

1. Rosh Hashana 19b

רבי יוסי אומר בזמן שבהמ"ק קיים אסורין מפני ששמחה היא להם אין בית המקדש קיים מותרין מפני שאבל הוא להם

Rabbi Yosei says: When the Temple is standing, these days are prohibited for fasting because these days are a source of joy for Israel. But when the Temple is not standing, these days are permitted for fasting because these days are a source of mourning for them.

2. Rosh Hashana 18b

א"ר יוסף שאני חנוכה דאיכא מצוה א"ל אביי ותיבטיל איהי ותיבטל מצותה

Rav Yosef said: Hanukkah is different, as there is the mitzva of lighting candles, Abaye said to him: What is this argument? Let Hanukkah itself be nullified, and let its mitzva of lighting candles be nullified with it.

אלא אמר רב יוסף שאני חנוכה דמיפרסם ניסא

Rather, Rav Yosef retracted his previous explanation and said: Hanukkah is different, as its miracle is well known

3. Shabbos 21b

מאי חנוכה? דתנו רבנן: בכ"ה בכסליו יומי דחנוכה תמנא אינון דלא למספד בהון ודלא להתענות בהון. שששננסו יונים להיכל טמאו כל השמנים שבהיכל

The Gemara asks: What is Hanukkah? The Sages taught in Megillat Ta'anit: On the twenty-fifth of Kislev, the days of Hanukkah are eight. One may not eulogize on them and one may not fast on them. What is the reason? When the Greeks entered the Sanctuary they defiled all the oils that were in the Sanctuary.

4. Rambam Hilchos Chanukah 3:1

בבית שני כשמלכי יון גזרו גזרות על ישראל ובטלו דתם ולא הניחו אותם לעסוק בתורה ובמצות. ופשטו ידם בממוןם ובבנותיהם ונכנסו להיכל ופרצו בו פרצות וטמאו הטהרות. וצר להם לישראל מאד מפניהם ולחצום לחץ גדול עד שרחם עליהם אלהי אבותינו

וְהוֹשִׁיעַם מִיָּדָם וְהִצִּילָם וְגָבְרוּ בְּנֵי חֲשִׁמוֹנָאִי הַכֹּהֲנִים הַגְּדוֹלִים וְהָרְגוּם וְהוֹשִׁיעוּ יִשְׂרָאֵל מִיָּדָם
וְהָעַמִּידוּ מֶלֶךְ מִן הַכֹּהֲנִים וְחִזְרָה מַלְכוּת לְיִשְׂרָאֵל יֵתֵר עַל מְאֻתִּים שָׁנָה עַד הַחֲרָבָן הַשְּׁנִי

During the period of the second Temple, when the Greek kings were in power, they proclaimed decrees against the Jewish people, abrogating their religion and forbidding them to study the Torah or to perform the divine precepts. They laid their hands on their wealth and their daughters; they entered the Temple and broke through it, defiling the things that were pure. The people of Israel were sorely distressed by their enemies, who oppressed them ruthlessly until the God of our fathers took pity, saved and rescued them from the hands of the tyrants.

5. Al Hanissim

בִּימֵי מַתִּיתָיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל חֲשִׁמוֹנָאִי וּבְנָיו כָּשְׁעַמָּדָה מַלְכוּת יוֹן הָרָשָׁעָה עַל-עַמָּךְ
יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת
צָרָתָם רַבָּתָּ אֶת-רִיבָם דָּנָתָּ אֶת-דִּינָם נִקְמָתָּ אֶת-נִקְמָתָם

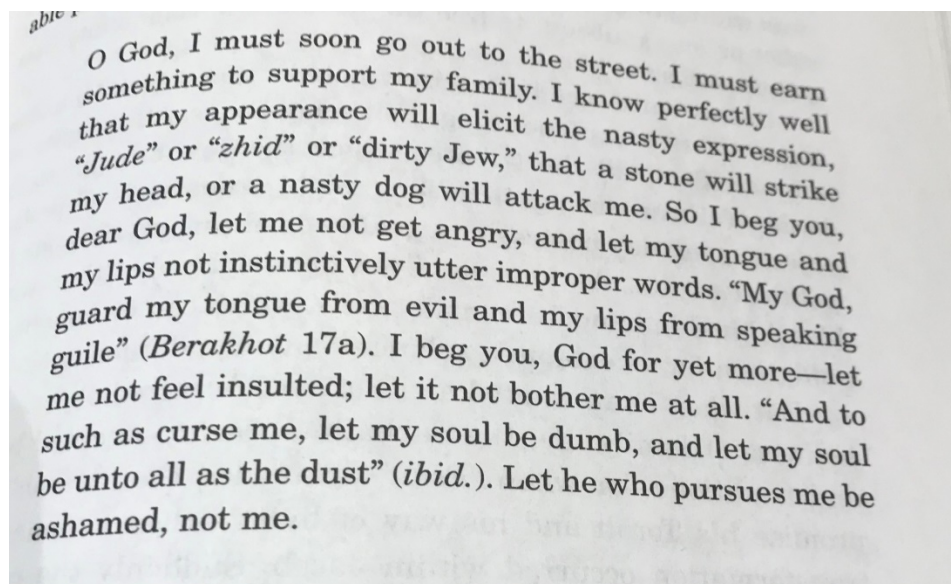
In the days of Matisyahu, son of Yochanan the High Priest, the Hasmonean and his sons, when the evil Greek kingdom rose up against Your people Israel to make them forget Your Torah and to turn them away from the statutes of Your will— You, in Your abundant mercy, stood by them in their time of distress, You defended their cause, You judged their grievances, You avenged them.

