

Yad Avraham Institute
WEEKLY TORAH COMMENTARY SERIES

Rosh Hashanah/Yom Kippur

September 20, 2006

Presented By: Rabbi Yosef Kalatsky, *Shlita*

<i>Inside This Week's Edition</i>	<u>Page</u>
<i>1. Why Have We Not Succeeded at Being a Role Model for the World?</i>	2
<i>2. What is the Ultimate Rehabilitative Process of Teshuvah?</i>	3
<i>3. Shofar, Entering into the Inner Sanctum of G'd</i>	4
<i>4. G'd's Love for the Jewish People</i>	5
<i>5. The Capability of Man</i>	6
<i>6. Does the Jew Have the Ability to Empower G'd?</i>	6
<i>7. Why is the Jew Held to Such a High Standard - Especially on Rosh Hashanah?</i>	7
<i>8. Forgiveness- A Jewish Characteristic</i>	8
<i>9. The Inherent Value of the Species that Qualify as Offerings</i>	9
<i>10. Appreciating Moshe's Level of Negation</i>	10
<i>11. Moshe's Association with the Golden Calf</i>	11
<i>12. The Manner in which One Creates Advocates</i>	12

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

TUNE IN TO OUR LIVE VIDEO BROADCAST OF CLASSES

And over

15,000 online classes 24 hours a day

Yad Avraham Institute
New York
 September 20, 2006

B"H

Rosh Hashanah/Yom Kippur

Presented by

Rabbi Yosef Kalatsky, Shlita
Dean

1. Why Have We Not Succeeded at Being a Role Model for the World?

The Torah states, **“Is it to Hashem that you do this, O vile and unwise people? Is He not your Father, your Master? Has He not created you and firmed you?”** The Targum Onkeles explains that the wisdom of the Jewish people is the Torah because it is G'd's Wisdom and the only prescription for their spiritual development. Yet they are not wise because they do not appreciate nor adhere to it. The Midrash refers to the Torah itself as a *“Chemda Ganuza – a Hidden Treasure,”* that preceded existence for more than 900 generations. G'd gave it to the Jewish People because they descend from the Patriarchs and have great spiritual potential. However, possessing something of such special value and not using it is the ultimate in foolishness.

On the Festivals we recite in the Amidah (Silent Prayer), **“You (G'd) have chosen us from all the peoples; You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your Commandments...”** Directly following this we recite, **“Our G'd and G'd of our Forefathers, may they rise, come, reach, be noted, be favored, be heard, be considered, and remembered – the remembrance and consideration of ourselves...(the yaaleh v'yavo).”** Why does this verse follow the one that describes G'd's reasons for choosing us to be His people through the giving of the Torah?

The *Yisod V'Shores HaAvodah* asks if because of His love and desire for us G'd chose the Jewish people to be His Nation, elevated us above all the other nations of the world and sanctified us through His Mitzvos – then how could we have failed to such a degree? After G'd put the Jews on such a lofty pedestal through the Sinai experience how could we have justified not adhering to His Torah? Since we are culpable to this degree for our lack of appreciation and insensitivity for the mitzvos, we beseech G'd to remember all the merits pertaining to The

Jewish People as far back as the merits of the Patriarchs (Avraham, Yitzchak, and Yaakov).

Sforno explains that the Jewish people were meant to be the role model for the nations of the world through our dedication to G'd; however, we failed in that capacity by initially worshipping the Golden Calf (Agle HaZahav). We diminished our own ability to function in this way.

It is interesting to note that until the onset of Christianity the concept of moral and ethical behavior did not exist in the non-Jewish world. The non-Jew was a barbarian and predator with no understanding of chesed (kindness) or compassion. It is only after Christianity culled from the Torah the elements of humanism and disseminated it to the masses did they have a semblance of moral and ethical beings. However, the role of the Jew vis-à-vis the world at large goes beyond being the moral and ethical model.

The Jew's ethical and moral behavior and communal responsibilities are Divinely Ordained just as all of the other precepts of the Torah. Observing Shabbos and dietary laws, as well as giving charity to the poor, are all dictates of the Torah and do not emanate from the Jew's compassion or his own understanding of what is proper.

The Gemara in Tractate Berachos tells us that if a Jew realizes that he is wearing *shatnes* (a combination of wool and linen that is forbidden by the Torah) he must immediately remove the shatnes garment, even though he will be naked in a public setting. One may ask – how could this be, what about the issue of human dignity? The only basis for human dignity comes from following the instructions of the Torah. If the Torah Commands us to remove our clothing because of the prohibition of wearing shatnes (regardless of the setting), then this becomes proper behavior. Human dignity means to live as G'd wants the human being to live.

The failing of the Jew throughout the ages has been his lack of appreciation for his heritage. If he would

understand the value and the purpose of his own existence relating to G'd, he would behave differently. The ten-day period between Rosh Hashanah and Yom Kippur, known as the Ten Days of Penitence, is a time when our prayers are received immediately (as explained by Rambam in the Laws of Teshuvah). We should pray for ourselves and for all of The Jewish People to have clarity, appreciate and understand our value to G'd and re-dedicate ourselves to the Torah.

2. What is the Ultimate Rehabilitative Process of Teshuvah?

The Torah states in the beginning of Sefer Bereishis, "**Bereishis bara Elokeem es ha'shamaiyim v'es ha'aretz: v'ha'aretz hoysa tohu v'vohu v'choshech al panei tahom v'ruach Elokeem merachefes al panei ha'maiyim** – In the beginning of G'd's creating the heavens and the earth – when the earth was empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters." The Midrash explains that each of the words in this opening verse of the Torah alludes to events that will take place in the future. Meaning, when G'd created existence, He preordained that certain events will happen.

The Midrash explains that "**v'ha'aretz hoysa tohu - earth was empty,**" refers to the Babylonian exile. "**Choshech - darkness,**" refers to the Greek exile; as the Talmud tells us, "they blackened our eyes with their decrees." "**Al panei tahom- surface of the deep**" alludes to the Roman exile, which is seemingly as endless as the "deep" source of water. (We are still experiencing the Roman exile after more than 2,000 years.) "**V'ruach Elokeem merachefes al panei ha'maiyim - the Divine Presence hovered upon the surface of the waters**" is ascribed to the spirit of Moshiach who will come only in the merit of teshuvah (repentance) which is compared to water (*maiym*). As it is stated in Eicha, "Your heart should gush forth water when you stand before Hashem." Rambam states in *Hilchos Teshuvah (The Laws of Teshuvah)* that the confession that one makes during teshuvah must be in the presence of G'd. What relevance does teshuvah have to water? Why is the statement "**hovered upon the surface of the waters**" an allusion to teshuvah?

