

Yad Avraham Institute
WEEKLY TORAH COMMENTARY SERIES

Parshas Chayei Sarah

November 25, 2005

**Dedicated by Bat-Sheva and Albert Waitman
and the entire Waitman Family**

In loving memory of his mother
Chaya Bas Yaakov Yehudah a'h
Ida Waitman a'h
(20 Cheshvan)

May her neshama have an aliyah

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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Parshas Chayei Sarah

Presented by

Rabbi Yosef Kalatsky, Shlita
Dean

1. G'd's Attentiveness to Our Tefillah

The Gemara in Tractate Berachos discusses the basis for the obligation of tefillah (prayer). The Gemara cites the verse which states, **"You shall serve your G'd with all your heart."** The Gemara asks, "What is service of the heart? It is tefillah (prayer)." Rambam rules that tefillah is a Torah obligation. One must pray the service once a day. Ramban rules that tefillah is only a Rabbinic obligation. The verse, which is cited by the Gemara, is only a Rabbinic Reliance (*asmachta*). The Gemara explains that when one prays it is as if he is standing before the King. Thus, one must comport himself and have a mindset as if he is standing before G'd. It is true that one has the opportunity to have an audience with G'd through tefillah. However, if one is not worthy, what is the value of his tefillah? Why should G'd respond?

This would be analogous to one who makes a plea for support for a certain cause before a great philanthropist. After making a heart-rending request for this particular cause, the potential benefactor turns him down without giving him anything. The one who had requested support asks the philanthropist why he was rejected despite his exceptional presentation. The philanthropist responds he has no interest in the cause. Similarly, when one prays to G'd, regardless of the intensity of his supplication, if he is not worthy, why should G'd respond to his request?

Chazal tell us that even if one has no worthiness, it is possible that G'd will respond to his tefillah. The Midrash states, "Even if one has no worthiness, if he were to beseech G'd abundantly, then G'd will do kindness to him." Chazal explain that it is not enough for one simply to pray in order to evoke a response from G'd. One must beseech Him abundantly as one begs for something. G'd will respond to this individual only out of His Kindness. The reason for this is as the Midrash states, "G'd will respond with His Kindness because His ways are chesed v'emmes (kindness and truth). We see that regarding the characteristics of G'd, kindness precedes truth. And, tzeddik (righteousness) precedes mishpat (judgment)."

According to "truth/justice" one is undeserving if he is not worthy of G'd's blessing. However, since "emmes/truth/justice" is predicated with "chesed/kindness," G'd will respond to the one who beseeches him regardless of his worthiness. Why does chesed/kindness precede emmes/truth?

King David states in Psalms, "Olam chesed yibaneh – the world was created out of (His) Kindness." G'd is the perfect and complete Being who is in need of nothing. He created existence only out of His Kindness to give man the opportunity to develop in a setting of reward and punishment. If he, through his free choice, chooses to do good, he will be rewarded. If, however, he chooses to do wrong, he will be culpable. This opportunity for spiritual advancement is due to the Kindness of G'd.

Avraham chose to emulate G'd's characteristic of Chesed/Kindness because just as G'd demonstrated His Attribute of Chesed by bringing the world into existence, Avraham, who is the first to introduce G'd to mankind, also chose the attribute of chesed.

We recite in our prayers, "He renews through His goodness every day (continuously) the act of Creation." Every moment of existence is the equivalent of Creation because G'd continuously Wills existence to continue. Just as Creation initially came about through His Attribute of Kindness, so too, every moment G'd demonstrates His Kindness by willing existence to continue. The pattern of Chesed/Kindness followed by Emmes/Truth is continuously repeated. Therefore, despite the fact that one is unworthy, G'd will respond to him if he beseeches Him abundantly because of His Kindness.

In order to merit G'd's Chesed one must beseech Him abundantly and sincerely (in truth). It is not enough to merit G'd's response solely on His Attribute of Chesed; one must also be truthful/sincere. This is because Kindness and Truth are linked together – as His ways are "Kindness and Truth." There is a Positive Commandment that one must emulate G'd. Just as G'd's Chesed is

coupled with Emmes, so too when we emulate our kindness should be coupled with sincerity/purity.

