

Rivka – A Chanukah Menorah Illuminating the Dark

Introduction

"וַיַּעַן לָבָן... מֵה' יָצָא הַדָּבָר... הִנֵּה-רַבִּיקָה לְפָנֶיךָ קַח וְלֶךְ וְתָהִי אִשָּׁה לְבֶן-אָדֹנֶיךָ כַּאֲשֶׁר דִּבֶּר ה'"¹, 'Lavan and Besuel answered: This [match has] emanated from Hashem... Here's Rivka, take her and go, and she shall be a wife for the son of your master, like Hashem said'. In these verses, we see that Lavan and Besuel agreed that Rivka could go with Eliezer.

The next morning, there was a change of heart. "וַיֹּאמֶר אַחִיָּה וְאִמָּהּ תֵּשֶׁב הַנַּעֲרָה אִתָּנוּ יָמִים אֹ אוֹ עֶשְׂרֵת אַחֲרֵי תֵּלֶךְ"², 'Her brother and mother said, let the maiden stay with us for a year, or ten months, and afterwards she'll go'.

What caused them to change their minds?

"וּמִגִּדְנַת נִתֵּן לְאַחִיָּה וְלִאִמָּה"³, 'and he gave delicious fruit he gave to her brother and mother'. When Eliezer gave the fruits to Lavan and his mother, Besuel, the father, was still alive. Why then didn't Eliezer give him of the fruits, as well?

יחודא תתאה and יחודא עילאה, Hashem is the Only One Above and the Only One Below

Twice a day, a Jew proclaims the most basic tenet of Judaism; the verse of Shema, followed by the words 'Baruch Shem etc'.

With the verse of Shema, we proclaim Hashem as the Only Power, exalted and holy. He is completely detached from any concept of physicality. The human mind has no grasp of Him at all. We focus on Hashem as the only G-d in Heaven, completely above our comprehension. This is יחודא עילאה; Hashem is the only One above.

However, Hashem is King on Earth, too. There is no place too low for Hashem. His reign extends everywhere, even in the places of the Shaidim and Mazikim (evil spirits and demons).

"בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָ לְעוֹלָם וָעֶד", 'Blessed is his name and the honor of His Kingdom always'. 'Always' refers not only to the dimension of time, that Hashem is forever. It also includes space, Hashem is everywhere. His reign is manifest on Earth, too. 'Baruch Shem' is יחודא תתאה; Hashem is the only One below.

יחודא תתאה and יחודא עילאה The Unification of

When we say Shema, we proclaim יחודא עילאה and when we say 'Baruch Shem', we proclaim יחודא תתאה. When we recite them together, we unify them. The Kingdom of Hashem on Earth is just as exalted as the Kingdom that reigns in heaven.

We unify Heaven and Earth by their common denominator; they are both Hashem's Kingdom. We proclaim that G-dliness is not limited to the heavenly spheres; rather it reaches the lowest places on earth too. This is the meaning of the verse, "וַיִּמְלֵא כְבוֹד ה' אֶת כָּל הָאָרֶץ"⁴, 'The glory of Hashem fills the entire Earth'.

יחודא תתאה, the oneness of Hashem on Earth, is one and the same as יחודא עילאה, the oneness of Hashem in Heaven. The oneness of Hashem on Earth is absolute as it is in Heaven.

התאה is the Shechina

The Kingdom of Hashem in his creation is what we refer to as the 'Shechina', Divine Presence. The Divine is present and sovereign in all of creation, from the highest to the lowest.

Hashem created the world so that His presence, the Shechina, should dwell also within a low place⁵. It is with 'Baruch Shem', that the goal of creation is attained. Hashem's Kingdom is blessed לעולם ועד, always, to every extent in time and space.

The Shechina is the Kallah

The Shechina is referred to as the Kallah (bride). The Jewish woman creates a holy home on Earth. That is where the desire of Hashem, that he should have a dwelling place on Earth, is realized.

Unifying the Chassan and Kallah

Hashem is compared to the Chassan (groom). His presence is manifest through the Kallah, the Shechina. When his creations follow His directive, it is evident that He is their king. Then, the Shechina is connected to Hashem; i.e. everyone sees Hashem on Earth.

Our entire Avodah (service of Hashem) revolves around connecting the Shechina with Hashem, revealing that Hashem is King on Earth.

In truth, the Shechina is always present on Earth, i.e. Hashem directs this world and every intimate detail within it. However, when the Divine Presence is hidden, when no one recognizes that Hashem runs the world, it is as if the Shechina is divorced from Hashem. She is separated from her Chassan.

