind people emulating Hashem.

While there is no well following us today, we should live as if the well is there. We should strive to emulate Hashem's kindness and to show people the kind character of Am Yisrael.

## Eretz Yisrael and Yaakov Avinu's Vow: A Surprising Connection

*Daniel Brauner ('22)*

In the first Aliyah of this week's Parasha, Yaakov Avinu falls asleep on the way to Charan to escape murder from his brother, Esav. Famously, he has a meaningful dream of angels going up and down a ladder to heaven. But a striking moment comes after Yaakov wakes up from his dream, when he makes the following troubling vow: "Jacob then made a vow, saying, "If God remains with me, if He protects me on this journey that I am making, and gives me bread to eat and clothing to wear, and if I return safe to my father's house—the LORD shall be my God. And this stone, which I have set up as a pillar, shall be God's abode; and of all that You give me, I will set aside a tithe for You" (BeReishit 28: 20-22). One question emerges from these Pesukim: Is Yaakov implying that if Hashem doesn't protect him, Hashem won't be his God or he won't serve Hashem? That doesn't sound right!

Sure enough, the Mefarshim explain what Yaakov Avinu meant. The Seforno explains that "the LORD shall be my God" means that Hashem will be the judge of how successfully Yaakov accomplished what he promised to Hashem. The Ohr HaChaim HaKadosh writes differently

that these words mean that Hashem will make His name associated with Yaakov, as he did with Avraham and Yitzchak. There is a beautiful answer given by the Ramban. He explains that if Yaakov will make it back home safely, then he will serve Hashem correctly in Eretz Yisrael at the place where he put the stone, and he quotes the Gemara that states, "anyone who resides outside of Eretz Yisrael is considered as one who does not have a God" (Ketubot 110b).

Perhaps unexpectedly, in a Parasha named after our patriarch's exit from the Holy Land, we learn just how important our connection to the land is. We learn that although Yaakov Avinu had to temporarily leave Eretz Yisrael, he never forgot his roots and wished to return to properly serve Hashem. How apt of a lesson it is for us nowadays; we don't have an Eisav pushing us away from Israel, but just the contrary. We have established a home for ourselves for the first time in 2000 years, where we can live safely and flourish as a people. Our opportunity is now; let's take advantage, let's find the Yaakov Avinu in ourselves, and may we merit the complete return of our exile with the rebuilding of our Temple.

## Ya'akov's Dream: What does it mean?

*By Rafi Cornick ('22)*

Throughout the Torah we have many, seemingly, out of the blue stories. One such story is the passage regarding Ya'akov Avinu's dream. In his dream he sees angels ascending and descending a ladder that rises to Shamayim. Afterwards, Hashem blesses Ya'akov that his descendants will be like the dust of the earth. One is left to ponder: 1. What is the message behind the dream? 2. How does the Beracha connect to the meaning behind the dream?

### **Pirkei DeRabi Elazar**

The Pirkei DeRabi Elazar explains that the dream represents some form of Nevu'ah. He adds that the angels are the "Sar Shel Umot Ha'Olam", angels who deal with other nations of the world. When the angels ascend it is symbolic of the non-Jewish nations rising and successfully harming Jews. However, in the end, just like the angels, they will fall. This approach also explains why Hashem brought darkness upon Ya'akov Avinu. The Nevu'ah reflects the dark future of Bnei Yisrael. Also, Ya'akov Avinu was about to enter a personal Galut as he left the house of Yitzchak Avinu and Rivkah Imeinu, and the Yeshiva of Sheim and Eiver, and now heads to the house of Lavan.

### **Ramban**

The Ramban says that although the other nations rise and fall, we are just the opposite. While it might not look promising at the beginning, but Hashem protects us so that we end up on top, which is why the Pasuk says

"VeHinei Hashem Nitzav Alav," "And behold Hashem was standing over him" (BeReishit 28:13).

Rabbeinu Bechayei says that this is the reason Hashem uses the imagery of your descendents being "Ka'afar HaAretz," "Like the dust of the Earth" (ibid. 14), and not Kochevei HaShamayim (stars in the sky) in the Beracha He grants Ya'akov. When one walks on sand, it sticks to his legs even if you try to remove it. Hashem is telling us that although other nations try to trample us, we will eventually emerge on top. The Sefat Emet says that the reason Ya'akov Avinu was able to see this Nevu'ah was that he Davened Ma'ariv even in the dark when he was in his own personal Galut.

The Messillat Yesharim adds that before this incident, Ya'akov Avinu's life was blissful, as all day he was learning Torah. Now he was leaving to Galut, to earn a living and find a wife. Hashem teaches Ya'akov Avinu a lesson: You have no alternative to being immersed in Olam HaZeh but maintain your "Roshe Magia HaShamayma," "[its] head reached to the sky" (ibid. 12), always have your end goal be towards your Avodat Hashem."

