

OHRNET

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PARSHA INSIGHTS

THE LIGHT OF TRUTH

"...then they brought Yosef to Egypt." (37:28)

Charisma in the eyes of secular society is a dangerous blessing for a Jewish leader. Someone who becomes the darling of the chattering classes walks a tightrope. On the one hand, the chattering can turn to gnashing when the fangs of anti-Semitism emerge quite suddenly from behind the gin-and-tonics.

On the other hand, the court Jew can find himself so enamored with his own brilliance and societal acceptance that he unknowingly betrays his heritage and promotes a counterfeit Judaism estranged from the Torah's eternal truths. Currying favor with the media can be an overwhelming, if unconscious, temptation.

When a Jewish leader is overflowing with Torah like wine from a cup, however, no alien ideas will take hold in his worldview. There is simply no room for them to gain a foothold. The Torah is like a mikveh ritualarium that purifies and refines his thought process. When he is nothing but Torah he is immune to both the approbation and the opprobrium of secular society. His universe is the four cubits of halacha, all that is left of true spirituality in this world.

A Jewish leader lacking the Weltanschauung of deep Torah knowledge is a half-empty cup waiting to be filled with an alien brew.

In this week's Torah portion, Yosef begins his rise to power in Egypt. Yosef represents the ideal relationship between the Jew and society. He has the ear of the nation. He is celebrated and showered with accolades wherever he goes, but he never forgets Whom he represents.

There can have been no more difficult place to bring up Jewish children than Egypt three thousand years ago. And yet when a father blesses his son on Friday night, the universal paradigm of blessing is that his sons should be like

Ephraim and Menashe, the two Egyptian-born (but far from bred) sons of Yosef.

This year, as Shabbat comes in, Chanuka comes in as well. Both Shabbat and Chanuka are statements. Every time we keep Shabbat, we are making the statement that there is a Creator who created everything in existence from nothing. This statement disputes the Greek contention that the world was always here. If the world was always here there can be no absolute. Everything is relative. Ultimate good and bad have no meaning in a steady-state world, a world where there is no G-d. When you take G-d out of the world, things just are "better" or "worse" and dictated by pragmatism or sentiment. Without G-d, nothing is ultimately good or bad.

The symbol of Chanuka is the pure flask of oil hidden in the Holy of Holies. Chanuka is the festival of light, the unadulterated light that shines in our Holy Torah. Chanuka says that not only does absolute truth exist, but it exists in this world.

It's exclusive, but it's also available.

It's exclusive because it exists only in the Torah, not in the Koran nor the New Testament nor the Bagavad Gita nor the Tibetan Book of the Dead. It's only in the Torah.

Of all the places that a searching Jew looks for spirituality, the Torah is probably the last. Nowadays, all the holiest things are hidden. Nowadays, anything that smacks you in the eye is the opposite of the Truth.

If you look hard enough, however, if you seek it like pearls and precious stones. There is absolute truth in this world.

That truth was clear for all to see when it shone once at the dawn of Creation in the "hidden light" and was sequestered for the righteous in a future world. That same light shines on in the lights of Chanuka.

And, most of all, it shines on in the depths of our Holy Torah.

Yaakov settles in the land of Canaan. His favorite son, Yosef, brings him critical reports about his brothers. Yaakov makes Yosef a fine tunic of multi-colored woolen strips. Yosef exacerbates his brothers' hatred by recounting prophetic dreams of sheaves of wheat bowing to his sheaf, and of the sun, moon and stars bowing to him, signifying that all his family will appoint him king. The brothers indict Yosef and resolve to execute him. When Yosef comes to Shechem, the brothers relent and decide, at Reuven's instigation, to throw him into a pit instead. Reuven's intent was to save Yosef. Yehuda persuades the brothers to take Yosef out of the pit and sell him to a caravan of passing Ishmaelites. Reuven returns to find the pit empty and rends his clothes. The brothers soak Yosef's tunic in goat's blood and show it to Yaakov, who assumes that Yosef has been devoured by a wild beast. Yaakov is inconsolable. Meanwhile, in Egypt, Yosef has

