

Yad Avraham Institute
WEEKLY TORAH COMMENTARIES SERIES
Parshas Vayishlach
December 8, 2006

Presented By: Rabbi Yosef Kalatsky, *Shlita*

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About the Yad Avraham Institute

The Yad Avraham is a Torah learning institute located in midtown Manhattan. Classes are offered every day during the week starting at 5:50am and throughout the day. Classes in Chumash, Halacha, Hashkofa, Gemara, and general topics are well attended by businessmen, professionals, and students. The Yad Avraham invites you to participate in our extensive offerings of classes and events.

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Yad Avraham Institute
New York
December 8, 2006

B"H

Parshas Vayishlach

Presented by

Rabbi Yosef Kalatsky, *Shlita*

Dean

1. Yaakov's Internal Mechanism for Clarity

The Torah tells us that Yaakov worked seven years in the service of Lavan in order to marry Rachel. After Yaakov completed his seven years, he had asked Lavan to give him his daughter in marriage. Lavan deceived Yaakov by switching his older daughter Leah in the place of Rachel. Yaakov only realized that he was deceived in the morning after he had consummated the marriage. Lavan had proposed that Yaakov should marry Rachel for an additional seven years of labor. The Torah states, **"...he (Yaakov) worked for him (Lavan) yet another (acheiros) seven years."** Rashi cites Chazal who explain, "The Torah could have stated that Yaakov worked an "additional" seven years, however, the verse states that he worked **"another (acheiros)"** seven years. This is to indicate that Yaakov worked the second seven years as the first seven years. Just as the first seven years he had worked with total dedication and faithfulness (emunah) so too did he work the second seven years. Although his need to work an additional seven years was brought about as a result of Lavan's deception, Yaakov was no less dedicated." One would think that after being deceived by Lavan to such a degree, Yaakov would have difficulty providing for Lavan the same quality of commitment and work. Why did Lavan's deception not interfere and discourage Yaakov from being fully dedicated? Seemingly, Lavan did not deserve Yaakov's level of commitment.

There is a principle in Jewish law that is known as *"kiddushei taavus – a marriage based on false pretenses"*. Since Yaakov married Leah believing that she was Rachel, the marriage to Leah should be considered null and void. When Yaakov realized that he had taken Leah and not Rachel he should have not been committed to Leah as a husband. Nevertheless, he did retain her as a wife. Why did he retain her?

In the Portion of *Vayichi*, before Yaakov passed away, he blessed his sons. Yaakov said to Reuven, his eldest (from Leah), **"You are the first of my strength."** Rashi cites Chazal who explain that although Yaakov was 84 years old when he married Leah, he had never wasted even a droplet of semen during his lifetime. Therefore Reuven is referred to as, **"You are the first of my strength."**

Despite the fact that the marriage to Leah was consummated under false pretenses, Yaakov retained her as his wife because he understood that as one who had never wasted his seed, G'd would not have allowed him to enter into a situation to cohabit with a woman who was not destined to be his wife – the Matriarch of the Jewish people. Therefore Yaakov did not send Leah away because he understood that this was the Will of G'd. Had it not been for Lavan's deception, he would have not married Leah. Since Yaakov recognized that it was G'd's Will to marry Leah to be the Matriarch, the seven years of labor that he had provided to Lavan were in fact a necessary payment. The additional seven years that he had to provide to Lavan for the marriage of Rachel were no less obligatory than the first seven years. Thus, Yaakov's level of dedication and commitment to Lavan did not waiver.

Yaakov was a uniquely holy person. The Gemara in Tractate Bava Metzia tells us that the radiance of Yaakov had a semblance of the radiance of Adam- G'd's Creation/Handiwork. Despite this fact, Lavan did not appreciate the special dimension of Yaakov. When Lavan had asked Yaakov what would he want as a payment for his services, he had said "your daughter Rachel in marriage." Lavan responded by saying, **"It is better that I give her to you than that I give her to another man."** Lavan did not have the capacity to comprehend or appreciate the innate holiness of Yaakov. He saw his special level of integrity as a weakness. He had seen him as a person who could be victimized and not utter a word.

Because of this distorted understanding of Yaakov, Lavan never expected him to flee together with all of his wealth.

