

# A CHANUKAH READER

5772/2011



**YESHIVA**  

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**OF GREATER WASHINGTON**

*We wish the entire community*

*a Chanukah full of light and joy!*

## **The Spark Within**

By Rabbi Yitzchak Scher/ Kollel Zichron Amram/Yeshiva of Greater Washington

Historically, Chanukah is the final miracle marked by a Yom Tov. The miracle of Chanukah post-dates all of the other miracles that we celebrate in our Yom Tov cycle. Seemingly, the message of Chanukah is the final lesson that we are granted by Hashem before having to endure this long, arduous Galus (exile). Accordingly, this message must be one that maintains our connection to Hashem throughout all of our trials and tribulations. What is this message that should sustain the Jewish people for millennia as we yearn for the rebuilding of the Beis Hamikdash and our ultimate redemption?

Classically, every one of the twelve months of the year corresponds with one of the twelve tribes. The Arizal writes that the month of Kislev corresponds to the tribe of Binyamin. Chanukah, being the hallmark of Kislev, should therefore have a connection with Binyamin. What is unique about Binyamin that relates to the message of Chanukah?

When all of the tribal princes brought donations for the dedication of the Mishkan, Aharon, the Kohen Gadol, became distraught. He also wanted to bring a donation, and yet he had not been included. Hashem told Aharon not to worry because “Yours is greater than theirs, for you will light and maintain the candles [of the menorah] (Midrash Tanchuma cited by Rashi Bamidbar 8:2)”. Now, the Kohanim performed all of the services in the Beis Hamikdash. Why was Aharon consoled uniquely by the mitzvah of the Menorah and not by one of the other Temple services? The Ramban explains that this midrash is alluding to the menorah of Chanukah - not just the daily lighting of the Menorah in the Beis Hamikdash. The uniqueness of the Menorah service in the Beis Hamikdash, according to the Ramban, is that it is the only service that continues even after the Beis Hamikdash’s destruction. Throughout the ages, well after being exiled from our land, we still perform the mitzvah of lighting the Menorah every year on Chanukah. Aharon’s consolation was that the donations of the other tribal princes were a one-time ceremony, which in truth only affected the temporary Mishkan. However, Aharon’s contribution through performing the Menorah service endures after the Mishkan, and even after the destruction of the Beis Hamikdash. His Menorah is continuously lit throughout the generations in every Jewish household. Hashem, who was privy to the eternality of the menorah, comforted Aharon by showing him the power of this mitzvah and the miracles that would be initiated by his descendants, the Chashmonaim.

This “enlightening” explanation leaves us with an interesting tidbit of information: Chanukah is the Yom Tov that merits carrying on the one remaining Temple service throughout history. Of all Yamim Tovim, why is Chanukah chosen for this honor?

Chanukah is the Yom Tov that symbolizes the fight against assimilation. Greek culture and society were extremely attractive. The seeming beauty and wisdom of ancient Greece still attracts even in our time, a decade into the 21<sup>st</sup> century. Greek ideology had its way of penetrating into the minds of the Jewish people. Before the times of Chanukah, the Jews did struggle in many ways. Idolatry, materialism, and hedonism had been challenges that we had faced. However, before our rendezvous with the Yevanim and their culture, assimilation into another society was never the issue. Yet, during the rule of the Yevanim over the land of Israel, many Jews strayed from Hashem and Torah to be accepted into the surrounding culture. This was due both to the attraction of the society around them and to the decrees made by the Greeks banning the Jews from their age-old practices. In fact, this was the main goal of the Yevanim. They had no desire to physically harm the Jews. Rather, they desired to assimilate them into their culture. They only used physical force when the Jews did not comply. Nonetheless, the Jewish people endured. Even when we are infiltrated by non-Torah true ideologies, there is a part of the Jewish people that does not waver from allegiance to Hashem. This faction understands that the truth of the world lies in Torah and the only ideology by which to live is one that places Hashem’s will as the focal point. There will always be this immutable, unwavering pocket of Jews that maintain our faith and give us the strength to persevere until our final redemption. The Chashmonaim, a group of righteous and faithful Jews, rose up and with Hashem’s intervention, defeated the Greeks and redirected the Jewish people towards Hashem.

