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Parshat Mikeitz

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MERCY FILLING

By Rabbi Mordechai Kamenetzky

Parshas Miketz details the continuing saga of Yoseph and his brothers. Yoseph's brothers, forced by the famine that gripped the land of Canaan, travelled to the only country that had food – Egypt. They were placed in front of Yoseph, the Viceroy of Egypt, and he recognized them. They however, did not realize that the Egyptian Viceroy was the brother they had sold some twenty-two years earlier. Yoseph immediately accused them of being spies and when they communicated their familial history to him mentioning that they had left a younger brother behind, Yoseph seized the opportunity. In order to prove their truthfulness, he ordered one of the brothers to be held hostage until the rest of the brothers would return with Binyamin, the youngest sibling.

When the brothers returned home, Yaakov chided them for revealing the whereabouts of Rachel's lone surviving son; he was reluctant to allow them to bring Binyamin to Egypt citing his fears for his son's safety.

But the brothers convinced Yaakov that there was no other option and finally he sent them off with the following blessing: "If it must be so, then do this – Take of the land's glory in your baggage and bring it down to the man as a tribute — a bit of balsam, a bit of honey, wax, lotus, pistachios, and almonds.... Take your brother, and arise, return to the man. And may Almighty G-d give to you mercy in front of the man that he may release to you your other brother as well as Binyamin. And as for me, as I have been bereaved, so I am bereaved." (Genesis 43:11-14).

The expression, "may Almighty G-d give to you mercy in front of the man" seems strange. Why did Yaakov pray that the Almighty give the brother's mercy? Shouldn't Yaakov have prayed that Hashem give Yoseph the attribute of mercy, saying, "May G-d let the man have mercy upon you." Why is Yaakov asking Hashem to bestow the brothers with mercy instead asking the Almighty to bestow the attribute of mercy upon the antagonistic Viceroy whom they would soon face?

Rav Yoseph Chaim Sonnenfeld would tell the story of the Rav of Shadik, Poland. He was newly appointed when he was warned of a particular Jew who was known as a government informer, who would strong-arm the previous Rabbi and community leaders into giving him high honors in the synagogue and into allowing him to lead the rituals. The new Rav would stand for none of this. When the man was called for the sixth aliya the first Shabbos, he began making his way from his seat on the eastern wall of the synagogue to the bimah, when suddenly the new Rabbi began to shout. "Where do you think you are going? You are known as an informant to the government which is of the worst crimes a Jew can commit. How dare you show your face in the synagogue, let alone take a place for an aliyah? Get out of the shul! The man froze in horror. Then, before storming out of the synagogue, he shook his fist at the Rabbi while muttering, "I will teach you all a lesson." A few months later, the Rav who was also a mohel, was on his way to perform a bris. He was a mile or so outside the city when suddenly a wagon containing the informer overtook his own coach. The informer jumped to the footrest of the wagon, and while the Rabbi's two students recoiled in fear, the man threw himself in front of the Rabbi and began to beg for forgiveness from the entire community. The Rabbi explained, "Shlomo Hamelech tells us, 'Like a reflection in the water so is the face of man to man'" (Proverbs 27:19). From the moment after I admonished this fellow, all I did was try to find out about his good qualities. Then I concentrated my hardest on creating a deep love for this Jew and that love exuded from my soul. When the alleged informer saw me today, he experienced that love that I had for him and he reciprocated. As he felt the same way about me as I did for him. He understood his terrible misdeeds of his past life and repented with a sincere heart. It is only through that love that he repented and we became endeared to each other.

Rabbi Avraham Chaim of Zlatchov explains: Yaakov explained to his children that in order for the Viceroy to have mercy upon them, they must approach him with mercy as well. Thus he says, "may Almighty G-d give to you mercy in front of the man." Sometimes it is we who must fill our hearts with love in order to get that same love and mercy back in return.

Pharaoh's Advisors Bought Into Yosef's Interpretation Based on a False Assumption

By Rabbi Yissocher Frand

After Pharaoh's advisors failed to satisfactorily interpret his dreams, Yosef was brought out of the dungeon and in front of Pharaoh. Yosef not only interprets the dream, but he also offers a plan how to mitigate the situation that the dream portends. Egypt must save up during the good years to prepare for the bad years, and a wise and discerning individual must be placed in charge of implementing this plan.

