

Yad Avraham Institute
WEEKLY TORAH COMMENTARIES SERIES

Parshas Mikeitz

December 21, 2006

Presented By: Rabbi Yosef Kalatsky, *Shlita*

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About the Yad Avraham Institute

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Yad Avraham Institute
New York
December 21, 2006

B"H

Parshas Mikeitz

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Rabbi Yosef Kalatsky, *Shlita*

Dean

1. *The Dominating Factor of the Jew*

The Torah tells us that after Rachel had given birth to Yosef, Yaakov said to Lavan, **“Grant me leave that I may go to my place and to my land...”** Rashi cites Chazal who explain that Rachel gave birth to the antagonist of Esav, Yosef. The verse in Ovadia states, “The house of Yaakov is fire, the house of Yosef is a flame, and the house of Esav is straw.” Meaning, a fire cannot consume straw unless there is something to connect the fire to the straw. Yosef, being compared to the flame, is able to consume the straw (Esav). At this moment Yosef was only a newborn child. How as a newborn could Yosef be considered the equivalent of the “flame” that would consume Esav? Evidently his mere existence was sufficient to incapacitate and vanquish Esav.

The Gemara in Tractate Bava Basra states, “The progeny of Esav can only fall in the hands of the progeny of Rachel.” This refers to Yosef as well as Binyamin. The Gemara continues to explain that the Jewish people never engaged in a battle with Amalek (descendent of Esav) unless the progeny of Rachel were involved. For example, the first encounter with Amalek, who attacked the Jewish people in the desert (after leaving Egypt) was led by Yehoshua bin Nun, who was from the Tribe of Ephraim (Yosef). King Shaul, who was from the Tribe of Binyamin, waged a war against Amalek, which took place in the Land of Israel. Why is the mere presence of the progeny of Rachel sufficient to defeat the progeny of Esav?

The Torah addresses the exceptional beauty of Rachel, our Matriarch. This is not to contrast her with Leah but rather to communicate to us a more profound understanding and appreciation for who she was. Yaakov’s interest in Rachel as a wife was not solely based upon her physical beauty. It was her unique spiritual dimension that caused Yaakov to be attracted to her. If so,

then why does the Torah address her physical characteristics?

Despite the fact that she was exceptionally beautiful – as the Gemara tells us that she was one of the most beautiful women to ever live - Rachel was qualified to be the primary Matriarch of the Jewish people. Her qualification was her spirituality. Although she had unusual beauty, she consecrated her totality to the service of G’d. Every aspect of her being only had value in the context of her own spirituality. She took the physical and subordinated it to the spiritual. She did not allow her physicality and beauty to dictate – even as much as an iota. She had total dominance over the physical. Yosef, her son, also was also endowed with exceptionally beauty. His intellect and clarity touched upon a divine dimension. As Pharaoh had said, **“The spirit of G’d is upon him.”**

Yosef dominated and subjugated his own physicality, despite its exceptional dimension, thus meriting the ability to transcend and dominate all that was material. Yosef was the dominator and not the dominated. When Yosef was sold into slavery to Potiphar, a minister in the court of Pharaoh, he immediately rose to administer his master’s household and all of his assets. When he was cast into prison in Egypt, he immediately ascended to the position of quasi- warden. All responsibilities of the prison were addressed only to him. After he was released from prison to interpret the dreams of Pharaoh, he assumed the position of Viceroy of Egypt. As Viceroy, he dominated and dictated the most advanced civilization of that time. Yosef is referred to as “the sustainer.” All of the grain in Egypt, which was the sustenance of all humanity, was controlled and distributed by him. Despite his beauty, advanced intelligence, and power, he is quantified as *“Yosef ha’tzaddik (Yosef the righteous).”* Although nothing in the material/physical sense was denied to him, he did not succumb to temptation and power because of his own dimension of spirituality. He was responsible for preparing the location for the Jewish people to survive

their extended exile in the most depraved society- Egypt. He engaged in the physical only for the sake of the spiritual. All existence to him was only a means to that end.

In contrast, Esav personified physicality at the most exaggerated level. The Torah refers to him as, “the man of the field.” The Torah tells us that Esav, the physical being, could never be sated in the physical realm. As he had said, **“I have much”** not as Yaakov who had said, **“I have all.”** If the objective and focus of one’s life is only the material, one’s quest for physicality can never be satisfied. He was the consummate hedonist who had no capacity for spirituality to any degree. The physical was an end unto itself.