2. When the Sublime Becomes Obvious

After the birth of Yitzchak the Torah states, **“At that time, Avimelech and Phichol his general said to Avraham, ‘G’d is with you in all that you do...’”** Rashi cites Chazal who explain that Avimelech and his general were able to see that G’d was with Avraham because they understood that Avraham escaped the destruction of Sodom although he was in the vicinity of the devastation, he defeated the Four Mighty Kings, and he fathered a child when he was 100 years of age. The fact that he had defeated the Four Mighty Kings and was proclaimed the “Father of all nations” and had survived the destruction of Sodom, was not enough for Avimelech to see that G’d was with Avraham. Rather, it was only after Avraham had fathered Yitzchak at the age of 100 that they did see that G’d was with him. Why was this so?

The fact that Avraham defeated the Four Kings could have been attributed to his superior strategy and military prowess. Although Chazal tell us that Avraham only had 318 men who accompanied him in battle, he was able to defeat the Four Mighty Kings because of his own expertise in warfare. Regarding Avraham’s escape from the cataclysmic destruction of Sodom, it could have been attributed to happenstance. However, the fact that Avraham had fathered a child at the age of 100 could not have been attributed to anything other than G’d performing a miracle on his behalf. There was no question that Avraham had fathered Yitzchak because their appearance was identical. Once it was understood that G’d was with Avraham, regarding the birth of Yitzchak, retrospectively, Avimelech concluded that Avraham was successful in all of his previous endeavors only because G’d was with him. His success was no longer attributed to his own abilities or happenstance. However, if Yitzchak’s lineage would be in question, then there is no longer a basis to conclude that G’d was with Avraham. Recognizing that Avraham had fathered Yitzchak is a pivotal point to shed light on his successes.

The Torah states, **“And these are the offspring of Yitzchak son of Avraham - Avraham fathered Yitzchak....”** If the Torah identifies Yitzchak as the son of Avraham, then it is understood that Avraham had fathered Yitzchak. When then is it necessary for the Torah to reiterate this fact? Rashi cites Chazal who state, “It is because the scoffers of the generation had said, ‘It is not possible that Avraham had fathered Yitzchak. Sarah had been married with him for many years and remained

childless. However, after spending only one night with Avimelech she suddenly conceived. Seemingly, Avraham is not the father of Yitzchak.” This was the point that was made by the scoffers of the generation. This question would cause one’s perception of Avraham’s accomplishments to be unrelated to G’d’s involvement with him. In order to respond to this claim, G’d caused that Yitzchak should bear the exact likeness of his father Avraham. It was crucial that the world recognized that Avraham had fathered Yitzchak- because it was with this one fact that all the other events that had occurred would be attributed to G’d being with him.

The Torah tells us that after the Five Mighty Kings were defeated by the Four Kings, the kings of Sodom and Amorrhah had fallen into a lime pit, from which there was no escape. Miraculously, they emerged from the pit unharmed. Chazal explain, “...In the past no individual who fell into a lime pit was able to survive. G’d performed this miracle on behalf of them so that the nations of the world would believe that Avraham had emerged unscathed from the fiery kiln of Kasdim. Until this point, the authenticity of this information was questioned. However, after the Kings of Sodom and Amorrhah emerged from the lime pit unharmed, they retroactively believed what they had heard about Avraham.” What is the value of this verification regarding Avraham’s experience? Evidently, it was not to prove that Avraham was a spiritual being who had merited a miracle, because the Kings of Sodom and Amorrhah, were individuals who personified evil and had no relevance to spirituality. If so, then what is the value of performing a miracle on behalf of the Kings of Sodom and Amorrhah for the sake of Avraham?

The reason G’d performed a miracle on their behalf was only so that the nations of the world should believe that Avraham had in fact gone into the fiery kiln and had emerged unscathed. The miracle of saving the kings, in itself, was not to convince the world that G’d was with Avraham. However when considered along with the fact that Avraham had fathered Yitzchak, retroactively, the world would believe that G’d was with Avraham in all of his endeavors. Knowing that Avraham had fathered Yitzchak caused all the previous events to be perceived as miracles performed on Avraham’s behalf.

