



SHALOM HARTMAN INSTITUTE מכון
OF NORTH AMERICA שלום הרטמן

Bringing Truth to Light: Three Concepts

Noam Zion

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A Menorah in an apartment window overlooking Nazi Party Headquarters bedecked with its Nazi flag (1931). Kiel, Germany, in the house of Rabbi Akiva and Rachel Posner on Hanukkah, 1931. On back of the photograph Rachel wrote:

**“Their flag seeks the death of Judah,
but Judah will survive and its light will overcome their flag.”**

Introduction: Hanukkah and Advertising Techniques

1. Rules for Advertising: Rambam's Laws of Hanukkah 3:3 and 4:5, 7 – Pirsum hanes¹

התקינו חכמים שבאותו הדור שיהיו שמונת הימים האלו שתחלתן כ"ה בכסלו ומי שמחה והלל ומדליקין בהן הנרות בערב על פתחי הבתים בכל לילה ולילה משמונת הלילות להראות ולגלות הנס.

Because of this, the sages of that generation ruled that the eight days beginning with the twenty-fifth of Kislev should be observed as days of rejoicing and praising the Lord. Lamps are lit in **the evening over the doors of the homes**, on each of the eight nights, so as to publicize the miracle.

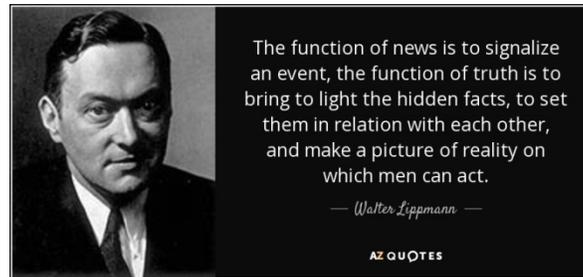
אין מדליקין גרות חנכה קדם שתשקע החמה אלא עם שקיעתה לא מאחרין ולא מקדימין. שכח או הזיד ולא הדליק עם שקיעת החמה מדליק והולך עד שתכלה רגל מן השוק. וכמה הוא זמן זה כמו חצי שעה או יותר.

One may not light Chanukah candles before the sun sets, but rather [light] with its setting - not after, and not before. [If] he forgot or intentionally did not light with the setting of the sun, he can light **until pedestrians leave the marketplace**. And how long is this time? Like a half hour or more.

גר חנכה מצוה להניחו על פתח ביתו מבחוץ בטפח הסמוך לפתח על שמאל הנכנס לבית כדי שתהיה מזוזה מימין וגר חנכה משמאל. ואם היה דר בעליה מניחו בחלון הסמוכה לרשות הרבים. וגר חנכה שהניחו למעלה מעשרים אמה לא עשה כלום לפי שאינו נכר:

¹ To publish/publicize your personal support for a value, movement in order to invite respect or persuade others. For example, putting a campaign poster on one's lawn, or a pro-choice/pro-life button on one's chest. What values do wish to represent, advocate and broadcast by means of your Hanukkah candles in the liminal space between home and street, between day and night?

I. ***Courageous Objective Reporting: Exposing the Hidden Truths of Hypocrisy and Corruption: The Prophet and the Investigative Journalist***



Definition – “bring truth to light” - To reveal something, often something inappropriate or illegal; to present to the public; reveal or disclose something previously hidden or secret,

2. **“Speaking Truth to Power” 2: Checks and Balances**

- a. Constitutional Monarchs and Checks and Balances – Deut. 17
- b. Samuel's warning about the "Law" of monarchy – to steal, enslave and exploit the people he rules – power corrupts and rationalizes its abuses (I Samuel 8)
- c. David, Natan and the Exposure of Batsheva’s MeToo Affair - the Corruption of the Executive System through Abuse and Concealment of Abuse (II Samuel 11-12)
- d. Elijah and Jezebel and the Corruption of the Judicial System through False Testimony: (I Kings 21: 18-19). Elijah to King Ahab: "Have murdered and inherited?"