The above is the story of Jewish continuity on a national, historic level. However, the story is true within every individual Jew as well. Hashem endows us with a pure Neshama, the tool through which we connect with Hashem and a world beyond the one around us. It is the piece of Hashem, as it were, within each and every Jew. The Neshama is clothed in the body which naturally has a different agenda than the Neshama. The body yearns for physical pleasure and success in the material world. The Neshama yearns purely for spiritual accomplishment. As we become more involved in this world and less focused on our Neshamos, impurity and evil have the ability to infiltrate our beings. This impurity can enter into our bodies, minds, and hearts, pulling us further away from our true, eternal goals. The lures of this world and pressure from society at large have unfortunately led many Jews away from their Creator. Some have totally abandoned Hashem and

His Torah. Others, in a general sense remain loyal to Hashem, but in specific areas may become influenced by other forces and falter. To some extent, all of us have allowed external impurity to infiltrate and contaminate our pure bodies and souls that Hashem granted us.

Still, there exists one part of a Jew that can never be contaminated. Deep inside every Jew is a point which is immutable. We have within us a part which is inherently pure and connected with Hashem that remains pristine despite our misdeeds. Impurity and contamination have their limits within our beings. This inner part of every Jew can never be touched. From this part, point of holiness within us, every Jew can reconnect with the Jewish people and reestablish a relationship with his or her Creator. From this point of purity can sprout forth a newly dedicated person, redirected, and newly inspired to serve Hashem.

*“Yisrael af-al-pi she’chata, Yisrael hu* - Even though a Jew may sin, he always remains a Jew” (Sanhedrin 44a). No matter how far a Jew has strayed, he or she always has a way back. We all know that even though a Gentile can convert to Judaism, a Jew can never leave. Even if he or she leaves and acts the part of a non-Jew, he or she is still a Jew. Deep down, this inherent connection with Hashem remains. Unfortunately, the influence of the Greeks has stuck with the Jews until this very day. One of the greatest struggles of the Jewish people in our day is the fight against assimilation. So many precious Jewish people are currently estranged from Hashem and Torah, indistinguishable from the Gentile majority of our society. However, each one still contains his or her precious Jewish soul. This point of purity is their constant connection with Hashem even from within a world of impurity and is their ticket back to a world of sanctity, elevation, and relationship with Hashem.

Binyamin represents to us this immutable point of purity within every Jew. Binyamin is the only brother that never had any run-ins with evil. All of his brothers grew up in the house of their wicked and deceitful grandfather, Lavan. Binyamin did not. The Torah tells us that all of the other brothers were kissed by Lavan, representing a connection with this evil man. Binyamin was not yet born at this time and never had any connection with his grandfather. All of the other brothers bowed down to Esav. Binyamin did not. Unlike the others, he was not forced to subdue himself before the symbols of evil in this world. The other brothers were born outside Eretz Yisroel. Binyamin was born in the Holy Land. All of the other brothers were involved in the sale of Yosef. Binyamin was not. All of the other brothers had to deal with sin in their lives. Binyamin died without sin in his entire lifetime (Shabbos 55b). Binyamin represents the part of Klal Yisroel that

remains pure, pristine and innocent, no matter what. In his entire lifetime, evil does not touch him and he does not touch evil. He is the paradigm of purity. The other eleven brothers all had to struggle with the profane, with sin, with personalities and ideologies that were anathema to Torah, even submitting themselves to evil at times. Binyamin remained in a world of purity, untainted and unaffected by any form of evil.

In the Beis Hamikdash, there is one room which always remains holy, pure and pristine. The Kodesh Hakodoshim (Holy of Holies), which was only entered once a year, by the Kohen Gadol on Yom Kippur, is a room that represents the deep, eternal, and intimate relationship between Hashem and the Jewish people. This room is that point in the world that remains holy, untainted, and uncorrupted by evil. It was a small beacon of spirituality, a slice of another world, within the confines of this world. This room was appropriately situated in Binyamin's portion of Eretz Yisroel. This is the meaning of Moshe's blessing to the tribe of Binyamin:

“To Binyamin he said: ‘The dear one of Hashem. He will dwell securely with [Hashem]. Hashem protects [Binyamin] and rests His Presence upon him’ (Devarim 33:12, see translation of Onkelos and other commentaries).”