6. Bereishis 33:3

וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה שִׁבְעַת פְּעָמִים עַד-גִּשְׁתּוֹ עַד-אָחִיו:

He himself went on ahead and bowed low to the ground seven times until he was near his brother.

7. The Rav “Days of Deliverance” page 135



8. Bereshis 32:14-16

וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:

After spending the night there, he selected from what was at hand these presents for his brother Esau:

עֲזִים מְאֹתִים וַתִּישִׁים עֶשְׂרִים רְחִלִּים מְאֹתִים וְאִילִּים עֶשְׂרִים:

200 she-goats and 20 he-goats; 200 ewes and 20 rams;

גַּמְלִים מִיִּנְיָקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים עֶשְׂרֵה אֶתְנַת עֶשְׂרִים וְעִזִּים עֶשְׂרֵה:

30 milk camels with their colts; 40 cows and 10 bulls; 20 she-asses and 10 he-asses.

9. Bereishis 32: 18-19

וַיֹּצֵא אֶת־הָרֹאשׁוֹן לֵאמֹר כִּי יִפְגְּשְׁךָ עֵשָׂו אָחִי וְשָׂאֲלֶךָ לֵאמֹר לְמִי־אַתָּה וְאַנְה תֵּלֶךְ וּלְמִי אַתָּה לִפְנֵיךְ:

He instructed the one in front as follows, "When my brother Esau meets you and asks you, 'Whose man are you? Where are you going? And whose [animals] are these ahead of you?'

וְאָמַרְתָּ לְעַבְדְּךָ לִיעֲקֹב מִנְחָה הוּא שְׁלוּחָהּ לְאֹדְנִי לְעֵשָׂו וְהִנֵּה גַם־הוּא אַחֲרָיִנוּ:

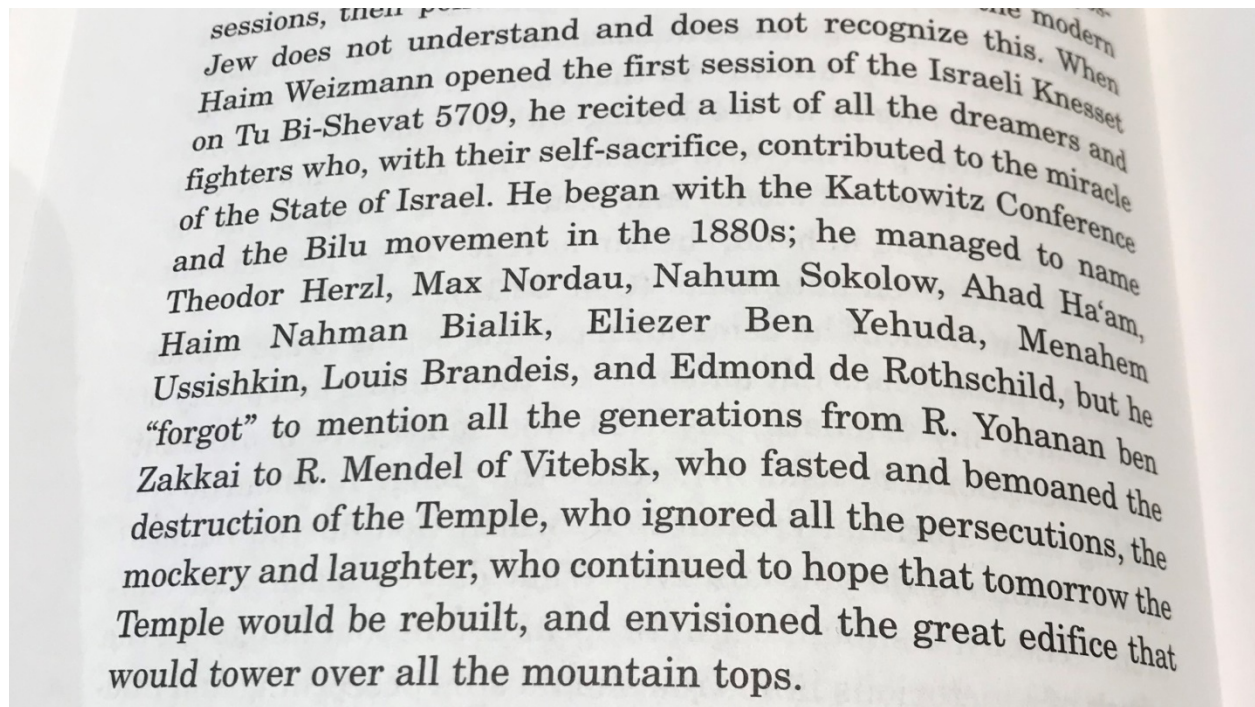
you shall answer, 'Your servant Jacob's; they are a gift sent to my lord Esau; and [Jacob] himself is right behind us.'"

10. Bereishis 33:12

וַיֹּאמֶר נִסְעָה וְנִלְכָּה וְאֵלֵכָה לְנֶגְדִּי:

And [Esau] said, "Let us start on our journey, and I will proceed at your pace."

11. The Rav "Days of Deliverance" page 138



12. Ketubot 63a

ר"ע רעיא דבן כלבא שבוע הוה חזיתיה בריתיה דהוה צניע ומעלי אמרה ליה אי מקדשנא
לך אזלת לבי רב אמר לה אין איקדשא ליה בצינעה ושדרתיה שמע אבוא אפקה מביתיה
אדרה הנאה מנכסיה אזיל יתיב תרי סרי שנין בבי רב כי אתא אייתי בהדיה תרי סרי אלפי
תלמידי שמעיה להווא סבא דקאמר לה עד כמה

קא מדברת אלמנות חיים אמרה ליה אי לדידי ציית יתיב תרי סרי שני אחריני אמר ברשות
קא עבידנא הדר אזיל ויתיב תרי סרי שני אחריני בבי רב כי אתא אייתי בהדיה עשרין
וארבעה אלפי תלמידי שמעה דביתו הוה קא נפקא לאפיה אמרו לה שיבבתא שאילי

מאני לבוש ואיכסאי אמרה להו (משלי יב, י) יודע צדיק נפש בהמתו כי מטיא לגביה נפלה על אפה קא מנשקא ליה לכרעיה הו קא מדחפי לה שמעיה אמר להו שבקוה שלי ושלכם שלה הוא

Rabbi Akiva was the shepherd of ben Kalba Savua, one of the wealthy residents of Jerusalem. The daughter of Ben Kalba Savua saw that he was humble and refined. She said to him: If I betroth myself to you, will you go to the study hall to learn Torah? He said to her: Yes. She became betrothed to him privately and sent him off to study. Her father heard this and became angry. He removed her from his house and took a vow prohibiting her from benefiting from his property. Rabbi Akiva went and sat for twelve years in the study hall. When he came back to his house he brought twelve thousand students with him, and as he approached he heard an old man saying to his wife: For how long will you lead the life of a widow of a living man, living alone while your husband is in another place? She said to him: If he would listen to me, he would sit and study for another twelve years. When Rabbi Akiva heard this he said: I have permission to do this. He went back and sat for another twelve years in the study hall. When he came back he brought twenty-four thousand students with him.

His wife heard and went out toward him to greet him. Her neighbors said: Borrow some clothes and wear them, as your current apparel is not appropriate to meet an important person. She said to them: "A righteous man understands the life of his beast" (Proverbs 12:10). When she came to him she fell on her face and kissed his feet. His attendants pushed her away as they did not know who she was, and he said to them: Leave her alone, as my Torah knowledge and yours is actually hers.

13. Zechariah 4:1-3

וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרֵנִי כְּאִישׁ אֲשֶׁר־יִעֹר מִשְׁנָתוֹ

The angel who talked with me came back and woke me as a man is wakened from sleep.

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וַיֹּאמֶר [וְאֹמַר] רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל־רֹאשָׁהּ וְשִׁבְעָה נִרְתִּיחַ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לִנְרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

He said to me, "What do you see?" And I answered, "I see a lampstand all of gold, with a bowl above it. The lamps on it are seven in number, and the lamps above it have seven pipes;

ושָׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלָּה וְאֶחָד עַל־שְׂמאלָהּ:

and by it are two olive trees, one on the right of the bowl and one on its left."

4-5

וַאֲנִי וַאֲמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה־אֵלֶּה אֲדֹנָי:

I, in turn, asked the angel who talked with me, "What do those things mean, my lord?"

וַיֵּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה־הֵמָּה אֵלֶּה וַאֲמַר לֹא אֲדֹנָי:

"Do you not know what those things mean?" asked the angel who talked with me; and I said, "No, my lord."