Rambam states that if one attempts to do teshuvah but does not totally sever himself from his sinful past, then his teshuvah process is equivalent to immersing in a mikvah (ritual pool) for the sake of purification, while still holding on to a rodent, which is the source of his spiritual

contamination. Rambam is comparing the teshuvah process to the mikvah itself. However, the verse from Eicha, which is cited by the Midrash, is indicating that the water itself is not the teshuvah but rather a consequence of the teshuvah. As it says, "your heart will gush forth water."

If one is spiritually contaminated, he must immerse himself completely in a mikvah in order to achieve spiritual purity. The Halacha (law) dictates that if there is as much as one hair of his body that is not under water, he is not purified. The desired result is only achieved when one totally dunks himself. How do we understand the purification process of the mikvah? The Maharal of Prague (in his work on Chanukah) explains that humanity exists on dry land and not under water; therefore, the latter represents non-existence. When a person immerses himself in a body of water, in essence, he enters into a state of non-being. When he emerges, he enters a state of existence and is considered a "*bria chadasha* – a new being." As such, whatever contamination he had prior to the immersion, no longer applies to him.

Dovid HaMelech says in Tehillim (Psalms), "A broken and shattered heart Elokeem (G'd) will not disgrace." Rabbeinu Yona explains in his work *Shaarei Teshuvah – The Gates of Repentance* that the teshuvah process only has meaning because of the Attribute of Mercy (Midas HaRachamim). However, within the context of Midas HaDin (The attribute of Justice) there is no place for teshuvah. Dovid revealed to us that if the person is truly broken and shattered, as a result of the teshuvah process, even Elokeem (the Attribute of Justice) will not disgrace (reject) this person's teshuvah.

The Torah tells us that an earthenware vessel (after becoming contaminated) cannot be purified in a mikvah. In order for it to become uncontaminated, it must be broken or shattered so it loses its function as a vessel. If it is reassembled, it is considered a new creation that does not have relevance to the original vessel – and therefore it is pure. The same holds true for a person. If he is broken and remorseful because of his sins and does teshuvah, he is forgiven because when he is broken he is the equivalent of the non-existent person. Therefore, after the process of teshuvah, the individual is a new person. Thus, because the sinner no longer exists, even the Attribute of Justice cannot prosecute the penitent.

We say in the tefillah of Rosh Hashanah and Yom Kippur that we are likened to a broken shard - "earthenware vessel." We identify with the purification

process of the earthenware vessel because - "A broken heart Elokeem (G'd) will not disgrace."

We can now understand why the Midrash compares the process of teshuvah with water. Just as when one immerses into the water, entering into a non-existent state and he emerges pure, so too does one need to be broken and remorseful to the point that one's heart gushes forth water (tears) to indicate that he is totally broken. Thus, the "water" referred to in the Torah "**hovered upon the surface of the waters**" is synonymous with the broken state of man when he is in a process of teshuvah.

3. Shofar, Entering into the Inner Sanctum of G'd

The Mishna in Tractate Rosh Hashanah tells us that a Shofar cannot be made from the horn of a cow. The Mishna gives two reasons for this. The first reason is that the horn of a cow is referred to as "keren" and not "Shofar." Secondly, there is a principle "*Ein kateigor naaseh sanheigor* - that a prosecutor cannot be an advocate." The horn of the cow represents the Golden Calf (*Chet Ha'Eigel*) with which the Jews sinned at Sinai. Anything which has relevance to the Golden Calf must be avoided at a time when we are in need of an advocate. Any derivative of the cow or gold arouses the most serious level of prosecution against the Jewish people.

On Yom Kippur, the Kohen Gadol (the High Priest) officiated with two sets of vestments. He would wear the golden vestments when he performed the service in the outer sanctuary of the Temple. However, when he performed the service that was particular to Yom Kippur, which required him to enter the Holy of Holies, he wore white vestments. He was not permitted to wear the golden vestments for the Yom Kippur service because he had to enter the Holy of Holies (the location of the Shechina – the Divine Presence) to atone for the Jewish People. If he had worn gold, he could not have functioned in the capacity of an advocate because gold arouses prosecution.

The Gemara asks, since the principle "a prosecutor cannot be an advocate" only has relevance within the context of the Holy of Holies – the location of the Divine Presence- then why is it that one cannot utilize the horn of a cow to fulfill the mitzvah of Shofar since the mitzvah is fulfilled outside of the Holy of Holies?

The Gemara answers that since the purpose of the blowing of the Shofar it to cause G'd to "remember" (*zikaron*) the merits of the Jewish people, when one blows the Shofar it is considered as if he is standing inside the Holy of Holies. The blowing of the Shofar brings about an intimacy between the Jew and G'd that is the equivalent of standing in the Holy of Holies. Thus, at this moment, the prosecutor cannot be an advocate (the cow horn cannot be used). What aspect of the Jewish people do we want G'd to "remember" on Rosh Hashanah?

The Gemara asks if the shape of the Shofar should be bent or straight. The Gemara concludes that the shape of the Shofar should be bent "*kafif* (in Hebrew). Since the blowing of the Shofar is intended to "remind" G'd of the merits of the Jewish people, it should also reflect their posture- which is being humble and bent before Him. The Shulchan Aruch writes that although during the year we recite the Amidah in an erect position, it is advisable to recite the Amidah of Rosh Hashanah in a slightly bent position. This is to indicate one's humility and submission.

The Jew has the unique quality of submitting to G'd. No other people have submitted themselves as the Jewish people have done. When G'd gave the Torah to the Jewish people, they accepted it unequivocally by declaring "Naaseh V'nishma – we will do and we will listen." All of the nations of the world when offered the Torah had asked G'd, "What is written in it?" in order to determine if they wanted to accept it. The Jewish people had negated themselves to G'd to such a degree that He had asked, "Who revealed this secret (known only to the angels) to My children?"