The pasuk says "And the matter found favor in the eyes of Pharaoh and in the eyes of all his servants." (Bereshis 41:37). Consider the following two scenarios:

Scenario #1: A high-powered law firm is considering a tough case. All the partners are in the conference room trying to figure out what is the best legal approach to the case. They can't figure out a good plan. Suddenly, the guy from the mail room walks into the conference room and hears the issue that the lawyers are discussing and makes a suggestion. The entire legal team of \$650-an-hour lawyers unanimously say "You know what? This kid knows what he is talking about!"

Scenario #2: A group of medical specialists are trying to diagnose a patient and determine a course of treatment for a particularly mysterious illness. They don't know what to do. Suddenly, an orderly who is merely trained to assist patients' daily living activities walks in and suggests a plan for how to treat this patient. All the doctors are blown away by the suggestion, and they tell the orderly, "You know what? You may only have a grade school education, but you are right!"

The chances of either of these scenarios actually occurring is between zero and none. "I, the \$650 an hour lawyer, should listen to this little kid from the mail room?" or "I, the great physician, am going to listen to an orderly?" People's egos won't let that happen. And yet the Torah says "The matter found favor in Pharaoh's eyes, and in the eyes of all his servants!"

Pharaoh's advisors said "This guy is right!" How did that happen? Yosef was a slave who spent the last who knows how many years in prison. Go to the detention center downtown. Yosef should have had as much credibility as any of those prisoners. Yosef was aware of this challenge. Yosef knew that if he merely suggested an interpretation, no one would believe him. That is why Yosef added the other detail that the solution to this problem is "to get a wise and discerning individual and to give him the authority to implement this plan and to thereby become the viceroy to Pharaoh, the second most important person in the land of Egypt." Every single advisor thought, "Who is this wise and discerning individual? Who is Pharaoh going to appoint?" Each advisor assumed that he would be chosen as the one. Consequently, they all agreed to Yosef's plan.

The story was similar a thousand years later with Haman. "... And the king said to him, 'What shall be done to the man whom the king wishes his welfare?' And Haman said to himself 'Who does the king wish to honor more than me?'" (Esther 6:6) That is why Yosef not only explained the dream, but also suggested a solution for it. Who asked Yosef to advise Pharaoh? Yosef was asked to interpret Pharaoh's dream, not tell Pharaoh what to do! The answer is that Yosef knew what he was up against. He understood that all of Pharaoh's advisors were going to belittle his interpretations and reject anything he told Pharaoh. But once the advisors heard that this interpretation created an opportunity to be appointed CEO, every advisor thought to himself "Aha! I am CEO material!"

Mixing Up Cause and Effect in World Events

The parsha begins with the words "And it was at the conclusion of two years, Pharaoh dreamt..." (Bereshis 41:1) The Medrash on these words references the pasuk in Iyov (28:3) "*Ketz sam l'choshech*" (He set an end to the darkness...) and states that "Hashem set an end to Yosef's imprisonment, determining ahead of time how long he would need to remain in prison. Once the end arrived, Pharaoh immediately had his dream."

There is a very important *vort* from the Beis HaLevi, which is an important insight into how to understand life, and how to understand current events and history. For instance, if a person has property or merchandise to sell and he sells it and makes a windfall profit, how do we look at that? We say, because he had this merchandise or this property and he sold it, that is why he made money. We view the "cause" as the merchandise and the "effect" as the profit.

The Beis HaLevi says that is not how it works. Those labels need to be reversed. The *Ribono shel Olam* decided that this person will make X amount during this year. It is because it has been determined in Heaven that he will make X amount this year that he got a hold of the merchandise and was able to sell it at the windfall profit.

This is like the old issue of 'what comes first, the chicken or the egg?' In Rabbinic terminology, we need to know what is the "*Seebah*" (cause) and what is the "*Mesovev*" (effect). Many times in life, we confuse cause and effect. By the story of Yosef and Pharaoh, someone could say "Pharaoh had a dream. He had no one to interpret it. Yosef was a great interpreter of dreams. Therefore, he summoned Yosef to the palace. That is why Yosef got out of prison!" We see Pharaoh's dream as being the **cause** and Yosef's freedom being the **effect**.

The Medrash views the matter differently. *Ketz sam l'choshech* (An end was set for the darkness). Yosef needs to get out of prison because he was in there for X amount of time, per Heavenly decree. He won't stay there a minute longer. ("And they hurried him out of the pit." (Bereshis 41:14)) Yosef needs to get out. (This is the cause). Therefore, what needs to happen? "And Pharaoh dreamt." (This is the effect.) I saw the following interesting incident brought in the name of Rav Yaakov Galinsky, who was the great Maggid of Yerushalayim (1920-2014):

Rav Galinsky's mother wrote for a newspaper known as Tag Blatt ("The Daily Page") in Poland, which was published by Agudas Yisrael. There were women there who spoke Polish and understood Polish but could not read Polish. This was not uncommon. There are people who are illiterate even though they can understand and speak a particular language. Especially in Poland in those days, women did not go to school so they did not learn to read. Yet, these women wanted to know the news. What did they do? Every night, they gathered in Mrs. Galinsky's house and she read the Polish paper to them. This is how they got their news. They understood Polish and Mrs. Galinsky not only understood Polish, she could read it and write it as well. One night, a certain woman came into the Galinsky home earlier than usual. While Mrs. Galinsky was peeling potatoes in the kitchen, the woman picked up the newspaper and gave out a shout. She ran into the kitchen. "Devorah!", she shouted, "A boat sank in the ocean and you are here in the kitchen peeling potatoes?" (The picture was a picture of a new ship that set sail from England. It was such big news that it made the front page of the Tag Blatt.) Mrs. Galinsky did not know what this woman was talking about. She came into the front room and saw that this woman (who could not read Polish) was holding the paper upside down. Held upside down, it looked from the picture like the boat sank into the water. Mrs. Galinsky showed her the proper way to hold the paper. There was no tragedy of a boat sinking.

Rav Yaakov Galinsky drew a homiletic lesson from this story to understanding world events. He said that we often read the paper upside down! We look at world events and we say "Aha, because of 'X', that is why Y happened." We believe that X is the cause and Y is the effect. But so many times in life, what we see as the cause is really the effect and vice versa.

This is especially true because we know that everything in the world happens because of the Jewish people (*"HaKol bishvil Yisrael"*) (Medrash Tanchuma Shoftim Siman 9). When there are wars or political turmoil in the world, wait to see what happens. Everything is for the sake of Israel. We look at these events backwards and say because of "X" that is why "Y" happens. We need to approach the matter with wisdom. We need to know how to read the newspaper. We need to read it right side up.

Vengeance vs. Conciliations

By Rabbi Berel Wein

Joseph's first dream comes to realization in this week's parsha. His brothers come down to Egypt and prostrate themselves before him. The dream of the sheaves of the brothers bowing to Joseph's sheaf is at last fulfilled. But strangely, Joseph does not feel himself satisfied. It is human nature that the expectation of the realization of events is always greater and more exciting than the fulfillment of the realization itself. No vacation or event that we plan for ourselves can live up to our imagination and expectation regarding it. And Joseph is further burdened by the enormity of what has transpired. He has the brothers, who sold him as a slave and were deaf to his shouts and tears and pleas for mercy, in his hands. But what is he to do with them now? And what of his beloved father, the old man, broken in grief, whom he has not seen or communicated with for twenty-two years? Are the brothers telling him the truth about his father's condition? And what about Benjamin, his younger brother? Is he like the other brothers in attitude and belief or is he different? Does he mourn for his lost brother Joseph or is he sanguine about his fate, as his ten older brothers seem to be? All of these questions plague Joseph at the moment of his seemingly great triumph when his brothers are in his power and abjectly bow before him. His triumph therefore seems somewhat hollow to him at that moment.

Joseph comes to the great realization that his ultimate triumph over his brothers lies not in punishing them – though he will certainly cause them great anguish on their road of repentance – but rather to eventually conciliate them. Vengeance is momentarily more satisfying than is conciliation. But in the long run, vengeance lies not in human hands. And it will only continue to widen the rift within Jacob's family. Joseph's greatness and heroism lies in the fact that he chose the road of healing and conciliation rather than that of punishment and vengeance. Joseph, out of all of the avot and the brothers is called tzadik – righteous and holy. This is certainly due to his behavior in escaping from the clutches of Potiphar's wife. But Joseph's righteousness and piety is exhibited not only in that incident. It is apparent in his treatment of his brothers after his dream of their bowing down to him has been realized. He will protect his brothers from the Pharaoh and the ravages of Egyptian society. He will support them physically, financially and spiritually for the rest of his life. He still weeps at the gulf of suspicion that yet exists between him and the brothers. Conciliation is a long and difficult road to traverse. But Joseph realizes that it is the only hope for his family's continuity and purpose.

In the rough and tumble of Jewish and Israeli politics, organizational life and competitive societal forces, the temptation for excluding others and even punishing them is very strong. But the lesson of Joseph should remain instructional to all of us today as well. A Jewish society that can cast away old hatreds and feuds and truly attempt to be conciliatory one to another will certainly be stronger and holier in purpose and action. In this respect, we should all profit from and attempt to emulate Joseph's wisdom and course of behavior.

“Pharaoh sent and called Yosef, and they rushed him from the dungeon. He shaved and changed his clothes, and he came to Pharaoh” (41:14)

The Seforno comments that Yosef’s rise from prison was rushed, like every deliverance of Hashem which happens in an instant. As we say in the Shir Shel Yom on Thursday (Tehillim 81:14-15): “If only My nation would listen to me, if Yisrael would walk in My ways. I would instantly humble their enemies and send forth my hand against their oppressors.” This may also be why Pharaoh’s dreams came right as the seven years of plenty began. Hashem was sending him a message of blessing that was to begin instantly. We are also familiar with this idea from Yetzias Mitzrayim, which happened so quickly that Bnei Yisrael’s bread did not have time to rise. We also find that Hashem promises that the final redemption will be an instantaneous salvation. This is the source behind the adage that “the salvation of Hashem is in the blink of an eye.” We should never despair when things do not go well, nor should we despair when we feel that the exile is never-ending. Everything can and will change from one moment to the next, just as it did for Yosef as he sat languishing in jail.

“The name of the second son he called Ephraim for ‘Hashem has made me fruitful in the land of my suffering’” (41:52)

The Abarbanel notes that despite Yosef’s success, he still referred to Egypt as the “land of my suffering” because he was separated from his father and from the Holy Land. This is a reminder to those of us who live under benevolent governments in exile. Even though America is a blessed country, we should still feel, as Yosef did, that we are in a “land of suffering” because we are separated from the land that is the true home of the Jewish people.

“They then said to one another: Indeed we are guilty concerning our brother inasmuch as we saw his heartfelt anguish when he pleaded with us and we did not listen; that is why this anguish has come upon us” (42:21)

Rabbeinu Bachya points out in this posuk that we see a big difference between righteous people and wicked people. The brothers admitted the error of their ways, something that righteous people do but is uncommon among the wicked. It is important to be able to recognize where we may have gone wrong and take steps to correct it. If someone is stubborn and refuses to admit his error, he will never be able to improve. In fact, the mishna in Pirkei Avos counts "admitting the truth" as one of the forty-eight characteristics necessary to acquire Torah properly. If a person cannot be honest with himself, it will be difficult for him to work toward self-improvement. In all our relationships in life, it is crucial to be able to say "I was wrong" and to move on and begin to correct the problem. Conversely, Chazal tell us that a wicked person will not repent, even when standing at the entrance to Gehinnom. We must be able to learn from our mistakes and not repeat them. Yosef knew that his brothers would have to admit their guilt in his sale before they could move on. He therefore devised a plan in order to make them regret selling him and to get them to admit their wrongdoing.

“He replied: What you say now is also correct. The one with whom it is found shall be my slave, but the rest of you shall be exonerated” (44:10)

Rashi comments that Yosef’s messenger, his son Menashe, explained that although they were correct that all ten should be enslaved, Yosef would act compassionately and only keep the culprit. R’ Moshe Feinstein questions that there is no such halacha that if one of a group of ten steals, they are all responsible? He answers that this does not mean that they all have to pay back. Rather, it means that if stealing was repudiated by the entire group, one of their number would never have stolen. If it was frowned upon, none of them would have had the gall to steal. If the theft did indeed occur, then they would all bear responsibility for the actions of a member of their group. We have to feel responsible too when one of our friends does something wrong. We must analyze whether we have played a part in his misdeeds and what we can do to correct it. The word “נָקִים,” “innocent,” is spelled with only one “yud” even though it is usually spelled with two. This emphasizes Rashi’s point. It means to say that even though they would be let go, their innocence was not complete.

By Rabbi Mayer Friedman

"Hear's" the Thing

By Sheldon Stern

In this week's Parsha, Paroah tells Yosef (41:15), "I've heard it said that you hear a dream to interpret it." An inviolate principle of the Torah is that it's exceedingly sparse with its verbiage so why didn't Paroah simply say, "I've heard it said that you can interpret a dream?" Why did the emperor add the word "hear"?

This is actually a question within a question. Paroah knew nothing about our protagonist until the wine steward mentioned some kid he met in jail who was adept at dream interpretation. So why did Yosef's listening skills make such an impression on the sommelier? Last week I called an insurance company to report that I hadn't been paid for a certain procedure I had performed. A rep came on the phone and immediately assured me that he'd take care of the problem. After about 15 minutes of back and forth he told me, "You never told me that you didn't receive the check, you told me that you got the check but it was for the wrong amount. Now I have to transfer you to someone else." The point is that he didn't listen to me. And this is so common. Yosef was cut from a different cloth. Many years ago I heard this Dvar Torah (don't recall the name of the Rabbi) He asked, "How was Yosef able to decipher their dreams?" Yosef inferred the answers from the dreams themselves. In the case of the vintner, he was active squeezing grapes for the king. This implied that his life would be spared, because he had some mission to perform. But for the patissier, he was passive; as birds ate from the bread in his basket. So it was all very logical, but the key is that Yosef paid attention to what they said. And he did the same thing when asked to decode Paroah's illusions. Let me hear the dream and Hashem will provide its decryption. The Torah describes one seer, the loathsome Bilaam. Like the fictional Wizard of Oz he's all pomp and circumstance. But Yosef's the real deal, never attributing any greatness to himself. I heard this story many years ago and I think it's a perfect Moshol. There was a man learning at MTJ whose wife was childless. As to be expected she urged him to ask Rav Moshe for a blessing. However, it was to no avail. A few years passed and one day the wife showed up at the Yeshiva, "I want you to give me a Brocho for a child." Rav Moshe assured her that he had blessed her on numerous occasions. The woman wasn't taking no for an answer, "I know you have the power to give me a child." The Gadol Hador responded, "I can't do anything, but in the Zchus of your Emunas Chachamim, Hashem should give you a child." And so it was. And this was Yosef, As Rod Stewart sang, "Never thinking about myself." By giving all the credit to Hashem, he earned the respect of Paroah and all his advisors. So now we understand why Yosef's aptitude for hearing won Paroah over. It was in stark contrast to the savants who surrounded him and boasted of their singular ability to read the tea leaves. Yosef followed the words of Dylan, "It Ain't Me Babe."

With this we can answer an obvious question, "Why did Paroah hand over the "keys to the castle" after Yosef interpreted his dream?" The question becomes stronger if we consider this parable. Someone approaches the king with a riddle. Everyone is stumped. The king is at his wit's end because this fellow got the better of him, so he announces, "Whoever can solve this enigma will be given my daughter's hand in marriage." Many try but they all fail until one day a stranger presents with the correct solution. But here's the problem, he's 4 foot 7, blind and hunchbacked. So why wasn't Paroah concerned that Yosef just had this one particular skill set? The fact that he explained Paroah's dream logically, implied that he would use the same approach to handling all matters of state. Moreover, by acknowledging, as Lynrd Skynrd sang in Simple Man, "Just remember now my son there's someone up Above." Yosef demonstrated to Paroah that he was, at all times rational and in control of his senses. In Devarim 4:6, Moshe tells the people that observing the Torah, "Is your wisdom in the eyes of the nations." Rabbi Miller said that if you keep saying the truth eventually your enemies will quote you. Not only did Yosef win Paroah over by remaining true to his Torah values, but the monarch, in choosing Yosef as viceroy, told his servants, "Could we find another like him who has the spirit of G-d in him." As the Imagine Dragons sang, "You made me a believer, a believer." An idolatrous ruler now believed in Hashem and all because Yosef remained true to his convictions.

But this leads to a very important question. The last four Parshas of Breishis are largely devoted to Yosef, but they stand out for another reason, G-d is nowhere to be found. In the earlier chapters, whether to comfort or chastise, G-d overt presence was constant. But that changed when Yosef took center stage, Couldn't Hashem have visited our hero in prison to tell him, as Alicia Keys sang, "Everything is gonna be alright?" So the answer is that Yosef represents the Jew in Golus. Hashem foresaw our seemingly interminable exile and He knew that we would be, as Michael McDonald and Patti LaBelle sang in tandem, "On Our Own." Of course, as per the iconic Burt Bacharach song, "That's What Friends are For." Hashem is "Always at our side for Evermore," but we don't have the crutches of Neviim, and the Urim Vetumim. That so many have stayed true to the fold is a testament to the veracity of the Torah, but we can't overstate the importance of Yosef. When Yosef was born Yaakov understood that it was time to leave Lavan. Rashi explained that Yosef is the nemesis of Eisav. Does that mean that he'd be able to kill him? I don't think so. Eisav represents material success, and we know that it's alluring. Yosef was able to reach the heights of Egyptian society but it didn't cause him to compromise, even an iota in his Yiddishkeit. And when Rebbe was on his deathbed he testified about himself, "I never derived any pleasure from this world. This, despite the fact that he was fabulously wealthy. So why did these icons carry their piety to such extremes? Genesis 12:8 relates that Avraham built an Altar near Ai and Rashi commented that Avraham prophesied that his children would stumble at Ai. And yes, Achan violated the ban on plundering the conquered city of Jericho. Okay, but is that such a big deal that it would dictate our Patriarch's actions? Yes. Sins as well as Mitzvahs create a ripple effect which redounds through the generations Therefore, Yosef and Rebbe and countless others, put aside their personal interests to insure the fortitude and longevity of Klal Yisrael.

Which brings us to the present. The recent terror attack in Bondi Beach is another stark reminder that life is fragile and perilous, at best. Arguably, Paul Simon's finest composition is "American Tune." It contains the line. "There isn't a soul that's not been battered and driven to its knees." Yes, as Jews, we're forced to "suffer the slings and arrows of outrageous fortune." But the man they called "Rhymin' Simon" continued, "Oh but it's all right, yes it's all right, we can't be forever blessed, still tomorrow's gonna be another working day and I'm trying to get some rest, that's all I'm trying is to get some rest." So we live with fear, and we're coming to grips with the knowledge that no government will protect us. As Cream wrote in "Politician." "I support the left but I'm leaning to the right, but I'm just not there when it's coming to a fight." Yes, that's straight out of Pirkei Avos. But we recall the Curtis Mayfield hit, "We've Got to Keep on Keeping on." So we continue going to shul for minyanim, and we maintain our shiurim. And if we do, we will be forever blessed.

Joseph's Sons and Chanukah

By Rabbi Yitzi Hurwitz

In the portion of Mikeitz, we read of the birth of Joseph's two children, Manasseh and Ephraim. These names have meaning. Manasseh means "G-d made me forget all my hardships and all my father's home." Ephraim means "G-d made me fruitful in the land of my suffering."

Being in Egypt, Joseph was aware that he was put there to affect Egypt in a positive and G-dly way. But at the same time, he needed to insure that he would not lose his Jewish identity, which is a possible effect of mingling in a foreign culture.

The names of his sons addressed these sentiments. Ephraim, to be fruitful in the land of my suffering, is involving himself and affecting Egypt. Manasseh is too connected to his past. Although he talks about forgetting, he is referring to the anguish he suffered, and not the G-dly way of life and the Torah he learned. What lesson can we take from Joseph? Why did Manasseh come first? How does this connect to Chanukah?

Joseph sets the standard for all Jews at all times. We are Joseph! We are meant to uplift the world around us, by influencing our surroundings with Torah values. We know this is true, because G-d put us here in a physical world.

The problem is that the lures of the outside cultures are enticing, especially when we find success. This is why Manasseh comes first. In order to be effective and not be swept away, we must constantly develop and strengthen our essential bond and foundation in Judaism. This needs to come first, if we want to be successful in our mission to change the world in a positive way.

During the story of Chanukah, many of the Jewish people succumbed to the licentious lifestyle of the Greeks. They lost their way, their sense of moral superiority, their connection to Torah and holiness. The Maccabees, outnumbered and weak, saved the day and saved Judaism. Not because they were great warriors, but because they were true to G-d and His Torah, and when you're on G-d's side, you never lose.

Today, we find ourselves, again in a world of confusion and lies. As we witness the collapse of decency, morality and truth, we must strengthen our essential Jewish foundation. We must, like the Maccabees, stand strong for what we know to be the truth and the highest standard of living: the Torah way. May the light of Chanukah light up the world and may we soon dedicate our Holy Temple again, with the coming of Moshiach. May he come soon!