

**Yad Avraham Institute**  
**WEEKLY TORAH COMMENTARY SERIES**

*Parshas Chukas*

July 8, 2005

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

*Parents, Ella and Lenny Finkel, ask Hashem to help our daughter Aviva to go through her surgery with much success; and for her recovery to be as swift and trouble-free as possible.  
 May Hashem bless our daughter and other Yiddishe children with special needs to live happy, healthy, and prosperous long lives.*

<i>Inside This Week's Edition</i>	<u><i>Page</i></u>
<b>1. <i>Man, the Rational Logical Being</i></b>	<b>2</b>
<b>2. <i>The Determining Factor In a Blessing</i></b>	<b>3</b>
<b>3. <i>Moshe's Prophecy vs. Other Prophets</i></b>	<b>4</b>
<b>4. <i>The Jew's Relevance to the Infinite</i></b>	<b>5</b>
<b>5. <i>Appreciating Miriam</i></b>	<b>6</b>

***Previous Topics:***

Korach's Misperception of Truth  
 The Basis for Korach's Mutiny Against Moshe  
 Moshe's Refusal to Forgive Dasan and Aviram  
 Aaron's Level of Self-Negation  
 Preserving Kiddush Hashem

**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**

**11,000 online classes 24 hours a day**

Yad Avraham Institute  
New York  
July 8, 2005

B"H

## Parshas Chukas

Presented by

Rabbi Yosef Kalatsky, *Shlita*

Dean

### 1. Man, the Rational Logical Being

The Portion begins with, **“Zos chukas ha'Torah...This is the statute of the Torah, which Hashem has commanded...”** Chazal tell us that the ultimate *chok* is that of the *parah adumah* (the red heifer) because it is the most difficult to understand. King Solomon, the wisest man to ever live, had said regarding the statute of *parah adumah*, “It is beyond my grasp.” He was able, through his unique level of wisdom, to come upon the rationale for every *chok* with the exception of the *parah adumah*. A “*chok*” is a law that cannot be understood within the realm of rational thinking. It is beyond the grasp of the human mind. There are many *chukim* (statutes) throughout the Torah - such as dietary laws, the laws of ritual slaughter and the determining factor, which causes something to be classified as a kosher/non-kosher species, etc. Although one does not have the capacity to come upon the rationale or the value of these laws, one accepts them without question because they are the Word of G'd. Ultimately, they are in the best interest of one's spirituality.

The Torah presents many laws that are statutes; however, they are not identified as “*chukim*.” The Midrash states, “There are four areas in which the evil inclination gives one difficulty and it is in these instances that the Torah identifies these laws as “*chukim*.” They are the forbidden sexual relationship with one's brother's wife, wearing the combination of wool and linen (*shatnez*), the goat that was thrown down the mountainside (on Yom Kippur) and the red heifer. The Torah tells us that if one's brother divorced his wife or is deceased, the sister-in-law is not permitted to the brother. However, if the brother were to die childless, it is a positive commandment that the surviving brother performs levirate marriage with the widow of the deceased. Regarding forbidden sexual relationships the Torah states, **‘You must keep My *chukim*...’** Regarding the combination of wool and linen, the Torah uses the term ‘*chukah*,’ **‘Es Chukosai tishmeru – My statutes, you shall observe...’** However, the Torah tells us that if one has a four-cornered garment made of

linen it is a mitzvah to tie upon its corners fringes made of wool (*tzitzis*) – although one is creating a combination of wool and linen. Regarding the goat that is thrown down the mountainside, it states, ‘The one who is (directly) involved with the throwing of the goat down the mountainside becomes contaminated, yet the process atones for the Jewish people (brings about purification).’ The Torah states regarding this, **‘V'hoisa zos lachem *chukas olam* – it shall be for you a statute forever...’** The Torah tells us regarding the red heifer that whoever is directly involved with the process (from beginning to end) becomes contaminated, yet it purifies others. The Torah states regarding this, **‘Zos chukas ha'Torah...This is the statute of the Torah...’** These are the four instances in which the Torah identifies the laws as ‘*chok*’.”