This is one extremely potent message of the miracle of Chanukah. The Greeks contaminated the Beis Hamikdash and its vessels. The symbol of holiness of the Jewish people was infiltrated and defiled. After militarily overpowering the Greeks, the Chashmonaim searched for that one remaining trace of holiness that the Greeks could not affect. They were able to find that one jar of oil that remained pure, unaffected by the impurity of the marauding Greek army. From this one jar of oil shone forth a light; a light that burnt far beyond its natural capabilities. The message is clear. Within every Jew, as impure as he or she may have become, is this small jug of oil that has not been contaminated by his or her misdeeds. No ideology can defile it; no sin can dirty it. It remains as pure as the olive oil of the Kohen Gadol. From this point within ourselves, we can always rekindle that connection with Hashem. This rekindled connection has the potential to burn eternally, far beyond the perceived capabilities of the tiny spark found within ourselves.

Interestingly, Chanukah occurs in the cold days of winter, during the darkest time of the year. It presents us with a rare mitzvah that is done at night time. The mitzvah of the Menorah shows that there is a spark of holiness that sheds its light even in the coldest and darkest of times. This holiness never wanes. The light always shines bright.

Based on the above comments of the Ramban, the one mitzvah of the Beis Hamikdash that remains to this very day is the mitzvah of the Menorah. This is because Chanukah marks the eternal, unwavering spark of holiness present within every Jew. Therefore, the one piece of holiness of the Beis Hamikdash service that remains today, the everlasting “spark of light” from our Holy Temple, is very appropriately demonstrated on Chanukah. This mitzvah keeps us aware of the fact that Hashem’s sacred fire burns within us all, even through the journey and challenges of exile.

Chanukah is one of the most observed mitzvos amongst the Jewish people, even by those Jews who are assimilated and not necessarily observant of mitzvos throughout the year. On a simple level, this may be attributed to the time of year during which Chanukah falls and the influence of the non-Jewish holiday cycle. But perhaps we can understand this phenomenon on a deeper level. Since Chanukah represents the inextricable bond between the Jew and Hashem, the bond expresses itself on Chanukah. Even those Jews that seem far from Torah observance tap into this holy spark every Chanukah. The inherent spark of Hashem within the Jew has a magnetic attraction to Chanukah and its observance.

The word Chanukah means dedication. Chanukah is the Yom Tov that teaches us how to rededicate ourselves to holiness after being involved in the mundane or impure. The Greeks tried to convince us that we “had no portion in the G-d of Israel” (Bereishis Rabba 2:4). Chanukah shows us that we always have our portion in G-d and this bond can never be broken. This lesson is the key to surviving Galus. We will not be perfect. We will not remain pristine like Binyamin himself. However, we do have a part of ourselves that does have the innocence and purity of Binyamin. From this part, we can always rekindle the flame of Hashem within our hearts and minds. This light can vanquish all of the darkness, anguish, and difficulty of our exile. Even as we dwell in darkness, the light and warmth of the menorah lead us back to Hashem’s warm embrace. May we all truly rededicate ourselves this Chanukah to the service of Hashem and may we merit experiencing the ultimate rededication of Yerushalayim and the Beis Hamikdash.

### **The Lavan - Yavan Connection**

R' Justin Cohen/Kollel Zichron Amram/Yeshiva of Greater Washington

At the end of Parashat Vayetzei, there's a very odd exchange that takes place between Yaakov and Lavan. After working for Lavan for twenty years, Yaakov leaves Lavan, taking his family and all his belongings. Lavan gives chase to Yaakov, with the intention of hurting him. Hashem warns Lavan not to harm Yaakov, and that causes him to have a change of heart. Lavan and Yaakov make a treaty, and set up a monument - a pile of rocks - to symbolize the treaty. Lavan calls the treaty *Yagar Sahadusah*, which means "the pile of rocks which bears testimony," whereas Yaakov calls it *Gal Eid*, which also means "the pile of rocks which bears testimony." *Yegar Sahadusah* is Aramaic, which was the vernacular of the time period, whereas *Gal Eid* is in Lashon Hakodesh (the holy language or Biblical Hebrew). In the end, Yaakov wins out. The treaty was called *Gal Eid*. There is obviously something much deeper taking place than a question of mere semantics.

