

**Yad Avraham Institute**  
**WEEKLY TORAH COMMENTARIES SERIES**  
*Parshas Va'eschanan*  
 August 2, 2006

**Presented By: Rabbi Yosef Kalatsky, *Shlita***

| <b><i>Inside This Week's Edition</i></b>                            | <b><u>Page</u></b> |
|---|--------------------|
| <b><i>1. Torah, the All-Encompassing Truth</i></b>                  | <b>2</b>           |
| <b><i>2. The Perspective of the Jew</i></b>                         | <b>2</b>           |
| <b><i>3. The Root of Baseless Hatred</i></b>                        | <b>3</b>           |
| <b><i>4. Suffering, a Necessary Component of Jewish History</i></b> | <b>5</b>           |
| <b><i>5. Why Have We Waited So Long?</i></b>                        | <b>6</b>           |

**Previous Topics**

The Jew's Relevance to the Unlimited  
 The Secret Weapon of the Jewish People  
 Building One's Trust Account  
 The Downside of Clarity  
 Torah & Mitzvos the Mechanism that Activates the Jewish Psyche

**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.

If you would like to receive this Weekly Torah Commentary Series by email

Please call 212-371-9555 or email:

[info@yadavraham.org](mailto:info@yadavraham.org)

**TUNE IN TO OUR LIVE VIDEO BROADCAST OF CLASSES**

**And over**

**13,000 online classes 24 hours a day**

Yad Avraham Institute  
New York  
August 2, 2006

B"H

## Parshas Va'eschanan

Presented by

Rabbi Yosef Kalatsky, *Shlita*

Dean

### 1. Torah, the All-Encompassing Truth

The Torah states, **“These are the words – Eileh ha’devarim...”** Baal HaTurim explains that this verse contains within it an allusion to three periods of communication (“Eileh ha’devarim”, “ha’devarim”, and “devarim.”) It is alluding to Sinai, when G’d gave the Torah to the Jewish people. In addition it is also alluding to the Ohel Moed (the Tent of the Meeting) when G’d repeated the Torah. The third allusion is to the plains of Moav, when the Torah was repeated a third time. The Gemara in Tractate Sotah tells us that each time G’d gave the Torah to the Jewish people He entered into sixteen covenants, with them. Baal HaTurim explains that since the Torah was given three times and each time there were sixteen covenants there was a total of 48 covenants made with the Jewish people. In addition, we find that there are 48 references to idolatry in the Torah. This is an indication that the Torah is the full counterbalance to idolatry. As we see clearly in the second paragraph of the Shema, when one leaves Torah study, he is immediately drawn to idolatry. Torah study is the only mechanism of truth, which dispels falseness/idolatry. Thus, the Torah is the counterbalance to idolatry.

It is interesting to note that the Mishna in Pirkei Avos (Ethics of our Fathers) states that there are 48 qualities/methodologies/experiences one must have to acquire the Torah. Why did Chazal choose to quantify Torah acquisition to be within the context of 48? It is to correspond to the 48 covenants that were made with the Jewish people regarding Torah. There is something innate in the number 48 that has relevance/touches upon every aspect of Torah. It is needed to counter idolatry, which is mentioned 48 times in the Torah.

The Torah tells us that although the Levites did not receive a portion in the Land there were 42 cities that were given to them. They are known as “the cities of the Levites.” In addition, the six cities of refuge were also

designated as cities for the Levites. In total, 48 locations were considered “Levite” cities. It is interesting to note that the Levites were the tribe that represented Torah. They were continuously engaged in Torah study. They were responsible to disseminate Torah to the Jewish people. As it states regarding the blessing that Moshe had given the Tribe of Levy, **“They shall teach Your ordinances to Yaakov and Your Torah to Israel.”**

Baal HaTurim continues that if one were to take the last letters of each of the first words of each of the Five Books of the Torah, their numerical value is the equivalent of the word “yiraas – fear/reverence.” What is the significance of this? King David writes in Psalms, “The beginning (prerequisite) to wisdom (Torah) is the fear/reverence of G’d.” In addition, Baal HaTurim states that the numerical value of “yiras” is the equivalent of “Torah.” We see that reverence and Torah are intermeshed because the only way one can truly acquire Torah is by revering G’d.

All false beliefs/idolatry (48) are countered by the Torah (48). In order to acquire Torah at a level that is necessary to be the beneficiary of all its effects, one must acquire it by having the 48 characteristics that are enumerated in the Mishna in Pirkei Avos. If one is deficient in any one of these areas then the Torah that he acquires will be deficient to that degree.

### 2. The Perspective of the Jew

The Torah states, **“I implored Hashem at that time saying, ‘My Lord, Hashem/Elokim, You have begun to show Your servant Your greatness and Your strong hand...Let me now cross and see the good Land that is on the other side of the Jordan...’”** Moshe beseeched and supplicated G’d to annul the decree that he should not be allowed to enter into the Land. Despite his pleading, G’d would not annul the decree.

Rashi cites Siphre which explains the words of Moshe, “ ‘You (G’d) showed me Your strength with the destruction of the giants Sichon and Og, show me now the destruction/war of the 31 kings of Canaan.’” The Gemara in Tractate Sotah tells us that Moshe supplicated G’d to allow him to enter the Land so that he could fulfill the mitzvos that were particular to it. If that is so, then why is he beseeching G’d to destroy the 31 kings of Canaan? What is its value?

The Torah tells us that when Moshe defeated Og, G’d said to him, “**This day I shall place dread and fear of you on the nations...**” Rashi cites Chazal who explain that on the day Moshe defeated the giant(s), G’d did not allow the sun to set. The sun remained fixed in its position so that the entire world would recognize the greatness of Moshe. Why was it important that the dread of Moshe come upon the world? Sichon/Og were the protectors of the nations of Canaan. When they were killed, the people of Canaan were immediately aware that their protectors had been eliminated. Thus, the sun remaining affixed in the sky was not directed at the nations of Canaan recognizing Moshe’s renown; rather, it was intended for all humanity to be aware of Moshe. Therefore, Moshe beseeched G’d that just as He had caused the world to fear him through the destruction of Sichon and Og, he wished to continue with the destruction of the 31 kings of Canaan.

The Gemara states, “The face of Moshe was like the face of the sun and the face of Yehoshua was like the face of the moon.” Moshe radiated like the sun. He was the source of G’d’s wisdom/holiness in the world. Yehoshua Ben Nun, his dedicated disciple, reflected his rebbe in every nuance of his being. Despite Yehoshua’s greatness, he was only a semblance and reflection of the source, which was Moshe. Thus, if Yehoshua was the one to destroy the 31 kings of Canaan it would generate a lesser level of Kiddush Hashem (Sanctification of G’d’s Name) than if Moshe himself were to destroy them. If Moshe were to be allowed to enter the Land and vanquish the kings of Canaan, it would cause a Kiddush Hashem that was of the most exalted level. Moshe was supplicating G’d to give him entry into the Land not for the sake of his own spirituality but rather to bring about a Sanctification of G’d’s Name of another dimension. Since he was being denied entry into the land because he had the opportunity to Sanctify G’d’s Name by speaking to the rock, and he did not, entering into the Land and being given the opportunity to destroy the kings of Canaan would be a correction for his initial failing. This is the reason that

Siphre emphasizes that the basis for Moshe’s supplication was the destruction of the 31 kings of Canaan.

It is interesting to note that the Gemara tells us that the recitation of the Shema is a declaration of one’s belief in G’d and the acceptance of the yoke of heaven. The Amidah (silent prayer) on the other hand is the equivalent of one standing in the presence of the King and having an audience with Him. According to Jewish law, if one is not dressed modestly, he is permitted to recite the Shema as long as his genitals are covered. In contrast, if one is not dressed appropriately, he is not permitted to recite the Amidah because it is not befitting to go before the King in unacceptable attire. Entering into the Amidah to have a private audience with the Omnipotent One is so awesome that we must predicate the Amidah with the words of King David, “My Lord, open my lips, that my mouth may declare Your praises.” We need G’d’s assistance to give us the proper focus and presence of mind to be able to express ourselves properly in His Presence. The Amidah contains blessings of requests that G’d grant us wisdom, health, good fortune, etc. We must examine and understand the appropriateness of our requests. Are we entering into an audience with the Omnipotent One, the Creator, to grant us blessing for the sake of our own comfort, convenience, and glory? Or are we asking Him to provide us with the means to serve Him in a greater capacity? The objective of creation was only for His Glory. As the Prophet states, “For My Glory I have created it.” The purpose of our existence is only to glorify His Name. Therefore, the focus of our requests must be to give us the wisdom and understanding to fully appreciate the purpose of our own existence.

### ***3. The Root of Baseless Hatred***

The Prophet Isaiah states, “If your sins are crimson (like a crimson thread) then they will be restored to the whiteness of snow. If they are like a (red) worm, then they will be restored to the whiteness of (washed) wool.” The whiteness of snow is the most pristine; however, the whiteness of washed wool is to a lesser degree. The Jerusalem Talmud in Tractate Shabbos states that the words of the Prophet are referring to the First and Second Temple period. The sins that are compared to a crimson thread refer to the First Temple, while the sins that are compared to the (red) worm, refer to the Second Temple period.

The Gemara in Tractate Yomah explains that the First Temple was destroyed because the Jewish people had

violated the three cardinal sins – forbidden sexual relations, murder, and idolatry. After they had repented, the Jewish people returned from exile to rebuild the Second Temple. This was the equivalent of the crimson thread being restored to the whiteness of snow. They were fully atoned after 70 years of exile in Babylon. The Gemara in Tractate Yomah continues that the Second Temple was destroyed because of *sinaas chinam* (baseless hatred among Jews). Even after they had repented, their sins that were initially compared to the redness of a worm, were only restored to the whiteness of washed wool. Meaning, they were not fully rehabilitated.

Reb Meir Simcha of D'vinsk explains that a crimson thread is essentially white and it is only colored with crimson dye. It is only a superficial covering concealing the true character of the thread. If one were to wash the dye from the thread, it would be restored to its pristine whiteness (similar to snow). The sins of the First Temple, although they were considered serious/grave, were not indicative of the essence of the Jewish people. Rather, it was a result of their predicament. On the other hand, a worm is red because that is its essence – blood flows within its system. The sin of baseless hatred, even after one repents, can only be restored to the whiteness of washed wool – similar to the worm, whose essence is red, cannot be converted to something other than what it is. *Sinaas chinam* became part of the essence of the Jew's function and experience, rather than being something that one does. Therefore, for one to fully repent, it must be purged from his essence, which is something much more difficult than removing the dye, which is only of superficial nature.

The Gemara tells us that Reb Yochanan was asked, "Which generation was greater – that of the First Temple period or that of the Second? It would seem that violating the three cardinal sins would be considered more severe than baseless hatred, thus causing them to have greater culpability." Reb Yochanan responded, "Look at the Citadel (Temple). After the Jews of the First Temple period repented, the Bais HaMikdash was restored after 70 years. However, after the destruction of the Second Temple, although the Jewish people had repented, it has not yet been restored. Evidently the sin of baseless hatred has not been fully expunged from the Jewish essence."

The Gemara in Tractate Shabbos tells us that a gentile approached Hillel to be converted to Judaism. However, he had set a precondition for the conversion. It was only if Hillel would be able to teach him one principle

that encompassed the Torah in its entirety would he convert. Hillel responded by saying, "Whatever you despise for yourself, do not do to unto your fellow." This is the all-encompassing principle of the Torah and the rest is commentary/detail, which must be studied. We can understand how this principle applies to the segment of the Torah that addresses the mitzvos that are between man and his fellow; however, how does it address the mitzvos that are between man and G'd? What significance does loving one's fellow have to dietary laws or the observance of the Shabbos?

It can be explained on a simple level that since G'd is similar to a father and the Jewish people are His children, when the Jew sins it pains G'd. Therefore, a Jew should not sin even in the area of between man and G'd because as he does not want to be pained, G'd should not be pained.

We can explain the words of Hillel on a more profound level. The Second Temple was destroyed because of baseless hatred. Baseless hatred emanates from one feeling that his fellow did not afford him his proper due. Baseless hatred is also caused by envy. If one feels that he deserves the degree of success of his fellow, then he will become envious of him and ultimately despise him.

There is a negative commandment "You shall not take revenge and you shall not harbor ill feeling in your heart..." Although one may have been denied something that he had wanted from his fellow, or even had been victimized by him, one may not take revenge or bear ill feeling toward that person. Chinuch explains that the reason for this is, if G'd did not want that individual to fall prey to victimization, it would not have happened. It is similar to a woodchopper using an ax to chop wood. Just as the ax could not chop the wood without the power of the individual behind the ax, so too the victimizer could not infringe on another person's existence, to any degree, unless it was the Will of G'd. This is the basis for the prohibition of not taking revenge or harboring ill feeling. To be able to adhere to these negative commandments one must have a deeply rooted belief that nothing takes place in existence unless it is Willed by G'd.

The Gemara in Tractate Nidah tells us that before a child is conceived an angel takes the droplet of semen before G'd, who pronounces upon it its destiny: "Strong or weak, wise or foolish, wealthy or poor..." This pronouncement is made before the conception of every human being. However the pronouncement of "tzaddik

(righteous) or rasha (evil)” is not made because “All is predestined by heaven with the exception of the fear of G’d (heaven).” If one truly believes this fact, there is no basis for envy.

Envy is rooted in a lack of belief in G’d’s involvement in one’s predicament. If one truly believes that whatever is meant to be his, is rightfully his (because G’d deemed it to be so), then he will not be envious of his fellow. In addition, he will understand that whatever degree of success or glory was achieved by his fellow was only possible because G’d Willed it to be so. Each person’s predicament is unique to himself. One only exists to achieve perfection in his life through multiple choices. Each individual’s setting is designed to accommodate his specific spectrum of choices relating to the perfection of his soul. The degree of perfection that is needed by the wealthy person is a different degree of perfection that is needed by one who is wanting. If a person truly believed this reality there would be no envy- thus, no basis for hatred because everything is preordained by G’d.

The sin of baseless hatred (sinaas chinam) is considered so grave because it is a result of the denial of G’d being the basis for all that exists. Thus, it pervades every aspect of his mitzvah involvement. If one has baseless hatred for his fellow, it is a reflection of his lack of belief in this fundamental principle. This in turn reflects on his perspective of performing mitzvos. The objective of mitzvos, regardless of their classification, is to perfect one’s spirituality- thus fulfilling his objective in existence.

It is interesting to note that because the Divine Presence dwelled in the First Temple, there was a level of clarity that was available to the Jewish people. This clarity gave them the perspective to understand that one’s predicament is preordained. Consequently, their failing was not in the area of baseless hatred. Although it is true that they became distracted and convoluted and therefore transgressed the three cardinal sins, it was not a reflection of their belief. As a result of their severe spiritual regression during the First Temple period, they did not merit to have the Divine Presence in the Second Temple. Consequently, they lacked the clarity that was necessary to appreciate G’d’s involvement in each individual’s life. Thus, they failed in the area of baseless hatred. The only way G’d will restore His Presence in the world is when the Jewish people recognize that one’s predicament is not random, but rather is a result of Divine Providence- only then will baseless hatred no longer exist.

#### 4. *Suffering, a Necessary Component of Jewish History*

Before Moshe’s passing away, he rebuked the Jewish people saying, “**Hashem became angry with me because of you, and He did not listen to me...**” It would seem that Moshe was referring to his failing when he had struck the rock. Since the Jewish people had spoken disrespectfully about G’d, he became incensed by them and struck the rock rather than speaking to it. He was denied entry into the Land despite his supplications. The Jewish people were at fault. However, the simple reading of the verse seems to indicate that this is not what Moshe had meant.

Sforno explains, “Moshe had said that his only desire to enter into the Land was to establish the Jewish people on a permanent basis in the Land, so that they should never be exiled. However because of the sin of the spies, G’d had decreed that their descendents shall be scattered among the nations.” Therefore, despite his supplications, Moshe could not be allowed to enter into the Land because G’d already had decreed that the Jewish people should be scattered. Had Moshe been allowed to enter, they would have never faced exile. The impact of Moshe’s presence in the Land would have protected them from exile. Therefore, G’d was not willing to rescind the decree, despite Moshe’s repentance and pleas. Why did G’d not allow His Attribute of Mercy to intercede and overturn His decree requiring the Jews to be exiled? Evidently, the Jewish people needed to be dispersed in order to be fully atoned for the sin of the spies.

If one needs to be rehabilitated through a painful procedure/therapy, he must endure the therapy to enable him to survive. To deny and withhold from that individual the necessary procedure would not be an act of mercy, but rather it would be considered cruelty. Because of the graveness of the sin of the spies, the Jewish people needed spiritual rehabilitation that called for being scattered among the nations. If Moshe would have entered the Land, they would have never received or experienced that atonement. Therefore, for the sake of the Jewish people, Moshe needed to be denied entry into the Land. It was because of them that G’d was unforgiving to Moshe.

Shelah HaKadosh writes that throughout history all of the untold suffering experienced by the Jewish people in their exile has great value to purge and atone for the spiritual failings of the people. He explains that if one

mourns the destruction of the Temple on the Ninth of Av (Tisha B'Av), as if it were his personal loss, the value of that grieving would be the equivalent of the destruction of the Temple itself. When one transgresses, an impure force is created that must be dispelled. The suffering endured by the Jewish people on Tisha B'Av is needed and necessary in order to subordinate and dispel the powers of impurity that were created by the sins that initially caused the destruction of the Temple. One should regard suffering as means to re-establish a state of purity – thus allowing the reinstatement of our relationship with G'd. This understanding is the basis for the Mishna in Tractate Berachos that states, “Just as one blesses G'd for the good, he must bless G'd for the bad.” Even the most tragic event that is experienced is for the ultimate good- although one does not have the capacity to appreciate its value.

### 5. Why Have We Waited So Long?

The Prophet Yeshaya states, **“No longer bring the worthless meal offering (mincha). The incense offering is an abomination to Me.”** G'd is saying through the Prophet that the communal offering and the incense offering no longer have any value. Therefore, they should not be brought.

The Gemara in Tractate Yoma tells us that during the First Temple period there was dissention among the leaders of the Jewish people. This lack of unity and baseless hatred (sinaas chinam) did not manifest itself among the masses. However, during the Second Temple period, there was a lack of unity and baseless hatred even among the people. In fact, the Second Temple was destroyed because of baseless hatred among Jews.

Reb Meir Simcha of Dvinsk explains the words of the Prophet Yeshaya. According to Torah law, a meal offering (mincha) cannot be brought as a partnership. Meaning, if several individuals share in the meal offering it is not valid. If this is so, then how is a communal meal offering brought, since it is the offering of the Jewish people, which is comprised of many individuals? What is the discerning factor that differentiates between a communal offering and one made up of many individuals (partnership)?

A tzibur (community) is an entity in which all of its constituents have a common interest and a concern for one another. Although a tzibur is comprised of individuals, because of the level of unification and common concern, it is considered as one entity. The

individuals within the community do not retain their individual identity vis-à-vis the communal entity. On the other hand, a partnership is comprised of individuals who retain their own individuality and interest regarding themselves. The only reason one partner has any interest in the other is only because it has relevance to his own interest. As long as there is love and unity among the Jewish people, where each individual is concerned for his fellow, then the communal offering assumes the characteristic of a communal meal offering (minchas tzibur). However if, there is baseless hatred among the people, then the communal offering assumes the profile of a partnership. Thus, the Prophet Yeshaya, when he admonished the Jewish people, referred to their communal meal offering as “worthless.” They had lost their classification as “tzibur” because of the baseless hatred that existed among Jews.

Regarding the incense offering being considered an “abomination” to G'd, Reb Meir Simcha explains that one of the ingredients of the incense offering was a spice called “chelbina.” On its own, chelbina was a foul smelling ingredient; however, when it was combined and coalesced with the other ingredients of the incense offering, its foul odor was not sensed and it enhanced all of the other ingredients. In order for the chelbina to have a positive effect, it needed to be fully integrated with all the other ingredients of the incense offering. The Gemara tells us that the chelbina represented the segment of the Jewish people that were considered “evil” (rishaim). However, even the evil person, when integrated and influenced by the other positive elements of the Jewish people, will contribute to the community as a whole. We find a similar representation of the evil person within the context of the four species that are brought together on the festival of Succos. The four species that are taken on Succos represent the four segments of the Jewish people (including the evil). The evil (rasha) is represented by the willow, which has no food value and no fragrance. However, the Torah tells us that they should be all bound together to allow each segment to atone for the other. Every Jew, even the rasha, has something to contribute to the whole. His contribution is only considered something of value when there is unification among Jews. However, if there is no unity, then the evil segment retains its own identity and becomes a negative influence. Consequently, there is a diminishment of spirituality and an intensification of evil.

Regarding the incense offering at the end of the Second Temple period, because of the lack of unity among

Jews, it was the equivalent of the chelbina not integrated and coalesced with the other ingredients. Thus, the incense offering was a foul smelling mixture and an abomination to G'd.

The Gemara in Tractate *Avodah Zorah* tells us that the reason the Book of *Bereishis* is referred to, as “*Sefer Ha’Yashar* (the Book of the Straight Ones)” is that it centers around the lives of the Patriarchs who were “*yesharim* (straight).” Netziv (in his introduction to *Bereishis*) explains the difference between the classifications of *tzaddik* (righteous), *chassid* (devoutly pious), and a *yashar* (straight). He explains that the *yashar* is the individual who has a level of objectivity that allows him to rise above his personal conflicts of interest.

For example, the Torah tells us that when Avraham was informed by G'd that He was about to destroy Sodom, he immediately supplicated G'd not to destroy them in the merit of the righteous that were among them. One would think that Avraham, a man who sacrificed his life to espouse monotheism to all mankind and to dispel paganism, would rejoice after being informed that Sodom, the most evil community was about to be destroyed. However, we find his response was to the contrary. Avraham beseeched G'd to the point where he was concerned that he may have jeopardized his own share in the world to come. Since a *yashar* rises above his own conflict of interest, he is able to have an exceptional level of clarity.

During the Second Temple period, the Jewish people were divided into two sects - the Sadducees and Pharos. The Sadducees rejected the authenticity of the Oral Law and accepted only the Written Law as being Divine. The Pharos were the segment who believed in the Divine authenticity of the Oral Law. Netziv explains that during the Second Temple period, if there was a disagreement among rabbis concerning a legal issue, if they were not able to concur, the dissenting party would be accused of being a Sadducee. Rather than understanding that there are many approaches to the Torah, they chose to categorize the other's position as being rooted in heresy. This was not done with an evil intent. Rather, each group believed that it was performing a mitzvah by hating the dissenting party. It is true that it is a mitzvah to hate a true heretic; however, this is only correct if a proper evaluation is done. However, if one's evaluation of another is based on one's conflict of interest, regardless of his understanding, it is classified as “baseless hatred” (*sinaas chinam*).

Very often, it is only because of our own conflict of interest that we classify another as a sinner. Chofetz Chaim writes that there is mitzvah that one must give his fellow Jew the benefit of the doubt. Although there is no negative commandment prohibiting one to speak negatively about a truly evil person (there are times that it is even a mitzvah), if one classifies his fellow as “evil” because he unjustly did not give him the benefit of the doubt, it would be considered a grave transgression if he were to speak negatively about that person. In many situations, we do not have the level of clarity that is necessary to evaluate properly the classification of many issues and positions. It is only through the evaluation of a Torah sage that one can come to a proper understanding. This is one of the reasons the Mishna in *Pirkei Avos* (Ethics of our Fathers) tells us “Make for yourself a Rav (Torah sage/mentor)...” It is only through restoring the unity of the Jewish people will we merit the ultimate redemption and the rebuilding of the Third Temple.

#### **YAD AVRAHAM DAILY CLASS SCHEDULE**

##### **Monday Through Friday**

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

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

##### **Monday**

11:15 – 12:15pm **Talmud: Taanis**  
Location: Sunrise Capital 641 Lexington (25<sup>th</sup> FL.)  
Enter on 54<sup>th</sup> Street

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

##### **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 (25<sup>th</sup> FL.)  
Enter on 54<sup>th</sup> Street

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: Taanis** Sunrise Capital 641 Lexington