Although there are many laws in the Torah that are beyond one's grasp it is not difficult for the Jew to accept and adhere to them because they are the Word of G'd. If the Torah states that something is forbidden, then regardless of its logic or reason, the Jew is prepared to accept the prohibition. It is understood that for whatever reason, G'd forbade this area because it is detrimental to the spirituality of the Jew. The difficulty with the four areas that are identified as “*chok*” is not that one does not understand why these areas are forbidden or contaminating but rather, why in one instance it is not permitted and in another it is permitted. If in fact marrying a brother's wife is inherently detrimental to one's spirituality, then why within the context of levirate marriage is it considered something positive and an advancement of one's spirituality? If in fact the combination of wool and linen is a detriment to one's spirituality and thus forbidden, then why in the context of the fringes on the four-cornered linen garment is it considered a mitzvah?

The human intellect is able to accept something as either “forbidden” or “permitted” regardless of one's lack of understanding as to why it should be so. However, in a situation in which the law itself is self-contradictory one has difficulty accepting it. One may conclude, because of its self-contradiction, that the law is absurd. The ultimate

example of this inner contradiction is the law of the red heifer. It contaminates all those who participate in its process; however, it purifies the one who possesses the most intense level of contamination (contamination of the dead). The four areas in which the word "*chok*" is written, are examples of laws that have an inner contradiction. The Torah, by identifying the law as "*chok*," is quantifying its reality that although the law is contrary to anything that is rational and logical, one must accept it because it is "My Statute (the Statute of G'd)." It can only be understood by the Divine.

## 2. *The Determining Factor In a Blessing*

The Torah tells us that after Miriam passed away the wellspring ceased and the Jewish people had no water to drink in the desert. They quarreled with Moshe. The Torah states, **"Hashem spoke to Moshe saying, 'Take the staff and gather together the assembly, you and Aaron your brother, and speak to the rock before their eyes that it shall give its waters. Your shall bring forth for them water from the rock and give drink to the assembly and to their animals....Then Moshe raised his arm and struck the rock with his staff twice; abundant water came forth and the assembly and their animals drank...'"**

Reb Meir Simcha of Dvinsk z'tl explains, "The blessing that G'd wants to manifest upon the Jewish people is more special when it is qualitative rather than quantitative. It is something more beneficial if one is able to consume less and be nourished and satisfied then to consume more to achieve a similar level of satisfaction." Regarding the water which quenches one's thirst, if one is able to be satisfied with less rather than with more, it is considered a greater blessing because the lesser amount, which is classified as "qualitative," touches upon the spirituality of the person and not the animalistic need. However, providing water for the animal is purely to satisfy its essence, which is physical.

The Torah states regarding *Shmitta* (the seventh year - Sabbatical year), **"The Land will give forth its fruit and you will eat until you are sated...If you will say, what will we eat in the seventh year? - Behold! We will not sow and not gather in our crops! I will ordain My blessing for you in the sixth year and I will yield a crop sufficient for the three-year period."** Rashi cites Chazal who explain that when the Torah states, **"...The Land will give forth its fruit and you will eat until you are sated..."** it means that when one eats a miniscule

amount it will be blessed in his innards. Meaning, eating the lesser amount is the equivalent of eating the greater amount. However if one questions this reality, that the lesser amount will be the equivalent of the greater amount, and thus asks, **"...what will we eat in the seventh year?"** then G'd will cause his blessing to manifest itself in abundant material quantity.