Rabbi Nosson Noteh Spira writes in his book, *Megaleh Amukot*, that the exchange taking place between Yaakov and Lavan is an allusion to the future struggle that would take place between the Chashmona'im and the Greeks during the time of Chanukah. Just as Yaakov "conquered" Lavan by making the treaty on his terms (by calling it *Gal Eid*), so too the Chashmona'im will overcome the Greeks. What does the *Megaleh Amukot* mean by his statement that Lavan represents Greece? Secondly, how is Lavan's attempt to name the treaty in the vernacular, an allusion to what Greece would attempt to do to the Jews?

Rabbi Moshe Shapira, Shlit"a, offers the following explanation. Speech is the way a person describes their reality. The differences in speech between two people, illustrates to the discerning listener a difference in the way each speaker perceives their respective reality. For example, let's say you have both a farmer and physicist observing a tractor. The farmer sees a machine that's quite effective at plowing and will describe its efficiency as a tool for farming. The physicist sees a machine that is utilizing laws such as torque and mechanical advantage and his description will tell us that he sees a machine which employs these physical concepts/laws. Two people can observe one object but describe what seem to be two different realities. So, too, is the difference between how the secular world perceives reality and how Torah-true Judaism perceives reality. The secular world looks at the world not being connected to a higher reality. "Something is only true and relevant if it can

be empirically derived and tested in a lab, otherwise it does not exist”, they claim. The Jew believes that the physical nature of our world is a manifestation of spiritual reality. On a superficial level our physical world is a smokescreen that hides Hashem. However, if one meditates on the complexity, beauty, and orderliness of the world, the reality of G-d can be discerned. However, there is another tool that Hashem has created to enable humanity to perceive G-d, through the world’s manifest physicality. That tool is Lashon Hakodesh.

The *Sefarim HaKedoshim* explain that Hashem used Lashon Hakodesh to create the world. Therefore, with a careful analysis of Lashon Hakodesh, one can study and know the constitution and purpose of G-d’s creations. An example of this is the Hebrew word *Davar*, which means both “word” and “thing.” Why is it that the same word can have two divergent meanings? This is due to the fact that they are one in the same. A word in Lashon Hakodesh is not just a social contract that decided that the word “davar” is used to connote “a matter”. The “davar” or “word” describes to us the “thing,” the inner constitution of the item under discussion.

Lavan believed that our external world is not a manifestation of an internal essence. Yaakov disagreed. Lavan and Yaakov made a treaty. Lavan’s mindset in making the treaty was to inculcate and assimilate Yaakov into Lavan’s way of thinking. “You (Yaakov) think the world has a deeper spiritual essence? Not true. Your Lashon Hakodesh is describing a false reality. We are calling the treaty in Aramaic, in the vernacular. Conform to my way of thinking.” But Yaakov refused to go along.

We can understand now why their struggle is an allusion to the struggle between the cultures of Israel and Greece. Greek philosophy didn’t recognize a spiritual world. They celebrated physical beauty and pleasure as an end unto its self. Even if G-d had actually created the world, he was no longer relevant to the citizens’ daily life. There’s a Mishna in Masechet Sopherim that says the following: “The day that Talmi Hamelech translated the Torah into Greek was as demoralizing to Bnei Yisroel as the day that they worshipped the Golden Calf.” Why was it such a difficult day? The Midrash says that G-d looked into the Torah and created the world. Without pretending to fully grasp the import of this Midrash, what is clear, from the Midrash, is the fact that the Torah is the blueprint of the world. Everything that was subsequently created, finds its origins in the Torah. Additionally the code is transcribed through the use of Lashon Hakodesh. When the Greeks translated the Torah, all that remained was a story book with a smattering of laws. The inner meaning of the Torah was lost. The Greeks made

the Jews write in the Beit Hamikdash “You (the Jewish people) don’t have a portion with the G-d of Israel.” The Jewish claim that it was possible to have a direct connection with Hashem, was entirely opposed to the Greek way of thinking. The Greeks didn’t have a problem with the existence of Jews but with their philosophy. They rejected the notion of a soul, since it was not a provable reality. They made decrees against religious observance, which were manifestations of the Jew’s belief in the need to cultivate their soul.

Why was the Greek exile different? Because the war they waged was an ideological one. They not only wanted to spread their empire throughout the world, they wanted to spread their ideas and culture, as well. In order to accomplish that, they had to assimilate the different nations under their control to their “enlightened” ideas. It says in Bereishis, before Hashem created the world, there *was toehu va’vohu v’choshech al p’nei t’home*, confusion, void, and darkness over the face of the deep. The Midrash Rabba on this pasuk explains that these four terms correspond to the four exiles that would befall *Klal Yisroel*. Choshech, darkness, is the term that represents the Greek exile.

