

Sources: Pirkei Avot Shiur 5

1. זכריה ז, א-ז:

וַיְהִי בִשְׁנַת אַרְבַּע לְדָרִיּוֹשׁ הַמֶּלֶךְ הָיָה דְבָרָהּ אֶל־זַכְרְיָה בְּאַרְבַּעָה לַחֹדֶשׁ הַתְּשַׁעִי בְּכֶסֶל׃ וַיִּשְׁלַח בֵּית־אֵל שְׂרָאֶצֶר וְרִגְמָס מִלֶּךְ וַאֲנָשָׁיו לַחֲלוֹת אֶת־פְּנֵי ה'׃ לֵאמֹר אֱלֹהֵיכֶּהֲנִים אֲשֶׁר לְבֵיתֵהּ צְבָאוֹת וְאֱלֹהֵינְבִיאִים לֵאמֹר הָאֲבָכָה בַּחֹדֶשׁ הַחֲמִשִּׁי הַנֶּזֶר כִּאֲשֶׁר עָשִׂיתִי זֶה כַּמָּה שָׁנִים׃ פ וַיְהִי דְבָרָהּ צְבָאוֹת אֵלֵי לֵאמֹר׃ אָמַר אֶל־פְּלַעַם הָאֶרֶץ וְאֱלֹהֵיכֶּהֲנִים לֵאמֹר כִּי־צִמַּמְתֶּם וְסָפּוֹד בַּחֲמִישִׁי וּבִשְׁבִיעִי וְזֶה שְׁבָעִים שָׁנָה הָצוֹם צִמַּמְתִּי אֲנִי׃ וְכִי תֹאכְלוּ וְכִי תִשְׁתּוּ הֲלֹא אַתֶּם הָאֲכָלִים וְאַתֶּם הַשְׁתִּים׃ הֲלֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא ה' בְּיַד הַנְּבִיאִים הָרִאשֹׁנִים בְּהִיּוֹת יְרוּשָׁלַם יִשְׁבֶּת וְיִשְׁלַח וְעָרֶיהָ סָבִיבֶתֶיהָ וְהַנֶּגֶב וְהַשְׂפֵּלָה יֵשֵׁב׃ פ

זכריה ח, יח-יט:

וַיְהִי דְבָרָהּ צְבָאוֹת אֵלֵי לֵאמֹר׃ כֹּה־אָמַר ה' צְבָאוֹת צוֹם הָרְבִיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֲשָׂרִי יִהְיֶה לְבֵית־יְהוּדָה לְשִׂשׁוֹן וּלְשִׂמְחָה וּלְמַעֲדִים טוֹבִים וְהָאֶמֶת וְהַשְּׁלוֹם אֶהְבּוּ׃ פ

Zech. 7, 1-7:

And it came to pass in the fourth year of king Darius, that the word of the Lord came to Zechariah on the fourth day of the ninth month, Kislev; When Bethel-sarezer, and Regem-melech and his men, had sent to entreat the favour of the Lord, and to speak to the priests of the house of the Lord of hosts, and to the prophets, saying: 'Should I weep in the fifth month, abstaining, as I have done these so many years?' Then came the word of the Lord of hosts to me, saying: 'Speak to all the people of the land, and to the priests, saying: When you fasted and mourned in the fifth and in the seventh months, for these seventy years, did you fast for Me, even to Me? And when you eat, and when you drink, are you not they that eat, and they that drink? Should you not hearken to the words which God has proclaimed by the earlier prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, and the South and the Lowland were inhabited?'

Zech. 8, 18-19:

And the word of the Lord of hosts came to me, saying: 'Thus says The Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be for the house of Judah joy and gladness, and cheerful seasons; therefore love you truth and peace.'

I Maccabees 2, 31-44:

Then many who were seeking righteousness and justice went down to the wilderness to dwell there, they, their sons, their wives, and their cattle, because evils pressed heavily upon them. And it was reported to the king's officers, and to the troops in Jerusalem the city of David, that men who had rejected the king's command had gone down to the hiding places in the wilderness. Many pursued them, and overtook them; they encamped opposite them and prepared for battle against them on the sabbath day. And they said to them, "Enough of this! Come out and do what the king commands, and you will live." But they said, "We will not come out, nor will we do what the king commands and so profane the Sabbath day." Then the enemy hastened to attack them. But they did not answer them or hurl a stone at them or block up their

hiding places, for they said, "Let us all die in our innocence; heaven and earth testify for us that you are killing us unjustly." So they attacked them on the Sabbath, and they died, with their wives and children and cattle, to the number of a thousand persons. When Mattathias and his friends learned of it, they mourned for them deeply. And each said to his neighbor: "If we all do as our brethren have done and refuse to fight with the Gentiles for our lives and for our ordinances, they will quickly destroy us from the earth." So they made this decision that day: "Let us fight against every man who comes to attack us on the Sabbath day; let us not all die as our brethren died in their hiding places."