Reb Meir Simcha continues, "Initially when the Jewish people were in need of water, the water that would have been provided for them (although it would have been a lesser amount) would have been sufficient to satisfy their thirst. This is different from the animal satisfying its need. The animal drinks only to satisfy and extinguish the heat that emanates from its stomach. When Moshe struck the rock, rather than speaking to it as G'd had commanded (which would have been a sanctification of G'd's Name), the water that was extracted from the stone was only effective on a quantitative level rather than on a qualitative one. Satisfying the thirst of the Jew was no different from that of the animal. The Torah initially states, **"Hashem spoke to Moshe saying, '...speak to the rock... that it shall give its waters."** (Here the Torah does not state, as it does later, that 'abundant water' came forth.) Initially the Torah differentiates between the water that was meant to be provided to the Jew and the water that was to be drunk by the animal, as it states, "...to the assembly and to (v'ess) their animals)." The word "v'es" differentiates between the assembly and the animals. However after Moshe struck the rock and did not follow the dictate of G'd, the Torah does not use the term "v'es" – thus equating the Jew drinking to that of the animal. The water had assumed a material nature that would only satisfy the physicality of the Jew, rather than being of a spiritual nature that would have satisfied the spiritual aspect of the Jew."

Regarding the produce of the Sabbatical year, Sforno explains that the Torah is stating that the crop of the sixth year will sate even if a miniscule amount is consumed. He quotes the *Toras Kohanim*, "If one eats even a small amount it will bring blessing in his innards. The produce of the sixth year will be enough to sustain the Jews through the seventh and eighth year." However if one does not have sufficient faith and asks the question "what will I eat?", then he is not worthy of this special blessing. G'd will then ordain that His blessing should manifest itself in a quantitative manner – that there should be a multiple yield that would be sufficient for a three-year period.

The Torah states, **“Moshe said to the Jewish people, ‘It is not by bread alone that man lives, but on the Word of G’d does he live.’**” The human being is a composite of the physical and spiritual. Seemingly, when one eats bread, which is a material item, it only addresses and impacts upon the physicality of the person. It appears that one’s spirituality is not nourished by the physical consumption of bread. However, Shaloh HaKadosh explains that spirituality is also within the physical food, which is referred to as “nitzotzei kiddusha – sparks of holiness.” When one ingests food it has two components, the physical and the spiritual, which address these respective needs of the individual. If the food item is more intensely laden with spirituality, the individual would require less of the material, which was the case of the showbread during the 40-year reign of Shimon Ha’Tzaddik.

The Torah tells us that the Manna in the desert was absorbed directly into the inner organs of the Jewish people. The Manna was innately spiritual and was meant to satisfy and nourish the Jew. In the desert, the Jewish people had relevance to this spiritual food because of their own advanced spiritual standing.

If one’s focus in life is to advance his spirituality, then his physicality is secondary. Thus, the amount of food he needs to ingest is only to accommodate his spiritual objective. However, when one’s focus and interest is the material, then he assumes a material essence, which is sustained on a quantitative level.

The Mishna in Tractate Yomah tells us that as long as Shimon Ha’Tzaddik (who was the High Priest for 40 years) was alive, there was blessing in the showbread (*lechem ha’panim*). The twelve loaves of the showbread were divided amongst the Kohanim (who officiated that week, as well as the incoming group who would officiate the following week). When they partook of the bread, even if they had eaten as little as the volume of a bean, they were sated. However, after the passing of Shimon Ha’Tzaddik, a curse entered into the showbread and it no longer contained miraculous properties. It no longer satisfied unless one would eat a larger amount. The Jewish people assumed a material/physical posture. Because the Jewish people assumed a material/physical focus, this new objective ultimately led to the destruction of the Temple.

### 3. Moshe’s Prophecy vs. Other Prophets

Rashi’s position on the failing of Moshe and Aaron regarding the striking of the rock is that they were commanded to speak to the rock to give forth its water, but Moshe chose to strike it instead. Reb Meir Simcha of Dvinsk z’tl cites Reb Yosef Albo who explains this failing differently. He explains that Moshe should have responded immediately after the passing of Miriam to provide water to the Jewish people. Based on the principle of “a tzaddik decrees and G’d fulfills” G’d would have responded to Moshe’s request and provided water for the Jewish people. Had Moshe taken the initiative to bring about the water, it would have been a kiddush Hashem (sanctification of G’d’s Name”) because the Jewish people would have understood that he was sensitive to their needs. Since he did not immediately take the initiative, the Torah states, **“Because you did not believe in Me to sanctify Me in the eyes of the Children of Israel, therefore you will not bring this congregation to the Land that I have given them.”**