Ramban in the Portion of Bo explains that it is crucial for the Jewish people, throughout the generations, to continuously recall the fact that G’d had miraculously taken them out of Egypt because not every generation merits witnessing revealed miracles in their time. It is therefore imperative to remember the exodus from Egypt in order for one to know that there were revealed miracles.

understand that there were revealed miracles. It is with this understanding that one will appreciate that nature itself is a concealed miracle. Just as it is obvious to all that G'd is involved with existence through the revealed miracle, simultaneously, this fact reveals that the cause of nature is G'd Himself. He is continuously involved in creation by performing concealed miracles/nature. Similarly, the understanding that Avraham had fathered Yitzchak leads one to recognize that G'd was with him in all of his previous endeavors.

3. Avraham's Profound Appreciation of Spirituality

The Torah states regarding the passing of Avraham, our Patriarch, **"And Avraham expired and died at a good old age, mature and content, and he was gathered to his people."** This was the fulfillment of the promise given to Avraham by G'd that he would pass away "at a good old age." The Torah continues, **"His sons Yitzchak and Yishmael buried him in the cave of Machpelah..."** Rashi cites Chazal who explain that the Torah mentions "Yitzchak" prior to Yishmael" to indicate that Yishmael allowed Yitzchak to precede him regarding the burial of their father. Although Yishmael was 14 years older than Yitzchak, he allowed him to go before him, indicating that Yishmael recognized and appreciated the spiritual status of his younger brother Yitzchak. This indicates that Yishmael had done teshuvah (repented). Yishmael's teshuvah was a fulfillment of the promise that Avraham would pass away at a good old age. Avraham had lived his entire life only for kiddush Hashem (sanctification of G'd's Name). He espoused monotheism to bring truth to the world. However, with his own son, Yishmael, he had failed. He had become a corrupt pagan. This was difficult for Avraham to bear. Thus, when his son repented it was the ultimate blessing for Avraham. He was able to pass away in peace.

When Yaakov and Esav buried their father Yitzchak, the Torah states that "Esav and Yaakov" buried him. Although Esav was born only moments apart from Yaakov, he chose to precede his brother, clearly indicating that he did not appreciate his spiritual status to any degree.

Avraham passed away five years before his time because G'd did not want him to see that Esav, his grandson had chosen the path of evil. Since Avraham had lived his life only to glorify G'd, if he were to witness what Esav had become – the personification of evil (and the one who would eventually father Amalek), it would be

contrary to the blessing that Avraham would pass away at a good old age.

It is important to appreciate what Avraham would have accomplished had he lived another five years. One moment of Avraham's life is the equivalent of many years of future generations. In fact, we are still drawing on the accomplishments and merits of Avraham. It is only because of his merit that we have any worthiness to be able to survive as a Jewish people. Since G'd did not want Avraham to suffer by witnessing the evil of Esav, despite the unquantifiable value of five years of Avraham's life, He caused him to pass away prematurely. Otherwise he would not have passed away in a good old age.

Initially when Sarah had told Avraham to send away Hagar and Yishmael, he had difficulty accepting her point of view. However G'd had told him to heed the voice of Sarah, which was the voice of prophecy. After Avraham had complied with Sarah's request, the Torah tells us that Avraham was very disturbed regarding his son Yishmael. Rashi cites Chazal who explain that Avraham was not disturbed that he had to send away his son Yishmael, but rather he was disturbed because his son had chosen to pursue an evil path.

The Torah tells us that after Yishmael and his mother Hagar were sent away, Yishmael was dying of thirst. Hagar and Yishmael had prayed to G'd. The Torah tells us, "G'd heard the voice of the lad..." At the time, G'd responded to Yishmael's supplications because at that moment his classification was "tzaddik (righteous)." This is derived from the words in the Torah, "as he was at that moment." Chazal tell us that in the future Yishmael would not be deserving because he would become evil; however, at this moment he was righteous. If Yishmael was classified as "righteous" and merited a miracle, then in what context did Avraham see his son choosing evil? What did Avraham see in Yishmael that was so disturbing to him?