### **Connection to Chanukah**

Ya'akov Avinu teaches us even in moments of Galut and darkness Hashem remains with us. Throughout Galut, Hashem has shown us that even though we feel surrounded by other evil nations, He is Nitzav Aleinu. Chanukah communicates this message. Although the Greek empire was on the verge of extinguishing Judaism, Hashem revealed how He was watching and caring for us. Hashem's attention gave Klal Yisrael the energy and ability to say "Mi LaHashem Aylay". A more recent example was the formation and success of the State of Israel. After the utter darkness of the Holocaust, Hashem showed that He was still with us and that no one will ever exterminate us. However, just like with Ya'akov Avinu, there will be ups and downs. Even when we are at the bottom of the ladder we remember and draw strength from the moments when we were at the top. Hashem provides us with sufficient Chizuk to weather the dark times and we must always remember that Hashem Nitzav Aleinu.

## **Why Build Bayit Sheini?**

*By Rabbi Chaim Jachter*

Rashi to Daniel 9:24 (following Chazal – Nazir 32b) explains Daniel 9:23-27 to refer to Churban Bayit Sheini. The term "Shavu'im Shiv'im" that appears in Pasuk 24 is understood by Rashi/Chazal as referring to the 70 years from Churban Bayit Rishon to Binyan Bayit Sheini plus the 420 years Chazal say Bayit Sheini stood.

This leads to an astounding point – Bayit Sheini was destined/doomed to fail! Moreover, the Gemara

(Nazir 32b) seems to say that the Jews of Bayit Sheini were aware of this interpretation of Daniel 9:23-27!

Malbim (to Pasuk 24 d"h Shavu'im Shiva) insists that the decree was reversible through Teshuva. Year 420 post Binyan Bayit Sheini is "performance review" time when Hashem will assess whether we deserve the Churban. Thus, destiny and poor choices (Sinat Chinam – Yoma 9b) caused Churban Bayit Sheini – reminiscent of Mena, Mena, Tekal Ufarsin.

### **Rav Yaakov Medan's alternative explanation of Daniel 9:23-27.**

We might suggest another way of calculating the redemption in accordance with the "shavu'im shiv'im" in our chapter. If we count the "shavu'im" as days rather than years, the angel is confirming for Daniel that the return to Tzion and the beginning of the rebuilding of the Temple will take place during the coming year (490 days are approximately one year and 4 months). The total count arrived at if we add "shavu'im shiv'im," "shavu'im shiv'a," and "shavu'im shishim u-shenayim" is almost three years, and this may allude to the three-year reign of Cyrus, who is referred to by Yishayahu (end of chapter 44 and beginning of 45) as "mashiach." The death of Cyrus, the "mashiach," heralded a difficult period for Am Yisrael, as alluded to by Daniel in the final verses of his vision.

### **An addition to Rav Medan**

A careful examination of Nazir 32b leads us to conclude that the Gemara does not mean that Churban Bayit Sheini is inevitable. Rather, it is saying that it is possible. The Pasuk presented in regards to the destruction of Bayit Rishon is Yirmiyahu's (Yirmiyahu Perek 7) rejection of the mindset that "Heichal Hashem, Heichal Hashem, Heichal Hashem Heimah!" - the idea that Hashem will never let His house of dwelling be destroyed. Yirmiyahu HaNavi endeavors to dispel this notion, teaching that the destruction of the Mishkan at Shilo teaches that our sins can lead to the destruction of Hashem's home! It is not "too big to fail".

Thus, the interpretation of "Shavu'im Shiv'im" as predicting the destruction of Bayit Sheini after 420 years, cited by the Gemara in regard to Churban Bayit Sheini, is not a fait accompli. Instead, it sets forth the possibility but not inevitability that the Beit HaMikdash will be destroyed.

In other words, The Gemara's interpretation of "Shavu'im Shiv'im" is not the only possible interpretation of the term. Had we acted better, the second Beit HaMikdash would not have been destroyed. This would not be only a result of Teshuvah overcoming the negative decree. It could also be that the term "Shavu'im Shiv'im" would then be interpreted in a manner not predicting Churban, such as Rav Medan's approach.

These alternate interpretations are similar to Rashi's explanation of Yonah's (Yonah 3:4) warning to Nineveh that in forty days it will be "Nehepachet". Rashi notes that the word "Nehepachet" or overturned may be understood in one of two ways. Either it means destroyed as the word is used in the context of the destruction of Sodom. Alternatively, it could mean that it will turn over, as in the phrase "turn over a new leaf" or a complete reversal of behavior as in the phrase "VeNahafoch Hu" from Megillat Esther (9:1).

In other words, by Yonah using the word "Nehepachet", he communicates to Nineveh that they have the opportunity to create their own destiny. Their destiny is either to be destroyed or change. It is up to Nineveh as to which outcome they wish to occur.

In Sefer Daniel, the flexibility of the term "Shavu'im Shiv'im" serves the same role as Yirmiyahu's warning. It warns us that Churban Bayit Sheini is a possible result of our poor behavior.

This is very similar to the interpretation of Vayikra 16:3; (see Rashi thereupon citing from Vayikra Rabbah 21:9) "BeZot Yavo Aharon El HaKodesh", "With this Aharon will come to the Kodesh," that Gematria equivalent of the word "BeZot" is 410, predicting that the first Beit HaMikdash will exist for 410 years. This interpretation does not imply that Churban Bayit Rishon was inevitable. Rather, it teaches that this is a possible interpretation of this phrase and therefore the possibility of Churban exists.