The Torah states, **“Yaakov had said to G’d, ‘I have been diminished by all of the kindness and by all of the truth that You have done for me...’**” Yaakov, as a person who personified the truth, understood and appreciated that all that he encountered in his life were a kindness from G’d. Even the marriage to Leah, which he initially did not want, Yaakov appreciated and accepted the truth that she was meant to be the Matriarch. It was only through her that he was able to father six of the tribes of Israel. Rather than being disheartened by Lavan’s deception, Yaakov embraced his predicament – understanding that it was G’d’s blessing to watch over him and guide him upon the proper path.

2. Yosef’s Dimension of Being

When Esav met Yaakov, after not seeing him for many years, he noticed the camps of Yaakov and asked, **“Who are these (people) to you?”** Yaakov responded, **“The Children who G’d has graciously given to your servant.”** Each of Yaakov’s wives, followed by their children, came forth to acknowledge Esav’s presence. When Rachel had approached with Yosef, her son, Yosef preceded her before Esav. Rashi cites Chazal who ask, “Why regarding the other wives of Yaakov, the mothers had preceded their children, but when Rachel had passed before Esav, her son Yosef preceded her?” Chazal answer, “Yosef had said, ‘My mother is an exceptionally beautiful woman, and perhaps the eye of that evil man will gaze upon the beauty of my mother. Therefore I will block his view so that he will not be able to gaze upon her.’” Chazal tell us that because Yosef had not allowed the eye of Esav to come upon his mother, he merited to receive from his father Yaakov the special blessing of *“Aleí aayin* - You are above the eye.” Meaning, Yosef was not susceptible to the evil eye- measure for measure.

Why did Yosef not want Esav to gaze upon the beauty of his mother Rachel? The Gemara tells us that Rachel was one of the most beautiful women who ever lived. However, rather than succumbing to vanity as a result of her exceptional beauty, she consecrated that beauty/ her physicality to the service of G’d. Thus, Rachel’s physicality was not representative of what it appeared to be. Esav, being the epitome of physicality and hedonism, did not have the capacity to appreciate the spiritual. The Torah quantifies him as “the man of the field.” Yosef understood that if he were to gaze upon his mother, he would see this holy person purely within the

physical context as a sexual object. Rachel, the primary Matriarch of the Jewish people, the wife of Yaakov, would be limited in his eyes to a physical object of desire. Perceiving something of such spiritual dimension in this physical context would be a chillul Hashem (desecration of G’d’s Name). Therefore, Yosef shielded Rachel from the gaze of Esav. Because he prevented the chillul Hashem he merited the blessing of *“Aleí aayin*” – to be protected from the evil eye.

The Torah tells us that Moshe did not age physically- as the verse states at the time of his passing, **“Moshe was one hundred and twenty years old when he died; his eye was not dimmed, and his vigor had not diminished.”** Why does the Torah describe Moshe’s physical condition – that even at the age of 120 he had the vibrancy of a young man? Maharal of Prague explains that physical entities are subject and susceptible to being affected- thus causing their deterioration and decomposition. Spiritual entities, in contrast, are not subject to being affected because they are not within the context of cause and effect. Since physicality is synonymous with being influenced and affected by one’s material environment, when one does not allow himself to be influenced by that environment, he is assuming a spiritual posture. Moshe, was a person who affected others and the world at large. He was not affected as much as an iota by the physicality of existence. As a confirmation of this reality, the Torah describes Moshe’s physical condition to indicate that he was a person that did not age because he was unaffected. Maharal explains that the vast majority of the world is of pagan belief whereas the Jewish people, who are a minuscule minority, believe in the Omnipotent G’d. Although they should be overwhelmed by the pagan beliefs of the world and become spiritually eroded, they are nevertheless steadfast in their belief. This, similarly, is confirmation that the Jewish people in their essence are spiritual. Thus, despite all of the holocausts, pogroms, upheavals and displacements throughout history, the Jewish people have survived because their essence is unaffected- thus giving them relevance to eternity.

Although Esav was overwhelmingly intimidating, Yosef did not hesitate to intercede and not allow him to gaze upon the beauty of his mother. Yosef was not concerned that Esav would sense his intent and thus provoke his anger. By doing so, Yosef assumed a spiritual posture of one who affects and is not affected – thus making him not affected by the evil eye.

