

The Talmud in Shabbos (Daf 21b) in discussing the origins of the Chanukah holiday states that the holiday was established only in the year after the miracle of Chanukah occurred . Why was it not celebrated immediately, when the miracle occurred?

My grandfather, Jacob Cappell , in his sefer Emet L'Yakov cites an insight from his brother in law Rabbi Shaoul Taub, the Modzhitzer Rebbe, to explain this . When Moses appeared before the burning bush he said, "let me turn aside now and see this great sight." On the surface, this makes no sense. If he was turning aside, Moshe would see less of the bush, not more!

Reb Shaoul explained that when one beholds something wondrous or miraculous one cannot fully comprehend what has happened, and it is only after the passage of time that one can begin to understand what he witnessed and appreciate its meaning.

Accordingly, my grandfather said perhaps the same was true about Chanukah; at the time it happened we could not appreciate and understand the miracle that had just occurred and it was only after the passage of time, when we reflect on what happened, did we appreciate the many miracles that occurred the prior year.

With this thought in mind, perhaps we can understand Yosef's reaction the moment he saw his brothers. The posuk says that as soon as he saw his brothers he recalled his dreams. After everything that his brothers did to him, he recalls his dreams? Wouldn't it have made more sense for him to recall his being thrown into a pit and then being sold as a slave and how his brothers mistreated him? It was only after the passage of time that Yosef realized that his ordeals were all part of Hashem's master plan as foretold in his dreams and appreciated the significance and meaning of the many miracles he experienced.

Shabbat Shalom and Happy Chanukah!