It is true that at that time of Yishmael's supplication to G'd his classification was tzaddik. However, when G'd had told Avraham to heed the prophetic voice of Sarah, Avraham realized that there were traces of spiritual flaws within Yishmael that would ultimately lead him to become evil. Avraham clearly understood then that the direction in his son's life was set. He understood that ultimately Yishmael would become an evil person, although he was currently righteous. Avraham was pained that his son would become something, which was the antithesis of everything that he had lived for.

Ohr Hachaim HaKadosh explains that the verse, **“Sarah’s lifetime was one hundred years, twenty years...”** indicates that she passed away before her time. However the verse concludes, **“(these were) the years of Sarah’s life”** which indicates that although she passed away prematurely, G’d accredited her for all the years that she would have lived as a devout woman. Similarly, although Avraham passed away five years before his time, seemingly being denied all that he could have accomplished during those additional years, he was fully accredited for them as if he had lived those years fully.

4. The Fragility of One’s Ego

The Torah states after the passing of Sarah, our Matriarch, **and “G’d blessed Avraham with everything.”** The Midrash states, “Why does the Torah tell us after the passing of Sarah that Avraham was blessed? It is so that the nations of the world should not say that Avraham had succeeded in his life only because of the merit of his wife Sarah. In order to dispel this misconception, G’d continued Avraham’s blessing after Sarah had passed away. By blessing Avraham at that time, G’d made it clear to the nations of the world that all his success was due to his own merit.” Why was it necessary for G’d to dispel this misconception? Avraham had espoused monotheism to the world. He was viewed by the nations of the world as one who was wealthy/powerful, successful and regal. He was declared by the world as the “father of all nations.” Why would it have been a detraction from Avraham if the nations had believed that his blessing was due to his wife Sarah?

It is interesting to note that all three of the Patriarchs were immensely wealthy. The Patriarchs were obviously unique and spiritual. They were the location for the Divine Presence in the world. Despite this, in order for them to be able to accomplish their mission, G’d endowed them with great wealth. Why would such obviously holy and righteous individuals need to be unusually wealthy? Since the world is steeped in materialism, their perception of greatness and accomplishment is linked to exceptional wealth. One’s spiritual dimension has no value whatsoever in their eyes. It was important that the Patriarchs possess great wealth and assume a regal posture so that they could be effective in their mission of espousing monotheism. Their wealth was only a means to an end, which was to impact the spirituality of the world. It is an unfortunate fact that people tend to listen and appreciate the words of a wealthy person, regardless of their lack of value, and ignore the profound words of wisdom of one who does not possess wealth.

In order for one to dismiss something that he does not wish to hear or consider, he only needs an insignificant excuse to do so. If it were believed that Avraham’s success in life was only attributable to Sarah’s merit and not his own, then his ability to affect others would be diminished. The world would see him as a lesser person. If Avraham would be diminished in the eyes of the world, his message would have become blurred and he would be less effective. Therefore, G’d continued the blessing of Avraham after the passing of Sarah to dispel any misconceptions.

Rambam writes in the Laws of Repentance that the one who is chosen to give rebuke/admonishment to a community should be a G’d fearing person (*yarei shamayim*) from the time he was a youth. Why is it important that the quality of *yarei shamayim* begin from the time of his youth? Why is it not sufficient that he became a G’d fearing person later in life? Seemingly, if a person is devout and righteous, he is qualified to be the one to offer words of rebuke to the community. If one who was not G’d fearing from the time of his youth were to offer rebuke to a community, it is possible that there would be those who would call attention to the fact that he had violated the areas in which he himself was admonishing them. By calling attention to anything negative in one’s past, the scoffer/deprecator diminishes the value of the one who is rebuking the community. He is no longer revered and seen in a special light that allows his words to be effective. Therefore, Rambam states that the qualification of “G’d fearing” must be from the time of his youth.

The Gemara in Tractate Shabbos cites a verse from Eicha which states, “The people (generation at the time of the destruction of the First Temple) were like rams.” Reb Meir Simcha explains that when rams move in a herd they travel in a formation where one’s head faces the other’s tail. This is not the case with a flock of sheep. When they gather in a flock, their heads are next to one another. During the generation of the destruction of the First Temple, the Jewish people were focused on the shortcomings of others, including those who had given them rebuke. Rather than understanding that no one is perfect and seeing the entire person, they chose only to focus on the shortcomings. This is the symbolism of the Jew being compared to the ram. They ignored and rejected the admonishments of the prophets Yishaya and Yirmiya (who were devoutly righteous) because of the way they perceived others – as being imperfect. Thus, they had no receptivity to admonishment.