The Gemara in Tractate Berachos tells us that there was a time when there was a severe drought. After

instituting all of the measures of fasting and supplicating G'd, the rain did not come. The Gemara asks why in the time of Reb Yehudah, although people were not proficient in all six sections of the Talmud, when he would remove his shoe in preparation for prayer, it was a sufficient initiative to cause it to rain? However, in our time, when we are proficient in all six sections of the Talmud, with all of our initiatives it does not rain. What was so special about Reb Yehudah? The Gemara explains that it was because "he was willing to give his life for the sanctification of G'd's Name." The incident through which Reb Yehudah demonstrated his self-sacrifice to sanctify G'd's Name was: a woman, who was believed to be Jewish wore an immodest head covering. When Reb Yehudah had noticed her, he had removed it from her head. He had considered it as inappropriate attire for a Jewish woman. His reaction to this act of immodesty did not take into account the dire consequences, which could have come upon him. Either his behavior would be seen as irrational- causing him shame or there would be a monetary claim for causing extreme embarrassment to the woman. He was willing to sacrifice everything for the sake of G'd. Therefore he was sufficiently worthy to evoke G'd's Mercy with minimal initiative.

The Gemara is communicating to us that if a Jew is willing to go against his natural instinct, which is to protect his persona in other people's eyes, he is assuming a spiritual profile/status. Therefore he is able to bring about a result, although it may be contrary to the natural order.

3. Avraham's Contribution to the Jewish People

The Torah tells us that after Shechem had defiled Dinah, the daughter of Yaakov, he had asked his father Chamor go to Yaakov and negotiate for the hand of his daughter in marriage. The Midrash states, "Chamor said to Yaakov, 'You could demand any amount of money from me for the hand of your daughter Dinah. I am aware that her grandfather (Avraham) was a prince. I too am a prince of the land.' (Thus, there is a commonality established between us that allows for the marriage of my son Shechem to Dinah, your daughter.) Yaakov replied, 'Avraham was not a prince, rather, he was an ox (shor).' As the verse states when Avraham hosted the angels, '**Avraham ran to the cattle...**' The amount of yield given by a field is determined by the strength of the ox. You on the other hand are a donkey (Chamor). One is not permitted to plow with an ox and a donkey as it is written, '**You shall not plow with the ox and the donkey**

together... (Therefore, there is no commonality between us.)"

Yaakov explained to Chamor that Avraham was not a prince, rather he was an ox. He based this upon the verse describing his hospitality to the angels, "**Avraham ran to the cattle...**" Why does Avraham's running to the cattle classify him as an "ox?"

The Torah tells us that the only species that qualify for an offering are the ox (shor), sheep (kesev), and goat (eiz). It is through the sacrifices of these species that the Mercy of G'd is evoked. Chazal explain that the ox is one of the species qualified to be an offering in the merit of Avraham, our Patriarch. As the verse states, "**Avraham ran to the cattle...**" Thus, Avraham is associated with the ox. The sheep (kesev) was chosen to be an offering in the merit of Yitzchak. As the verse states regarding the Akeidah (binding of Yitzchak), "**And Avraham looked up and saw- behold a ram – after it had been caught in the thicket...**" The species of the ram reminds G'd of the special act of the Akeidah, which was the ultimate sacrifice. G'd values every aspect of the sacrifice of the ram as if Avraham had sacrificed his son Yitzchak. The goat (eiz) was chosen to be an offering in the merit of Yaakov. As the Torah states regarding Rivka, our Matriarch, telling her son Yaakov to take the blessing from his father Yitzchak, "**So now, my son, heed my voice to that which I command you. Go now to the flock and fetch from there two good goats...**" These goats were meant to be prepared by Rivka as delicacies through which Yaakov would receive the blessings from Yitzchak. Thus, all of the species that qualify for a sacrifice were chosen in the merit of our Patriarchs.

Sforno explains that then one values and esteems something to a great degree, time is of the essence and thus one will not delay even for a moment. Avraham, when he realized that the opportunity to serve G'd had presented itself with the three angels, he ran to fetch the oxen in order to host them. Chazal tell us that, despite the cost Avraham slaughtered three calves for their tongues to be served with mustard seed for each of his guests. Avraham who had utilized hospitality and chesed as the vehicle to espouse G'd's existence, had no financial limitation in order to bring about the necessary result. Thus, Avraham's spiritual essence is reflected through his manner of hospitality.