been sold to Potiphar, Pharaoh's Chamberlain of the Butchers. In the Parsha's sub-plot, Yehuda's son Er dies as punishment for preventing his wife Tamar from becoming pregnant. Onan, Yehuda's second son, then weds Tamar by levirate marriage. He too is punished in similar circumstances. When Yehuda's wife dies, Tamar resolves to have children through Yehuda, as this union will found the Davidic line culminating in the *mashiach*. Meanwhile, Yosef rises to power in the house of his Egyptian master. His extreme beauty attracts the unwanted advances of his master's wife. Enraged by his rejection, she accuses Yosef of attempting to seduce her, and he is imprisoned. In jail, Yosef successfully predicts the outcome of the dream of Pharaoh's wine steward, who is reinstated; and the dream of Pharaoh's baker, who is hanged. In spite of his promise, the wine steward forgets to help Yosef, and Yosef languishes in jail.

ISRAEL Forever

THE ABANDONED SONS

With national elections only two months away, Israel is in the grips of an election fever which has pushed even the local war on Palestinian terror and the global war against Iraq to the sidelines. The headlines daily report the latest poll on how many parliamentary seats each political party is expected to win. The election campaign itself focuses on two issues – security and economy – as if these were the only problems in the world facing the people of Israel.

What about the shocking statistics of student violence in the nation's secular schools and the increase in drug use by youngsters? Does either of the two major parties competing for votes have a program for restoring discipline and traditional values to the educational institutions which must prepare the future generations of Israel?

These are the abandoned sons who have been left by a permissive society to face alone the many dangers posed by modern evil influences. In this week's Torah chapter we read

of Yosef, a son of Yaakov, abandoned by his brothers in a pit which is described as "empty, with no water in it". The apparent redundancy of this description is thus explained by the Talmudic Sages: there was no water in the pit but there were snakes and scorpions in it.

Water is frequently used in Tanach as a symbol for Torah education. This allows us, points out one of the great Torah commentators, to interpret the description of Yosef's pit as a lesson for generations. Nature abhors a vacuum and when there is no water of Torah education there inevitably will be the snakes and scorpions of harmful influences.

With all due respect to the efforts of Israeli leaders to solve the problems of the present, there is also a responsibility to guarantee the nation's future by protecting its abandoned sons against the poisonous snakes and scorpions. This can be done only by providing them with the nourishing water of traditional Jewish values which have sustained our people throughout history and will sustain Israel forever.



HAPPY CHANUKAH
חנוכה שמח
from the Ohr Somayach family

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THE LIMITS OF MARTYRDOM

A cryptic dialogue between an Aramite general and a Jewish prophet is cited to resolve the question of whether a non-Jew is required to sacrifice his life in order to avoid worshipping idols as is required of a Jew.

Naaman was so impressed with the miraculous cure of his leprosy brought about by the Prophet Elisha that he committed himself to never again be guilty of idol worship. He even asked Elisha for some earth of *Eretz Yisrael* to take back with him to build an altar on which to offer sacrifices to G-d. But one obstacle stood in the way of fulfilling his commitment. As a highly respected officer it was his responsibility to accompany the king when he went to the idolatrous temple of Beit Rimon, and to physically support him as he bowed to the idol. He therefore asked the prophet if G-d would forgive him for thus bowing himself to the idol since his refusal to bow along with the king would mean certain death. Elisha's succinct response was "Go in peace." (*Melachim II 5:1-19*)

The question of whether a non-Jew is obligated in martyrdom is limited to situations where his violation of one of the Noachide Laws takes place in a public setting, i.e. in the presence of ten Jews as is deduced from *Vayikra 22:32*. The text in our *gemara* is that an attempt was made to prove that a non-Jew is not obligated in martyrdom from the fact that Elisha condoned his action. This proof is rejected, however, because Naaman's bowing to the idol was done in a private setting. According to this text the issue remains unresolved and there remains the possibility that in a public setting a non-Jew must be prepared to sacrifice his life to avoid idol worship.

Tosefot, however, cites another text which deletes only one word from our text but radically alters its meaning. His text, which apparently was the one used by Rambam, has the *gemara* reaching a definite conclusion that a non-Jew is not required to be a martyr even in a public forum; otherwise Elisha would not have given carte blanche endorsement of Naaman's action but would have distinguished public and private settings.

