

*Yad Avraham Institute*  
**Weekly Torah Commentaries Series**  
*The Portion of*  
**Chukas**

July 1, 2009

**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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**B"H**

## Chukas

*Presented by*

**Rabbi Yosef Kalatsky, Shlita**

**Dean**

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### ***1. The Need to Serve***

The Torah states after Korach and his assembly were swallowed-up by the earth, **“Moshe spoke to the Children of Israel, and all their leaders gave him a staff for each leader...Moshe laid their staffs before Hashem...and behold! The staff of Aaron of the house of Levy blossomed; it brought forth a blossom, sprouted a bud and almonds ripened.”** The fact that Aaron’s staff blossomed and produced fruit and the other staffs of the other tribes did not, incontestably established that Aaron was the one who was chosen by G’d to be the High Priest. The Torah continues, **“The Children of Israel said to Moshe, saying, ‘Behold! We perish, we are lost, we are all lost. Everyone who approaches closer to the Tabernacle of Hashem will die. Will we ever stop perishing?’”** Only Aaron and his sons were permitted to enter into the Mishkan to perform the service because they were chosen by G’d to do so. No other Jew was qualified to officiate in the Mishkan or to enter into certain areas within it. Because of the concern of the Jewish people that they are vulnerable to death, G’d spoke to Moshe to communicate to Aaron and the Levites that they were responsible to maintain the sanctity of the Mishkan. This was brought about by posting guards at various locations in the Mishkan to oversee its function. Why were the Jewish people so concerned about dying upon entering into the Mishkan? Just as regarding other prohibitions, a Jew has the option to transgress or uphold the law, similarly, this was the case of the Mishkan. Why was it necessary to institute and establish safeguards so that the Jewish people should not violate the sanctity of the Mishkan?

The Gemara in Tractate Yomah tells us that at the beginning of the Second Temple period, the Men of the High Assembly wanted to destroy the inclination for idolatry. The inclination for idolatry had ravaged the spirituality of the Jewish people during the First Temple

Period and it ultimately led to the destruction of the Temple. Its force was even more compelling than the sexual drive. The Men of the High Assembly, fasted a hundred fasts and prayed to G’d to allow them to destroy this inclination. The Gemara tells us that G’d responded to their prayers and a fiery lion exited from the Holy of Holies. They took the fiery lion, which represented the inclination for idolatry and sealed it in a lead cylinder and disposed of it. Thus, the compelling force of idolatry came to an end.

The Gemara in Tractate Sanhedrin tells us that the evil king Menashe appeared to Rav Ashi in a dream and reprimanded him for his pejorative references about him. After Rav Ashi had appreciated the dimension of Menashe’s astuteness in Torah, he asked him, “Since you were so wise, why did you worship idolatry?” Menashe replied, “If you had lived in my time, you would have lifted up the hem of your robe and run after me to worship idolatry.” We see that the inclination for idolatry was so overwhelming that even those who were greatly accomplished in Torah were vulnerable to it.

Rambam writes in the Guide for the Perplexed, that because man has an innate overwhelming need to be subservient to a power greater than himself, it was necessary to establish a means for the Jew to express that worship in a proper context. This is the concept of sacrifices. When one brings a sacrifice, he is expressing that subservience to G’d. Rambam rejects the position of Rambam and states that the object of sacrifices (Korban, which means to bring close) is to activate and coalesce spiritual forces that are necessary for existence and the Jewish people. Sacrifices are unrelated to the need to be subservient. Reb Meir Simcha of Dvinsk explains the position of Rambam. He explains that Rambam is not referring to the sacrifices that were brought in the Mishkan or the Temple. But rather, he is referring to the sacrifices that one is permitted to bring on one’s personal altar, which was permitted during certain times in Jewish history

(*bamah*). Since man has the need to be subservient to a power greater than himself, G'd allowed him to express this subservience by bringing a sacrifice on his private altar. We are able to see from Rambam that the need to be subservient is not directed and exclusive to deities, but rather a higher power which is G'd Himself.