Rabbi Chaim of Volozhin zt'l explains that a person is comprised of three parts: the life source (*Nefesh*), spirit (*Ruach*) and the soul (*Nishama*). All physical movement emanates from the *Nefesh* that is contained

within the physical being. This life source is shared by man and animal alike. The *Ruach* (spirit - which means wind) is the spirit that gives man the power of speech (ability of expression). The *Nishama* is the spiritual essence that man possesses which is the basis for him to be classified as an intellectual being. Rabbi Chaim of Volozhin explains that just as each individual person is comprised of these three components, the Jewish people (as a nation) also possess these three components.

Avraham, Yitzchak, and Yaakov, the founding fathers of the Jewish people, respectively represent each one of these components. Avraham, our Patriarch corresponds to the *Nefesh* (life source) of the Jewish people because his most prominent characteristic was *chesed* (acts of loving kindness). This was facilitated through his physical involvement/movement that emanates from the *Nefesh*. Avraham perfected the *Nefesh* of the Jewish people through his unlimited acts of *chesed*. Yitzchak was the “unblemished offering.” Just as the Kohen needed to meet criteria regarding his thought processes when he officiated with a sacrifice (if he had an improper thought regarding the offering’s time or manner of consumption it would become invalidated), so too was Yitzchak pure in thought when he was brought as an offering. Thus perfecting the the *Nishama/soul* of the Jewish people. Yaakov, our Patriarch who is quantified by the Torah as “the perfect man who dwelt in the tent (of Torah)” was continuously engaged in Torah study. He corresponds to the *Ruach* (power of speech) of the Jewish people because Torah is studied through its articulation. Thus, he perfected the *Ruach/spirit* of the Jewish people.

The verse, “**Avraham ran to the cattle...**” is an expression of the “*Nefesh*” which is the life source of the physical. The word *chamor* (donkey), is derived from the word “*chomer*”, which means “material.” It represents earthiness and physicality. Avraham through his performance of *chesed*, spiritualized the life source in the physical- “*Nefesh*.” *Chamor*, the father of Shechem, on the other hand represented physicality in the context of earthiness. Thus the progeny of Avraham because their physicality was spiritualized could not cleave to the progeny of *Chamor* who were purely earthy/ material beings, with no capacity or relevance to spirituality.

4. The Intrinsic Value of Refinement of Speech

The Torah tells us that after Shimon and Levi, the sons of Yaakov destroyed Shechem to avenge the defilement of their sister Dinah, they had taken all of the

spoils of the city, which included the idols and garments of the community. The Torah then states, “**G’d said to Yaakov, ‘Arise- go up to Beth-el and dwell there...discard the alien gods that are in your midst; cleanse yourselves and change your clothes...’**”

The Midrash explains, “We see from the verse that G’d does not want something that is evil to be associated with Him. Something that is profane does not emanate from the Mouth of G’d. As it states in Psalms, ‘All the Words of G’d are pure...’ Where do we see this? When G’d had commanded Noah to gather the kosher and the non-kosher species He referred to them as “**the pure animals and the not pure animals.**” The Torah does not use the term ‘contaminated’ regarding the non-kosher species. The Torah goes out of its way to add words so as not to express itself in a manner that is unrefined. For example, there are two species that have a semblance of the kosher species although they are not. The camel, although it chews its cud, it does not have split hooves. The pig has split hooves but does not chew its cud. When the Torah identifies these two species, although it indicates that they are not kosher, it refers to their kosher characteristics...Why is the Torah so adamant about using terminology that is pure and proper? It is because G’d does not associate Himself with anything that is evil/impure.”

The Gemara in Tractate Pesachim states, “One should not utter from his mouth something that is inappropriate. One should always speak in a refined/pure manner.” During the time of the Temple, one of the offerings which possessed the most advanced level of sanctity was the showbread. Before the passing of Shimon HaTzaddik, the High Priest, the blessing existed within the showbread. If a Kohain (Priest) ate as much as a pea-sized portion of the showbread, he would be satiated. However, after the passing of Shimon HaTzaddik, a curse entered into the showbread. There was no longer sufficient bread to be distributed among the Priests. The Gemara tells us that the gluttons would fight over the showbread and the modest ones would withdraw. There was an incident in which one Kohain had asked his fellow, “How large was your portion of the showbread?” He responded, “The piece I received was equivalent to the size of the tail of a lizard.” This was overheard by the Rabbis, who concluded that if one could refer to the showbread, which is of the most holy status, in this manner there must be something that is not right. They investigated his pedigree and discovered that he was not qualified to be a Kohain. The manner in which one expresses himself reflects upon his essence.