• *Sanhedrin 74b*

A TALE OF TWO MYSTERIES

In regard to two cases Moshe had to turn to Heaven for guidance as to what penalty should be given for the sin involved. One was that of the blasphemer (*Vayikra 24:12*). The other was that of the desecrator of Shabbat (*Bamidbar 15:34*). In regard to the latter, says the *gemara*, he was aware that the Shabbat violator was deserving of the death penalty (*Shmot 31:14*) but was unaware of the type of death. As far

as the blasphemer was concerned Moshe was unaware of whether his sin was even punishable by death.

Tosefot explains that Moshe had a doubt as to which death penalty applied even though the passage legislated death for Shabbat violation and any time the Torah makes a general reference to execution without specifying which form it is to take we assume it means death by the comparatively milder form of strangulation. This was because he logically compared the penalty for Shabbat violation to that due to an idol worshipper since our Sages equate one who publicly violates the Shabbat with one who denies that G-d created the world. He therefore considered the possibility that the penalty should be the stoning in the case of idol worship. G-d confirmed this thinking by instructing him to carry out the penalty of stoning.

In his footnote Rabbi Akiva Eiger raises an interesting challenge to Tosefot's approach. How did Moshe understand from G-d's command that the penalty for desecrating Shabbat in private, i.e. in front of two witnesses but not in the presence of ten Jews, was stoning? Perhaps G-d was merely confirming his logic of equating *public* desecration of Shabbat with idol worship, a comparison that does not extend to desecration in a private setting.

Although Rabbi Akiva Eiger offers no resolution to this question it may be suggested that the answer lies in the fact that G-d's instructions to Moshe included the command to put the violator to death and to stone him. If Moshe was already aware that the death penalty was in order on the basis of the above mentioned passage in *Shmot (31:14)* why was it necessary to repeat it rather than simply designate that the form of execution was stoning? This led Moshe to understand that the stoning mentioned here was a definition of the term "he shall be put to death" which appears in *Shmot* and which included both private and public violation of Shabbat.

• *Sanhedrin 78b*

The Weekly Daf

by RABBI MENDEL WEINBACH

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PARSHA Q&A ?

1. "These are the offspring of Yaakov: Yosef...." Give three reasons why Yosef is considered Yaakov's main offspring.
2. What was praiseworthy about the fact that Yosef's brothers did not speak to him in a friendly manner?
3. How do we see from Yosef's dream about the sun, moon and stars that all dreams contain some untrue element?
4. Who brought Yosef down to Egypt?
5. Where was Reuven when Yosef was sold?
6. In addition to the brothers, who else knew that Yosef was alive?
7. Why didn't G-d reveal prophetically to Yaakov that Yosef was alive?
8. For how long did Yaakov mourn the loss of Yosef?
9. Verse 37:35 states "his father wept." To whom does this refer?
10. Who was Tamar's father?
11. In what merit did Tamar deserve to have kings as her descendants?
12. Why is the word "hand" mentioned four times in connection to the birth of Zerach?
13. Why does the Torah relate the incident with Potiphar's wife immediately after the incident of Yehuda and Tamar?
14. How did Potiphar "see" that G-d was with Yosef?
15. Who in this week's Parsha pretended to be sick?
16. Why were the butler and the baker imprisoned?
17. For how long were the butler and the baker in prison?
18. How did the baker know that Yosef had correctly interpreted the butler's dream?
19. What prompted the butler and baker to tell Yosef their dreams?
20. How was Yosef punished for asking the butler for help?

PARSHA Q&A!

Answers to this Week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 37:2 - (a) Yosef was the son of Rachel, Yaakov's primary wife. (b) Yosef looked like Yaakov. (c) All that befell Yaakov befell Yosef.
2. 37:4 - They did not act hypocritically.
3. 37:10 - The moon represented Rachel. Since she had already died, it was impossible for that element of the dream to come true.
4. 37:28 - A caravan of Midianites.
5. 37:29 - He was attending to Yaakov.
6. 37:33 - Yitzchak.
7. 37:33 - Because the brothers had issued a ban against revealing the truth to Yaakov, and G-d, so to speak, abided by their ban.
8. 37:34 - Twenty-two years.
9. 37:35 - Yitzchak, who wept because of Yaakov's suffering.
10. 38:24 - Shem.
11. 38:26 - In the merit of her modesty.
12. 38:30 - To allude to his descendent, Achan, who sinned with his hand by taking four things from the spoils of Jericho.
13. 39:1 - To teach us that just as Tamar acted with pure motives, so did Potiphar's wife.
14. 39:3 - Yosef mentioned G-d's name frequently in his speech.
15. 39:11 - Potiphar's wife.
16. 40:1 - The butler was imprisoned because a fly was found in the king's goblet, and the baker was imprisoned because a pebble was found in the king's bread.
17. 40:4 - Twelve months.
18. 40:5 - The baker dreamed the interpretation of the butler's dream.
19. 40:6 - Yosef asked them why they looked troubled.
20. 40:23 - He remained in prison an additional two years.