“Get up and go down to meet Ahab king of Israel, who is in Samaria. See, he is in the vineyard of Navot, of which he has gone to take possession. Tell him that this is what the LORD says: ‘Have you not murdered a man and seized his land?’

² “Speaking truth to power is a non-violent political tactic, employed by dissidents against the received wisdom or propaganda of governments they regard as oppressive, authoritarian. The phrase may have originated with a pamphlet 'Speak truth to power: a Quaker Search for an Alternative to Violence', published in 1955 to promote pacifist alternative to nuclear confrontation in the Cold War [based on 18th C. usage of the phrase in Quaker tradition].... Noam Chomsky is dismissive of 'speaking truth to power,. Because, he asserts, 'power knows the truth already, and is busy concealing it'. It is the oppressed who need to hear the truth, not the oppressors.” (Wikipedia)

II. Propagating Salvational Truth: The Civilizing Mission versus the Liberating Mission

So Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples, and you will know the truth, and **the truth will set you free.**” (John 8:31-32)

“I once was lost and now I am found; was blind and now I see.” (Amazing Grace by John Newton, 1725-1807)

3. Antiochus Epiphanes – The Imperial Truth of Hellenist Empire: Dissemination of the Enlightenment by Education and by Stamping out Alternative Wisdom by Totalitarian Persecution

a. Antiochus IV known as Epiphanes (176-163 BCE).

I Maccabees Chap 1:10: The wicked ruler **Antiochus Epiphanes**, son of King Antiochus the Third of Syria, was a descendant of one of Alexander's generals.³

Elias Bickerman, historian of Hellenist Empire and the Jews:

Under Antiochus Epiphanes **the cult of Zeus Olympius** took root in his dominions, being especially fostered by the king and replacing the traditional cult of Apollo, the divine guardian of the Seleucid dynasty.

The coins of Antiochus display **the image of Zeus which resembles the king's features**. The king's ultimate aim was to introduce into his realm the worship of himself in the form of Zeus Olympius, and that this also was the cult which was to prevail on the Temple hill at Jerusalem. The leaders of the Greek people explicitly emphasized that he was the first and only Seleucid king to bestow benefactions upon the Greek people and to concern himself with their many needs (Polybius XXIX, 9,13). His generosity to the Greeks knew no bounds...

The novel character of Antiochus' activity was [his design not to build new Greek cities, but to intensify the Hellenism of those that already existed. He turned the ancient oriental towns, which had not yet been Hellenized into Greek *poleis*, by granting them special political privileges]. Some eighteen cities were linked by name (**Antioch**) to that of the philhellenic king (Antiochus).

³ The figure cut by King Antiochus IV in the eyes of his Greek contemporaries was bizzare. Hence it is not to be wondered at that humorists mocked him and called him in jest **Epimanes** (“mad”- instead of **Epiphanes**, “the god manifest”).

b. Maccabees I: Chap 1:11-15 – Missionary Hellenism and the Jews of Antioch-cum-Jerusalem: The Gymnasium

At that time there appeared in the land of Israel a group of traitorous Jews who had no regard for the Law and who had a bad influence on many of our people. They said: **“Let's form a covenant with the Gentiles, for our refusal to form a covenant with them has brought us nothing but trouble.”** This proposal appealed to many people, and some of them became so enthusiastic about it that they went to the king and received from him permission to follow Gentile customs [Jerusalem changed into Antioch governed by Greek law]. So they built a **gymnasium** in Jerusalem, according to Gentile custom, and **removed the marks of circumcision, and abandoned the holy covenant** [*brit*].