Seemingly, the Gemara is teaching us the proper standard of conduct for a Jew. A Jew must speak in a

refined manner rather than in a manner that is inappropriate. Similarly we find that Yaakov had expressed himself to his father in a refined manner. However we see from the Midrash that the principle of expressing oneself in a refined manner goes beyond a standard of behavior.

There is a positive commandment in the Torah, “You shall walk in His (G’d) ways.” A Jew is obligated to emulate G’d. As the Gemara explains, “Just as He is Merciful, you should be merciful. Just as He is Gracious, you should be gracious, etc.” Similarly, the reason the Jew must express himself in a refined manner is because G’d expresses Himself in a refined/pure manner. When one chooses to speak in a more refined manner he is emulating G’d’s Ways and fulfilling this positive commandment. The reason Yaakov chose to express himself in a refined manner was not because he was a refined person (which he was), but rather it was because everything that he did in his life was rooted in the Torah. Just as G’d does not associate Himself with anything evil so too should one distance himself from impurity- even impurity of speech. The Chazon Ish z’tl when he would hear something that was false, the term that he would use to indicate its falseness was “it is not true” rather than saying that it is “false (sheker)” because the term “false (sheker)” is more negative.

We also find that the first Mishna in Pesachim refers to the night of the rabbinical obligation of searching for the chometz (leavened products) as “ohr (light).” The Gemara asks, “If in fact the Mishna is referring to the night time period, it should use a more obvious term for night such as *“laila – night”* The Gemara answers, “It is because ‘night’ has an ominous/negative connotation. Since at the beginning of the night there is still some degree of light, the Mishna chose to use a more refined term.” This is not because Reb Yehudah the Prince who compiled the Mishna wanted to express it in a more refined manner for the sake of mode of expression, rather it was to emulate the ways of G’d.

5. *The Spiritualization of One’s Natural Character* (from Vayietzei)

The Midrash states, “Rachel assumed the characteristic of silence. Because silence was her characteristic, her descendants inherited that quality. Leah, her sister, took hold of the characteristic of giving thanks. Because she assumed this characteristic her progeny also assumed this characteristic. The verse states after she had given birth to Yehudah her fourth son, she had said, **‘This**

time, I will give thanks to Hashem...’ We see King David, who descended from Leah writes, ‘Give thanks to G’d who is Good – Because forever is His kindness.’ Regarding, the prophet Daniel who is a descendant it states, ‘He prayed and thanked...’ One gives thanks when one has been the beneficiary of something. Because of the depth of one’s appreciation one bursts forth with thanks. Since it was destined that Yaakov would father twelve sons who were destined to be the tribes of Israel and they would be born to him through four wives, one could assume that each wife would mother three sons. However, Leah gave birth to a fourth son- thus exceeding her portion. When she realized her good fortune, she expressed her appreciation to G’d by saying, **“This time, I will give thanks to Hashem.”** Her level of gratitude to G’d was so profound that she had inculcated into her being the characteristic of giving thanks. She thus, transmitted this characteristic to her progeny.

The Torah dictates that one must “fear/revere G’d (yiraas Hashem) and one must “love G’d (ahavas Hashem).” The mitzvah of fearing G’d manifests itself in refraining from doing the wrong. Because of one’s fear/reverence of G’d one would not consider proactively violating the Torah. The mitzvah of loving G’d is expressed through one’s positive action which manifests itself through the performance of positive commandments. Love is a motivating factor while fear causes one to refrain and remain passive. The characteristic of silence that was possessed by Rachel is one that represents restraint – the ability to remain passive. Thus, Rachel’s characteristic of silence enables her to be exemplary in the area of restraint/ “yiraas Hashem – fear of G’d.” Leah, on the other hand, who possessed the characteristic of giving thanks, was exemplary in the area of “ahavas Hashem – loving G’d.” Leah’s capacity to appreciate and understand the value of G’d’s gift caused her to express her thanks, which is a demonstration of her love for G’d.

The Torah states, **“The eyes of Leah were irritated...”** Chazal tell us that Leah, being the eldest daughter of Lavan (the brother of Rivka), was meant to marry the eldest son of Rivka, who was Esav. Rachel, the younger daughter of Lavan was destined to marry Yaakov, the younger son of Rivka. The Midrash tells us that Leah had inquired about the behavior of Esav, her potential future mate. After verifying that Esav was truly evil, she supplicated G’d through tears and outcries not to fall into the clutches of this evil person. As a result of her unceasing tears, her eyes became irritated.