Hashem and the Shechina are one. They only seem to be divorced when the open manifestation of Hashem from above is not visible in the Shechina, in the presence of Hashem below. Then it seems as if there are two separate worlds – as if there is existence separate from Hashem. This of course is just a mirage; there is only one existence, Hashem.

The Groom and Bride, are a Representation for the Unification of Hashem and the Shechina

Every Jewish couple is a miniature representation of the Chassan, Hashem and the Kallah, the Shechina. When they unite in marriage, they reinforce the unification of Hashem and the Shechina, i.e. that G-dliness should be openly revealed on Earth. They cause it to be more evident for all that Hashem is one with the Shechina, i.e. that he reigns on Earth.

This is what we refer to when we say, "יחוד קודשא בריך הוא ושכינתיה", 'The unification of the Holy One Blessed be He and the Divine Presence'. We declare before each Mitzvah that it should effect a יחוד קודשא בריך הוא ושכינתא. We intend that the Mitzvah we are about to do should reveal the Kingdom of Hashem on Earth, because when man fulfils the will of the Creator, he proclaims with his actions that Hashem is king on Earth.

The Marriage of Yitzchak and Rivka

Before Avraham sent his slave Eliezer to find a Kallah for his son Yitzchak, to create a representation of the oneness of Hashem and the Shechina by uniting a Chassan and Kallah

on earth, he made him swear by the G-d of Heaven and Earth. "וְאֶשְׁבְּעֶךָ בַּה' אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ"⁶, 'I hereby swear you in by Hashem the G-d of *Heaven* and the G-d of the *Earth*'.

The G-d of Heaven, refers to the masculine aspect of divinity, the Chassan. The G-d of the Earth refers to the feminine aspect of Hashem, the Kallah, the Shechina.

Avraham stated the main intent of marrying off his son: to create a representation on Earth of the union of Hashem and the Shechina. Hashem is king on Earth as in the heavens.

Chanukah and Purim – Hashem is King on Earth

Today, Hashem's reign is openly manifest in holiness only. When Mashiach will come, it will be manifest everywhere, even in the lowest places on Earth. "וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ"⁷, 'Then (when Mashiach will come) Hashem will openly be king on the *whole Earth*'.

Chanukah and Purim are mundane days. They take place not in the heavenly atmosphere of Shabbos, but in the drudgery of the weekday. They draw the Shechina down to the depth of the weekday when it seems that Hashem is not present.

The Chiddushei Harim⁸ states that these Yomim Tovim preserve us in exile. The exile is like one long weekday. The Jewish People are forced into the lowest places where G-dliness is obscured. Chanukah and Purim insist that there is no place bare of the Shechina. They bring the holiness of Hashem's presence into the impurity of the weekdays. Hashem's Kingdom is לעולם ועד.

Chanukah and Purim endow Jews with courage and hope to endure the travails of exile because they are forerunners of the days of Mashiach.

On Chanukah, we light the candle below ten handbreadths, where the Shechina normally does not descend. Also, we light at night, the time that the kelipos (impure forces) reign. The halacha (law) is that we light the candles to the left side of the door. Holiness is always to the right. The powers of evil are present in the left.

Yet, it is precisely in the very headquarters of evil that we spread the G-dly lights of Chanukah, just as goodness will spread unbounded in the days of Mashiach.

Similarly, the entire story of Purim has a mundane ring to it. We don't see an open manifestation of Hashem's involvement at all in the Purim story. Yet, within the seeming reign of the mundane, Hashem was right there pulling all the strings and arranging all the props.

Esther, as she headed toward Achashveirosh, before her fateful meeting with him, entered a house of idols. She felt the Shechina depart from her. She begged, Hashem, "Why did You leave me? Just because I entered a place of impurity? You are here too! It only *seems* as if You are not here⁹."

The Shechina returned to Esther even while she was standing in the house of idols, just as when Mashiach will come, the Shechina, the manifestation of the Kingdom of Hashem will be revealed everywhere.

Chanukah and Purim breathe the life of Mashiach into the suffocating era of exile, enabling us to withstand it.

Yaakov Avinu Descended to Charan to Find his Kallah

Yaakov went to Charan to the house of Lavan to find his marriage partner. Charan is a place far removed from G-dliness. It is called חָרָן because it was "מְקוֹם חָרָן אֶף שֶׁל מְקוֹם"¹⁰, 'a

place of the wrath of Hashem'. The people there were evil and Lavan was especially so. That was where Yaakov was headed in his quest to find a wife.