Rachel’s beauty epitomized the physical at its most advanced level. Nevertheless, rather than succumbing to vanity and immersing herself in the material, she dominated the physical for the sake of the spiritual. It is because of this quality and ability that her progeny, Yosef and Binyamin (and their descendants), have the ability to dominate the physical. Thus they are able to dominate the progeny of Esav who personify physicality for its own sake.

The Torah begins by describing the state of creation before it assumed its final form. It states, **“...when the earth was astoundingly empty, with darkness upon the surface of the deep (waters)...”** The Midrash explains that the detailed description of existence at that moment in time is alluding to the four exiles that the Jewish people will experience in the future until the end of time. For example, **“The earth was astoundingly empty,”** refers to the Babylonian exile. **“Darkness,”** refers to the Greek exile, “because they blackened their eyes with their decrees.” In what way did the Greeks “blacken the eyes” of the Jewish people? They had decreed that every Jewish family needed to write upon the horn of an ox, “We do not have a share in the G’d of Israel.” What was the significance and meaning of this decree? Why did they choose specifically the horn of the ox?

The Greeks were pagans who worshiped the beauty of nature and man. They did not believe in a Higher Power. The Divine Power/G’d, the Omnipotent and All-Encompassing Being was objectionable and repulsive to them. They had believed in beauty and the physical for its own sake. The Torah tells us that before Moshe passed away he blessed each one of the tribes. He had said, regarding the blessing of the tribe of Yosef, that he possessed the power and strength of an ox. Thus, Yosef is

compared to the ox. Yosef and his descendents, being the progeny of Rachel, personify beauty for the sake of spirituality. Physicality is dominated and subordinated to the spiritual. This position was the antithesis of the Greek philosophy. The Jewish people, as a whole represent and personify the symbolism of Yosef. This was something that the Greeks wanted to uproot. Therefore they had decreed to take the horn of the ox, which is synonymous with Yosef, and write upon it “We have no share in the G’d of Israel.” Consequently, there is only beauty for the sake of beauty.

2. Yosef’s Relevance to Creation

The Torah states, **“It happened (mikeitz) at the end of two years to the day: Pharaoh was dreaming...”** Pharaoh had an unusual dream that could not be interpreted by any of his dream interpreters and sorcerers. Yosef was summoned from prison to interpret his dream. The Midrash explains the term “mikeitz (the end)” to mean, “G’d establishes the exact amount of rain that is to be received by humanity from one Rosh Hashanah to the next...If the Jewish people are worthy/meritorious the rains will come upon the vegetation and the trees and the world will be blessed. If however the Jewish people are sinners, the rain will fall into the seas and the rivers. In any case, the exact amount of rain that was meant to fall upon the world will fall. Because every thing that emanates from the Mouth of G’d is in an exact/limited measure. The sun from the time it rises to the time that it sets has its limit. Heaven has its limit...The earth has its limit...The redemption from Egypt was set for a specific time...Even Yosef’s imprisonment had its limit as its states – **‘It happened at the end of two years (mikeitz) ...’**”

Chazal tell us that Yosef’s imprisonment was initially meant to be for ten years. However because he solicited the assistance of the wine steward, who was a pagan, he remained incarcerated for an additional two years. From the simple reading of the opening verse “It happened at the end of two years...” one would think that Yosef was released from prison after he received the appropriate punishment. However, the Midrash reveals that the Torah is telling us something much more profound. Chazal equate the exactness and limitation that G’d for the function of existence to the exactness of Yosef’s prison term. One would think that Yosef’s length of imprisonment only has relevance to Yosef as an individual. However, it is clear from the Midrash that Yosef’s release from prison at that particular moment is the equivalent of an event that has relevance to all existence.

After Yosef interpreted Pharaoh's dreams at the precise moment of his release from prison, he immediately had a meteoric rise to power and prominence as the Viceroy of Egypt. In that role, Yosef dictated and determined all financial and economic issues relating to the Egyptian Empire. As Viceroy, he is quantified by the Torah as "the provider" for the Jewish people and the world. He oversaw the sale and distribution of grain to all humanity. Yosef provided all the material that was needed to create a spiritual refuge to protect his family from the impurity of Egypt.