Now we are able to understand the reason the Jewish people were concerned that they would violate the sanctity of the Mishkan and thus be subject to death. Because the need to express one's subservience would have manifested itself in entering into areas that the non-Kohen was not qualified to enter, he would be subject to grave consequences. Therefore, the Jewish people had said to Moshe, "...Will we ever stop perishing?" Therefore, G'd said to Aaron, **"You and your sons....shall be before the Tent of the Testimony. They shall safeguard your charge of the entire tent...that they not die."** This was to protect the Jewish people to not succumb to this overwhelming drive.

## ***2. Faith, the Mainstay of Stability and Happiness***

The Torah tells us that after Aaron passed away the Clouds of Glory that had protected the Jewish people in the desert had dispersed. The Gemara in Tractate Taanis tells us that the Clouds of Glory was in the merit of Aaron. The Canaanite king of Arad, realizing their vulnerability and exposure, attacked the Jewish people. The people took a vow that if G'd were to allow them to be victorious over the king of Arad, they would consecrate all of the spoils and not partake of them. The Torah states, **"Hashem heard the voice of Israel, and He delivered the Canaanite..."** After their victory, the Jewish people traveled the circuitous route bypassing the land of Edom. Because they were not permitted to pass through it, the Torah states, **"...and the spirit of the people grew short on the way. The people spoke against G'd and Moshe: 'Why did you bring us up from Egypt to die in this Wilderness, for there is no food and no water, and our soul is disgusted with this insubstantial food?'"** As a result of their ingratitude, G'd sent fiery serpents against them. The punishment for their ingratitude was measure for measure. Just as the original snake, in the Garden of Eden was an ingrate and spoke against G'd, so too G'd sent snakes to punish the Jewish people whose behavior was that of an ingrate. The fact is, the Jewish people did have food and water. They were sustained by the wellspring of Miriam and the Manna. If so why did they complain in this manner?

The Jewish people became frustrated when they needed to take the circuitous route around the land of Edom. After the victory against the king of Arad, they believed that they would enter into the Promised Land without delay. However, after they were told that they were not permitted to enter into the Edomite territory, they were disappointed and thus became frustrated. As a result of this setback, **"the spirit of the people grew short."** Because they could no longer tolerate their predicament, they began to complain against G'd. Rather than appreciating the unlimited blessing that He provided for them, they became frustrated and angry. Frustration stems from a lack of faith/trust in G'd and consequently brings one to anger and irrational behavior.

The Torah states in the Portion of Bo, **"Say to the Children of Israel: 'I am Hashem, and I shall take you out from under the burdens of Egypt...'"** Moshe was sent by G'd to be the Redeemer of the Jewish people. He had substantiated his credibility through the miracles that he had performed before them. Despite the fact that they had believed that he was G'd's agent to take them out of bondage, nevertheless, the Torah continues, **"So Moshe spoke accordingly to the Children of Israel, but they did not listen to Moshe because of shortness of wind (*kotzer ruach*) and hard work."** Because the Jewish people were given the responsibility to meet impossible quotas by their Egyptian taskmasters, they were unable to acknowledge or comprehend Moshe's words regarding their imminent redemption. Because they were overwhelmed with something that was beyond their capacity, they were not receptive to Moshe. If the Jewish people had sufficient faith in G'd, internalizing the fact that everything would evolve and happen as Moshe had said, they would have had the capacity to listen. Because of their untenable situation in Egypt, being at the mercy of their taskmasters, they could not process their situation rationally. However, this was not the case regarding the Jewish people in the desert.

The frustration of the Jewish people in the desert stemmed from their own lack of faith in G'd. If they had full trust in Him, they would have understood with absolute clarity that it was only a matter of moments before they would enter into the Land. Because of their lack of faith, they envisioned that their fate would be similar to that of their parents – to perish in the desert. In addition, they had interpreted that which was the ultimate good as G'd's intent to destroy them. They had said that the Manna, which was not expelled from their bodies over all of the years in the desert, would ultimately cause their intestines to burst, and they would die. Their frustration caused anger, which allowed them to express themselves

irrationally. The Gemara in Tractate Shabbos states, "Whoever becomes angry, it is the equivalent of worshipping idolatry." Why is this so? When one is in a state of anger, one becomes vulnerable to the evil inclination. One's inclination could even influence him to engage in idolatry. This is the reason that anger is equated to idolatry. Despite all of the miracles that they had witnessed and of which they were beneficiaries, their anger caused them to speak out of turn by complaining against G'd. If they had sufficient faith in G'd they would have perceived their situation differently.