The Midrash¹¹ states that Yaakov Avinu recited the psalm 'שִׁיר הַמַּעֲלוֹת... עֲזָרִי מֵעַם ה' "עֵשָׂה שָׁמַיִם וָאָרֶץ"¹². Yaakov entreated, "Hashem, You are really the ruler of the Earth, too. Reveal that your presence is even in Charan and in the house of Lavan. Reveal the unification of Heaven and Earth - that there is nothing and nowhere where there is no manifestation of G-dliness".

It is especially apt that he requested this as he was on his way to find his mate and create a representation of the union of the masculine and feminine aspects of G-dliness, (the holiness and elevation of Hashem being openly revealed on the Shechina, in his dwelling on Earth).

Eliezer Lighted the Chanukah Menorah (lamp)

This Shabbos heralds the last week of Cheshvan. We are already very close to Kislev. In Hebrew, the word for close is סמוך, which also means 'to lean'. If we are close to Kislev, we can already lean upon it. The week we are entering, ends with the Shabbos that blesses the month of Kislev.

Eliezer went to Charan to light up the darkness of the place. He planted seeds of Chanukah and Purim, days that light up the darkness of exile. We are introduced to the essence of Chanukah with the illumination of the Menorah in Charan.

There was a Neshama (soul) in Charan that is the Menorah of Chanukah. She is Rivka. She is a silver Menorah that is filled with pure olive oil equipped with a premier quality wick. She waits for someone to ignite her.

She is a lonely beacon of goodness in a place of evil, just as the Chanukah Menorah is a light that shines in the darkness of the night, low and to the left, the place where evil resides. She was the daughter of an evil person, the sister of an evil person and the people of her community were all evil¹³.

רבקה is gematria, has the numerical value of כסלו, when you spell out the letters, כף סמך למד ואו (they both equal 307). The entire month of Kislev is infused with the light of Chanukah and Rivka is the personification of Chanukah.

The 24 days of Kislev before Chanukah

The Zohar notes that there are 24 letters in the words שם כבוד מלכותו לעולם ועד. They correspond to the 24 days of Kislev preceding Chanukah. On these 24 days the Avodah is יחידא תתאה, to reveal the oneness of Hashem below, that he is sovereign in the mundane.

Chanukah, which begins on the 25th day of Kislev, corresponds to שמע ישראל ה' אלוקנו ה' אחד, which has 25 letters, יחודא עילאה.

Fascinatingly, ריש בית קוף הה when we spell out the letters שמע ישראל ה' אלוקנו ה' אחד (they both equal 1118). She is the personification of Chanukah.

Chanukah – A Yom Tov of Increasing in Holiness

Rivka, the Neshama of Chanukah, was blessed that, "אֲחַתְּנוּ אֶתְּ הַיּוֹם לְאַלְפֵי רִבְבֵה"¹⁴, 'our sister may you [multiply to] be to tens of thousands'. She will inherit the blessing of Avraham Avinu who was blessed "הַרְבֵּה אַרְבֵּה אֶת זַרְעֲךָ"¹⁵, 'I will greatly increase your offspring'¹⁶. Her

blessing was one of increasing because Chanukah is a Yom Tov of increasing in holiness. We light one candle on the first night, two on the second, three on the third, and so on.

"שמע ישראל ה' אלוהינו ה' אחד", the blessing of increase, is gematria "הרבה ארבה את זרעך", which corresponds to Chanukah, the Yom Tov of increasing holiness (they both equal 1118).

On Chanukah We Have a Unification of יחודא עילאה and יחודא תתאה

We light the candles by the door. To our right is the Mezuzah, in the upper third of the door, which contains the verse of Shema, יחודא עילאה. To our left, below ten handbreadths, are the Chanukah candles, which proclaim Hashem's Sovereignty below, יחודא תתאה. There is a unification of יחודא עילאה and יחודא תתאה.

When Mashiach will come it will be "ה' אחד ושמו אחד"¹⁷, Hashem will be one with His name, i.e. with his manifestation on Earth. There will be a union between יחודא עילאה and יחודא תתאה. Therefore אחד ושמו אחד is gematria נר חנוכה מזוזה (they both equal 404). Both אחד ושמו אחד and מזוזה נר חנוכה and מזוזה חנוכה does the union of יחודא עילאה and יחודא תתאה manifest itself.

Rivka is Surrounded by Kelipos (Impure Forces)

In his time, Lavan was the chief of all the Kelipos. The Zohar¹⁸ states, that he was one and the same as the original snake that enticed Chavah in the Gan Eden.