The Torah tells us that before Moshe passed away he gathered the entire Jewish people to admonish them.

The Torah states, **“Moshe said to the Jewish people, ‘I have gathered all of you....’”** Chazal explain that Moshe gathered “all” the Jewish people to hear his words of admonishment so that there should not be anyone who would be absent. The reason for this was so that no one could say, “If I had been present at the time of Moshe’s rebuke, I would have responded to him and not accepted his rebuke.” By gathering all of them, Moshe ensured that his words would meet their mark.

When one is in a position to affect others and influence them, he must be cognizant and aware of how he is perceived by the ones upon whom he is trying to impact. Because G’d wanted Avraham to be no less effective after the passing of Sarah his wife, He continued Avraham’s blessing so that the world would continue to see him as that special person.

5. Yitzchak’s Dimension as Patriarch

The Torah states, **“Now Avraham was old, well on in years, and Hashem had blessed Avraham with everything (*ba’kol*).”** Rashi cites Chazal who explain that “*ba’kol*” alludes to Yitzchak. “The numerical value of “*ba’kol*- everything” is equivalent to “*ben (son)*.” [The numerical value of the letter “bais” is 2 and the numerical value of the letter “nun” is 50 – which is the same numerical value of the letters of *ba’kol*.] Chazal continue, “Now that Avraham had a son, he needed to find him the proper wife.” G’d had already blessed Avraham. Why at this moment, does the Torah reveal to us that G’d blessed Avraham “*ba’kol* – everything?” – which alludes to Yitzchak.

One may say that after the *Akeidah*, when Yitzchak did not resist being offered as a sacrifice, Avraham realized that his son was unique and special. Although he was 37 years old at the time of the *Akeidah*, Yitzchak was willing to give his life for G’d. Thus, G’d blessed Avraham “*ba’kol*” (alluding to Yitzchak), indicating how special he was. However, at this time Yitzchak was 40 years old and the *Akeidah* had already taken place three years earlier. Why does the Torah now reveal how special Yitzchak truly was?

It is interesting to note that at the end of the Portion of Bereishis, regarding the birth of Noach, the Torah states, **“Lamech lived one hundred and eighty-two years, and he begot a son (*vayoled ben*).”** Rashi cites Chazal who explain, “The Torah states he begot a ***ben (son)*** to allude to the fact that the future world (post Great Flood) shall be built from him (Noach). This is because the word “*ben*” is derived from the word “*binyan* –

structure.” Noach was the future of existence because all life perished in the Great Flood. Thus the Torah alludes to the uniqueness of Noach by using the expression ***ben (son)***. Similarly, the Torah alludes to the uniqueness and special status of Yitzchak through the expression of “*ba’kol*” which also connotes “*ben/structure/son*.”

When Avraham instructed Eliezer to locate a proper wife for Yitzchak, he bound him with an oath that had the most severe ramifications and consequences if it should be violated. If he would not abide meticulously to every aspect of Avraham’s instructions, Eliezer would forfeit his share in this world and the world to come. Eliezer was the dedicated servant of Avraham. He was the administrator of all of Avraham’s assets and household. Chazal tell us that Avraham had taught Eliezer all the Torah that he had learned. He was at such an advanced spiritual level that he radiated with a similar holiness as that of his master and mentor. He had proven his worthiness many times. Chazal explain that when Avraham went to battle against the four mightiest kings, he took with him 318 men, which in truth was only Eliezer. Numerically, the letters of the name “Eliezer” are the equivalent of 318. Despite the fact that Eliezer was of great spiritual dimension, Avraham was concerned that even after instructing him he might deviate and not carry out his wishes as prescribed. Why was Avraham suspicious of Eliezer regarding the issue of locating a wife for his son, Yitzchak?