The Gemara in Tractate Shabbos tells us that Rebbe Akiva was traveling with a group of people. They were about to enter into a community before sundown, but were turned away by them. Consequently, they needed to spend the night in the forest. The group had a donkey that would assist them in traveling, a fire to illuminate the way, and a rooster to wake them up. While being in the forest, a wind came and extinguished the fire. When this happened, the people became overwhelmed with fear and bemoaned their fate. Rebbe Akiva calmed them by saying, "Whatever G'd does is for the best." Shortly after the fire was extinguished a mountain lion came and killed the donkey. Their situation becoming more dire caused the people to believe that they were in a hopeless situation. Rebbe Akiva once again reassured them by saying, "Whatever G'd does is for the best." Soon after that a weasel came and killed the rooster. Once again the people complained and were reassured by Rebbe Akiva, "Whatever G'd does is for the best." They remained in the darkness of the forest for the remainder of the night. The next morning, when they began to travel, they noticed items strewn along the road. They realized that the community that had turned them away was massacred and pillaged by marauders. They understood at that moment that the experiences that they had believed to be tragic were in fact a blessing. Had the fire not been extinguished they would have been discovered and killed. Had the donkey and rooster not been killed, the marauders would have heard them and attacked. Rebbe Akiva said to them, "Did I not tell you that whatever G'd does is for the best?"

When one is confronted with difficult situations in life, one attempts to interpret them in some manner. Very often, one cannot understand the cause of events. Even if he should come upon an understanding, it may not be to his satisfaction, thus causing him to become depressed and angry. The Jewish people, because of their lack of faith, believed that they also would experience the same dire outcome as the generation that had left Egypt. Consequently, they began to complain against G'd and Moshe, rather than understanding that whatever He does is

for the best. If they had a sufficient level of faith, they would have appreciated the value of the Manna, which was truly a blessing. On the contrary, they perceived it as "insubstantial food" that would ultimately take their lives. They were only ingrates because they were unable to see the Divine blessing that G'd had provided for them.

### 3. *The Profound Effect of a Miracle*

The Torah tells us that after Miriam passed away, the wellspring, which came about in her merit, no longer gave forth water. The Jewish people began to complain to Moshe that they did not have any water. The Torah states, "**Hashem spoke to Moshe saying, 'Take the staff and gather together the assembly...You shall bring forth for them water from the rock and give drink to the assembly and their animals.'**" The verse could have simply stated, "**You shall bring forth water from the rock.**" Why does the verse state "You shall bring forth *for them* water...?" Seemingly the words "**for them**" are superfluous.

Ramban explains in his commentary, "G'd specified that Moshe should extract the water from the rock 'for them' to indicate that the entire Jewish people should witness the miracle that Moshe had brought about. G'd said to Moshe, 'You should personally oversee the partaking of the water and they should drink it in your presence so that they should understand and appreciate the miracle that had taken place.' However, this did not happen. The Torah states, '**...abundant water came forth and the assembly and their animals drank.**' Because of their overwhelming thirst, the Jewish people threw themselves into the water and began to drink. They did not wait for Moshe to give them and their animals the water."

Ramban is teaching us a profound concept that it is not sufficient to witness a revealed miracle in order to appreciate its value. One must focus and reflect upon the fact that one is the beneficiary of the miracle that had just transpired. Although one may intellectually understand that a miracle had just occurred, he will not internalize and appreciate the fact that he is the direct beneficiary of the miracle unless at the moment that he benefits, he reflects upon the event.

The Gemara in Tractate Sanhedrin tells us that Chizkiyahu, the king of Yehudah was qualified to be Moshiah and Sancherev, the Assyrian king was meant to be the Armageddon, (*gog umagog*). However, this did not happen. What was the basis for Chizkiyahu's disqualification?

The Gemara tells us that when Chizkiyahu assumed the throne, he assembled the entire Jewish people and placed a sword alongside a Torah scroll. He had given an ultimatum to the Jewish people, “You can either live by the Torah or be pierced by the sword.” It was because of this mandate that the Jewish people became fully committed and engaged in Torah study. Within a period of two and a half years, even the women and children from Dan to Beer-Shevah were fully proficient in the laws pertaining to spiritual purity. The Jewish people were so preoccupied with their spiritual pursuits that they allowed the fruit in their vineyards to rot on the vine.