Reb Meir Simcha explains that regarding Moshe’s behavior throughout the forty-year trek in the desert, he never took the initiative to bring about miracles. Whenever there was a crisis and a miracle was needed, G’d instructed or communicated to Moshe what he was to do or what would transpire. When the Jews were caught between the Egyptian army and the Sea, G’d instructed Moshe to raise his staff and the Sea split. When the Jews came to the bitter oasis, G’d instructed Moshe to put a tree into the water to make it sweet. Similarly, regarding the Manna and the wellspring in the desert, Moshe took no initiative to bring them about, rather he waited for instruction from G’d as to what should be done. Contrastingly, other prophets (such as Yehoshua, Shmuel, and Eliyahu), took the initiative to bring about miracles and G’d fulfilled their decree. When Yehoshua was in battle, he declared that the sun should remain in its place. Eliyahu on Mt. Carmel decreed that fire should come down from heaven and consume his sacrifice to expose the false prophets of baal. Reb Meir Simcha asks why is it that Moshe did not take the initiative like the other prophets.

He explains that because Moshe’s level of prophecy was on another level from all other prophets he was not able to take the initiative that other prophets had taken. Moshe’s level of prophecy was “face to face” with G’d. He prophesized in a wake-state and not a sleep-state. Other prophets received their communication with G’d in a sleep-state. They would become overwhelmed and overtaken by the communication with G’d and they would

become physically incapacitated. Moshe was concerned that because he communicated with G'd "face to face" it may be misunderstood that he is independent of G'd and seen as an equal to Him. If he were to bring about miracles through his own initiative (tzaddik decrees and G'd fulfills) it could be misconstrued and believed that he himself was a deity. Therefore, Moshe never took the initiative to bring about miracles and waited for G'd's instruction. In contrast, other prophets, who would never be seen as an equal/independent deity (because they did not have the capacity to tolerate G'd's communication in a wake-state), they were able to decree whatever was necessary at that particular moment. It was obvious to all that they were only a conduit.

If Moshe had never acted upon the principle of "a tzaddik decrees and G'd fulfills," then why is Moshe's lack of initiative regarding the rock considered a failing – as Reb Yosef Albo had explained? Why was Moshe's passivity considered a failing? Reb Meir Simcha explains that when Korach and his assembly attempted to usurp Moshe's authority and contest his role vis-à-vis G'd, they no longer saw Moshe as a special person. They perceived him only as being their peer. They had said, **"We are all holy! Why are you lording over the assembly of G'd?"** In response to this, Moshe took his own initiative to bring about a miracle to prove that in fact his word was synonymous with the Word of G'd because he was G'd's spokesman. The moment he was perceived as ordinary, he decreed that the earth should open its mouth and swallow up Korach and his entire congregation.

Since Moshe took the initiative to defend his own honor in order to prove that he was G'd's spokesman, it then would become an issue if he did not do the same to accommodate the needs of the Jewish people when they were in need of water. In fact he did not respond to their need – thus it was considered a failing because he had an opportunity to sanctify the Name of G'd, which he did not.

The Gemara in Tractate Yomah tells us that Rav stated, "If I purchased meat from the butcher and did not pay the bill immediately, it would be considered a chilul Hashem (desecration of G'd's Name). Reb Yochanon stated regarding himself that if he were to walk four cubits without wearing tefillin and being engaged in Torah study it would be considered a chilul Hashem. Because of their dimension of spirituality and prominence in the eyes of the community, acting in a manner that may be misunderstood would be considered a desecration of G'd's Name. Conversely, if the same individuals, because of their special status, should have the opportunity to bring about a

kiddush Hashem and they do not, it is considered a serious failing. The Jewish people, because they are G'd's chosen people, are held to a higher standard. Therefore, if they should fail in the public eye, it is considered a chilul Hashem and when they succeed, it is considered a kiddush Hashem. When the Jewish people act in accordance with the Torah and live as G'd's people, this is when they are truly "a light unto the nations."

