



"From then on" - He feels great joy from this drive to make aliyah (continued)

1. מאמרי אדמו"ר הזקן תקס"ה א pg. 219 The first Lubavitcher Rebbe, on Dance as elevation
This is [the meaning of] dancing. The groom and bride dance opposite each other. First they are close together, and then they become distanced, apart in space, and the bride turns her face, etc. And then they draw near, actually close... For through the duration of the Diaspora, until the Redeemer comes, speedily in our days, it is above, the groom and bride above...

2. Talmud, Berachot 31a

Such was the practice of Rabbi Akiva: When he prayed communally he abbreviated and ascended, lest he strain the community. And when he prayed privately, one would leave him in one corner and find him in a different corner. Why so much? From the bendings and bowings.

3. Talmud, Berachot 31a

One may not fill his mouth with laughter in this world, as in Psalms 126:2, "Then our mouth will be filled with laughter, and our tongue with song." When? When the nations will say, "G-d has performed great deeds for them."

4. Talmud, Rosh HaShanah 33b

"A *teruah* is as long as three *yevavot*." But we have learned, "A *teruah* is as long as three *shevarim*!"... One said [a human wails] by groaning, and one said by ululation.

"One day" - The container breaks, and he is ready to go

5. Talmud, Bava Metzia 83b-84a

כובשים פניהם בקרקע ומתאנחים על חילול ד' ואומרים "הוי חומץ בן יין"

Rabbi Elazar son of Rabbi Shimon advised a government police officer [regarding how to catch a thief]... Word of this was brought to the government, and they said, "Let the reader of the scroll be the one to carry it out!" They brought Rabbi Elazar son of Rabbi Shimon, and he caught thieves.

Rabbi Yehoshua son of Karchah sent to him: Vinegar, son of wine! How long will you pass the nation of our Gd to be murdered?! Rabbi Elazar son of Rabbi Shimon responded: I am eliminating thorns from the vineyard. He replied: Let the Owner of the vineyard come and eliminate His own thorns...

6. Talmud, Bava Batra 16b

הואיל והכסף שבקופה שלו הוא ואין אדם נתפס על ממונו
מכאן שאין אדם נתפס בשעת צערו

We see from here that one is not caught for [what he does in] his time of pain.

"The old man sat" – In jail, then off to Israel

7. Responsa of the Gaonim, Mussafia (Lyck) edition 99

And perhaps you know that many of the scholars thought that one who is proper in many of the identified and clarified traits, when he wishes to look upon the Merkavah and to gaze into the *Heichalot* of the celestial *malachim*, there are ways, fasting on known days, placing his head between his knees and chanting to the ground many songs and praises which are clarified.

8. Kings I 18:42

הניח ראשו בין ברכיו

ויעלה אהאב לאכל ולשתות ואלהיו עלה אל ראש הכרמל ויגהר ארצה וישם פניו בין ברכיו:

And Ahab ascended and ate and drank, and Elijah ascended to the top of Carmel, and he lowered himself to the ground, and he placed his face between his knees.

9. Talmud, Berachot 34b

And further, once Rabbi Chanina son of Dosa went to study with Rabban Yochanan son of Zakkai, and [Rabbi Yochanan's] son was ill. He said, "My son, Chanina, pray for mercy for him and he will live." He placed his head between his knees, asked for mercy, and he lived. Rabban Yochanan son of Zakkai said: Had son of Zakkai pressed his head between his knees all day long, They would not have paid attention to him! His wife said to him: Is Chanina greater than you? He replied: No, but he is like a [regular] servant before the king, and I am like a noble [visiting] before the king.

10. Talmud, Avodah Zarah 17a

[Elazar son of Durdaya] said: It depends only on me! He placed his head between his knees, and cried out in tears until his soul left him. A small voice emerged, saying, "Rabbi Elazar son of Durdaya is prepared for life in the next world!"

11. Talmud, Berachot 4b

Michael [journeys] in one [flight], Gabriel in two, Elijah in four, the Angel of Death in eight – and during a plague, in one.

Job

12. Mishnah Succah 2:9 (28b)

ירדו גשמים מאימתי מותר לפנות? משתסרה המקפה. משלו משל למה הדבר דומה? לעבד שבא למזוג כוס לרבו ושפך לו קיתור על פניו:
When rain descends, at what point may one leave? When food is ruined. They compared it – what is this like? A slave who comes to dilute his master's cup, and the master pours his pitcher before him ("on his face").

Satire of Human Justice

13. Psalms 23:3

...יְנַחֵנִי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ:

...He leads me in circles of justice, for His Name's sake.

14. Ecclesiastes 3:16

And I have also seen beneath the sun: In the place of judgment, there is wickedness, and in the place of righteousness, there is the wicked.

Ode to the Simple Jew

15. Agnon's "HaNidach"

Part 1 <https://www.yutorah.org/lectures/lecture.cfm/1012337/>

Part 2 <https://www.yutorah.org/lectures/lecture.cfm/1015778/>

16. Talmud, Sanhedrin 106b

Rava said... And Rav Yehudah removes his shoes and rain comes, and we cry out and no one pays attention to us! But Gd desires the heart, as it says, "And Gd sees the heart."

Satire of the Search for Christian Support

17. Prof. Neta Stahl, *Other and Brother: Jesus in the 20th Century Jewish Literary Landscape* pg. 185

"The Lady and the Peddler" is not a story about Jesus, but rather a story about the Jewish Self and what happens to it when it gives itself away for the sake of assimilating into the Christian world. Following the encounters with Jesus, the Jew realizes his own foreignness... He also realizes the threat embodied in Christianity...