The Gemara tells us that Sancherev, the Assyrian king came upon Jerusalem and the Temple with millions of troops with the intent to destroy it. His cavalry alone was so numerous that when the horses had crossed the Jordan they had removed all the water of the river to the point that it became a dry riverbed. In order not to distract the Jewish people from their Torah studies, G'd instructed the angel Gabriel to “sharpen his sickle.” That night, the entire army of Sancherev was miraculously destroyed in an instant. The miracle that had taken place was in the merit of Chizkiyahu's edict that the Jewish people needed to commit their lives to the Torah and its study. The Jewish people were compensated multiple times over for all of the material losses that they had incurred due to their Torah studies with the spoils of the Assyrian army. They amassed unlimited amounts of wealth. Although G'd wanted to designate Chizkiyahu as Moshiah, the Attribute of Justice protested and claimed that he was not qualified. The claim against him was that after being a beneficiary of a miracle of such magnitude, Chizkiyahu should have said *shira* (praises to G'd). He should have sung the praises of G'd as Moshe had done after the splitting of the Sea. It was because of this claim that Chizkiyahu was disqualified.

It is understood that a person of Chizkiyahu's spiritual dimension understood and appreciated the miracle that had taken place. If so, then why did he and the Jewish people not sing G'd's praises? The Torah tells us that G'd had said to the Jewish people that if they engage and toil in Torah, all the blessings will come upon them. They will be protected from their enemies. Understanding and internalizing this fact, Chizkiyahu and the people felt that it was not necessary to sing praises because this was what was meant to happen. G'd was acting upon what He had promised. Despite Chizkiyahu's understanding, he was disqualified because it was considered a failing. Where did he fail? One could say that the value of singing G'd's praises for what had taken place was so that the world at large could understand and realize that the Jewish people

were beneficiaries of G'd's miracle. However, with the explanation of Ramban, we are able to understand the claim against Chizkiyahu on a more profound level.

Although the miracle was obvious and Chizkiyahu certainly understood and appreciated it as such, it was necessary to focus at that moment and reflect upon the fact that he and the entire Jewish people were direct beneficiaries of G'd's Kindness. He needed to articulate all aspects of the miracle to fully be impacted by what had just occurred. This comes about through singing G'd's praises. Without this level of reflection and internalization one will not be changed by the miracle. This is the reason G'd wanted Moshe to extract the water for the Jewish people in their presence and they should benefit from it in his presence in order maximize on the effect of the miracle that had taken place.

#### 4. The Perception of an Ingrate

The Torah tells us that after the Jewish people were victorious over the king of Arad, they traveled the circuitous route bypassing the land of Edom because they were not permitted to pass through it. They became disillusioned and angry because they had expected to enter into the Promised Land without delay. The Torah states, **“...and the spirit of the people grew short on the way. The people spoke against G'd and Moshe: ‘Why did you bring us up from Egypt to die in this Wilderness, for there is no food and no water, and our soul is disgusted with this insubstantial food? G'd sent fiery serpents against the people and they bit the people. A large multitude of Israel died.’** Why did G'd specifically send serpents to punish them? Rashi cites Chazal, “G'd said, ‘Let the snake, who was initially punished because he spoke negatively against G'd, come and seek retribution from those who speak slander.’ All that the snake eats has the same taste (the taste of earth).” The Torah tells us that G'd had cursed the snake in the Garden of Eden because he slandered his Creator, saying **“...dust shall you eat all the days of your life.”** The Gemara tells us that although the snake may eat multiple types of food they all taste like dirt.

The Midrash continues, “The snakes should come and seek retribution from those who are ingrates (*kafui tovah*). They were given the Manna which could assume multiple tastes, yet they were ingrates and complained. Therefore, they deserve to be punished by the species that eats multiple things that all have only one taste.” The positive aspect within the context of measure for measure is, although it may be retribution, the one deserving of

punishment is able to appreciate and understand the cause of his failing.