Yosef took the initiative to raise the spiritual standing of the Egyptian people as a whole so that his family's impending exile should be less detrimental to their spirituality. He had set a prerequisite in order to be qualified to purchase grain during the famine years. The only Egyptian that was eligible to purchase grain was one who was circumcised. The Midrash tells us that when the Egyptian people had heard this they immediately went to complain to Pharaoh. He responded by saying, "If you knew in advance that there would be a famine, why did you not act responsibly and store away grain for a number of years to provide for yourselves. You are responsible for your own predicament." They replied, "We did store away sufficient amounts of grain however Yosef decreed that it should rot." Pharaoh then said, "If the grain rotted because of Yosef's decree, what if he should decree that we should all die! It is better to adhere to his words and have yourselves circumcised."

Arizal explains the reason Yosef demanded that the Egyptians should become circumcised. He cites Rambam in the Guide for the Perplexed (*Moreh Nevuchim*) who explains that circumcision curbs one's sexual drive. The uncircumcised individual's sexual urges are overwhelming. Yosef understood that the Egyptian society was the most depraved in the pagan world. He needed to elevate the Egyptian people from their depravity through circumcision – thus creating an environment that was more spiritually conducive. The Torah tells us that Yaakov our Patriarch, before he was to descend to Egypt with his family was to descend to Egypt in order to meet Yosef, G'd came to him and said, "**Do not be fearful about going down to Egypt.**" G'd had assured him that he and his family would not be diminished as a result of this descent because the setting that Yosef had prepared would insulate and protect them. Ultimately, his descendents would survive and merit redemption from Egypt.

The redemption from Egypt needed to take place at a specific and determined time because the Jewish people needed to receive the Torah at Sinai. Although they were initially meant to remain in Egypt for 400 years, the redemption came about after a 210-year stay. If the Jews would have remained in Egypt even for a moment longer than the 210 year period, they would have been impacted negatively to such a degree that they would not have been able to recover from their impure state. They would have become spiritually extinct. Consequently the bondage was intensified through the embitterment of their lives so that the 210-year stay in Egypt was the equivalent of the 400 years that was told to Avraham. The Gemara in Tractate Avodah Zorah tells us that the world was not in a tranquil state until the Jewish people had accepted the Torah. The ongoing existence of creation was contingent on the Jewish people receiving the Torah at Sinai. If they would have not accepted the Torah, the world would have reverted back to a state of pre-existence.

Yosef's release from prison, at that particular moment, was a necessity. It was no less consequential than the sun rising and setting at a defined and established moment. He had to assume the position of Viceroy in order to set in motion all the prerequisites that would ultimately lead to the redemption from Egypt – thus enabling the Jewish people to receive the Torah at Sinai. The term "(mi) keitz -the end" within the context of Yosef's release is no less paramount than existence itself. Without his release from prison at that particular moment, to assume his position as Viceroy, the events that were meant to be would have not been.

3. *Yaakov – the Father of the Jewish People*

The Torah tells us that there was a famine in the Land of Canaan. The verse states, "**Yaakov had perceived that there were provisions (*shever*) in Egypt...**" Rashi cites Chazal who explain, "The term *shever* (provisions) can also mean hope. Yaakov had a sense of hope in Egypt. (Yosef may still be alive)." The Midrash states, "King David writes in Psalms, 'Fortunate is the one who has the G'd of Yaakov to assist him.' Why does King David only identify G'd as 'the G'd of Yaakov?' Why not 'the G'd of Avraham' or 'the G'd of Yitzchak'?' It is because G'd did not associate Himself with any of the Patriarchs as He had done with Yaakov. As the verse states regarding Yaakov's dream on Mt. Moriah, '**...G'd (*neetzav alov*) stood upon him (Yaakov).**'"

The Midrash continues, "Reb Semon states, 'When does a king go out to see his field? It is not when it

is being plowed and cultivated. It is not when it is being sowed. It is only when all the harvest has been reaped and the grain is piled up does the king go out into the field. Similarly, Avraham was the one who prepared the field for planting. As the verse states, **'G'd said to Avraham, 'Walk the length and breadth of the Land...'** Yitzchak sowed the field. As the verse states, **'...Yitzchak sowed.'** (The Torah tells us that there was a famine in the land. Despite the famine, Yitzchak's plantings yielded a crop that was a hundred fold of what was the norm). The king did not come until Yaakov came into being who was the equivalent of the harvested wheat. As the verse states, **'Israel (Yaakov) is sanctified to G'd – the choicest of His wheat ...'** Thus, the king (G'd) stood upon Yaakov."

