

Kislev II

Hellenism and Judaism

The twenty-fifth day of Kislev ushers in the festival of the Maccabees. Brilliant lights radiating from the windows of Jewish homes at nightfall herald its arrival. If at this time of the year you would want to stroll through the streets of towns and villages where Jews live, you could readily tell in which houses there still glimmers the spark of the old Jewish spirit of the Maccabees. It justifies the hope that once again the Jewish light will penetrate the heathen darkness and that these houses will continue to radiate light until the old saying will be fulfilled: **ולכל בני ישראל היה אור במשבחם** "And all the children of Israel had light in their dwellings" (Exodus 10, 23).

Originally **חנוכה** belonged to a series of festive days listed in Megillath Taanith on which fasting was forbidden **כהן להחצונה כהן** and no public eulogies were allowed on some of them, **ולא למספר** and **ומקצחתן דלא למספר**. These days conveyed recollections of blissful events which proclaimed the invisible yet open intervention of God's almighty rule for the preservation of the people and the Law. When the Sanctuary collapsed and its sons were dispersed over the entire world by the brute force of the Romans, **כטלה מגלה חנוכה** these days lost their festive significance. Rabbi Yossi explained **בזמן שביח המקדש קיים אסחין** as long as the Sanctuary stood, the festive nature of these days was maintained **מפני שהם**, because they conveyed the spirit of rejoicing, a remembrance of the kindness of God which preserved the Sanctuary for the people and the people for the Sanctuary. **אין ביח המקדש קיים**. But when the Sanctuary sank in ruins, these days lost their festive character **מפני שהם**. The reminder of God's kindness served only to exacerbate our national mourning, for we became aware that all the acts of Divine grace were unable to sustain Israel and prevent it from going astray, unable to prevent the moral corruption of its princes and priests; thus, the people and the Sanctuary sank into ruin.

In contrast, those fast days which emerged from our national

history lost their mournful character as fast days in times of national good fortune. Indeed, they would be transformed into days of rejoicing: *בזמן שיש שלום יהיו לששון ולשמחה*. Nothing can evoke a greater sense of gratitude than the memory of having overcome days of calamity, of having gone astray, of destruction. Only two occasions which had been raised to festive status survived the loss of the Sanctuary and the dispersal of the people: Chanukah and Purim, the Maccabee-festival and the Esther-celebration. *משום דמפירסם ניסא*. These days give testimony for all times to God's power which can save the Sanctuary and the people from ominous and threatening dangers (*ראש השנה י"ח-י"ט*).

The festivities of these days reflect the values they seek to perpetuate. Rejoicing and banquets on Purim signify the miraculous chain of events which saved the people from physical destruction. The silent beam of friendly lights relates the victory of light over darkness and tells of the "pure" Menorah's rescue from the clutches of Greek corruption. Chanukah recounts the rededication of the Sanctuary which had been despoiled by the Greeks. The celebration of the eight-day Feast of Light recalls the victorious survival of the Sanctuary, not the courage of the Maccabees. It does not commemorate the liberation of the Jewish homeland from the grip of enemy hands; it hails the never-ending power of the Jewish Light and of the Jewish Sanctuary.

Chanukah represents the clash of two doctrines, two views, two civilizations, capable of molding opinions, training and educating those who until this very day compete for the mastery of the world. Hellenism and Judaism: These are the two forces whose effect upon the nations mark the historical development of mankind, and which surfaced in Judea for the first time in the days of Mattathias. Hellenism and Judaism: when examined in depth they are the two leading forces which today again are struggling for mastery in the Jewish world.

There is an old prophecy, to our knowledge the oldest prophetic vision: *יפת אלקים ליפת וישכן באהלי שם* "God will open the mind of Japhet, and He shall dwell in the tents of Shem" (Genesis 9, 27). If we grasp the meaning of the prophecy, it proclaims nothing less than that God will give Japhet mastery over the minds of men, (*יפת* is hiphil of *פתח*) but only Shem will build homes where God's glory will find its dwelling place on earth. Japhet blossomed into *יֶתֶן*—the Greeks, the Hellenistic nations, whose mastery of all that is gracious and beautiful conquered the hearts of men. Shem blossomed into *עבר*, the Hebrew

nation which erected homes for God, and became the foundation of God's holy Law, of right and of love. Both were charged to cover the animal nakedness of mankind, and were called upon to elevate man to rise in the image of God. Both were charged with educating Ham who personifies sensuality. Ham had seen his father's nakedness and told his brothers about it. Shem and Japhet took the cloth and, walking backwards, covered their father's nakedness. The prophet accompanies this scene with these significant words: "Blessed be the God of Shem, may Canaan (Ham's son) become his servant. God will open the mind of Japhet but will dwell in the tents of Shem. And may Canaan be a servant to them" (Genesis 9, 26-27). The history of the world to this day is a fulfillment of these prophetic words. On the stage of history only two elements have appeared to dominate man's intellectual development and actions: Hellenism—the blossoming of the spirit of Japhet which found expression in Greek culture, and Judaism—the spirit of Godly teaching lived and fulfilled by Israel.

It appears, however, that only the blessing, the victory and the fulfillment of the perception of God as proclaimed by Shem would prevail. The domination of minds by Japhetic culture would only be the groundwork for the houses of men into which the God portrayed by Shem would move and find His place on earth. At first minds would be receptive to Japhetic culture and then Shem's God will enter into the tents of man. While all others are subdued by Japhet, Shem will overcome Japhet.

The pre-hellenic culture of non-Jewish nations taught man primarily to regard the phenomena of the world as manifestations of supernatural forces, whose might and strength is symbolized by images, before whom man is expected to kneel in fear and trembling, and bring sacrifices to soothe their anger and to court their favor. Before this overwhelming might, man himself and a multitude of other creatures are reduced to insignificance and only selected priests and kings remain upright who use these symbols as the backbone of their authority.

The Hellenistic mind directs the gaze of man not to the outside world but to himself. It makes him conscious of himself, shows him, in this inner self, God's perfection and beauty which all can achieve, pictures mankind's perfect human ideal as the highest in the realm of all creatures, and makes even his gods tools for the achievement of the greatness of man.

Pre-hellenic thought allowed the human soul and mind to grow

only in response to want and need. It discouraged the development of self-esteem, used fear as a tool, as a measure of suppression and control of passion. Man thus remained uncouth, violent, sinister and enslaved.

Hellenistic thought stimulates mind and soul and aims to develop, through joy in knowledge and pleasure in all that is noble, harmony and beauty as weapons to suppress brutish outbursts of passion. It makes him responsible to himself, and expects him to ennoble himself by self-control, by doing away with all that is evil and vulgar, attributes that disturb the divine harmony in character and in sentiment, in speech and in deed. The Hellenistic spirit creates civilized, gentle, joyful and free men. Should we not rejoice in the fulfillment of the ancient prophecy *לִפְתָּח אֱלֹהִים לְיַפֶּת*, "God will open the mind of Japhet"; should we not rejoice in the power displayed by this Hellenistic culture which has gained increasingly control over the minds of man, by suppressing all that is vulgar and by stimulating the enjoyment of beauty. By measuring sensual beauty as a standard for self-perfection which develops nobleness of character, it fosters a loathing of the vulgar as a mortal danger to morality. The Hellenistic spirit appeals to the Godly spark in the human breast and encourages the human mind to perfect his self-perception, to the recognition of the greatness of intellectual pursuit and science, and guarantees man's spirit of individual freedom.

Not for nought did God clothe the world with the garment of beauty, formed the law of harmony into shapes and sounds, and opened the eyes and ears of mankind to grasp these harmonies and to enjoy them intellectually and spiritually. Every perception of the loftiness as demonstrated by a star-studded sky, by the rays of the rising or setting sun, every joy experienced by the grace and beauty of a flower elevates man to the level of lofty concepts and ideals. Ennobled by the appreciation of beauty, man will learn to appreciate the joys of his earthly existence and, thereby, the prophetic vision of the triumph of the Japhetic spirit over all other states of mind will become a reality. It will eliminate every precept and every delusion which seeks to deprive man of his self-confidence, of the dignity of his earthly existence and the absolute freedom in exercising his humane character traits.

And yet, Hellenistic culture contains only a small fraction of the truth which will eventually effect the salvation of mankind. As long as Hellenism is not coupled with the spirit of Shem, as long as it prides

itself on being the sole road to happiness it falls prey to error and illusion, degeneration and decay. Hellenistic culture stimulates only the mind, creates only a thirst for knowledge and truth, but is unable to generate knowledge of truth. The mind revels in notions and suppositions, forms ornate and hypothetical assumptions in order to solve the riddles which face it.

Hellenism considers human reason as having been created to "comprehend" the truth; at the same time, human reason is considered to be the initiator, revealer, discloser and giver of the truth. Although it is certainly subject to error and fallacy, it depends only on itself to reach the truth. This has been evident in the history of human thought which has been searching for wisdom in the Hellenistic spirit for close to three thousand years.

Hellenistic culture knows how to arouse the desire for ennoblement of man's character and life. But its measure for this ennoblement is only sensual beauty based on the symmetry of harmony and beauty. This search for self-ennoblement is motivated solely by a delight in one's own personality, by satisfaction with its improvement and by the pleasure derived from the awareness of a nobler existence. It limits itself to a superficial polishing and smoothing of the raw surface of one's personality and life-style. Under the polished surface of a refined culture remains hidden the desire for pleasure and material gratification. Hellenistic culture makes man conscious of his sublime worth, his equal rights, his nobility and his inalienable claim to equality of birth.

Hellenistic culture is a protector of rights and freedom. These concepts, however, are applied only to those who are educated; they are subject to an arrogance which claims that the rights of human beings begin only after they have attained a certain level of culture. Therefore, sensitivity and concern regarding one's own self, and those close to oneself, are paired with an enormous callousness, with an utmost cruelty, which assumes that the inferior "uneducated masses" lack genuine feelings of honor or a sensitivity for of freedom or human rights. Attica, so vainglorious about its rights and liberties, saw no contradiction in the fact that three-quarters of its inhabitants lived in servitude and slavery. Thus, history teaches us that the "educated" were able to tolerate public tyranny and accept the rule of force, provided it was applied only to the lower "uneducated" masses and left the rights of the "cultured" untouched.

Hellenistic culture was unable to fashion a proper life-style for the

individual, for families or for communal existence. When permeated by truth, elevated by purity, guided by righteousness, perfected by love, daily life with its variety of sentiments, feelings, thoughts, words, enjoyments and actions becomes a harmonious whole. The Japhet spirit conveyed only a hint of this total concept; its complete realization rests with the "God of Shem": *יפת אליקים ליפת ושכן באהלי שם* "God will open the mind of Japhet, but will dwell in the tents of Shem."

The spirit of Shem as disseminated by the Jewish people has made its impact upon mankind as no other force before it. Though it is only a tiny spark, it has wrought a mighty change in man's thinking and feeling. Ever since "Shem" proclaimed the name of the "Only One" in the world, darkened minds have become enlightened, cobwebs of error and illusion have begun to disappear, and a true understanding of man's task in this world has become evident everywhere.

Shem's revelation of this new name deepened the awareness of the world having been fashioned by an almighty creator. It became clear to thinking minds that all events were the product of a specific thought. By probing further they came closer to the Master's ideas as revealed by His works, and sensed in the smallest as well as in the greatest creation a logical wisdom and order. They searched for the axiom of the Oneness which links the majestic sun and the smallest particle of dust with the will of the Creator. Thus, the quest for prodigious accomplishments of the human mind which are celebrated by modern science. Every new truth discovered by an atheistic scientific study is a tribute to the "God of Shem." Every scientific inquiry must ultimately acknowledge the Creator. (Ed. note: see the Hirsch Commentary to Genesis 2, 19.)

Ever since "Shem" proclaimed the name of the "One God" to all the nations did it become possible to consider all mankind as one community, one family, moved by a common spirit originating from a common source, working to reach a noble goal and developing toward a great future.

Only since then could the attempt be made to trace the unity of the human spirit among the numerous languages of the world; only since then could one begin to comprehend a common purpose in the diverse events of world history. Only since then as one advanced from the study of tribal to national history and then to the history of mankind—could one detect in history the plans and thoughts traced by the providential Hand of the "One God."

The future prospects of ruthless violence and tyranny were ob-

literated by "Shem's" proclamation to mankind of the name of his "One God." In the anguished cry of every oppressed human being the voice of the "One God" is heard Whose call of "They are *My* children" counters the imminent attack of selfish brutality and so-called civilization.

Ever since "Shem" proclaimed the name of God in the lands and the cities, the huts and houses, did the minds and souls of all mankind, even the most wretched, the abandoned, the most tormented, possess a Father to Whom they could turn from their straw pallet and from their prison, from their slave's den and martyr's bed. He is the Father Who sees their tears and hears their sighs, and to Whom they look for help and deliverance when all others have abandoned them.

Ever since "Shem" implanted the name of his "One God" in the minds and hearts of mankind has there blossomed a love which reaches out to the poor and the sick, to the unhappy and the destitute. It finds fulfillment in feeding the hungry, in clothing the naked, in helping the unfortunate, in comforting the suffering: Be merciful as your Father in Heaven is merciful.

However, only a fraction of Shem's teaching was successfully conveyed to mankind. Even this portion was garbled, confused and weakened to suit the Japhetic whim, leaving the enlightenment of mankind as an unfinished goal. Only the theory was revealed to mankind while the "Law" was omitted; the one factor was withheld on which the redemption and the harmonious organization of all mankind is based. (Ed. note: This is a reference to the Church and its influence.) Theory, even in its purest, unmutilated form, only enlightens the mind; it is unable to redeem the "tents" of earthly existence and to achieve the perfection and purity of life itself. God's glory is not confined to men's minds and hearts alone, but yearns for the dwellings of mankind which are erected in the Divine spirit: *ישכן באהלי שם* "It will dwell in the *tents* of Shem." It is the *Law alone* which teaches mankind how to prepare its dwellings to welcome the splendor of God.

Only a fragment of the concept of God as promulgated by Shem was accepted [by the Church] and His Law was misjudged, cast away and scorned as an inferior ideology. It abandoned the reality of earthly existence, and emphasized the "next world." Thus, the doctrine of "Shem" was coupled with a delusion, against which century after century the legitimacy of physical existence as represented by Japhetic culture has had to struggle.

Only when the teaching of the God of Shem in unabridged and

unadulterated form becomes the property of all mankind will the shadows of error and delusion disappear and truth illuminate the minds and hearts of mankind. Only when the Law of Shem's God builds the dwellings of man; when His word enlightens the mind and warms the soul; when His Law becomes the yardstick for the fulfillment and progress of human existence on earth, only then will bliss and freedom, joy and pleasure enter the souls and the homes of mortals on earth.

The teaching of Shem refrains from making demands on man that are beyond his capacity to comprehend. The teaching of Shem shows man the way to God, revealing only those attributes of God which will permit him to understand and fulfill his mission on earth. It does not expect of man to solve the enigma of God's divinity through an understanding of the world and mankind, but teaches him to understand the world and mankind through God. Thus, it opens a limitless field of ennobling truths that are accessible to all. Shem's teaching does not contain man's thoughts of "God and the Divine" but God's thoughts of man and human endeavor. It therefore gives precedence and preeminence to the Law and the establishment, development and shaping of all human affairs according to God's Will.

The teaching of Shem frees man from the pre-Hellenic belief in the unapproachable authority of powerful gods; it frees man from the Hellenic delusion which transformed human characteristics into godly attributes. It shows him God, the One God, in His freedom and holiness, in His omnipotence and wisdom, in His justice and truth, in His love and His mercy. It portrays God in His infinite sublimity and sovereignty but at the same time pictures His infinite, omnipresent, blissful proximity. This sublime and merciful "One" Whose word created the world, Whose will guides the universe, Who nourishes every creature from worm to seraph—He is closer to you than anyone else, His kinship with you is unmatched. He has granted you a portion of His omnipotence, enlightened you with a ray of His wisdom, transmitted to you an idea of His truth and justice, enriched you with an impulse of His love and mercy and He has raised you above all to the sphere of His freedom. He calls to you: you are My likeness and I shall be your example; be holy and true, just and loving as I am, use all your strength, use the whole outside world, reign over the outside world which I have entrusted to you, according to My will; consecrate

your earthly life and existence to build Me a sanctuary on earth so that I shall dwell in your midst and will bless you with My presence.

This consecration of man's life and existence for God, making it a sanctuary for God, a "tent of man in which God dwells," is the substance of Divine Law. As God's thought created the universe, and God's Will rules it, man is taught by this Law to let his world be shaped by God's thought and ruled by God's will.

Japhetic culture offers man his own pleasure, his own sense of grace and beauty as the motive and measure for his own perfection; but it also leaves him subject to human shortcomings and weaknesses, errors and delusions. The opposite delusive belief [Christianity] denies the possibility of man's ennoblement ["original sin"] and robs life on earth of all justification and happiness. The Law of the God of Shem, however, establishes God's will as the motive and measure of man's ennoblement. It teaches him what is pure and impure, refined and unrefined, holy and profane, that which pleases God and that which displeases Him. It demonstrates to man the boundary between freedom and servitude, shows him where freedom ends and subjugation begins in the spiritual-material, divine-earthly human being, and admonishes him: for the sake of your God be pure, be holy; for the sake of your God take hold of your life and dedicate and sanctify all of your earthly existence; ban all that is impure, unclean, unholy, contrary to freedom, displeasing to God, unworthy of man in the context of his spiritual and physical life, so that your surroundings be holy and pleasing to God, that God will dwell with you and accompany you, bless you and grant you good fortune, and that He shall not see in you the animal nakedness that is displeasing to God and unworthy of man, and abandon you. ושמרתה מכל דבר רע־יבי ה' אלקיך מחלהך בקרב מחנך . . . הדיה . . . ומחנך קדוש ולא יראה בך ערוה דבר ושם מאחוריך (Deut. 23, 10,15).

Just as this Law shapes into a Divine sanctuary all the thoughts and feelings, sensations and impulses, attractions and enjoyments of the whole spiritual-sensual life of the individual through the force of purity, freedom and holiness, it also builds the institutions of social life such as marriage, family, community, nation and states. Both individual and social life are based on the premise of man having been created in the image of God, and of God's pleasure in purity and faithfulness, integrity and truth, law and justice, equity and kindness, mercy and love.

The Law does not leave the shaping of society to the labile sentiments of the human heart or to the concepts formulated by the human mind, which under the pretense of truth and justice often result in falsehood and selfishness. Instead, the Law of the God of Shem stipulates that the institutions of marriage and family, community, nation and state are subject to the jurisdiction of Divine truth and are to be molded accordingly. Thus, "the name of God" shall join husband and wife; "God shall dwell in God's community" and the glory of God shall find its fulfillment in the nation and the state. The whole earthly existence will thus truly achieve that perfection and beauty which the Hellenic culture sought in vain in the limited sensual confines of human pleasure. Such perfection and beauty can be created only by Divine Law. It gives supreme unity to the greatest diversity, and ties all individual and social life with its myriad differences, contrasts and inter-relations to the one conception of God. דרכיה דרכי שלום וכל נתיבותיה שלום "Graceful are the ways of the Law, and harmony and peace the essence of its paths" (Proverbs 3, 17). Thus harmony is achieved between the sensual and the spiritual, the human and the Divine, the secular and the sacred.

This Law is the loudest protest against falsehood at either extreme. It protests as loudly against rejection as against deification of sensual life; it is as much opposed to overindulgence as it rejects suppression, it establishes right as the pillar of human society, and does not believe that love can compensate for the right that has been denied. Is it any wonder that this Law is opposed by all tyrants as well as by those who in the preaching of the mortification of the flesh find the glow of their saintly halo? It is equally decried by all those who take as their "Ten Commandments" the excitement of sensuality, balancing it, at the utmost, with an external veneer of decency. Is it any wonder that this Law is held in contempt by those who consider unbridled despotism the only salvation of the world, and is detested by those who think that society can be maintained only by patronizing slavery? Is it any wonder that this Law is inconceivable to and rejected by those who have eyes only for the symmetry of sensual beauty but remain unmoved by the beauty and elegance of thoughts and intellectual consistency? It remains incomprehensible and hated by those who lack an understanding of the truth that only Divine Law can combine law and absolute freedom, חרות על הלוחות, "engraved upon the tablets of the Law."

When Japhet and Shem first clashed on Jewish soil, the collision

between Greek and Jewish culture, between Hellenism and Judaism, was not simply and exclusively about theory but primarily about the Law against which Hellenic madness turned the full force of its instinctive hate. More permanent than Alexander's military victory was the triumph of Greek morals and culture which in his wake spread over the entire Orient. Minds opened up willingly and eagerly to the Japhetic spirit which trains the intellect and flatters the senses. Only Judea regarded as illusory what all others considered to be true. Only Judea rejected as degenerate what all others considered beautiful and attractive. Only Jewish youth inspired by the Law were steeled against Hellenic sensuality. Only Jewish men were armed against the shackles intertwined with the flowers of Hellenistic tyranny. Only in the purity and nobility of Jewish thought did the Athenian Minerva find a sterner shield, a repelling Medusa. This provoked the anger of the Syrian Macedonian. War to the death was declared on the Jewish Law.

Every single act of violence, acts which attempted to destroy Jewish rights, Jewish purity, the Jewish Festivals and all vestiges of the Jewish Law, were preserved for us in Megillath Taanith (Rosh Hashanah 19, Taanis 28, Me'ilah 17).

היו דנין דיני נכרים, היו מושיבין קסטריאות בעיירות להיות מענין את הכלות, גזרו שלא יעסקו בחוורה, שלא ימולו את בניהם, ולא ישמרו את השבת, ושיעבדו לאילים Heathen law replaced God's Law, the violation of virgin brides became a state law, the study of Torah, the circumcision of sons, and the celebration of the Sabbath became crimes against the state; worship of Hellenic gods became an obligatory function of the state. לא היו מזכירין שם שמים. "One God." Stealthily, like thieves, they had to bring the first fruit and the sacrificial wood to the Altar of God. בני גונבי עלי וכו'. And while the Sanctuary of God was defiled with Hellenic atrocities כל סמאות בעורה וכו' סמאו כל בנות השמים the shops and houses, wreathed in roses, were consecrated to the gods. Hymns to the gods resounded in the streets of Jerusalem, and oxen and donkeys had to bear an inscription on their foreheads declaring that their owners no longer pledged allegiance to the God of Israel. מביאין עטרות של וורד ותולין אותם על פתחי בתי ע"ז שלהם ועל פתחי חניות ועל פתחי החצרות ושרין בשיר לע"ז וכותבין על מצחו של שור ועל מצחו של חמור שאין לבעליהם חלק באלקי ישראל.

In spite of all this, the Divine Jewish spark preserved in the breast of the elderly priest of Modi'in inspired heroism in his sons, and the resistance of this one family rekindled the faith of the entire people. When faced with the God-given courage of these heroic fighters the

cowardly hirelings of Hellenic-Syrian tyranny gave way, the land was cleansed, the Sanctuary reconsecrated, and God's Law once again ruled in undiminished might over the people of Judea. It was not the courage of the Hasmoneans, nor the sword of the Maccabees, nor Judah's glory-crowned trophies for whom the Festival of Eternal Remembrance was decreed; חנוכה "consecration" and not the "Feast of the Maccabees" is the designation of the festival. נרות "lights" are its symbols, not signs of might and dominion.

It was not Judas Maccabeus who defeated Antiochus of Syria; it was the Jewish light which gained the victory over the dazzling luster of Hellenic splendor. The spirit which Mattathias had harbored in his priestly breast and had nurtured in his children, was the rock upon which the Hellenic evil was smashed. This spirit—not the warrior's sword nor the priest's tiara interwoven with the princely crown of royal might—maintained the Law among the people.

Nor was it the Hasmonean dynasty of priests and kings who inherited Mattathias' spirit of devotion to the Law. For soon this dynasty, whose heroism had recaptured the land and the Sanctuary, was no longer satisfied to be mere priests of the Law. Before long they took pleasure in the use of the sword which they had raised enthusiastically *for* Israel and the Law, and now brandished it *over* Israel and the Law. Thereby this dynasty, in the vanity of its kingly splendor, alienated Israel from the Law and in its fall dragged altar and throne into the abyss.

But the people remained upright. Not in the palaces and temples but in the humble dwellings of the people did the Hasmonean spirit of loyalty to the Law survive, did the Hasmonean light find an eternally secure place. When the debris of the altar and throne was cleared away, the people, without throne and without altar, stood upright and firm and rallied about the Law of their God more enthusiastically than ever before. They carried this Law with them from the wreckage of their national greatness, and in the very enthusiasm for God's Law proved themselves to be the true heirs of Mattathias' Hasmonean spirit.

Thus if a glimmer of the false Hellenistic spirit challenges the dominion of the timeless spirit of the Jewish Law over the dwelling and hearts of Judah; if it estranges Judah's daughters and sons from the splendor of God's Law and His Divine light and makes them fall prey to the beguiling sensuality of Greek culture; if they are made to

abandon truth and insight, harmony and beauty and to adopt the empty superficiality and sensual gratification of Hellenism—then let us kindle the light of the Hasmoneans in our homes as a tribute to God and His Law. Each Jewish home will become a bastion of God's Law and rise triumphantly and victoriously over the futile opposition and antagonism of an erring world.