Rivka was surrounded by kelipos. Rivka's birth is announced in the Torah amidst the birth of twelve people who were the persona of kelipos. This is how it always has to be, the rose grows surrounded by thorns¹⁹.

Lavan Hates יחודא תתאה

Outside, in public, is the place where evil dwells. Indoors is the place for holiness. Originally, Chanukah candles were lit outdoors to spread holiness in the place of impurity, this being the entire theme of Chanukah. Only due to gentile ire in exile, are they now lit indoors.

Lavan will grudgingly recognize that Hashem exists in Heaven. But he will not tolerate the revelation that Hashem exists on Earth, among evil, as well. That is the place where he, Lavan is chief! Why is holiness interfering in his realm?!

He protests to Eliezer, the one who came to Charan to light up the Chanukah Menorah of Rivka within its gloomy borders. "למה תעמוד בחוץ?²⁰!", Why do you insist on remaining outside, in my territory?! Why do you insist on entering my region of impurity and spreading holiness there?! Why don't you light Chanukah candles indoors?! "ואנכי פניתי הבית", I have cleared the house for you, do your religious ceremonies in their proper place, indoors, where G-dliness belongs.

חת נון כף הא, when you spell out the letters חנוכה is gematria תעמד בחוץ (they both equal 620). The Chanukah candles stand proud outside in defiance of Lavan and his likes. We *will* light up the dark.

The Holiness of the Food of a Tzaddik

Haman exited the meal he had dined with Achashveirosh and Esther, "שמח וטוב לב", 'happy and with a good heart'. The Kedushas Levi asked, how could Haman be happy? Happiness is exclusive to holiness; there is no simcha by evil people.

He answered, the reason Haman was able to be happy was because he had just finished a meal that a Tzaddekes had prepared.

That meal took place on the first day of Pesach. In honor of the Seder night, Esther had certainly prepared Matzah, wine, Maror, charoses, etc, with a lot of holiness. However, she had been unable to eat them because a fast had been declared in order to avert the evil decree of Haman.

(She knew that Achashveirosh liked 'Israeli' food because by the banquet he had made years ago he had specifically dined on food from Eretz Yisrael.)

The food had sparks of holiness within them and it took to Haman because, although he was a great rasha (evil person), he did have sparks of holiness in him. The Gemara²¹ tells us that of the children of Haman, some became converts and learned Torah in Bnei Berak.

That night, Zeresh became pregnant with these sparks of holiness that Haman contained within him. Zeresh escaped²², and that is how there were children from Haman learning Torah in Bnei Berak.

"יבוא המלך והמן היום אל המשתה", 'The King and Haman should come to the banquet', is gematria "למדו תורה בבני ברק", 'they learned Torah in Bnei Berak' (they both equal 1057). Through the food of Esther's banquet that Haman, the sparks of holiness contained within him were ignited and thus were released, eventually becoming Jews who learned Torah in Bnei Berak.

The Holiness Inherent In the 'Migdanos', (Delicious Fruit) That Eliezer Brought

Eliezer bought delicacies prepared from the fruits of Eretz Yisroel, which the verse refers to as 'Migdanos'. These were prepared in utmost holiness.

When Lavan and his mother ate from them they were infused with holiness. They understood things they could have never understood otherwise.

Lavan, who ended up being Bilam²³, the famous magician, realized then that the holy Migdanos will release from him sparks of holiness that will one day be the matriarchs of the Jewish People. Rachel, Leah, Bilah, and Zilpah were his daughters. The entire Jewish People, including Matsiyahu, the neshama of Chanukah, that lights up in the realms of the kelipah, and Mashiach, that will transform the entire world to be openly under the Kingdom of Hashem are within him!

He regretted having agreed to allow his sister out of his domain! He therefore changed his mind and now wished to keep her with him, under the domain of the kelipos.

The 'Migdanos', were filled with the Light of Chanukah

The Migdanos had the task of lighting the sparks of holiness that were trapped in Lavan, which would be released in his daughters. The Chanukah candles are placed beneath ten handbreadths, the place of the kelipos, where the Shechina never descends to. They, too, light up the dark.

"ומגדנת נתן", 'and he gave Migdanos', is gematria, "בתוך עשרה", 'within ten [handbreadths]' where the Chanukah candles are placed (they both equal 1003). Both the Chanukah candles and the Migdanos light up sparks that were trapped in the place of the kelipos.

Another connection between the Migdanos and Chanukah; מגדת is gematria פך אחד שמן, the one jug of oil that the Chashmonaim found that burned for eight days (they both equal 503).