I Maccabees 4, 36-46:

Then said Judas and his brothers, "Behold, our enemies are crushed; let us go up to cleanse the sanctuary and dedicate it." So all the army assembled and they went up to Mount Zion. And they saw the sanctuary desolate, the altar profaned, and the gates burned. In the courts they saw bushes sprung up as in a thicket, or as on one of the mountains. They saw also the chambers of the priests in ruins. Then they rent their clothes, and mourned with great lamentation, and sprinkled themselves with ashes. They fell face down on the ground, and sounded the signal on the trumpets, and cried out to Heaven. Then Judas detailed men to fight against those in the citadel until he had cleansed the sanctuary. He chose blameless priests devoted to the law, and they cleansed the sanctuary and removed the defiled stones to an unclean place. They deliberated what to do about the altar of burnt offering, which had been profaned. And they thought it best to tear it down, lest it bring reproach upon them, for the Gentiles had defiled it. *So they tore down the altar, and stored the stones in a convenient place on the temple hill until there should come a prophet to tell what to do with them.*

I Maccabees 14, 35-41:

"The people saw Simon's faithfulness and the glory which he had resolved to win for his nation, and they made him their leader and high priest, because he had done all these things and because of the justice and loyalty which he had maintained toward his nation. He sought in every way to exalt his people. And in his days things prospered in his hands, so that the Gentiles were put out of the country, as were also the men in the city of David in Jerusalem, who had built themselves a citadel from which they used to sally forth and defile the environs of the sanctuary and do great damage to its purity. He settled Jews in it, and fortified it for the safety of the country and of the city, and built the walls of Jerusalem higher.

"In view of these things King Demetrius confirmed him in the high priesthood, and he made him one of the king's friends and paid him high honors. For he had heard that the Jews were addressed by the Romans as friends and allies and brethren, and that the Romans had received the envoys of Simon with honor. "And the Jews and their priests decided that Simon should be their leader and high priest for ever, *until a trustworthy prophet should arise...*

ביאור כללי על נם פורים . מבעה"מ העמק דבר .

מן (כת) וימי הפורים האלה לא יעברו מתוך היהודים וזכרם לא יסוף מורעם . יש להגין מי
המה היהודים ומי המה זרעם . והלא זרע היהודים המה יהודים . ודוחק לומר דמתוך היהודים משמעו
רק בזמן מורדכי ואסתר . כמ"ס החוס' מגילת ד"ז בד"ה ור"נ . שאין משמעות מתוך היהודים ע"ז הזמן
ביחוד . והנה בשנת דפ"ח א' ח' קימו וקבלו היהודים קיימו מה שקיבלו כבר . דמשום דבתחלה כפה
עליהם הר כגיגית שיקבלו אח התורה . ובימי אחשורש קבלו ברצון . וכבר הקשו החוס' בד"ה כפה . שהרי
אמרו נעשה ושמע ע"ש . איברא בתנחומא פ' נח הקשה הכי וישב דתורה שבכתב קבלו ברצון . אבל
תורה שבפ"ס לא רצו לקבל וקבלוה בימי אחשורש . ויש להגין מה הגיע זה הנס לקבל תורה שבפ"ס . אכן כבר
ביארו בהר"ד ס"ס בא דמשה נמשלה התורה לחרב ביחוד ולא לכלי זין אחר . משום דכמו החרב יש בה שני
חשמישי הגנה היינו התיק המפואר הוא חשמים לגבור ולהטיל חימה על כל סביביו בשעת שלום . אבל בשעת
מלחמה אין עיקר תועלת אלא מן הסייף המושחז הרב . כך כח התורה שהיא חרב של ישראל . התורה
שבכתב היא התיק המפואר בשמותיו ית' . וע"ז כתיב וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו
ממך . וזה נחקיים בזמן מקדש ראשון שהי' שלום על ישראל וכח היהדות . ומש"ה כל הנסים שנעשו בעת
לזון היו ננס נלם . אבל מזמן חרבן בית ראשון בא עיקר תועלת התורה להגין על ישראל כח תורה
שבפ"ס שהוא הסייף החמוק בתיק . וכמו שביארנו שם דבר יאשיהו המלך . וכל זמן בית שני . ומש"ה הנסים
שנעשו לישראל באו בהשגחה נבחרת בהליכות המצב . והגיעו עס ה' לחקירה זו . בימי אחשורש . שנעשה
הנס בהסתר פנים . ומזה ידעו כי עלינו לעסוק בתורה שבפ"ס שהיא הסייף מחרב של ישראל . מש"ה
היינו מה שהודלו דבר .