On a simple level, if one were to read the narrative of Avraham's "walking the length and breadth of the land" and Yitzchak's "sowing" the field during the famine, one would understand the significance of their actions purely for their material value. Avraham walked the land to demonstrate his dominion over the land. It was considered an act of acquisition. Yitzchak planted the field in Gerar in order to harvest a crop. However, we see from the Midrash that the value and significance of Avraham's and Yitzchak's initiative in the land extends beyond the material. Their initiative were meant to set in motion certain spiritual influences that would allow a person of Yaakov's dimension of spirituality to come about.

Chazal tell us that Yaakov was the most special of the Patriarchs. One would think that with a father such as Yitzchak and a grandfather like Avraham, it would be understood that Yaakov would be the most special. However, we see from the Midrash that in addition to descending from special spiritual antecedents, it was because of Avraham and Yitzchak's actions in the physical that activated the necessary spiritual influences that were made available for Yaakov to develop to be the most special Patriarch - the "choicest of His wheat."

The Torah tells us that after Yaakov wrestled with the archangel of Esav, his name was changed to "Yisrael." The name "Yisrael" signifies his dimension of spirituality – that "he had lorded over man (Esav and Lavan) and G'd (the angel)." The commentators explain that the name "Yisrael" is the appellation for Yaakov as the spiritual Patriarch of the Jewish people, while the name "Yaakov" connotes him as the physical person. When King David in Psalms refers to G'd as "the G'd of Yaakov" and not as the "G'd of Yisrael" it is to indicate that even as "Yaakov" he was the equivalent of the "the Choicest of the Wheat."

It is interesting to note that in the morning Amidah (Silent Prayer) of Shabbos it states, "You did not give it (Shabbos), Hashem our G'd, to the nations of the lands, nor did You make it the inheritance, our King, of the worshippers of graven idols...for to Israel, Your people, have you given it in love, to the seed of Yaakov, whom You have chosen..." It would seem that the Jewish people only merited to receive the Shabbos as a gift from G'd was because they are a spiritual nation. If this is so, the sentence should have read, "the seed of Yisrael" (the spiritual Patriarch) rather than "the seed of Yaakov" (the physical person).

The Midrash tells us that when Yaakov slept on Mt. Moriah, before he had left to the home of Lavan, he had taken twelve stones and had placed them around his head. The significance of the number twelve was specifically for the purpose of knowing whether he would be the Patriarch who would father the twelve tribes of Israel or not. If the twelve stones would be fused into one, it would be a confirmation that he would be the last of the Patriarchs – the one who is qualified to be the father of the Jewish people. Yaakov's name was changed to "Yisrael" many years later after he had encountered the archangel of Esav when returning from the home of his father in law Lavan. At the time of the encounter with the angel, Yaakov had already fathered eleven of the twelve tribes. Meaning, Yaakov, as the physical person, had a sufficient level of purity and completeness to be able to father the twelve tribes of Israel. Yaakov as the physical person, even before ascending to the new dimension of spirituality as "Yisrael" was already the father of the Jewish people. Thus, G'd gave the Shabbos as a gift to the "seed of Yaakov." For this reason, King David refers to G'd as the "G'd of Yaakov" rather than "the G'd of Yisrael."

4. Turning the Abstract into Reality

The text of the "*al hanissim*" which is inserted in the Amidah (Silent Prayer) during Chanukah states, "...the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and compel them to stray from the statutes of Your Will..." The Greeks understood that if they wanted to acculturate the Jewish people with Hellenistic values and beliefs, they needed to first prevent them from engaging in Torah study. By issuing a decree that it was punishable by death to study Torah, the Greeks understood that it would only be a matter of time before the Jewish people would stray from the observance of its statutes. One would think that although the Jewish people would not study the Torah, they would continue to be committed to the observance of the mitzvos. However, this

is not so, because only one who engages in Torah study has an appreciation for the value of the commandments (mitzvos)- and thus observe G'd's Torah. As the Gemara in Tractate Kiddushin states, "Great is the study of Torah because it is only through its study that one will come to action." The Greeks understood by preventing the Jewish people from studying Torah it would lead to their spiritual demise.

Regarding the victory of the Jewish people over the Greeks the *al hanissim* states, "You (G'd) delivered the strong into the hands of the weak...and the heretics into the hands of the diligent students who are engaging in Your Torah..." It is interesting to note that the *al hanissim* does not state that G'd delivered the heretics into the hands of those who were knowledgeable in Torah, rather it was those who were engaged and dedicated to the study of Torah who defeated the Greeks.