It is interesting to note that the characteristic of Leah was similar to the characteristic of Esav. The Torah

quantifies Esav as “the man of the field”, who was the expert hunter. He would go out into the field to seek his quarry. Similarly the Torah tells us that Leah possessed this characteristic of “going out.” As the Torah tells us, she went out to meet Yaakov in order to inform him that she had acquired the conjugal right from her sister Rachel for that night. Since, Dinah, Leah’s daughter had inherited the characteristic of outgoingness from her mother, it caused her to go out among the daughters of the land. Consequently she was noticed by Shechem, the prince of the land, and was raped. When this characteristic of overt behavior/“going out” is not spiritualized, and properly channeled, it manifests itself in a manner that is similar to that of Esav. He was a man who sought out everything that his heart desired, without limitation. Leah had utilized her natural tendency/characteristic of outgoingness through her uncontained expression of giving thanks to G’d. When she gave birth to her fourth son, she could no longer contain herself – thus declaring her appreciation to G’d.

Sforno explains that contained within the name “Yehudah” is the Name of G’d “YKVK (Hashem).” YKVK is the Name of G’d that connotes His Omnipotence and unlimited nature. (The name Yehudah YKVK with an additional letter “daled”). The letter “daled” represents “hodaah – thanks.” The name Yehudah is an expression of Leah’s understanding that everything in existence emanates from G’d and she is thankful for that. She named her fourth son Yehudah because of the depth of her appreciation and understanding of G’d’s Infinite Kindness. It was because of this profound understanding and internalization into her being, that she could not contain her thankfulness.

In contrast, the Torah quantifies Yaakov as “**the whole (perfect) person who dwelt in the tent (of Torah).**” This characteristic is indicative of one who is controlled and lives within limitation. He is not bursting forth with an energy that causes him to have a need to go out from his chosen parameters. Yaakov was content to remain within the context of the tent of Torah. Similarly, Rachel, his true mate, possessed the characteristic of silence, which is indicative of the quality of restraint. Although she was victimized by her father regarding her potential relationship with Yaakov, as his wife, she remained silent. She was able to contain herself.

King David, who was a descendant of Leah, of the tribe of Yehudah, was imbued with a level, depth, and capacity of appreciation of G’d that was unique. He had this capacity because he had inherited the characteristic of thankfulness from Leah. It is from King David that the Moshiach will descend, who will be the one to go out into the world to

espouse, publicize, and establish G’d’s Glory. The characteristic that Moshiach will possess to bring about the ultimate sanctification of G’d’s Name is due to Leah’s own self development to spiritualize her characteristic of “going out.” It manifested itself through offering her thanks to G’d for receiving more than her share of the Jewish people.

YAD AVRAHAM DAILY CLASS SCHEDULE

Monday Through Friday

5:50- 6:00 am	Chumash with Rashi
6:00- 6:15 am	Pirkei Avos (Maharal)
6:15- 6:30 am	Mishna Berurah
6:30- 7:25 am	Halacha
6:30 -6:45 am	Mussar – Nefesh HaChaim
6:45 -7:25 am	Talmud—Tractate Avodah Zorah
7:25 - 8:20 am	Davening Followed by Breakfast
8:20 - 8:45 am	Mishna
9:00 -10:00 am	Daf Yomi
2:00pm	Mincha

Special Weekday Classes

Monday

11:15 – 12:15pm	Talmud: Taanis Location: Sunrise Capital 641 Lexington (25 th FL.) Enter on 54 th Street
12:30 – 1:30pm	Talmud: Pesachim Location: Shandholt 488 Madison Avenue Between E.51 st and E.52 st

Tuesday

12:15 - 1:15pm	Torah Insight Based on the Parsha Location: Yad Avraham
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Wednesday

11:30 – 12:30 pm	Talmud: Taanis Location: Sunrise Capital 641 Lexington (25 th FL.) Enter on 54 th Street
1:00—2:00 pm	Daas Tevunos Location: Yad Avraham

Thursday

10:30 –11:30am	Tehilim with Malbim Location: Yad Avraham
12:00 – 1:00 pm	Talmud: Taanis Sunrise Capital 641 Lexington (25 th FL)