LOVE OF THE LAND - THE PEOPLE

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

OMRI - THE POWER BEHIND THE THRONE

A secular perspective of history explains every rise to leadership in terms of military power, politics or popularity. This narrow view ignores the Divine power behind the throne Who ultimately determines who will sit upon it and for what reason.

A case in point is that of Omri, who ruled the Kingdom of Israel for seven years. Omri was not of



royal lineage, only an army general. Neither was his piety very commendable. But he had one thing going for him. He proved to be a "settler" of the highest order by purchasing a hill in Shomron upon which he built a new city (*Melachim I 16:24*). For adding a city to Eretz Yisrael he was rewarded by Heaven with the position of king.

Editor's note: Beginning with this edition of "Ask" we present a new, weekly feature presenting the Torah perspective on real-life questions of social and business ethics. We hope you enjoy it and invite your comments and questions.

REVENGE FOR SIMCHA

Question: I received an invitation to the Bar Mitzvah celebration of the son of an acquaintance. Not too long ago I invited this acquaintance to the Bar Mitzvah celebration of my son. He failed to turn up and didn't offer any apology for his absence. Is it proper for me to "repay" this behavior by refusing to attend his simcha (festive celebration)?

Answer: The Torah forbids a Jew to take revenge for some hurt he has suffered. Although the classic example of revenge cited in the Talmud deals with monetary matters ("I refuse to lend you the tool you request because you refused to lend me your tool when I requested it of you") the mainstream view of halachic authorities is that the prohibition

against revenge applies to all matters of human relations. Even if you go to that Bar Mitzvah but can't resist telling the host that you came despite his not coming to your simcha you are guilty of violating the Torah prohibition against harboring a hatred for the person who offended you.

All of this applies, however, to someone who ordinarily attends any simcha to which he is invited. If, however, you are a very busy person who finds it difficult to even attend every simcha of friends and relatives, but feels an obligation of gratitude to attend the celebrations of those who participated in the ones you hosted, the decision to absent yourself from the simcha of one who did not make that gesture cannot be considered a forbidden act of vengeance.

Although this is the halachic norm you should be very careful to search your soul to ascertain that you are not acting out of the slightest motive of vengeance and even then try your utmost to go beyond the letter of the law by attending your acquaintance's simcha so that there should not remain any trace of retaliation.

• Based on the Responsa of Rabbi Yitzchak Zilberstein, Rabbi of Ramat Elchanan Community in Bnei Brak, Israel

The True Spirit of CHANUKA

by Rabbi Dovid Orlofsky

Well, it's that time of year again. The holiday season. That is, unless you're Jewish. Then it's only Chanuka. We already had our holiday season in the fall. You remember, Rosh Hashana, Yom Kippur, Succot, Simchat Torah. Now all we have is Chanuka.

I guess in American society the story of the tenacious band of Torah scholars fighting for religious freedom doesn't quite measure up to the other holiday that starts with "Ch."

So most Jews manage to turn Chanuka into some kind of a Jewish Christmas. You know "Deck the halls with boughs of Chally..." The television stations in major cities wish you a Merry Christmas and a Happy Chanuka.

Now how can a nice Jewish family manage to withstand the onslaught of the American Christmas experience relatively unscathed? Well, you could move to Israel where except for the Christian Quarter and Bethlehem (and the occasional Tel Aviv restaurant) the Christian holiday passes unnoticed. But then you wouldn't have to deal with the American experience, would you? I guess we could figure out how to make Chanuka more meaningful, and although that wouldn't insulate us, it would at least give us something to focus on while our children sit by the Chanuka Bush waiting for Judah Macabee to come down the chimney with his bag of gifts and eat the milk and latkas we set out for him.