The reason is as follows. During the daytime, objects are easily identified and have very distinct dimensions and boundaries. At night, when darkness falls, one is unable distinguish one thing from another and everything becomes engulfed by the darkness, unable to be individually identified. Greece desired to swallow up all other cultures into their own ideology. Bnai Yisrael’s worldview was antithetical to the Greeks’, and its very existence undermined their beliefs. They intended through their decrees on Jewish observance to eradicate the unique identity of the Jews. But one who has a defined sense of self and a strong sense of individuality will not be so quick to conform and assimilate into secular society. Society and western culture dictates to us how we should look, speak, or dress to be considered successful or happy. Instead of celebrating individual thought or expression we are quick to conform to our host culture. The way assimilation works is by stripping the person of his or her individuality and that’s what Greece did to the Jews.

We see similar behavior by Lavan. Right before the treaty was made between Yaakov and Lavan, Lavan attempted to put Yaakov in his place. He told him, “Your sons are my sons, your daughters are my daughters, your sheep are my sheep, and everything you have is mine.” The underlying message behind Lavan’s statement was “You think you are something special? You think you are different than me? A worldview other than mine is falsehood. You are not your own person, you’re just an extension of me.”

When Hashem appears to Lavan in a dream before he meets up with Yaakov, Hashem warns him not to say anything good or bad to Yaakov. We can understand why Hashem tells him not to say anything bad to Yaakov, but what's the problem with saying nice things to him? If we remember that Lavan's weapon against the Jew is assimilation then we can understand this seemingly puzzling warning. Assimilation is most effective when the person or people are treated kindly and are welcomed into the society, culture, or religion of their environs. Hashem understood Lavan's evil intentions and therefore warned him against using kind words to attempt to draw Yaakov to his ideology.

Chanukah comes out at the darkest time of the year, the beginning of the winter. The darkness represents the *choshech* of assimilation which unfortunately is all too real today. But all it takes is one candle to drive away the darkness. When we light the Menorah, let us embrace our individuality and the uniqueness of the Jewish people. Let us celebrate that we have a Torah that describes a different reality than the reality that the secular world preaches, and we should merit being able to turn their darkness into light.

## **You May Say I'm a Dreamer**

By Jonathan Stein/Yeshiva of Greater Washington/Yeshiva Gedolah

When I was approached to write for the Chanukah Reader I was hesitant to accept the offer. Despite the great depth and spiritual significance of the holiday I was intimidated by the idea of writing on a topic with so little source material in the canon of Jewish tradition on which to base an essay. After all, Chanukah has no book in the *Tanach*, no *masechta* dedicated to the topic, not even one *mishna* detailing its laws. After much thought on how to confront this challenge I decided that I would submit an article; but rather than writing on the topic of Chanukah I would instead discuss the protagonist of this week's *parsha*.

The saga of Yosef begins in *Parshas Vayeishev*. Immediately after his introduction as the favored child of Yakov the Torah presents the account of his fateful dreams. In these dreams Yosef envisions symbolic images foretelling an apparent dominance over his brothers. Yosef eagerly relates these dreams to his family, straining his already tense relationship with his brothers and earning a surprising rejoinder from his father. However, in the following verse we are presented with a contradictory message: “*v'aviv shamar es hadavar* – and his father preserved the matter.” Rashi explains that Yakov waited and hoped for the time at which Yosef's dreams would come to fruition. The *midrash (Bereishis Rabbah 84:12)* goes so far as to say that he was informed through divine inspiration as to the validity of these dreams.

In light of these sources we are presented with a pressing question. Why did Yakov criticize Yosef for these dreams which he himself hoped would be realized? Furthermore, if Yakov actually did recognize the validity of these dreams why did he not attest to this truth? To gain a better understanding of these events it is necessary that we first take a deeper look at the concept of dreams.