The Gemara in Tractate Avodah Zorah tells us that when the Jewish people complained regarding the Manna, G'd said to them, "You are ingrates (*kafuei tovah*) who descend from an ingrate (*kafui tovah*)." After Adam had eaten from the Tree of Knowledge, the Torah states, "**G'd said (to Adam), '...Have you eaten of the tree from which I commanded you not to eat? Adams said, 'The woman whom You gave to be with me – she gave me of the tree...'**" Rather than appreciating the value of the wife that G'd had provided for him, who would have assisted him in achieving his state of perfection, Adam blamed G'd for being the One who created this pitfall for him. Chazal tell us that in response, G'd said to Adam, "You are an ingrate (*kafui tovah*)." Similarly, rather than the Jewish people being appreciative of the Manna, which was the food that was essential to their spiritual development, they accused G'd of providing them with "insubstantial food." They believed that the Manna would ultimately cause them to die. Thus, they are ingrates, who descend from an ingrate.

In the Hebrew language, one who acknowledges and appreciates the good that was done to him is referred to as a "*maakir tovah* – one who acknowledges the good." The individual who recognizes that he is the beneficiary of another's goodness will reciprocate in kind. One who does not recognize that he is a recipient of another's kindness is not a "*maakir tovah*." He will not reciprocate because he does not believe that he is a beneficiary of another's kindness. Rather he believes that the benefactor had offered the kindness out of self-interest. Although this person will not be appreciative, he is not classified as an ingrate. An ingrate is one who perceives the good that was done for him as something that is a detriment. Rather than Adam perceiving Chava as G'd's Kindness to him, he saw her as the basis for his failing. He saw something that was the ultimate good as something that was destructive on an extreme level.

The Gemara tells us that the Manna was absorbed into the innards of the Jewish people. It did not require them to do their bodily functions. There is a positive commandment that the camp of Israel must maintain a state of sanctity. Meaning, when one had to do his bodily functions, he would need to go outside of all of the camps, causing him a serious disruption an inconvenience. In order to circumvent this issue, G'd provided them with the Manna, which did not require them to do their bodily functions. Rather than appreciating what G'd had done for them, they saw the Manna as a sinister ploy to ultimately

bring about their destruction. This is the reason they are referred to as "ingrates" -to see something positive as a negative. In the Hebrew language the word "*kofeh*" means to invert. Thus, a *kafui tovah* is one who inverts the good into something evil.

The Rabbis promulgated whenever a tragedy, financial or physical, one must recite the blessing of, "*Baruch Dayan HaEmes* – Blessed is the True Judge!" This blessing is recited at the moment that one becomes aware of the tragedy. What was the importance of legislating such a blessing? The Mishna in Tractate Berachos tells us, "Just as one blesses for the good, one must bless for the bad." Meaning, although one may perceive tragedy or suffering as a negative, it is in its essence good. G'd only brings suffering or tragedy upon an individual because ultimately it is in his best interest. It is a mechanism for spiritual rehabilitation. Although one cannot appreciate or understand the innate value and benefit of the pain and suffering, nevertheless, one articulates that G'd is the true Judge. If one did not have the means of expressing this blessing and would have asked, "Why did you do this to me G'd?" it would be the expression of an ingrate. This is because this individual has taken something which is in his best interest and inverted it, believing that it is an evil that was done to him. This is the reason the Rabbis legislated the blessing in order to preempt this tendency.

### ***5. Maintaining the Attribute of Mercy (from Korach)***

The Torah states in the Portion of Korach, "**Hashem spoke to Moshe saying, 'Remove yourselves from among this assembly and I shall destroy them in an instant!'**" Initially when Korach had launched his mutiny against Moshe, the Jewish people had questioned the validity of Moshe's authority. Consequently, G'd wanted to destroy them. However, before doing so, G'd asked Moshe and Aaron to disassociate themselves from them. If G'd wanted to destroy the Jewish people, why was it necessary for Moshe and Aaron to remove themselves from their midst? Sforno explains, "It is so that the merit of Moshe and Aaron should not come upon the Jewish people." If they were to remain associated with them, G'd would not destroy the Jewish people because the merit of Moshe and Aaron would protect them against the Attribute of Justice, not allowing the Wrath of G'd to come upon them.