The only separation between the Jew and G'd is his own conflicts of interest and agenda. However, when the Jew blows the Shofar it recalls the level of negation demonstrated by Avraham our Patriarch. He was willing to sacrifice his only son because G'd had commanded him to do so. Although G'd had promised Avraham that he would his offspring would be as numerous as the stars in heaven, he did not question the word of G'd.

This level of submission is a prerequisite to being able to enter the Holy of Holies. The Shofar causes G'd to "remember" that the Jew possesses the characteristic of submission of Avraham. If Avraham was able to perform the Akeidah, every Jew as his spiritual heir, has the ability to do the same. Reb Chaim of Volozhin z'tl writes in his commentary on Pirkei Avos (Ethics of Our Fathers) that the reason Jews throughout history have given their lives

not to submit to idolatry is because Avraham had inculcated this characteristic into his spirituality.

Rambam states in Hilchos Teshuvah, “Although the obligation of blowing of the Shofar is a Divine Decree in the Torah, simultaneously the blowing of the Shofar is also an allusion (*remez*).” The message that the Shofar conveys is – all those who are asleep or in a deep slumber should awaken. They should introspect and reflect on their past behavior and do teshuvah (repent). Part of the teshuvah process is to remember one’s Creator. Those who are in a slumber have forgotten the truth because they are consumed with the vanities of time. They occupy themselves completely with pursuits of vanity and emptiness, which have no value. Gaze upon your souls and better yourselves and abandon your evil ways and improper thoughts.”

The Shofar awakens that which is dormant within the Jew because he has the inherent ability to submit to G’d.

4. G’d’s Love for the Jewish People

The Torah states that at the end of time the Jewish people will eventually do teshuvah and return to G’d. As a result of this, G’d will bring forth great blessing to the Jews and He will, “...return to rejoice (*l’sus*) over you (the Jewish People) for good, as He rejoiced (*sos*) over your forefathers, when you listen to the voice of Hashem, your G’d...” The Torah uses the term “*sos*” to refer to the joy that G’d will feel at this time. Why does the Torah use the term “*sos*” rather than “*simcha*” or many other expressions of rejoicing?

Dovid HaMelech (King David) states in Tehillim (Psalms), “I rejoice (*sos*) over your words (the Torah) as if I found a large amount of spoils.” Dovid HaMelech could have expressed his joy over the Torah and mitzvos with other terms, however, he specifically chose this term. The Vilna Gaon z’tl explains that the word “*simcha*” indicates joy that is complete, while the term “*sos*” denotes a happiness that is incomplete. He explains this through the following parable:

In order for the king to reward his loyal subject for his service, he allows him to enter into his royal treasury and take whatever his heart desires but only for a period of five minutes. The subject is joyful and thankful that he will be allowed to take whatever he wants from the royal treasury. However, he is also anguished by the time constraint he is given because he understands the

opportunity at hand. Similarly, Dovid HaMelech rejoiced over the Torah that he was given because he understood its infinite value. However, at the same time he was distressed by the fact that he was restricted to seventy years and would not be able to partake of this treasure beyond that point.

With this explanation we can understand why the Torah uses the term “*sos*” to express G’d’s joy and not the term “*simcha*.” G’d loves the Jewish people to such a degree that even though so much blessing is bestowed upon us, He is pained that He could not give us more. Since G’d is infinite with no restrictions, He wants to provide us with boundless blessing as well but because of our own limitations, He is unable to do so.

If G’d loves the Jews to such a degree that it gives him pain not to be able to do more for us, then we should understand that when He denies us His Goodness, it is clearly in our best interest. Now we can somewhat appreciate the idea that because of G’d’s unending love for us that even when we experience a set back in life we can understand that it emanates from His Goodness and not from vindictiveness. If He could give us more, He would. Therefore, the Mishnah states, “Just as one blesses G’d for good fortune, he must bless Him for misfortune.” Because of his unlimited love for the Jewish people, He does only what is good and necessary for us.

Reb Chaim of Volozhin z’tl asks, if punishment and suffering are necessary as part of the rehabilitative spiritual process (which is only in our best interest), then why should one pray to G’d to heal him when he becomes ill? Does one ask the doctor to withhold a life-saving procedure when the only road to recovery is through that procedure? If so, then how do we understand the blessing of the Amidah – “Heal us Hashem and allow us to recover”?

Reb Chaim answers that although G’d brings illness upon a person as part of the rehabilitation of his spirituality (which is a positive thing), G’d is nevertheless affected by the fact that the Jew is in a state of suffering. It is similar to a parent who needs to assist the doctor when he performs a painful procedure to his child. The parent is joyful that the child will recover through this procedure; however, the parent feels the hurt of his child. Therefore, Reb Chaim explains that if one prays for healing because he feels G’d’s pain (as a father to a child – and even to a greater degree) then that feeling itself becomes the rehabilitative process that causes the person to be deserving of recovery. One can only relate to G’d’s pain

(when a Jew is in a state of suffering) if one understands to what degree G'd loves the Jewish people.

5. The Capability of Man

The Torah states, **“I call heaven and earth today to bear witness against you: I have placed life and death before you...”** The Midrash explains that Moshe is saying to the Jewish People *“Heaven and earth were created to accommodate mankind and that they have never deviated from their function. Did one ever plant a wheat kernel and have it grow barley? Heaven and earth are not subject to reward and punishment and yet they do not deviate from the purpose for which they were created. Therefore the Jewish People who is rewarded for doing good and punished for doing evil, definitely should not deviate (from the purpose for which they were created).”*

Chazal explain that the laws of nature operate in a specific manner because G'd chose their functions to help mankind to maximize its purpose, which is to choose between good and evil. Just as G'd created heaven and earth with all the ingredients necessary to help mankind fulfill its purpose, so too did He create the human being with all the capability to fulfill his purpose. What is the purpose of man? – To serve G'd - to sublimate and subordinate the physical to the spiritual, despite one's inclination for the material. Therefore, man was given the capability to bring about that result.