The Torah, through the word “*ba’kol*,” alludes to the fact that Yitzchak, as the son of Avraham, was not only equivalent in every way to his father, but he also was a structure through which the future will be built. This is because “*ba’kol*” is numerically equivalent to the “*ben*” and “*ben*” alludes to “structure”- just as it did with Noach. However, the “*ben*” that is associated with Noach relates to the fact that he would be the father of all humanity after the Great Flood. Regarding Yitzchak the “*ba’kol/ben*” alludes to a more advanced level of creation. Yitzchak is the structure for all spirituality that is meant to come into existence until the end of time - namely, the Jewish people. Why does the Torah reveal to us now that Yitzchak was “*ba’kol*”?

After the *Akeidah*, Avraham understood that Yitzchak was exceptional and unique. When he was about to slaughter Yitzchak as a sacrifice, G’d said to Avraham that he was not even permitted to inflict a blemish upon Yitzchak for His sake. Although Avraham was not permitted to slaughter his son, he intended to inflict a wound that would cause the letting of blood as a symbol of the actual slaughter. In this way, he would be actualizing

his initial intent through the blemish. However, G'd commanded him not to even cause a blemish upon his son.

After removing Yitzchak from the altar, Avraham saw a ram caught in the thicket. The ram attempted to run towards Avraham, but it was deterred. The Midrash tells us that satan intercepted the ram and did not allow it to approach Avraham. He wanted to prevent him from sacrificing the ram in the place of Yitzchak. Satan did this because he wanted to prevent Avraham from actualizing/concretizing his dedication to G'd through the sacrificing of the ram. He understood that even the most intense prosecution against the Jewish people would be silenced as a result of the merit of the *Akeidah*. Avraham understood that he was being given the opportunity (through Yitzchak – and ultimately the ram that was brought in his place) to guarantee the spiritual future of the Jewish people for all eternity. Thus, by alluding to Yitzchak as the person who is the equivalent of “*ba'kol/ben*,” the Torah is revealing to us his significance and dimension of value, which would have far reaching ramifications into the future for the entire Jewish people.

Yitzchak embodied the ultimate fulfillment of purpose of existence (he was “*ba'kol*”). Thus, Avraham could not rely on the presumed and proven dedication of his servant Eliezer. Avraham understood that the future spiritual dimension of the Jewish people relied upon Yitzchak and the woman who was worthy to be the Matriarch. Avraham needed to insure and guarantee this ultimate goal. Thus, he adjured Eliezer to take an oath with the most serious consequences because he could not risk him deviating from his mission as much as an iota.

It is interesting to note that the Torah tells us that when Rivka left her home to marry Yitzchak, she received a blessing from Lavan (the evil one) and her mother. They blessed her saying that her offspring should be in the thousands and should conquer the gates of the enemy etc. Ohr HaChaim HaKadosh explains that G'd caused Rivka to be barren so that her offspring should not be attributed to the blessing of Lavan. As it is written, “From the evil, only evil emanates ...” Thus, if Rivka was able to conceive naturally, her progeny would have had relevance to the blessing of Lavan and her mother. The spiritual dimension of the Jewish people would have been limited and tainted.

Avraham understood that every aspect of existence rested upon the spiritual level of the Jewish people. Thus, he took every precaution to insure that Eliezer should select the proper wife for Yitzchak - who is “*ba'kol*.”

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| | |
|----------------|--------------------------------|
| 5:50- 6:00 am | Chumash with Rashi |
| 6:00- 6:15 am | Pirkei Avos |
| 6:15- 6:30 am | Mishna Berurah |
| 6:30- 7:25 am | Halacha |
| 6:30 -6:45 am | Mussar |
| 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

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11:15 – 12:15pm **Talmud: Sanhedrin**
Location: Sunrise Capital 641 Lexington (25th FL.)
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12:30 – 1:30pm **Talmud: Pesachim**
Location: Shandholt 488 Madison Avenue
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Tuesday

12:15 – 1:15pm **Torah Insight Based on the Parsha**
Location: Yad Avraham

Wednesday

11:30 – 12:30 pm **Talmud: Sanhedrin**
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1:00—2:00 pm Derech **Hashem**
Location: Yad Avraham

Thursday

10:30 –11:30am **Tehilim with Malbim**
Location: Yad Avraham

12:00 – 1:00 pm **Talmud: Sanhedrin**
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