#### 4. *The Jew's Relevance to the Infinite*

The Torah introduces the Laws of the *Parah Adumah* (the Red Heifer) with, **"This is the Statute of the Torah, which Hashem has commanded, saying: Speak to the Children of Israel, and they shall take to you a completely red cow..."** The parah adumah is an essential element in the removal of spiritual contamination caused by coming in contact with human remains (*tumaas mais*). Whenever the Torah presents a Statute it makes a particular reference such as "This is the Statute of the Pesach (Pascal Lamb)." Ohr HaChaim HaKadosh asks - if the Torah is going to present the particular laws dealing with spiritual contamination, should it not have referred to the process as, "This is the Statute of spiritual contamination or purity...?" Why does the Torah say, "This is the Statute of the Torah...?" Evidently, the Statute of the Parah Adumah is somehow related to the Torah in its entirety.

Ohr HaChaim elucidates this difficulty with a fundamental principle. Only a Jew is susceptible to any type of spiritual contamination. If a non-Jew comes in contact with the remains of a human being, he will not become contaminated. In addition, the spiritual contamination that emanates from the remains of a non-Jew is not as pervasive as that of a Jew. The remains of a non-Jew only contaminate upon contact, whereas, the remains of a Jew not only contaminate upon contact but also through exposure from being under the same roof or enclosure (*ohel*). Ohr HaChaim explains that the basis for this difference is the fundamental difference between the soul of the Jew and the non-Jew. Before the Sinai experience when the Jews received the Torah and became "G'd's chosen people," there was no difference in the spiritual make up between the Yaakov and his family (the Jews) and the nations of the world. All humanity was bound only by the Seven Noahide Laws. When we became G'd's people, the Holy Nation, we became bound to G'd. As it is stated in the Zohar, "The Jewish people, the Torah, and The Holy One blessed be He are one," meaning that the Jews are intertwined with G'd through the Torah that unites them.

Ohr HaChaim explains that there are many nether forces in this world which seek to be nurtured by holiness and therefore attach themselves to the Jewish people whose holiness emanates from their linkage to G'd. When the Torah states, "**This is the Statute of the Torah...**" it means to reveal the basis for the Jew's susceptibility to contamination which is a result of our receiving the Torah at Sinai. When we became the holy people at Sinai through the giving of the Torah, we became subject to spiritual contamination. However, if we had not accepted the Torah at Sinai, then the Jew would not have any susceptibility to contamination – as the non-Jew.

The Statute of the parah adumah (Red Heifer) is the most incomprehensible of all of the Statutes of the Torah. King Solomon who was the wisest of all men who ever lived could not fathom it. As he states (Koheles 7:23), "It is distant from me..." Why should this Statute be more difficult to understand than all of the others? Just as it is not possible to comprehend the depth and the breadth of the Torah in its entirety because it is the infinite wisdom of G'd, so too, it is impossible to understand the Statute of the parah adumah because it is rooted in our spiritual dimension which is linked to the infinite (G'd).

The Gemara in *Tractate Haggigah* states that one is not permitted to speculate about what existed prior to existence because it is beyond the human comprehension. Identically, this is true with the spiritual make up and structure of the parah adumah.

We find that although there are concepts that are beyond our understanding and frame of reference we can still have relevance to them. Ramchal explains in his work *The Way of G'd*, that the Jew can become part of an infinite system when he attaches himself to Hashem, although the human being himself is finite and limited. The fact that we have relevance to spiritual contamination on the most intense level (contamination to the dead) is a confirmation that we are connected and enmeshed to the infinite as a result of the Sinai experience.

## 5. Appreciating Miriam

The Gemara in *Tractate Taanis* tells us that the Jewish people had three special providers - Moshe, Aaron, and Miriam. The Jewish people were the beneficiaries of three special gifts – the wellspring, the Clouds of Glory, and the Manna. The wellspring was in the merit of Miriam. The Clouds of Glory were in the merit of Aaron and the Manna was in the merit of Moshe. The Gemara quotes a verse in Zacharia which states, "I removed the three shepherds in one month." This verse indicates that

Moshe, Aaron, and Miriam all passed away in the same month. However, the Gemara explains that this is not the case because Miriam passed away in the month of Nissan, Aaron in the month of Av, and Moshe in the month of Adar.