6-7

וַיֵּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־יְהוָה אֶל־זֶרְבָבֶל לֵאמֹר לֹא בְחֵיל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אֲמַר יְהוָה צְבָאוֹת:

Then he explained to me as follows: "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by My spirit—said the LORD of Hosts.

(מִי־אַתָּה הָר־הַגָּדוֹל לִפְנֵי זֶרְבָבֶל לְמִישֹׁר וְהוֹצִיא אֶת־הָאֶבֶן הָרָאשֶׁה תִּשְׁאָלוֹת תֵּן חֵן לָהּ: פ)

Whoever you are, O great mountain in the path of Zerubbabel, turn into level ground! For he shall produce that excellent stone; it shall be greeted with shouts of 'Beautiful! Beautiful!'"

14. Bamidbar Rabba 15:3

בְּהֶעֱלֶתְךָ אֶת הַנֶּרֶת. אֶת מוֹצֵא שְׁנַיִם עֶשֶׂר שְׁבָטִים שֶׁהִקְרִיבוּ קִרְבָּנוֹת לַחֲנֻכַּת הַמִּזְבֵּחַ, שֶׁכָּט לֹא הִקְרִיב כָּלוּם, וְהָיוּ מִצְרִין וְאוֹמְרִים, לָמָּה רַחֲקָנוּ מִהִקְרִיב לַחֲנֻכַּת הַמִּזְבֵּחַ. מָשָׁל לְמֶלֶךְ שֶׁעָשָׂה סְעוּדָה וְהָיָה קוֹרֵא אֲמִנִּיּוֹת, הָיָה אוֹהֵב אֶחָד שְׂאוֹהֲבוֹ יוֹתֵר מִדָּא, לֹא קָרָא אוֹתוֹ עִמָּהֶן, הָיָה מִצַּר לוֹמַר שְׂמָא יֵשׁ בְּלִבּוֹ שֶׁל מֶלֶךְ עָלֵי כָלוּם, שֶׁלֹּא זָמַנְנִי בְּכָל סְעוּדוֹת הָאֵלּוּ,

כִּיּוֹן שֶׁעָבְרוּ אוֹתָן יְמֵי סְעוּדָה קָרָא אוֹתוֹ אוֹהֵב, אָמַר לוֹ, לְכָל בְּנֵי הַמִּדְיָנָה עֲשִׂיתִי סְעוּדָה וְלָךְ לַעֲצֹמֶךָ אֲנִי עוֹשֶׂה סְעוּדָה, לָמָּה, שָׂאתָ אוֹהֲבִי. כֹּה מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא, אֶת מוֹצֵא שָׁנִים עֹשֶׂר שְׁבָטִים הִקְרִיבוּ לַחֲנֻכַּת הַמִּזְבֵּחַ וְקִבְּלָן הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁנֶּאֱמַר (בַּמִּדְבָּר ז, ה): קָח מֵאֲתָם, וְשִׁבְטוֹ שֶׁל לֵוִי לֹא הִקְרִיבוּ, כִּיּוֹן שֶׁעָבַר חֲנֻכַּת הַמִּזְבֵּחַ, אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא לְאַהֲרֹן וּלְבָנָיו כָּל הַשְּׁבָטִים עָשׂוּ חֲנֻכָּה וְשִׁבְטָךְ לֹא עָשָׂה, לָכֵן: דִּבֶּר אֶל אַהֲרֹן וְאֶמְרָתָ אֵלָיו בְּהַעֲלֹתְךָ, וְאַחֵר כֹּה (בַּמִּדְבָּר ח, ו): קָח אֶת הַלֵּוִיִּם.

(Numb. 8:2) “When you set up the lamps”: You find that, when twelve tribes presented offerings at the dedication of the altar, the tribe of Levi did not offer anything. They were depressed and said, “Why were we removed from making an offering at the dedication of the altar?” A parable: To what is the matter comparable? To a king who made a banquet and each day invited various artisans. Now he had a certain friend who he loved exceedingly, but he did not invite him along with them. So he was depressed saying, “Perhaps the king harbors [some grievance] against me in his heart. [Perhaps] it is for this reason that the king has not invited me to any of the feasts.” When the days of the feast had passed [the king] called the friend [and] said to him, “For all the people of the province I made [that] feast, but for you only I am making one single feast for yourself. Why? Because you are my friend.” So this king is the King of kings, the Holy One, blessed be He. You find that the twelve tribes brought offerings for the dedication of the altar and the Holy One, blessed be He, accepted them, as stated (in Numb. 7:5), “Take it from them.” But the tribe of Levi did not bring an offering. When the dedication of the altar had passed, the Holy One, blessed be He, said to Aaron and his sons, “All the tribes have made a dedication. Now you make a dedication by yourselves.” It is therefore stated (in Numb. 8:2), “Speak unto Aaron [and say unto him], ‘When you set up the lamps,’” and afterwards [it is written] (in vs. 6), “Take the Levites.”