4. Totalitarian Hellenism in the Name of Universal Humanity - The Decrees of Antiochus IV (167BCE - 164 BCE)

Greek Historian Diodorus:

Since **Epiphanes was shocked by [Judaism's] hatred directed against all humankind[misanthropy]**, he set out to break down their traditional practices. Accordingly, he sacrificed before the image of the founder (Moses) and the open-air altar of their god a great sow and poured its blood over them. Then having prepared the sow's flesh, he ordered that their **holy books, containing the xenophobic (anti-foreigner) laws**, should be sprinkled with the broth of the [pork] meat. The lamp, which they called undying [*the ner tamid*] and which burns continually in the Temple should be extinguished, and that the high priest and the rest of the Jews should be compelled to partake of the meat. (Diodorus XXXIV/ V.1)

Maccabees I Chap 1: 41: Antiochus now issued a decree that all nations in his empire should abandon their own customs and become **one people**. All the Gentiles and even many of the Israelites submitted to this decree.....

The king also sent messengers with a decree to Jerusalem and all the towns of Judea, ordering the people to follow customs that were foreign to the country. He ordered them not to offer burnt offerings, grain offerings, or wine offerings in the Temple, and commanded them to treat Sabbaths and festivals as ordinary work days.

They were even ordered to defile the Temple and the holy things in it. They were commanded to build pagan altars, temples, and shrines, and to sacrifice pigs and other unclean animals there. They were **forbidden to circumcise their sons** and were required to make themselves ritually unclean in every way they could, so that they would forget the Law which the Lord had given through Moses and would disobey all its commands. The penalty for disobeying the king's decree was death.

[Each month when the **king's birthday** was celebrated, the Jews were compelled by brute force to eat the intestines of sacrificial animals. Then, during the festival in honor of the wine god **Dionysus**, they were required to wear **ivy wreaths** on their heads and march in procession. – II Maccabees 6:7]

On the fifteenth day of the month of Kislev, King Antiochus set up the Awful Horror on the altar of the Temple, and pagan altars were built in the towns throughout Judea. They burned **incense at the doorsteps in front of houses and in the streets**. Any books of the Law which were found were torn up and burned, and anyone who was caught with a copy of the sacred books or who obeyed the Law was put to death by order of the king. Month after month these wicked people used their power against the Israelites caught in the towns. On the **twenty-fifth** of the month, these same evil people offered sacrifices on the pagan altar erected on top of the altar in the Temple.

Mothers who had allowed their babies to be circumcised were put to death in accordance with the king's decree. **Their babies were hung around their necks, and their families and those who had circumcised them were put to death**. But many people in Israel firmly resisted the king's decree and refused to eat food that was ritually unclean. They preferred to die rather than break the holy covenant and eat unclean food—and many did die.

5. The Priestly Maccabees: Militant Anti-Colonialism

Maccabees I Chapter 2 - Matityahu, Pinchas and Moshe: Rebel for Religious Freedom or Nationalist Zealot? (167-166 BCE)

In those days [of religious persecution by King Antiochus], a priest named Mattathias moved from Jerusalem, and settled in Modiin [a provincial town]. He had five sons, John, Simon, Judah called Maccabeus, Elazar, and Jonathan. When he saw the blasphemous things that were going on in Judea and Jerusalem, he said with a heavy sigh, “Why was I born to witness the ruin of my people and the ruin of the Holy City, and to sit by while it is being given up to its enemies, and its Temple to aliens?” Mattathias and his sons tore their clothes in mourning...

Later **the king's officers who were forcing the people to give up their religion**, came to the town of Modiin, to make them offer an idolatrous sacrifice. When many Jews, among them Mattathias and his sons, gathered together, the king's messengers said to Mattathias: “You are a leading man, great and distinguished in this town, surrounded with sons and brothers; now be the first to come forward and carry out the king's command as all the peoples, all the men of Judea and those who are left in Jerusalem have done. Then you and your sons will be counted among the **Friends of the King** and will receive silver, gold and many royal commissions.”

Then Mattathias answered and said in a loud voice: “Even if all the peoples in the king's dominions listen to him and forsake each of them the religion of their ancestors, **I and my children and my siblings will live in accordance with the covenant of our ancestors**. God forbid that we should abandon the Torah and the ordinances. We will not listen to the message of the king, nor depart from our religion to the right hand or to the left.”

When Mattathias finished speaking, a Jew went up before everyone's eyes to offer the pagan sacrifice on the altar in Modiin as the king commanded. Mattathias saw him and was filled with

zeal. Mattathias shook with emotion and could not contain his anger, and ran up and slaughtered him upon the altar. At the same time Mattathias killed the king's officer who was trying to compel them to sacrifice, and tore down the altar. **Thus he showed his zeal for the Torah, just as Pinchas [the zealous priest] did (Numbers 25).** Then Mattathias cried out in a loud voice in the town, **"Let everybody who is zealous for the Torah and stands by the Covenant follow me."** And he and his sons fled to the mountains and left all they possessed in the town. Then Mattathias and his friends went round about, and pulled down the altars and **what children they found within the borders of Israel uncircumcised, those they circumcised valiantly.**⁴

⁴ "Battle Hymn of the Republic" - lyrics by the American abolitionist writer Julia Ward Howe and music of the song "John Brown's Body" (1861)

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored (Isaiah 63, see *Dror Yikra*);
He hath loosed the fateful lightning of His terrible swift sword: **His truth is marching on.**

As He [Christ] died to make men holy, **let us die to make men free**, While God is marching on.
Let the Hero, born of woman, crush the serpent with his heel, Since God is marching on.

III. *Kiddush Hashem and Pirsum/Broadcasting A Truth, Not THE Truth: A Martyr Bearing Witness in Public to One's Own Truth*

6. *Kiddush Hashem by Martyrdom and Death against Imperial Universal Truth*

- a. Hannah and Elazar Maccabees II: The First Religious Martyrs in History⁵
- b. Daniel, Meshak, Shadrak and Abednego: Book of Daniel 3
- c. Rambam's *Pirsum HaEmunah*: How to Bear Witness to True Faith

PR and Kiddush Hashem Sefer HaMitzvot: Positive Commandments, Mitzvah 9

היא שצונו לקדש את שמו והוא אמרו "ונקדשתי בתוך בני ישראל". וענין זאת המצוה אשר אנחנו מצווים לפרסם האמונה הזאת האמתית בעולם ושלא נפחד בהיזק שום מזיק ואע"פ שבה עלינו מכריח לבקש ממנו לכפותנו שלא נשמע אליו אבל נמסור עצמנו למיתה ולא נתעהו לחשוב שכפרנו אע"פ שלבותינו מאמינים בו יתעלה. וזאת היא מצות קדוש השם המצווים בה בני ישראל בכללם, רוצה לומר התרת עצמנו למות ביד האנס בעבור אהבתו יתעלה וההאמנה באחדותו

English summary: The commandment of the people of Israel is to sanctify God's name in the world and to prevent its desecration. So we must **publicize this true faith** in the world without regard to our own loss and even if others try to force us to deny it.

7. *Kiddush Hashem by Exemplary Behavior*

a. **Exemplary Moral Behavior**

Rambam, Laws of *Kiddush Hashem* 5:11b (Character 5:13) -

וְכֵן אִם דִּקְדַּק הַחֲכָם עַל עֲצָמוֹ וְהָיָה דְבוּרוֹ בְּנִחַת עִם הַבְּרִיּוֹת וְדַעְתּוֹ מְעֵרְבֵת עִמָּהֶם וּמְקַבְּלֵם בְּסִבָּר פְּנִים יְפוֹת וְנִעְלָב מֵהֶם וְאִינוּ עוֹלָבָם. מְכַבֵּד לָהֶן וְאֶפְלוּ לְמַקְלִין לוֹ. וְנוֹשֵׂא וְנוֹתֵן בְּאִמּוּנָה. וְלֹא יִרְבֶּה בְּאַרְיָחוֹת עִמֵּי הָאָרֶץ וְיִשְׁיבֵתוּן. וְלֹא יִרְאֶה תְּמִיד אֶלָּא עוֹסֵק בְּתוֹרָה עֲטוּף בְּצִיצִית מְכַתֵּר בְּתַפְלִין וְעוֹשֶׂה בְּכָל מַעֲשָׂיו לְפָנִים מְשׁוּרֵת הַדִּין. וְהוּא שְׂלֵא יִתְרַחֵק הַרְבֵּה וְלֹא יִשְׁתַּוְּמֵם. עַד שִׁימְצָאוּ הַכָּל מְקַלְסִין אוֹתוֹ וְאוֹהֲבִים אוֹתוֹ וּמְתַאֲוִים לְמַעֲשָׂיו. הָרִי זֶה קִדְשׁ אֶת ה' וְעָלְיוֹ הַכְּתוּב אוֹמֵר (ישעיה מ ט ג) "וַיֵּאמֶר לִי עֲבָדֵי אֶתְּהָ יִשְׂרָאֵל אֲשֶׁר בָּדָד אֶתְפָּאֵר:"