Let's start by figuring out what the Jews are doing in the

YOU ARE NOT ALONE!

“If the war with Iraq does affect Israel its people will not be alone. We’ll be there to help.” This is the encouraging message which a delegation of Hatzala volunteers from the U.S.A. have brought to Israel as they spent a week training with Magen David Adom in preparation for the possibility that they might be called upon to come to Israel to help in a state of emergency.

These highly efficient members of the renowned religious emergency medical service, which has a distinguished Israeli counterpart, came here to learn how their skills and experience in lifesaving can be applied in Israel in the event that, G-d forbid, an attack by weapons of mass destruction creates a shortage of trained personnel. They have committed themselves, with the signed consent of themselves and their wives, to leave for Israel on 48-hour notice should such an emergency arise.

Almost all of those participating in this program are from the New York area where Hatzala is most prominent. One exception is Mordechai Dubin, one of Ohr Somayach’s earliest students. Hatzala lifesaving is a treasured sideline for Mordechai, who has spent the last two decades as an educator in day schools in his native Chicago, in Atlanta and now in Los Angeles. In every place that he has taught fourth graders he has utilized his considerable musical talent to inspire children to a greater love of Judaism. Some of his original songs have been recorded in a cassette, which he produced.

Upon visiting his old alma mater while here in Israel, Mordechai couldn’t get over how much the yeshiva has grown since he came here almost 30 years ago. He was proud to see that his beloved Ohr Somayach was so successfully involved in lifesaving of another sort.

DID YOU KNOW THAT...

...over 200 outreach professionals, teachers and pulpit rabbis have been provided for Jewish communities throughout the world by Ohr Somayach’s Ohr Lagolah Leadership Training Program?

WHY IS CHANUKA 8 DAYS? 8 ANSWERS...

The Chanuka miracle: A flask with one night’s oil burned for 8 nights. But being that there was oil for one night, the miracle actually lasted only 7 nights. So why is Chanuka 8 nights? Here are 8 approaches to answer this question:

They divided one night’s oil into eight portions. Miraculously, each portion lasted an entire night.

• Beit Yosef, Orach Chaim 670

The Greeks ransacked the Temple many days in search of oil to defile. Despite their strength and numbers, they overlooked one flask. A few weak, battle-weary Jews found it immediately.

• HaMeiri in Lehodot U’lehalal; Sefer HaEshkol, Chanuka 6:13

Wanting the oil to last, they made the wicks one-eighth of the normal thickness. Nevertheless, the flames burned just as brightly as if the wicks had been the normal thickness.

• Chidushei HaRim

The golden Menorah was ritually impure. So were all the Jewish soldiers, having come in contact with death on the battlefield. Therefore, they were forced to make a temporary earthenware Menorah, because earthenware is more resistant to impurity. But earthenware is porous, and when it’s new it absorbs a small but significant part of any oil put in it. Therefore, one night’s oil for a gold Menorah was not suf-

ficient for an earthenware Menorah because some of the oil is lost to absorption.

• Bava Metzia 40a & Maharsha Chullin 55

In one account, the text reads “and there wasn’t enough (oil) it to burn even one day...”

• Sheiltot DeRav Achai Gaon, Parshat Vayishlach found in footnote to Megillat Antiochus in Siddur Otzar Hatefilot

Seven days commemorate the miracle of the oil, and one day commemorates the miracle that a few weak Jewish soldiers defeated the mighty Greek legions.

• Kedushat Levi

Chanuka occurred in the year 3622 (139 BCE). Calendar calculations and other historical sources indicate that the 25th of Kislev, the first day of Chanuka, fell on Shabbat that year. Therefore, they needed to light the Menorah before sunset Friday night, and consequently needed a little more than a night’s-worth of oil.

• Atzei Yayit

The commandment to light the Menorah with pure oil is written in the Torah (*Vayikra*, chapters 23 and 24) immediately after the commandment to observe the *Succot* festival for 8 days (7 days of *Succot* followed by *Shemini Atzeret*). The Sages saw this as a Divine hint that Chanuka should be for 8 days.

• Bnei Yisaschar in the name of the Rokeach

Research based on Sefer Ner Lemeah, Rabbi Yerachmiel Zeltzer

world anyway. I know many non-Jews haven't figured it out, that's why they have tried to get rid of us for the past 3000 years. Well, we have all heard that the Jewish People are the Chosen People. What exactly does that mean? That G-d likes us more than everyone else? G-d is the G-d of the whole world! Does it mean that we have been selected to receive special reward and have it better than anyone else, because if so, I think He should choose someone else for a change.

The Jewish view has always been that G-d has chosen us to make the world a better place. To be, in the words of Isaiah "a light unto the nations." In a world of spiritual darkness, the Jews have been given the mission of bringing the light of G-d into the world. The question is, what is the best way to light up the world?

Well, if you wanted to light up a room you could take a giant chandelier and hang it right in the middle. That would light up the whole room. Or you could take a number of smaller lamps and spread them all around. That also works, but there will probably be a lot more shadows. So we Jews have always felt the first method is the best.

Which brings us to King Solomon. The Jews captured the Land of Israel, settled in the land and under King David established a government with Jerusalem as its capital. David's son King Solomon built the Temple in Jerusalem to be a light to the world. His plan was that when people would come to see the Temple they would feel G-d's Divine Presence and study the wisdom of the Torah. And it worked. People came from near and far and went away transformed. Had Solomon stayed the course, world history would have been dramatically different. But as you probably know, Solomon married a thousand wives. That's a strange thing, since we know that King Solomon was the smartest man who ever lived. So why would he want a thousand mother-in-laws?

First of all we have to eliminate the false notion of him being a debased oriental potentate. King Solomon was a righteous and intense man of G-d. Therefore, we have to search for a more rational explanation for this bizarre behavior.

Rabbi E. E. Dessler explains that King Solomon was trying to solve this very dilemma, namely what's the best way to light up the world. So in addition to the Temple he had this great idea - marry the princess of every kingdom. Then his sons would be the heirs to all the thrones, and all the kingdoms would be Jewish. It was a clever idea but it's not the way we Jews work. Had Solomon focused on the Temple as the source of light, then he could have lit up the whole world. Unfortunately, he chose to use the candle approach - spreading little lights all over the world. This is

known as exile and dispersion. If the Jews live in their land as a perfect people their light will reach everywhere. And there won't be any shadows. Otherwise they'll have to travel the world and provide a little light wherever they go. That's less effective, but still better than nothing.

Which brings us to the Greeks. The Greeks also felt they had a mission in the world. They wanted to fill the world with the light of Greek culture and civilization. That wanted to Hellenize the whole world. So they went about conquering the world and then forcing the light of Hellenism on them. Now as you can imagine the stage was set for a confrontation between these two philosophies. The Jewish people living in their land thinking that the best way to light up the world is to be left alone. By living a holy existence in their land they would fill the world with the light of holiness and purity. And the Greeks thinking that the way to light up the world is to force everyone to study Socrates and Plato and play discus.

That's Chanuka. The Jews are forced by the Greeks to become Greek, and they have to fight to be left alone. To be a holy people in their own land. We won that war and rededicated the Temple - the light of the world. We removed all the impurity and found one small cruse of oil that remained pure. We used that to re-light the Menorah, the lamp that burns inside the Temple, unseen by human eyes, but whose light shines to the furthest corners of the Earth. It was an oil lamp, and, as we know, oil doesn't mix. If you make salad dressing, the oil will float to the top, and if you stick in a wick and light it, your salad dressing would give light. You can try this with some latkas too.

We Jews have to learn to be like oil. To stay apart and be allowed to light up the world. It's tempting when the outside world tries to force Plato or Santa on us, but we know that our power comes from following a lifestyle that's better than what the world has to offer. Through living as Jews we can bring G-d and His Torah into a world filled with moral decay. We can light up the world and chase away the shadows. It's not much fun being the only one on the block without all the colorful Christmas lights. But those little Chanuka menorahs have burnt for over 2300 years and have seen all the tinsel of past civilizations burn out. We are either going to be a light unto the world or vanish into the world of darkness that surrounds us.

If we want to make a real choice, then let's remember what we are doing in the world and what the Greeks tried to extinguish - the Temple and the light of Torah study. Let's resolve this Chanuka to make sure that every Jewish person gets the opportunity to receive a quality Jewish education so they will have the chance to see beyond the darkness around us and bring light to our people and the entire world.

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