The Gemara explains that when Miriam passed away the wellspring ceased to flow and it was only in the merit of Moshe that it was reinstated. After Aaron passed away, the Clouds of Glory were dispersed and were also reinstated in the merit of Moshe. The Gemara explains that since these miracles were immediately reinstated in the merit of Moshe, the Jewish people did not appreciate the loss of Miriam and Aaron, who had been their benefactors for close to forty years. It was not until Moshe Rabbeinu passed away when all of these gifts ceased that the Jewish people were able to internalize and appreciate the loss of the "three shepherds of Israel." Although the Jewish people understood that each of the gifts from which they derived ongoing benefit was in the merit of these three special individuals; nevertheless, they were not able to fully experience their loss until Moshe passed away.

The Torah states, "**The Children of Israel, the whole assembly, arrived at the Tzin Desert...**" Ohr HaChaim HaKodesh asks – if the Torah tells us that the "The Children of Israel arrived at the desert," why is it necessary to say "the whole assembly"? It seems to be superfluous. It is understood that if the "Children of Israel" arrived it is by definition the "whole assembly." He answers that when the Torah chooses to identify the Jewish people it uses a number of appellations. For instance, there are times when the Jewish people are referred to as "*aam* (people)," which is a term that was used to indicate they are at an ordinary or even failing spiritual level. However when the Torah uses the appellation of "B'nai Yisroel (Children of Israel)," it is to indicate that they are at a special spiritual level. Ohr HaChaim explains that when the Torah states "**B'nai Yisroel...The entire assembly,**" it is to indicate that when they arrived at the Desert of Tzin the entire congregation was at the special level of "B'nai Yisroel."

The Torah tells us that when the B'nai Yisroel arrived at the Desert of Tzin, Miriam passed away and they had no water to drink because the wellspring ceased to exist. Their predicament caused them to complain vehemently against Moshe and Aaron. Importantly, the Torah reveals that at that moment the people were all within the classification of "B'nai Yisroel." Despite their advanced spiritual level, they were not sufficiently worthy to merit the continuation of the wellspring. The cessation

of the water caused them to comprehend the dimension of Miriam's spirituality.

One could ask – if in fact the wellspring was reinstated in the merit of Moshe, why was it necessary to have any interruption of the flow of water at all? With the Ohr HaChaim's explanation, it is understood that it only occurred so that the people should realize the special level of Miriam. It was solely in her merit (unrelated to them or Moshe) that they were provided with this miracle of water.

It is interesting to note that Moshe's failing through the striking of the rock (rather than speaking to it) only came about as a result of the cessation of the wellspring. If G'd had not caused the wellspring to cease, Moshe would not have failed. Although G'd was fully aware that Moshe would fail and consequently be denied the right to enter the Land, He nevertheless caused the wellspring to cease in order for the Jewish people to recognize and understand Miriam's dimension of spirituality. From this, we are able to learn the importance and great value of understanding and recognizing the special dimension of a tzaddik.

## YAD AVRAHAM DAILY CLASS SCHEDULE

*Energize your day...*

*... with a solid morning of Torah study*

### Monday Through Friday

5:50- 6:00 am	Chumash with Rashi
6:00- 6:15 am	Pirkei Avos
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: Sanhedrin**  
 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: Sanhedrin**  
 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: Sanhedrin**  
 Location: Sunrise Capital 641 Lexington (25<sup>th</sup> FL.)  
 Enter on 54<sup>th</sup> Street

Do you have a busy schedule?

Do you want to study and just can't get around to it?

Have you tried many classes and found them not as intellectually stimulating as you would like?

We have an answer....

TUNE IN ON THE INTERNET FOR LIVE VIDEO BROADCAST OF TORAH CLASSES

[WWW.YADAVRAHAM.ORG](http://WWW.YADAVRAHAM.ORG)

Over 11,000 Torah classes 24 hours a day