### **What is a dream?**

Although literally referring to the experiences of the brain while sleeping, in colloquial English the term ‘dream’ has taken on a second meaning. When one refers to a ‘dream’ he is not necessarily referring only to the wanderings of his semiconscious mind but often times he will be referencing his deepest aspirations and ambitions. This concept seems to be alluded to in the Torah as well, most noticeably when Yosef's brothers deride him as the *ba'al hachalomos* – the

dreamer (*Bereishis 37:19*). We must understand why it is that dreams have become associated with aspirations.

The book of Iyov (*33:15-17*) reveals a deeper level of understanding: “In a dream, in a vision of the night, when unconsciousness overwhelms men as they slumber on their beds... He keeps man from activity and deprives man of his body.”<sup>1</sup> At these moments just as the body is immobilized so too the shackles of logic that are normally imposed on man are released and the mind is free to roam; unrestrained by the inhibitions, insecurities, and fears that characterize the waking hours. Temporarily freed from its confinement, the mind is free to soar to the greatest heights and to compose dreams of grandeur that the conscious brain could never conceive. It is these dreams that we recall during the most difficult hours. It is these dreams that remind us of our unharnessed potential and of our greatest ideals.

### **Talk is Cheap**

The verse in Mishlei (*10:8*) states, “*eveel sifasayim yelabet*, the foolish of lips will grow weary.” Rav Tzadok explains this verse as foretelling the failure destined for those who cannot restrain themselves from reporting their ambitions and apparent successes to others. He explains that only one who harbors a desire that stems from the depths of the heart, guarding it closely, will see true success. The same theme is also apparent in the teaching of Pirkei Avos (*1:15*), “say a little and do a lot.” Even if we are successful in what we set out to do we are still forewarned about discussing our plans and goals. What is the reason for this belief? Why does our tradition caution us from revealing our intentions and goals?

The reason for this is that when one speaks he merely serves to cheapen his ambitions. A person’s ambitions stem from a desire to affect. By expressing these hopes to others, one turns his dreams into merely a platform for self-aggrandizement. Additionally, by sharing plans to tackle an issue one may lessen the emotional burden of the matter at hand and lose the drive to achieve the stated goal.

It could be posited that this is why Yakov chastised Yosef. When Yosef shared his dreams with his brothers he was merely cheapening the aspirations that Divine Providence had destined for him. Yakov realized that such talk, in addition to being unnecessary, could only hurt the chances of these dreams becoming a reality. He realized that verbalizing the dreams would shift them from the domain of the heart to the public domain, exposing them to be trampled by the masses.

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<sup>1</sup> Translation from the “The Hirsch Chumash”; translated by Daniel Haberman

## Descent into Darkness

These themes, not coincidentally, are also evident in the history of Chanukah. Just prior to the occupation of the Assyrian Greeks the world existed in a state of prophecy. It was at the close of this era that the Tanach, which Shlomo HaMelech (Mishlei 6:23) compared to *ohr*, light, was sealed and the world accordingly entered a state of darkness. The Midrash (Bereishis Rabbah 2:4) further enforces this idea, comparing the Greek exile to a state of darkness – “*choshech zu Yavan.*” The Greek exile is referred to as the darkness within the already darkened state of a world devoid of the light of Divine revelation. It is at this point in history – the darkest of the dark – that we merited the miracle of Chanukah. The miracle of Chanukah, the last revealed miracle, was a flash of inspiration in the darkest hour. Like a dream in the dead of night the miracle of Chanukah reminded us of our most deeply held ambitions and aspirations – aspirations not only for spiritual preservation but for spiritual achievement.

It is no coincidence that the story of Chanukah is not found in the sources of Jewish literature. In fact, the Gemra (Yuma 29b) specifically states that the history of Chanukah was not permitted to be recorded. To have committed Chanukah to writing would have cheapened our national dream – the dream that has buoyed us during the worst of times and which continues to inspire us to actualize our collective potential. By divulging this aspiration we would have reduced our dream to just another fickle hope and ourselves to nothing but naïve dreamers. By limiting the expression of this dream to the faint glow of our candles we serve to preserve it for ourselves and for our future generations.

The victory of the Jewish uprising over Greek oppression was not earned without tremendous sacrifice. For the Chashmonaim, orchestration of the dream of Chanukah entailed a call to action. To finally actualize our dreams we too will need to bypass idle chatter and commit ourselves to action. By dedicating ourselves to lead more wholesome lives we will be given the strength to turn our dreams into realities and, like Yosef, have the opportunity to realize our greatest aspirations.

# YESHIVA

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