In order for one to be willing to sacrifice his life for the sake of G'd, as the Chashmonaim (family of Priests) had done, one must have an appreciation and understanding of G'd and His Will. One must be fully invested in the study of Torah. It is not enough to only possess Torah knowledge, but rather, it is the process of engaging and delving into Torah that will give the individual sufficient clarity to appreciate the Will of G'd – even to the point that he will die for Its sake. This person internalizes the understanding that it is better to die as a Jew than to live as a Hellenist. It was only because of their unique and profound appreciation and understanding of G'd's Will that the Chashmonaim were willing to sacrifice their lives- thus meriting the miracle of victory - "strong were delivered into the hands of the weak and the multitudes into the hands of the few..."

The text which the Men of the High Assembly had chosen when they had authored the pre-blessing before one engages in Torah study is, "Blessed are You King of the Universe...Who has sanctified us with His commandments and has commanded us to engage ourselves in the words of Torah..." The blessing does not mention "to study Torah" rather it is only the process of "engaging" in Torah study that will impact upon the individual and give him a level of clarity.

In the blessing of the Amidah that pertains to repentance (teshuvah), we first supplicate G'd to "Bring us back...to Your Torah..." We then ask that He "bring us near, our King, to Your service..." The sequential order of the request is deliberate because it is only the one engaged in Torah study who can appreciate the service of G'd sufficiently.

The Gemara in Tractate *Huryos* tells us that when a child begins speaking, his father has an obligation to teach his son the verse, "**Torah tzivah lanu Moshe morashah kehilas Yaakov – The Torah was commanded to us by Moshe which is the heritage of the congregation of Yaakov.**" The second verse a father must to teach his son is *Shema Yisroel* - "**Hear, O Israel: Hashem is our G-d, Hashem, the One and Only.**" – which is the declaration of our belief in the unity of G'd. One would think that since monotheism (the Unity of G'd) is the most fundamental aspect of Jewish belief, that the *Shema* should be the first verse that a father teaches his child. However, the Gemara tells us differently. Rambam in The Laws of Learning Torah rules that the father is obligated to teach his child these verses in the order as stated in the Gemara. This is because one must first understand and appreciate that "**The Torah was commanded to us by Moshe...**" before one declares his belief and dedication to an Omnipotent G'd. It is only through the study of Torah which is transmitted from generation to generation from father to son that the words of the *Shema* can have meaning and value.

5. Oil Illuminates

During the festival of Chanukah there is a special insertion (*al hanissim*) in the Amidah (silent prayer) which is recited three times a day. The paragraph that is inserted recounts the miracles pertaining to Chanukah that G'd had performed on behalf of the Jewish people. The text of *al hanissim* reads, "...You (G'd) in Your great mercy stood up for them (the Jewish people) in the time of their distress...You judged their judgment...You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton into the hands of the diligent students of Your Torah...."

In recounting the miracle of Chanukah we thank G'd for the victory over the mighty Greeks; but, there is no mention of the miracle of the oil. When the Jewish people rededicated the Temple after it had been desecrated by the Greeks, they searched for pure olive oil for the kindling of the Menorah. They had discovered that the Greeks had defiled all of the oil except for one vial, which still bore the seal of the High Priest. It would have taken eight days to produce new pure olive oil for the Menorah; however, the one vial that was meant to burn for only one night continued to burn for eight nights. In order to commemorate this miracle, the Rabbis legislated that the observance of Chanukah shall be through the lighting of

the Menorah for eight consecutive nights. The Menorah must be displayed and kindled in a location that will publicly acknowledge the miracle of the oil. If the central and primary observance of Chanukah is through the commemoration of the miracle of the oil, then why in the *al hanissim* where we are thanking G'd for all the miracles that He performed on our behalf do we not mention the miracle of the oil?

The Jewish people experienced many revealed miracles during the redemption from Egypt such as the plagues and the splitting of the Sea; however, the Rabbis did not establish any events to specifically commemorate those miracles. Nevertheless, they did legislate that one must kindle the Menorah for eight nights to commemorate the miracle of the oil. The appellation for the holiday that was chosen by Chazal (our Rabbis) is "Chanukah," which means "they had a respite on the 25th." Meaning, the victory over the Greeks was complete on the 25th of the month of Kislev. As we see from the appellation for the holiday that the essence of the commemoration is the victory over the Greeks. If this is so, then why is the central mitzvah of Chanukah the kindling of the oil lamp?