### **Bayit Sheini Same as Bayit Rishon**

The following two sources also suggest that Bayit Sheini enjoyed the same potential as Bayit Rishon. Brachot 4a teaches that our second entry to Eretz Yisrael (during the time of Ezra) was supposed to be as glorious and grand as the first entry (during the time of Yehoshua). However, our lowered spiritual state during Ezra's time did not allow for this positive promise to be realized. This Gemara seems to indicate that Bayit Sheini held the same promise as Bayit Rishon.

At the other end, Yoma 9b records that Bayit Rishon was destroyed due to violation of the three cardinal sins of murder, idolatry, and illicit relations and that the second Beit HaMikdash was destroyed due to Sinat Chinam. This Gemara indicates that both Bayit Rishon and Bayit Sheini held equal promise to last forever. Both were destroyed due to spiritual inadequacies but not due to a destined fall. Had Bayit Sheini been destined to fall, we would have expected the Gemara to say that the second Beit HaMikdash fell due to its predetermined termination date and spiritual flaws.

### **A New Understanding of the Vision of Arba Malchiyot**

The approach we are articulating may be applied to Rav Chaim ibn Galippe's interpretation of the Arba

Malchiyot. Ibn Galippe understands all of Sefer Daniel's visions as not extending beyond the time of Bayit Sheini. The Malchut Hashem that will last forever is the era that the Chashmona'im were supposed to usher in. However, the spiritual fall of the Hasmonean dynasty did not allow this promise to be fulfilled. Daniel's vision, like all Nevu'ah as stated by Tosafot (Yevamot 50a d"h Teida), applies only if we are worthy of its realization. Both Rav Yaakov Medan and Da'at Mikra champion this approach as Peshuto Shel Mikra.<sup>1</sup>

It is possible that Ibn Galippe's approach was the original intent of the Nevu'ah. However, since we proved to be unworthy, the promise was deferred to later generations. The intended message for Sefer Daniel's original audience was the promise of the Hasmonean kings. However, due to their failures the vision was deferred to later generations.

This deferral reminds us of Malbim's approach to the Messianic visions set forth by Yishayahu HaNavi. Malbim explains that the visions set forth by Yishayahu in Perakim 2, 7, and 11 refer to Chizkiyahu HaMelech. However, due to his failure to thank Hashem for the great miracle ending the Assyrian siege of Jerusalem (see Sanhedrin 94a), Yishayahu's vision is deferred to a more worthy candidate in a later generation.

Chazal, subsequent to the downfall of the Hasmoneans, understand that the fourth of the Arba Malchiyot is Rome and that Mashi'ach will arrive when the Roman Empire ends. When that potential redemption failed to materialize, Rashi explains the fourth Malchut to apply to Christian dominance.

In other words, the Mefarshim interpret the Arba Malchiyot in a manner appropriate to their times. In more modern times when the dominance of the Church has waned we can interpret the Arba Malchiyot in a manner appropriate to our times. Some now are inclined to embrace Ibn Ezra's view that Yishma'el represents the fourth kingdom. However one understands the Nevu'ot and visions, their promise will be realized only when we deserve its realization. The promise at each stage of interpretation could have been realized but we did not rise to the occasion and seize each of these opportunities.

In light of our understanding of "Shavu'im Shiv'im", there is another approach to Ibn Galippe's interpretation. It may be seen as setting forth an option for the original audience. If we prove worthy during the Hasmonean era, the great promises will be realized. However, since other interpretations abound, the promise of the Hasmonean

---

<sup>1</sup> The fact that Perek 11 of Sefer Daniel devotes so much space to the Diadochi (the four kingdoms into which Alexander the Great empire was divided of which the Syrian-Greeks severely oppressed us), lends great credence to Ibn Galippe's view that Sefer Daniel focuses on the struggles and promises of the Chasmona'im.

era will be deferred to a later date in line with the other interpretations if we are deemed by Hashem as unworthy of the ultimate redemption.

### **Conclusion**

Daniel's Nevu'ot do not at all presume the destined destruction of the second Beit HaMikdash. The second Beit HaMikdash was supposed to serve as "Reishit Tzemichat Ge'ulateinu", the beginning of the dawn of our deliverance to be realized during the time of the Chashmona'im. Only due to our failures did the second Beit HaMikdash fall. Bayit Sheini was not destined to fail. We failed.

Nevu'ah does not allow us to abdicate responsibility. Just the opposite, Nevu'ah raises our awareness of our potential and we must make every effort to elevate ourselves individually and communally, in order to merit the realization of our lofty promise.

**Editors-In-Chief:** Ezra Lebowitz and Aidan Samet  
**Publication Editors:** Kivi Davis and Chanan Schreiber  
**Layout:** Chanan Schreiber  
**Communications:** Yonatan Abrahams  
**Rabbinic Advisor:** Rabbi Chaim Jachter  
Questions, comments? Contact us at:  
Phone: (201) 837-7696  
[webmasters@koltorah.org](mailto:webmasters@koltorah.org)