If **the scholar restrains himself, speaks politely to his fellow men**, and when among them acts like one of them, and receives them pleasantly, **takes abuse from them but never gives abuse** to them in return, respects them, even those who do not respect him, **acts in business**

⁵ "Macabre" - disturbing and horrifying depicting death and torture. The Latin name, *Machabaeorum chorea* (Dance of Maccabees) about the seven tortured brothers and their mother and the Jewish philosopher Elazar who were martyred for refusing to sacrifice to Zeus. (the Septuagint, 2 Maccabees 6 and 7)

honestly, does not remain in company with the uncouth, nor visits their assemblies, and is rarely seen otherwise than to be engaged in the study of the Torah, wrapped in the prayer-garment and adorned with tefillin, and performs all his duties exceedingly more than the law requires (*lifnim mishurat hadin*). Yet he does not go to extremes in weird piety.

Then **all praise him and love him and crave to imitate his actions, and he sanctifies God.**

Concerning him, the verse speaks: "*And He said unto me, you are my servant, Israel, in whom I am glorified*" (Isaiah 49.3).

b. **Hillul Hashem by Exemplary Immoral Behavior:**

Shameful Leaders desecrate God's name

Rambam, Laws of Kiddush Hashem 5:11a

וַיֵּשׁ דְּבָרִים אַחֲרָיִם שֶׁהֵן בְּכָלֵל חֲלוּל הַשֵּׁם. וְהוּא שִׁיעֶשֶׂה אוֹתָם אָדָם גָּדוֹל בְּתוֹרָה
וּמְפָרָסָם בְּחִסְדוֹת דְּבָרִים שֶׁהֵבְרִיּוֹת מְרֻנָּנִים אַחֲרָיו בְּשִׁבְלָם. וְאִף עַל פִּי שֶׁאֵינָן עֲבֵרוֹת
הָרִי זֶה חֲלַל אֶת הַשֵּׁם כְּגוֹן שֶׁלְקַח וְאֵינּוּ נוֹתֵן דְּמֵי הַמִּקְח לְאֵלֶיךָ. אוֹ שֶׁדְּבוּרוֹ עִם
הֵבְרִיּוֹת אֵינּוּ בְּנִחַת וְאֵינּוּ מְקַבְּלֵן בְּסִבָּר פְּנִים יְפוֹת אֵלָּא בְּעַל קִטְטָה וְכַעַס. וְכִיּוֹצֵא
בְּדְבָרִים הָאֵלֶּוּ. הַכֹּל לְפִי גְדֻלוֹ שֶׁל חָכָם צָרִיךְ שִׁידְקֵדֵק עַל עֲצָמוֹ וַיַּעֲשֶׂה לְפָנָיִם מְשׁוּרָת
הַדִּין.⁶

There are other things included in blasphemy, although they are not of themselves either among the mandatory or prohibitive commandments, as for example, **when a great man, famed for his learning and piety, will do something that the public will suspect him on account thereof, even though such deeds be not transgressions, yet he has desecrated God's name, as for example: if he makes a purchase and does not pay for it at once, or if his speech with his fellow men be not polite, or if he does not receive them pleasantly, but acts as one looking for strife and shows anger. In such and like matters, all measured by the standard of the greatness of such scholar, he must take particular care, and act exceedingly better than the law requires.**

8. The Matiyahu and the Right to Different: Religious Freedom:

Reform Curriculum (1971) – When a Jew Celebrates – Harry Gersh with Eugene Borowitz

- a. **I Maccabees 2:** Mattathias answered and said in a loud voice: "Even if all the peoples in the king's dominions listen to him and forsake each of them the religion of their ancestors, **I and my children and my siblings will live in accordance with the covenant of our ancestors.** God forbid that we should abandon the Torah and the ordinances. We will not listen to the message of the king, nor depart from our religion to the right hand or to the left."

⁶ Profiles in Courage (See Noam Zion, *A Different Light* Vol I and II)

b. The Right to Freedom of Worship

Some people [the Zionists] try to change the meaning of Hanukkah so that it celebrates a war for independence. It wasn't. The Jews would rather have had their own government and king, but they did not go to war over politics. As a matter of fact, they accepted Antiochus; they accepted his taxes, even when he taxed the Temple. But they would not accept his interference with their worship, their belief, their religion.... So **this war was the first for the right of a people within a country to believe as they wish** – so long as they followed the king's law in worldly matters.. This idea of **religious freedom** is followed in all free nations today. It was first given to the world by the Jews.

Antiochus offered the Jews complete equality with all the rest of his subjects – so long as they would agree to be like all his other subjects. He said: If you Jews become like all my other people, you can enjoy all the rights my other subjects have. So **the Jews fought, not for equality, but for the right to be different.**

9. Pluralist truth: Owning one's own Identity

a. William James: "Not the Whole Truth" - Epistemological Pluralism

"Neither the whole of truth or the whole of good is revealed to any single observer, although each observer gains a partial superiority of insight from the particular position in which he stands.... It is enough to ask of each of us that he should be faithful to his own opportunities and to make the most of his own blessings without presuming to regulate the rest of the vast field." (William James, *Essays on Faith and Morals*, 284)

b. David Hartman's Pluralist Truths: Make Yourself a Heart of many Rooms

"Make yourself a heart of many rooms and bring into it the words of the House of Shammai and the words of the House of Hillel, the words of those who declare unclean and the words of those who declare clean" (TB Sotah 7:12).

עשה לבך חדרי חדרים והכניס בה דברי בית שמאי ודברי בית הלל דברי המטמאין
ודברי המטהרין.

c. David Hartman: Sharing Your Particular Light in the Public Square

"If your tradition is based on learning, interpretation, and disagreements among scholars, rather than on the absolute word of prophetic revelation, **you cannot escape the haunting uncertainty of knowing that alternative ways are religiously viable and authentic.**" (Heart, 150)

"Although I live in a world where disagreement is widespread and acute, I do not admit to a lack of **strong convictions**. The strength of your convictions is not dependent on a belief in their absolute status, which would condemn those who disagree with you to blindness to self-evidence or to stubborn ill will. **A framework of rational moral argumentation without absolutes is not equivalent to relativism.** Not every point of view is equally legitimate simply

because it is someone's point of view. A point of view must always be subject to and vulnerable to counterargument and evaluation.”

“Become a religious person who can live with ambiguity, who can feel religious conviction and passion without the need for simplicity and absolute certainty. In this type of interpretive tradition, awareness of the validity of contrary positions enhances, rather than diminishes, the vitality and enthusiasm of religious commitment.”

d. Rav Abraham Isaac Kook - The Pluralist Manifesto of Hanukkah and its Mission

Everyone must know and understand that within burns a candle/lamp.

There is no one's candle like his/her fellow's and no one lacks their own candle.

Everyone must know and understand that it is their task to work **to reveal the light of that candle in the public realm.** And to ignite it until it is a great flame, and to illuminate the whole world!

IV. Appendix: Jewish Missionary Truth as Liberation: Exposing, Unmasking Imperial Truth

a. Isaiah 60: 1-3: "Light unto the Nations"

(Second Isaiah circa 539 BCE Babylonia/Persian Empire of Cyrus)

"Arise, shine, for your light has come, and the glory of the Lord rises upon you.

2 See, darkness covers the earth and thick darkness is over the peoples,
but the Lord rises upon you and his glory appears over you.

3 Nations will come to your light, and kings to the brightness of your dawn.

א קומי אורי, כי בא אורך; וכבוד יהוה, עלך זרח.

ב כי-הנה החשך יכסה-ארץ, וערפל לאמים; ועלך זרח יהוה, וכבודו עלך זראה.

ג והלכו גוים, לאורך; ומלכים, לנגה זרחך.

b. Abraham the Philosopher and Rationalist Iconoclast: "Missionary for Enlightenment unto the World"

Rambam, Laws of Idolatry 1:3 (based on Hellenist, Intertestamental and rabbinic midrashim)

As soon as this giant [Abram] was weaned he commenced to investigate [Nature] with his mind, in his infancy he commenced to think by day and by night, and would encounter this enigma: How is it possible that this planet should continuously be in motion and have no leader—and who, indeed, causes it to revolve, it being impossible that it should revolve itself? Moreover, he neither had a teacher nor one to impart anything to him, for he was sunk in Ur of the Chaldeans among the stupid worshipers of stars, and his father, and his mother, like all the people, worshipped stars, and he, although following them in their worship, busies his heart and reflects until he attains the path of truth, and, by his correct thinking, he understood when he finally saw the line of righteousness. He knew that there is One God; He leads the planet; He created everything; and in all that is there is no god save He. **He knew that the whole world was in error, and that the thing which caused them to err was, that their worshiping the stars and the images brought about the loss of the truth from their consciousness.**

And, when Abraham was forty years old he recognized his Creator. After he came to this comprehension and knowledge he started to confute the sons of Ur of the Chaldeans, and to organize disputations with them, cautioning them, saying: "This is not the true path that you are following", and he destroyed the images, and commenced preaching to the people warning them that it is not right to worship any save the God of the universe, and unto Him alone it is right to bow down, to offer sacrifices, and compound offerings, so that the creatures of the future shall recognize Him. Moreover, it is right to destroy and break in pieces all of the images, so that the whole population of the future be not led to an error like those who imagine that there is no God save these images.

When he had them subdued by his well-supported contentions, **the king tried to put him to death**, but he was saved by a miracle, and went hence to Haran. There he stood up anew and called out in a great voice to the whole world, to let them know that there is One God for the whole universe, and unto Him it is proper to render service.

And thus he went onward with his proclamations from city to city, and from government to government, until he attained the land of Canaan amidst his outcry, even as it is said: "And called there on the name of the Lord, the Everlasting God" (Gen. 21.33). When the people who congregated about him asked him concerning his teachings, he replied by **imparting knowledge to each and every one according to his mental capability**, to the end that he was able to turn him to the path of truth, until there congregated about him thousands, even tens of thousands, and they became the people of Abraham's household, in whose heart he implanted this great cause, concerning which he compiled books, and which he imparted to his son Isaac.

c. **Habad's Lamplighter: Missionizing Truth and Spreading the Light to Impure Jews** ⁷

What Is A Lubavitch Hasid? A Lamplighter by Menachem Mendel Schneerson [The Lubavitcher Rebbe from 1950-1994]

My father-in-law reported this conversation with his own father Rebbe Sholom Dov-Ber then the Lubavitcher Rebbe:

The Hassid asked: Rebbe, what is a Hassid?

The Rebbe answered: A Hassid is a streetlamp lighter.

In olden days, there was a person in every town who would light the gas street-lamps with a light he carried at the end of a long pole. On the street corners, the lamps were there in readiness, waiting to be lit; A streetlamp lighter has a pole with fire. He knows that the fire is not his own, and he goes around lighting all lamps on his route."

Today, the lamps are there, but they need to be lit. It is written, "The soul of man is a lamp of G-d" (Proverbs 20:27), and it is also written, "A mitzvah is a lamp and the Torah is light" (Proverbs 6:23). A Hassid is one who puts personal affairs aside and goes around lighting up the souls of Jews with the light of Torah and mitzvot. Jewish souls are in readiness to be lit. Sometimes they are around the corner. Sometimes they are in a wilderness or at sea. But there must be someone who disregards personal comforts and conveniences and goes out to ignite these lamps with his or her flame. That is the function of a true Hassid.⁸

⁷ **Radio Free Europe**/Radio Liberty (RFE/RL) is a United States government-funded organization that broadcasts and reports news, information, and analysis to countries in Eastern Europe, Central Asia and the Middle East where it says that "the free flow of information is either banned by government authorities or not fully developed." During the Cold War, Radio Free Europe (RFE) was broadcast to Soviet satellite countries and Radio Liberty (RL) targeted the Soviet Union.

⁸ **A Lubavitch Children's Story: The Young Hasmonean**

When little Yisrael returned from Heder (Hebrew school) on Hanukkah evening, the whole family were already ready to light the candles... "How much I desire to be one of the Hasmoneans, to join Judah the Maccabee in fighting the evil Greek Empire that tried to separate Israel from its Holy Torah", thought Yisrael. An inner desire to be one with the Hasmoneans took control of the young mind...

His sparkling eyes fastened on the candle that began to flicker and almost to go out. The flame rose and then fell again and again as if the candle were saying: I want to live, to light up the world... Yisrael's

“The impure were handed over to the pure, the evil to the righteous...” (Al-HaNissim) -

The impure refer not to the Greeks as such, who as non-Jews have no basis for purity or impurity, but to the Hellenist Jews who have the potential to be pure... The miracle is even greater since the enemies of the Jews who were pure, righteous and students of Torah were the majority of Jews who willingly and by force became Hellenized. Yet the minority of Jews – pure, righteous students of Torah – defeated the many.

This is a source of encouragement for our generation in which the true and complete observers of Torah and mitzvot are a tiny minority among the Jews. Contemplating this fact can lead one, God forbid, to despair, since redemption requires all the Jews to repent. But the model of Hanukkah shows that a minority of Torah-true Jews can with God’s help win over the majority who are like “children who were captured” by others and never learned about Judaism. The minority is small in quantity not in quality; because of their holiness they not only defeat the others but the others are “handed over” to the pure and become “pure, righteous, students of Torah”. This battle of majority impure and minority pure Jews is repeated inside each Jew. The minority i.e. one’s inner holiness and spirituality can transform the majority i.e. one’s physicality. Thus we can be encouraged to repent and to build our own inner sanctum by purifying ourselves and then lighting within us our candle, for “God’s candle is the human soul.”

blue eyes closed for a moment and it seemed as if the candle was speaking to him before it departed and went out:

My dear son! I understand your desire to be a heroic Hasmonean, willing to sacrifice their lives for the Holy Torah... therefore I have come to assure you that you have the inner strength to be a Hasmonean. What the Maccabees did “in those days”, you can do “in these days.”

How? Let me tell you: Not far from your house are hundreds and thousands of Jews. Though inside them they have a holy Jewish soul like yours, it is hidden. They have no idea what a great and holy day Hanukkah is and what the candles symbolize – all those miracles. They know nothing.

Listen, my dear son! You have a wonderful opportunity to be a Maccabee, to fight the Greek spirit that distances them from the Hasmonean spirit. Go and talk to them. Tell them all the wondrous stories you have heard. Perhaps you can influence them so that they too will go with you to Heder (Hebrew school).

Before I leave you, (said the candle), I promise that if you really want it, you can be a Maccabee just like Judah the Maccabee. (Zamir, *Hagei Yisrael for Youth*, Center for Education, 770 E. Pkway, Brooklyn, 1984)