The Torah tells us that G'd provides man with all that is necessary to fulfill his purpose; and the mechanism that is needed to succeed and advance spiritually is the Torah itself. Just as the heavy rains pierce the ground to sustain the tree (though its roots) and just as the dew continuously covers the vegetation of the earth to bring about blessing and sustain existence, so too did G'd give us the Torah which is the equivalent of both rain and dew to sustain our spirituality.

The Ohr HaChaim HaKadosh explains that the Written Law (*Torah Sh'Bichsav*) is equivalent to rain because it is tangible as the rain is visible. However, the Oral Law (*Torah Sh'Bal Peh*), which is communicated verbally, is as unnoticed as the dew when it is falling. Just as G'd gave rain and the dew to sustain existence so too did He give us the Written and Oral Law to sustain our spiritual existence. Therefore a person cannot say that it is too difficult to do the Will of G'd, because He provided us with whatever is necessary to bring that about.

Pirkei Avos (Ethics of Our Fathers) states, *“Im ein Kemach, ein Torah* (If there is no flour, there is no

Torah).” Meaning that one cannot study Torah if he does not have material sustenance; Therefore, G'd provides it. Otherwise, one can say that he cannot study Torah because of his personal circumstance. However the Ohr HaChaim HaKadosh explains this statement in Pirkei Avos differently – “If there is no flour, it is an **indication** that there is no Torah.” If one toils and does not succeed then it is an indication that he is not pursuing Torah - because if he were, then G'd would provide for him adequately.

We must be cognizant of events that we experience in our lives. These are indications which give us direction and understanding on whether we are on the proper path or have gone astray. We need to understand why there are difficulties and tragedies on a personal and communal level. If the Jewish People are not succeeding spiritually then there is no material success. However if, as a whole, is functioning as a spiritual entity, then G'd will provide whatever material success is needed to accommodate our purpose in existence.

6. Does the Jew Have the Ability to Empower G'd?

The Torah states, **“You have weakened the Rock (referring to G'd) which gave birth to you, and forgot G'd who brought you forth.”** There are a number of commentators who explain this verse in many ways. The Sforno explains that the Torah is saying that if the Jew's focus in life is materialism, then his understanding of G'd, (The Rock), will become weakened because he is distracted from his spirituality.

The Zohar tells us that when G'd informed the angels that He was going to create man, their response was that man is deficient and not even worth mentioning – because he is prone to fail. G'd nevertheless created man and punished the angels who opposed this. The Ohr HaChaim HaKadosh explains that the verse **“You have weakened the Rock...”** is referring to G'd's position that man's existence is worthwhile. However, if man fails, then he weakens G'd's position in his defense.

Rashi on the other hand explains this verse differently. It is referring to the fact that G'd bestows existence with His blessing; however, if man should fail in the spiritual realm, then G'd will withhold His blessing because the Jewish people are not deserving. Therefore, the Torah is saying, **“You have weakened the Rock...”**

When the *meraglim* (*the spies*) returned from scouting out the Land of Canaan, they reported that they had seen the decedents of the giants and other untenable

situations. They had said that the nations of Canaan “are stronger than Him.” Rashi cites Chazal, who explain that the spies were actually saying that the tribes of Canaan were even stronger than G’d. They believed that G’d was able to defeat and destroy the Egyptians, but the Canaanites had thirty-one kingdoms and G’d did not have the power to destroy them. How do we understand this? The spies themselves participated in the Sinai event and prophesized while in an awake state. After understanding the awesomeness and capability of G’d, how is it possible for them to say that He is not able to defeat thirty-one kingdoms?

Based on Rashi’s interpretation of the verse **“You have weakened the Rock...”** we are able to understand what the spies were saying. G’d’s level of interaction with this existence is based on the Jew’s merit. If the Jew adheres to the Torah and does the Will of G’d then he is deserving of His blessing; however, if the Jew fails and is undeserving, then G’d withholds His blessing and does not allow the Jew to succeed. Meaning, that G’d binds Himself to the principle of “reward and punishment.” The spies believed that the Jews had sufficient merit to be redeemed from the enslavement of Egypt; however, they believed that they did not have sufficient merit to allow G’d to bring about the conquest of thirty-one kingdoms of Canaan.

Their understanding was that the infrastructure of “reward and punishment” – the principle of being deserving - was put in place by G’d to govern existence and was established in a way that even G’d Himself was not able to override the system. However, this was/is not the case. Despite one’s unworthiness, if G’d should choose to interact with existence in a positive manner, then He overrides the system.

The Menorah in the Bais HaMikdash was placed outside of the Holy of Holies, on the other side of the *paroches* (*curtains*) which was the separation between the Covered Sanctuary and the Holy of Holies. The Torah states, “the Menorah must be placed outside of the *paroches*.” The Midrash explains that G’d is actually saying, “You must put the Menorah outside the Holy of Holies (which is the location of the Divine Presence) so that you should not mistakenly think that I need your light.” The Midrash continues and says that Moshe asked G’d, “Why do you want us to kindle the lights of the Menorah since You are the light of the world?” G’d responded by saying, “The reason I want you to kindle the light is to elevate you in the eyes of the nations of the world - that they should see that I do need your light.” It

seems that the two statements of G’d are contradictory. On one hand G’d says the Menorah must be placed outside of “My location” (the Holy of Holies) to indicate that He does not need our light. On the other hand, His response to Moshe is that in fact He does need our light.

Under normal circumstances the world functions within the context of reward and punishment. If we succeed spiritually then G’d bestows blessing on the world. In other words, our “light” is needed because it determines the level on which the world functions. However, if we should fail spiritually, then G’d’s blessing is withdrawn and the world is diminished. Seemingly, from this one could believe that the Jewish People empower G’d. However, this is not the case because if G’d chooses to override the system, He is not limited or bound by any criteria. This is indicated by the location of where the Menorah is placed: “it must be outside of the *paroches* to indicate that I do not need your light. - I am able to bestow blessing, regardless of your unworthiness.”

The Torah tells us that there will be peace in the Land when the Jewish People will follow the Statutes of G’d. Is there no peace today because of the reality of anti-Semitism “Esav sonei l’Yaakov – Esav despises the existence of Yaakov” or is it because the Jewish people are not adhering to the Dictates of the Torah? If the Jewish people were to follow the ways of the Torah, then they would strengthen “the Rock”; however, if we as Jews falter, then He becomes “the Rock that we have weakened”.