Maharal of Prague explains that in fact the essence of the holiday is to celebrate and commemorate the victory over the Greeks. We give thanks to G'd for "delivering the strong into the hands of the weak...The multitudes into the hands of the few..." What then is the value of the miracle of the oil? The Gemara tells us that the miracle of Chanukah took place during the Second Temple period. It was a time that G'd had said that He would go into concealment. The era of revealed miracles came to a close with the destruction of the First Temple. Despite this fact, G'd nevertheless performed an open miracle through the oil of the Menorah. The military victory of the few over the multitudes, the Chashmonaim (family of Priests) over the Greeks, although it was a miracle, it could be understood within the context of guerilla warfare/astuteness in battle –rather than the Hand of G'd. G'd therefore performed a revealed miracle (the miracle of the oil) which could not be understood in any other context other than His Hand – to reveal that just as the vial of oil lasting eight nights was a miracle so too was the victory over the enemy a miracle.

Chanukah is a celebration of the victory of good over evil. The Greeks wanted to Hellenize the Jewish people by acculturating with their values and beliefs. This would have led to the spiritual destruction of the Jewish people. The Jews would have ultimately assimilated. The Chashmonaim, understanding and appreciating the seriousness of the moment were no longer able to tolerate

the oppression and presence of the Greeks in their land. The victory reestablished and reinstated the supremacy of Torah and spirituality over the physical. The material and the physical was no longer to be believed to be an end unto itself but rather only as a means to do G'd's Will. Why did G'd use the miracle of the oil as the revelation to appreciate His Hand within the victory over the Greeks?

The Torah tells us that the location of the Menorah was on the Southern Wall of the covered Sanctuary. When the Torah identifies its location it states that it was "outside of the Curtain (Paroches)." The Curtain separated between the Holy and the Holy of Holies. The Menorah was located in the Holy, and the Ark containing the Tablets and the Written Torah was contained within the Holy of Holies. Seemingly, the Menorah, which represents illumination should have been placed along side the Ark itself. However, the Torah states differently – that it is placed on the "Outside of the Curtain" so that the Jewish people should not think that "I (G'd) need your light." (The Ark was in the same location of the Divine Presence.

The Gemara in Tractate Bava Basra tells us that the light of the Menorah symbolizes the Oral Law, which is the elucidation of the Written Law. One is only able to comprehend and process the Written Law with special Divine Assistance. The kindling of the Menorah gave the Jewish people the merit to be able to understand and grasp the meaning of G'd's Words.

One is only qualified to be the recipient of this special Divine Endowment when he is selflessly dedicated to the study of the Torah – even to the point of material sacrifice. The Midrash tells us that the reason G'd needed to place the mountain over the heads of the Jewish people at Sinai was in order for them to accept the Oral Law. Although they had unequivocally already accepted the Written Law with their declaration of, "Naaseh v'Nishmah – we will do and we will listen." However, they had to be compelled to accept the Oral Law, which can only be acquired and gained when one is willing to selflessly sacrifice for it.

The Chashmonaim had challenged the Greek armies, despite the overwhelming odds against them. This was only precipitated because they could not tolerate the continuous desecration of G'd's Name. They were willing to die as Jews rather than live as Hellenized Greeks. They had made the ultimate sacrifice for G'd when they entered into this battle. Because of that selfless sacrifice of the few, the weak, the pure, and the holy, against the strong, the multitudes, the evil, and the contaminated, were they victorious. The key element that brought about victory

was that they were willing to sacrifice for G'd. The victory was unrelated to their unusual ability as strategists. How was this made known and obvious to the Jewish people and the world? It was through the miracle of the oil which is synonymous with the Oral Law- the illuminator of the Written Law. The miracle of the oil was the revelation of the basis of the victory over the Greeks which was their sacrifice for the sake of G'd.

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 – 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 - Rabbi Rovner
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 (25th FL.)
Enter on 54th Street

12:30 – 1:30pm **Talmud: Pesachim**
Location: Shandholt 488 Madison Avenue
Between E.51st and E.52st

Tuesday

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

Wednesday

11:30 – 12:30 pm **Talmud: Taanis**
Location: Sunrise Capital 641 Lexington (25th FL.)
Enter on 54th 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 (25th FL)