The Torah tells us that before G'd destroyed Sodom and Gomorrah, He informed Avraham of His the impending destruction. Avraham, upon hearing what was

about to transpire, supplicated G'd on their behalf. He had said, **“Will You also stamp out the righteous along with the wicked? What if there should be fifty righteous people in the midst of the city? Would You still stamp it out...”** The Torah tells us that the basis for Avraham's plea was that if each city would have ten righteous people, G'd would not destroy the city in their merit. Despite the fact that the inhabitants of the community were evil, the merit of the ten righteous individuals would protect them from the Attribute of Justice. Because it was ultimately determined that there were not ten righteous people in the city, Sodom and Gomorrah were destroyed by G'd. When the Attribute of Mercy is in effect, it does not absolve the evildoers from their culpability if they do not repent. Rather it only holds the Attribute of Justice in abeyance to allow the sinners to repent.

The Torah states, **"Yaakov departed from Beer-sheva and went toward Charan."** Why is it important for the Torah to tell us Yaakov's point of departure when the focus is the destination to which he is going? Rashi cites the Midrash which states that when a tzaddik is in a location he is its "beauty", "glory", and "splendor." Therefore, when he departs from that location the beauty, glory, and splendor also depart with him. One could say that Yaakov's presence in Beer-sheva impacted and affected the community by affording them an exposure to spirituality, of which he was an embodiment. However, Yaakov's presence in the community caused that the location should be under the dominion of the Attribute of Mercy, because of his merit. The location in which Yaakov dwelt was seen as special by G'd. Consequently, when he departed, the community no longer had relevance to his merit, thus allowing it to become vulnerable to the Attribute of Justice.

The Gemara in Tractate Makkos tells us that Eliyahu the Prophet studied Torah with the great Amora Rebbe Yehoshua Ben Levy every day. However, because an individual was mauled by a lion and killed within a twelve-mile radius of the great rabbi, Eliyahu did not return to study with him for three days. After returning the great rabbi asked, "Where have you been?" Eliyahu answered, "If a person could be mauled and killed by a lion in your location, it is an indication that your merit was not sufficient to bring about a special level of protection. Therefore, I did not come to study with you." If the person was mauled and killed by a lion it is an indication that he was deserving to die. If so, why was the death of this individual a negative reflection on Rebbe Yehoshua Ben Levy, that he had failed? If the Amora was spiritually on par, then his level of merit would have afforded protection to the people within his proximity. Although the person

was deserving of punishment, G'd would have held the Attribute of Justice in abeyance.

The Midrash asks, "Why does the Torah juxtapose the portion of the Red Heifer to the death of Miriam? It is to teach us that just as the Red Heifer brings about purification, so too does the death of the tzaddik bring about purification to the generation." If the merit of the tzaddik offers protection to the community by holding the Attribute of Justice in abeyance, now that the tzaddik has passed away, and is no longer, one would think that the community would be subject to punishment.

When G'd allows a tzaddik to pass away, He is in effect responding to the prosecution of satan against the generation. He is demanding justice, thus invoking punishment and suffering upon the community. When G'd takes the tzaddik, it is the equivalent of paying a substantial portion of the debt on behalf of the Jewish people. It is to silence the prosecution and thus allow the Attribute of Mercy to remain in effect. Each individual remains fully culpable for his own spiritual failings. If the generation has an appreciation of what had transpired, they would take advantage of the moment and repent.

#### **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 -6:45 am	Mussar – Path of the Just
6:45 -7:25 am	Talmud—Tractate Chulin –Gid Hanasheh
7:25 - 8:20 am	Davening Followed by Breakfast
8:20 - 8:45 am	Mishna - Rabbi Rovner
9:00 -10:00 am	Daf Yomi- Bava Kamah
2:00pm	Mincha

##### **Special Weekday Classes**

##### **Monday**

11:30 – 12:30pm	<b>Talmud: Megilah</b> Location: Sunrise Capital 641 Lexington (25 <sup>th</sup> FL.) Enter on 54 <sup>th</sup> Street
1:00-2:00 pm	<b>Ramchal: Derech Hashem</b> Location: Cedarview Capital 1Penn Plaza ( 45 <sup>th</sup> FL. )

##### **Tuesday**

12:10 - 1:10pm	<b>Torah Insight Based on the Parsha</b> Location: Yad Avraham
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##### **Wednesday**

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

##### **Thursday**

11:00 –12:00pm	<b>Duties of The Heart</b> Location: Yad Avraham
12:30 – 1:30 pm	<b>Talmud: Megilah</b> Sunrise Capital 641 Lexington (25 <sup>th</sup> FL)