7. Why is the Jew Held to Such a High Standard - Especially on Rosh Hashanah?

The Mishna in Tractate Rosh Hashanah tells us that a Shofar cannot be made from the horn of a cow. The Gemara explains this by giving two reasons. The first reason is that the horn of a cow is referred to as “*keren*” and not “Shofar.” Secondly, there is a principle “*Ein kateigor naaseh sanheigor* - that a prosecutor cannot be an advocate.” The horn of the cow represents the Golden Calf (Chet Ha’Agle) with which the Jews sinned at Sinai. Anything, which has relevance to the Golden Calf must be avoided at a time when we are in need of an advocate. The cow or gold arouses the most serious level of prosecution against the Jewish People.

On Yom Kippur, the Kohen Gadol (the High Priest) officiated with two sets of vestments. He would wear the golden ones when he performed the service that was not specific to Yom Kippur. When he performed the

service that was particular to Yom Kippur, he wore white vestments. He was not permitted to wear the golden vestments for the Yom Kippur service because he had to enter the Holy of Holies (the location of the Shechina – the Divine Presence) to atone for the Jewish People, and if he wore gold, then he could not function in the capacity of an advocate.

The Gemara asks, since the principle of “a prosecutor cannot be an advocate” has no relevance outside of the location of the Shechina, then why can't we utilize the horn of a cow to fulfill our obligation of Shofar since this mitzvah is also performed outside of the Holy of Holies?

The Gemara answers that when one blows the Shofar it is considered as if he is standing inside the Holy of Holies. How do we understand this? Rosh Hashanah is the Day of Judgment (Yom HaDin). The Midas HaDin (the Attribute of Justice) of G'd is so exacting on this Day that even the angels in heaven tremble from its awesomeness. Midas HaDin subjects all of existence to an exact level of scrutiny.

The Second Bais HaMikdash (the Second Temple), which stood for 420 years, had more than 300 Kohanim Gadolim (High Priests) officiating over this period. However, the First Bais HaMikdash, which stood for a period of 410 years, had only eleven. The Gemara tells us that if the Kohen Gadol was not fully spiritually qualified, he would expire immediately when he entered into the Holy of Holies. This occurred because being so close to the Shechina (the Divine Presence), if he was not in a perfect state, he would be subject to Midas HaDin. It is evident from this that when Midas HaDin is functioning in its most potent form it is an indication of our close proximity to the Shechina. Therefore, Rosh Hashanah, which is the Yom HaDin (Day of Judgment), is an indication of how close we are to G'd.

On one hand, the Judgment of G'd is awesome and fearful, causing the angels in heaven to tremble. However, on the other hand, His closeness to us reveals the degree to which we are valued. Being in such proximity to the Divine Presence on Rosh Hashanah is the equivalent to standing in the Holy of Holies. Therefore, we do not fulfill the mitzvah of Shofar with a cow's horn because the principle of “a prosecutor cannot be an advocate” is in force, just as it was for the Kohen Gadol; This is unlike Yom Kippur, when he was the only one permitted to enter into the Holy of Holies.

It is stated that the Shofar should be taken from a ram because it symbolizes the ultimate submission and

sacrifice for G'd. When Avraham Avinu (Avraham our Patriarch) was told by G'd to bring his only son (Yitzchak) - who he loved - as a sacrifice, he did not hesitate and immediately embarked on that mission. However, after the binding of Yitzchak, an angel called from heaven and told him not to slaughter his son. At that moment Avraham noticed a ram caught in the thicket and prepared it to be brought as a sacrifice in the place of his son Yitzchak. As a result, G'd valued the sacrifice of the ram as if Avraham had sacrificed his own son. Therefore, the ram's horn symbolizes the most advanced level of dedication and sacrifice to G'd.

When Satan, the prosecutor of the Jewish people, begins his prosecution, he is silenced by the sound of the ram's horn because it is the ultimate advocate of the Jewish People.

Understanding the gravity of the Day of Judgment, we must also recognize G'd's exceptional love for us, which is the basis for the Attribute of Justice. Despite the awesomeness of the day, the Jew must feel fortunate that we are in this situation because of His closeness to us.

8. Forgiveness- A Jewish Characteristic

The Jewish people were sustained in the desert for 40 years by the Manna. It was a food that was absorbed by their inner organs and there was no bodily waste. In the 40th year, the Jewish people complained saying, **“Why did you bring us up from Egypt to die in the Desert, for there is no food and no water, and our soul is disgusted with the insubstantial food (Manna)? G'd sent the fiery serpents against the Jewish people and they bit the people...The people came to Moshe and said, ‘We have sinned, for we have spoken against Hashem and against you! Pray to Hashem that He remove from us the serpent. Moshe prayed for the people.”** Why does the Torah need to inform us that Moshe did in fact pray for the people? It would seem obvious that Moshe would have responded to their request.

Rashi cites the Midrash that explains, “It is from here that we learn that when an individual asks to be forgiven, one should not be cruel (achzori) and withhold forgiveness.” When Moshe prayed on behalf of the Jewish people, it was an indication that he had forgiven them for speaking against him. Not acquiescing to a sincere request is rooted in one's insensitivity to the other person's need – which is cruelty.

Rambam writes in Hilchos Teshuva that if the nature of one's sin is between man and G'd, then teshuvah

(repentance) is sufficient to atone. However if the nature of one's sin is between man and his fellow, then in addition to teshuvah one must ask his fellow for forgiveness. If he does not acquiesce to his request then not even Yom Kippur will bring about atonement for that person. Rambam states that in order to be forgiven, "One should bring three acquaintances of the one from whom he is asking forgiveness and have them ask their fellow to forgive. If he is unwilling, then one should bring a second and third group of acquaintances to ask for forgiveness again. If they are not successful, then one does not need to be forgiven by that individual. He is fully atoned. The one who did not offer his forgiveness is considered the sinner. It is forbidden for one to be cruel (achzori) and not be appeased..." If one recognizes the wrong he has done and asks to be forgiven, there is an obligation to forgive. If it is withheld, this is considered cruelty.

Rambam explains that a characteristic of a Jew is to be compassionate. Therefore, withholding forgiveness is antithetical to Jewish behavior. If one has difficulty letting go and forgiving the one who asks for forgiveness, he must recognize that he is failing in the area of compassion. However, if a Jew is willing to forgive, although the sinner does not deserve to be forgiven, it is also considered a flaw in the characteristic of compassion. As Rambam writes in the Laws of Deos that any characteristic, even one that is positive, if left unchecked, is considered flawed.

9. The Inherent Value of the Species that Qualify as Offerings

According to the Midrash, the species that qualify to be brought for offerings were chosen in the merit of the Patriarchs. The ox (shor) was chosen in the merit of Avraham. As it states regarding Avraham's hosting of the angels, "**Avraham ran to the cattle, took a calf tender and good, and gave it to the youth who hurried to do it...**"

It is interesting to note that when the Midrash cites this verse regarding Avraham's act of hospitality, it could have only said "Avraham ran to the cattle..." in order to reveal the manner in which Avraham performed chesed (kindness). As the Gemara tells us every aspect of hospitality that Avraham provided for the angels, G'd rewarded the Jewish people in the desert in kind (measure for measure). Any aspect of hospitality that Avraham performed himself, G'd directly provided for that particular need of the Jewish people Himself. For example, in the merit of providing the bread to the angels, G'd

provided the Manna in the desert. In the merit of offering the shade of his tree to the angels, the Jewish people merited the Clouds of Glory, which protected them throughout the 40 years in the desert.

Yet, we see that the Midrash cites the above verse in its entirety – which seems to have no relevance to his hospitality - "**...and gave it to the youth who hurried to do it...**" Why did the Midrash cite the entire verse?

Rashi cites Chazal who explain that those particular words refer to Ishmael, the son of Avraham. Although Avraham was in the midst of hosting his guests, he took the time to educate his son in the mitzvah of hospitality. Thus, the ox not only represents the merit of Avraham's chesed, but also encompasses the merit of him educating his son.

The sheep (kesev) was chosen to be an offering in the merit of Yitzchak. As the verse states regarding the Akeidah (binding of Yitzchak), "**And Avraham looked up and saw- behold a ram – after it had been caught in the thicket...**" The species of the ram reminds G'd of the special act of the Akeidah, which was the ultimate sacrifice to Him. G'd values every aspect of the sacrifice of the ram as if Avraham had sacrificed his son Yitzchak.

The goat (eiz) was chosen to be an offering in the merit of Yaakov. As the Torah states regarding Rivka, our Matriarch, telling her son Yaakov to take the blessing from his father Yitzchak, "**So now, my son, heed my voice to that which I command you. Go now to the flock and fetch from there two good goats...**" These goats were meant to be prepared by Rivka as delicacies through which Yaakov would receive the blessings from Yitzchak. The Midrash explains that the goats brought about two positive results. Firstly, Yaakov received the blessings. Secondly, in the merit of the goats, his descendants, the Jewish people, would be atoned through the goats that would be brought on Yom Kippur. One goat was for G'd and the other was for L'Azazel.

The Mishna in Pirkei Avos states, "The world stands on three principles – Torah, Avodah (service of G'd), and acts of kindness." G'd chose the ox to qualify for an offering because it represents the chesed (kindness) of Avraham. The sheep was chosen because it represents the sacrifice and service of Yitzchak. However, what is the value of the goat, which was chosen in the merit of Yaakov? Was it because Yaakov heeded the word of his mother, thus fulfilling the commandment of honoring one's parents?

If Yaakov had not taken the blessings when his mother instructed him to do so, there would have not been a Jewish people. Rivka understood that if Esav had received the material blessings, the Jewish people would not have come about. Yitzchak, being unaware of Esav's evil nature, believed that Esav would act as the Zevulun, i.e. supporting the Torah/spirituality of Yaakov (Yissachar). Thus, she instructed Yaakov to take two goats through which he would receive the blessings from his father. The ultimate fulfillment of the purpose of existence, which is the Jewish people accepting and fulfilling the Torah, was able to come about only through the goats that Yaakov had taken. Had it not been for the goats, the world would have ceased to exist, since there would be no Jewish people. Therefore, the goat represents the basis for all Kiddush Hashem (Sanctification of G'd's Name) that will come about until the end of time.

It is interesting to note that the goat qualifies as a sin offering. The ox and the sheep do not provide absolution from sin. Since the goat is the species that has relevance to Kiddush Hashem, regarding atonement, it silences prosecution and allows the person to be atoned.

10. Appreciating Moshe's Level of Negation

The Torah tells us that after the Sin of the Golden Calf, G'd wanted to destroy the Jewish people. Moshe supplicated G'd not destroy them. He said, **"And now if You would but forgive their sin! - but if not, erase me now from Your book that You have written."** Moshe was saying to G'd that if He was not willing to forgive the Jewish people, he wanted his name to be removed from the Torah. What is the significance of Moshe's request?

Sforno explains that Moshe supplicated G'd saying, "If You are not willing to forgive their sin (because they do not have sufficient merit) then erase my merit from Your Book and place it on their account (the Jewish people) so that they should merit forgiveness." The inherent value of an individual is his mitzvos, Torah study, and good deeds. Moshe wanted that his merits (value) be taken from him and attributed to the Jewish people. Why would the merits of Moshe, as an individual, be sufficient to spare the Jewish people from destruction? Moshe's spiritual value was the equivalent to that of the entire Jewish people. Thus, Moshe wanted to transfer his value (which was the equivalent of the entire Jewish people) to tip the balance in their favor.

Moshe Rabbeinu was willing to forfeit his entire existence/spiritual accomplishments for the sake of the Jewish people. Why was Moshe willing to do this? The Prophet tells us that G'd said, "For My (G'd) Glory I have created it (the world)." All existence was only created as a setting for G'd's Glory. The ultimate Glory of G'd comes about through the Jewish people. They were chosen to be His "kingly, priestly, and holy nation" because they were qualified to bring about the purpose of existence through His Holy Torah. However if the Jewish people had disqualified themselves from that role, then the world stands in peril. Because the Jews sinned with the Golden Calf, the Jewish people were no longer qualified. Thus, Moshe was willing to transfer his merits to the Jewish people in order to bring about the Glory of G'd – "For My Glory I Created it."

The Gemara in Tractate Sanhedrin tells us that the ultimate Redemption will occur whether the Jewish people are worthy/meritorious (self-motivated to repent), or unworthy (have no relevance or interest in repenting). The Gemara states, "If the Jewish people are unworthy, G'd will install a king over them whose decrees are more severe than those of Haman, the evil one (so that they should repent)." Ultimately G'd wants the Jews to be restored and reinstated to be His spiritual people who will bring about His Glory. Thus, Moshe was willing to give up all that he had accomplished to spare the Jews so that they can be given the opportunity to do teshuvah (repent) – thus being in a position to Glorify the Name of G'd. Moshe's request to be erased from the Torah, the giving up of his life's accomplishments, was his ultimate investment in spirituality- to bring about the Glorification of G'd's Name.

The Vilna Gaon z'tl would designate an individual as his agent every year well in advance of the Festival of Succos to seek out a proper Esrog on his behalf. One year the Esrog crop did not yield favorable results and it was difficult to procure a beautiful one. The Vilna Gaon's agent, after a lengthy search, came upon a wealthy individual who had purchased an Esrog that would meet the Vilna Gaon's approval. The agent informed him that he was seeking to purchase an Esrog on behalf of the Vilna Gaon. He was willing to pay any price for it. The wealthy man responded that because he was already a man of means he was not interested in selling the Esrog. The agent asked him, "Is there anything that you would want for your Esrog?" The man responded, "I will give you my Esrog in exchange for the Vilna Gaon's share in the world to come." Reluctantly, the agent agreed and returned to Vilna with the Esrog. When the Vilna Gaon asked him, "What was the cost of the Esrog?" He hesitantly

responded, “Your share in the world to come.” The Vilna Gaon joyfully replied, “Baruch Hashem (Thank G’d) I can for the first time in my life perform a mitzvah completely selflessly for its own sake, without any consideration of reward (*l’shmah*).” The Vilna Gaon appreciated performing a mitzvah in the most perfect manner. He was willing to give up all his life’s spiritual accomplishments for the sake of doing the Will of G’d even if it was just one mitzvah. This level of sacrifice brought about the ultimate Glory of G’d - “For My Glory I Created it.”

The Torah tells us that because Moshe had struck the rock rather than speaking to it, as he was told by G’d, it was decreed by G’d that he should not enter into the Land of Israel. Moshe pleaded with and beseeched G’d to allow him to enter the Land. The Gemara explains that he had wanted to enter the Land in order to fulfill the mitzvos that are exclusive to being in the Land of Israel. However, G’d said to Moshe that He would credit him with those mitzvos as if he had fulfilled them. Thus, Moshe’s request to enter the Land was denied. The Mishna in Pirkei Avos (Ethics of our Fathers) states, “Be not like servants who serve their master for the sake of reward...” Based on the dialogue between Moshe and G’d, it seems that Moshe’s interest in entering into the Land was for the sake of reward. However this could not be the case because we see from Moshe’s plea to G’d on behalf of the Jewish people that he was willing to forfeit all of his merits for the sake of G’d’s Glory. How do we understand this?

When the Mishna in Pirkei Avos tells us that one should not serve G’d for the sake of reward, it is referring to the individual who performs the mitzvos for his own self-interest and not for the sake of G’d. However, if one serves G’d for the sake of fulfilling G’d’s intent of creation, which is that man should be deserving of His reward, then this is considered as performing mitzvos for the sake of G’d. Ramchal explains that because G’d is Good and the source of all Goodness, He created existence as an opportunity for man to be deserving of that Goodness. Thus, doing the mitzvah for this purpose, although it is for the sake of reward, it is the ultimate fulfillment of the purpose of creation.

11. Moshe’s Association with the Golden Calf

The Midrash tell us that it was the rabble (*eirev rav*) who had initiated the sin of the Golden Calf. Although they had gone out of Egypt along with the Jewish people and had witnessed many miracles, they hastened the casting of the Golden Calf through sorcery.

The Midrash tell us that when Moshe located the remains of Yosef in the Nile, he had raised them from the water by writing on a piece of pottery “*aalei shore* – the ox should rise” and throwing it into the Nile (the Torah compares Yosef to the ox). Ultimately, Micha (who was an evil person) located this special piece of pottery and had inserted it into the mouth of the Golden Calf. As a result, the Calf assumed a lifelike function, giving it greater credence as a deity.

When the Jewish people were engaged with the Golden Calf, Moshe was in heaven receiving the Torah. G’d had said to him, “Go down because your people have become corrupted.” Moshe responded, “Are they my people and not Your people?” G’d said to him, “When the rabble left Egypt, they only were able to do so because you allowed it. You never consulted with Me regarding the rabble leaving Egypt. They left only with your permission. Therefore they are your people and not Mine.” Moshe was indirectly responsible for the sin of the Golden Calf. It was as a result of his decision that the rabble left Egypt and subsequently initiated the idolatry. Moshe allowing the rabble to leave Egypt was for the sole purpose to convert pagans into monotheists – to bring them under the wings of the Divine Presence.

The Golden Calf was able to impact upon the Jewish people because of the special piece of pottery on which Moshe had inscribed the name of G’d. We see once again that Moshe’s action was indirectly the cause of the Golden Calf. How could Moshe, the dedicated servant of G’d who was the most special Jew to ever live be indirectly linked to such a grave sin?

The Gemara in Tractate Avodah Zorah tells us that after the Sinai experience and prophesizing at a level of “face to face” with G’d, the Jewish people should have not been influenced and drawn to idolatry. Their level of clarity was of such a dimension that its falseness was blatant and obvious. G’d created an interest in idolatry among the Jewish people so that they should be put into a position of temptation to make a choice to serve the Golden Calf or not. The value of this choice was that even if they should fail, it would establish a model for all generations until the end of time from which to learn. The lesson that would be learned from the failing of this generation would be that despite the extreme level of desecration of G’d’s Name, a community is not beyond atonement and reinstatement. This was demonstrated by the fact that after the Sin of the Golden Calf, the Jewish people were reinstated.

The Gemara continues that King David, at his advanced spiritual level, should not have been drawn into the incident with Basheva; however, he was given a situation of temptation so that he should be a model for all generations to come that if an individual should fail, although he does not have the merit of a community, if he repents he will be forgiven.

If the rabble would have not been intermingled with the Jewish people, they would not have not considered sinning with the Calf. Consequently the model of a community being atoned for the most extreme level of sin would not exist. The rabble were needed in order for the events to unfold as they did – resulting in the ability for a community to repent and be atoned. The Gemara in Tractate Kiddushin tells us that just as the individual is judged, so too are communities and the world as a whole is judged. If the world is judged as being evil, it will be destroyed. The only way to sway the balance so that it is judged as righteous is to have the ability for the world as a whole to do teshuvah. This is possible only because of the actions of Moshe.

Although G'd had told Moshe that he should have consulted with Him regarding the rabble, he is not faulted for allowing them to leave Egypt. When Moshe pleaded on behalf of the Jewish people, he understood that G'd would not destroy them because of the ultimate purpose of serving as a role model for teshuvah on a community level.

There is a principle, "G'd brings merit to the meritorious and tragedy to the hands of the guilty." If Moshe was meritorious, then how did G'd allow him to take actions that ultimately resulted in tragedy? In actuality, the ultimate results of his actions were positive. The Jewish people were forgiven for sinning and they established a model for repentance.

Thus, the rabble inciting the Jewish people and the piece of pottery being used to animate the Calf could have only come about through an individual such as Moshe who was meritorious and whose intent was pure. Had these events unfolded through another, it would have been a detriment to the Jewish people. Because Moshe was the worthy and dedicated servant of G'd these events, although were detrimental in the narrow sense to the Jewish people, were ultimately the only reason for their survival until the end of time.

12. The Manner in which One Creates Advocates

The Midrash states, "G'd said to the Jewish people, 'Observe My mitzvos and My statutes...' Why is this so? It is because the reward of a mitzvah is a mitzvah and the result of a sin is a sin. Ben Azai says, 'Performance of a mitzvah brings about another mitzvah and sinning brings about another sin.' Reb Meir says, 'For every mitzvah that one performs G'd sends an angel to protect him. If one performs one mitzvah, he receives one angel. If he performs many mitzvos, he receives many angels to protect him. As it states, 'The angels were commanded to protect you...'"

The Gemara in Tractate Shabbos tells us that since man is not perfect, he is continuously subject to prosecution from the Attribute of Justice. The Attribute of Justice dictates that if one sins he must be punished. In order for one to be protected from this prosecution, one needs to have G'd's Mercy, which results from his own spiritual endeavors. If one is engaged in mitzvos, he will merit angels who will be his advocates against prosecution. This is the reason G'd commanded the Jewish people to "**Observe My mitzvos and My statutes observe the mitzvos...**"

The Midrash continues, "In addition to meriting angels for protection, if one is engaged in many mitzvos he creates for himself a 'good name.' We find that an individual is identified by three names – the name that his parents gave him, one that others call him, and one that he acquires for himself. The ultimate title that one carries, is the one that he creates for himself. Where do we find this? Betzalel, because he acquired for himself a 'good name,' merited to be the one to oversee the building of the Mishkan. As it is written in Proverbs, 'A good name is better than silver and gold...' What is the meaning of the Midrash? Betzalel was given the name 'Betzalel' by his parents, yet he is used as the example of one who acquired for himself a 'good name.'

A "good name" that one acquires for himself is referring to how one quantifies himself. One could choose to identify with the physicality of his existence or his spiritual essence. Betzalel identified himself with spirituality and thus acquired the ultimate "good name."

The Mishna in Pirkei Avos (Ethics of our Fathers) tells us that for every mitzvah one performs one acquires a defending angel (advocate) and for every sin he creates a prosecuting angel. Typically these advocate and

prosecuting angels are thought of as playing a role at the end of time, when one is judged before G'd. However we see that these angels have relevance to one's daily existence. There is continuous prosecution and advocacy which result from one's actions. Betzalel, because he had devoted himself entirely to spirituality, had merited countless angels who were advocating on his behalf. As a result of the overwhelming advocacy, he acquired for himself a "good name." One is quantified by the angels that surround him from his actions. The quality of these angels is determined by the quality of one's mitzvah performance. If one engages in mitzvos for their own sake (l'shma) then he merits the highest quality of advocating angels. However, if he performs a mitzvah in deficient manner, such as with an ulterior motive (shelo l'shma) then the angel that results will also be deficient.

Everyone needs protection from prosecution/physical and spiritual harm. In order to merit the Mercy of G'd, one must engage in doing His Will. The verse states, "G'd protects the feet of His devoutly righteous." Rabbeinu Bachya explains if one were a runner, it is inevitable that over time he will sustain injuries. However, one who is continuously engaged in doing the Will of G'd will merit Divine Protection in all aspects of his life. G'd will not allow anything negative to present itself to His devoutly righteous.

The Gemara tells us that until Avraham, our Patriarch, was circumcised he did not have full control over five parts of his body- eyes, ears, and the male organ. After he was circumcised, G'd added the letter 'hey' to his name (which has the numerical equivalent of five) indicating that he was in control of his totality. Avraham was devoutly righteous even before his circumcision. Does the Gemara imply that he had difficulty controlling his eyes from gazing upon something inappropriate? Surely not, he was a prophet of G'd. After his circumcision, Avraham assumed a unique level of purity and holiness that G'd protected him from being exposed to anything negative where he could fail inadvertently. The Gemara tells us that Rebbe Akiva had gazed upon the beauty of the daughter of Tanus Tropus. How is this possible? He was one of the greatest Torah Sages of all time. The Gemara explains that he had come upon her inadvertently as they crossed paths in the street. It was beyond his control. Although Rebbe Akiva was a great Torah sage, he did not merit the same level of protection of our Patriarch Avraham.

One is prone to mishaps both in the physical and spiritual sense. Therefore, one must engage in mitzvos and Torah study to merit angels to be his advocates.

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 th FL.) Enter on 54 th Street
12:30 – 1:30pm	Talmud: Pesachim Location: Shandholt 488 Madison Avenue Between E.51 st and E.52 st

Tuesday

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

Wednesday

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