Furthermore, Rashi explains that the word מגדת comes from the word, מגדים, and means fruits from Eretz Yisroel. The verse in Shir Hashirim states, "וְעַל פְּתָחֵינוּ כָּל מִגְדִּים"²⁴, and on our doors are all the 'migadim'. The Midrash comments that 'Migadim' refers to the Chanukah candles which are placed by the door.

The Migdanos were brimming with the light of Chanukah.

Lavan wanted to thwart יחוד קודשא בריך הוא ושכינתיה

Lavan did not want Hashem to reign on Earth. He tried to prevent the representation of יחוד קודשא בריך הוא ושכינתיה that would be created with the marriage of Yitzchak and Rivka from emerging. He also did not want the nation that would reinforce the יחוד קודשא ברוך הוא ושכינתיה, to ever be born.

He said "תִּשָּׁב הַנַּעֲרָ אֵתְנוּ", let the maiden remain here. This is gematria יחוד קודשא בריך הוא ושכינתיה (they are both gematria 1484). He wanted to keep Rivka with him in order to prevent Hashem from reigning on Earth.

Eliezer warned him, "וְהָיָה דַרְכֵי", 'Hashem has made my way succeed'. You saw what happened to your father because he tried to stop me, don't you dare!

Why Eliezer Did not Give Besuel Migdanos

Eliezer came to Charan to light a Chanukah candle. He was to give Rivka the jewelry as 'Kesef Kiddushin', the monetary gift that the Chassan gives the Kallah in order to create a halachic marriage.

The light of Rivka's neshama, a neshama of Chanukah, began to shine when Eliezer placed the jewelry on her hand, thus designating her as the wife of Yitzchak.

The candles of Chanukah shine with the 'Or Haganuz', the hidden light.

The Or Haganuz is a very powerful spiritual light with which one can see everything. Hashem hid it soon after creation²⁵. It will once again be revealed when Mashiach will come.

Since Chanukah is a Yom Tov that draws from the times of Mashiach, as explained above, the Or Haganuz that will shine when Mashiach will come, shines on Chanukah²⁶.

Besuel poisoned Eliezer's portion but an angel switched the plates, and instead Besuel was poisoned and died. Eliezer was able to see this by the light of the Or Haganuz that had begun to shine with the lighting of Rivka's neshama that was a Chanukah candle.

"וַיֹּאמֶר לֹא אֲכַל"²⁷, 'and he said I [Eliezer] will not eat', is gematria נר חנוכה (they both equal 339). Eliezer knew not to eat because of the knowledge he had through the light of the Chanukah candle he had lit.

He also understood not to give Besuel any food so that he should not later be accused of poisoning him.

The Destruction of Yishmael Is Followed by the Coming of Mashiach

In the last section of this Parsha, the children of Yishmael are listed. The words concluding this section, and the parsha, are, "על פני כל אחיו נפל", 'on the face of his brothers, he fell'. The first words of the following parsha are, "ואלה תולדות יצחק", 'These are the children of Yitzchak'.

The 'Baal Haturim' sees great significance in the juxtaposition of these two phrases. "When Yishmael will fall in the end of days, then, [Mashiach] the son of David, who is a descendent of Yitzchak, will blossom."

When we see Yishmael beginning to fall, we can expect to soon greet Mashiach.

The Reading of the Nesiim on Chanukah Destroys Yishmael

On each day of Chanukah, we read the Torah's description of the sacrifices of the twelve Nesiim (leaders) of the tribes from Parshas Nasoi.

The 'Targum Yonoson Be Uziel'²⁸ states that the sacrifices of our twelve Nesiim destroy the twelve Nesiim of Yishmael.

The Zohar²⁹ explains: If not for the sacrifices of our twelve Nesiim, the world would not be able to endure the persecution of the twelve Nesiim of Yishmael.

On Chanukah, with the reading of the sacrifices of our Nesiim, the Nesiim of Yishmael are prepared for destruction.

The Artillery of the Jewish People are Prayers of Praise to the Almighty

Every month there is a constellation of stars in heaven which shines in it. The constellation of the Month of Kislev, is 'קשת', the [arch shaped] rainbow. Yishmael, is a "רובה"³⁰ 'קשת', 'a shooter, an archer'. The power of Kislev, the month of קשת, destroys the רובה קשת.

The main essence of Chanukah is singing to and praising Hashem with our prayers³¹.

This is our ammunition against Yishmael. Prayer was always the weapon of the descendants of Yaakov. When Yaakov gave Shechem to Yosef, he described it as the city that he conquered, "בחרבי ובקשתי"³², 'my sword and bow'. 'