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Hayom Yom: 3 Nissan

מִשָּׁעוּרֵי אַאַמוּ"ר: בְּכָל יוֹם פַּרְשָׁה חוּמָשׁ עם פֵּרוּשׁ רַשִּׁ"י. אֲמִירַת תַּנַ"ךְ בְּעַל פֶּה: קאַפִּיטְל אֶחָד מִתּוֹרָה וְכֵן מִנְּבִיאִים וְכֵן מִכְּתוּבִים. פֶּרֶק אֶחָד מִשְׁנָיוֹת. שָׁעוּר גְּמָרָא לְעִיּוּנֵי בּ' דַפִּים לְשָׁבוּעַ, שָׁעוּר לְמִיגְרַס ג' דַפִּים לְיוֹם. שְׁעוּר בְּיּרוּשַׁלְמִי. גַּם שָׁעוּר – לֹא בְּכָל יוֹם – בְּפּוֹסְקִים. בְּמֶשֶׁךְ הַשְּׁנָה הָיָה מְסַיֵם כָּל הַמִּדְרָשׁ רַבָּה: לֹוֶה בַּסִּדְרוֹת הָאֲרוּכּוֹת וּפוֹרֵעַ בַּקּצָרוֹת.

The daily study schedule of my revered father, the Rebbe [Rashab], included the daily passage of Chumash with the commentary of Rashi; reciting the Tanach by heart — one chapter from the Torah, from the Prophets, and from the Writings; one chapter of Mishnah; a session of in-depth Gemara study, covering two folios1 a week; a review of three [Talmudic] folios per day; a study of the Talmud Yerushalmi; and a study session — though not every day — in the works of the halachic authorities. In the course of the year he would also study the entire Midrash Rabbah. In weeks in which the text [of the Midrash] was extensive, he would "borrow" time,2 and would repay it in the weeks whose text was shorter.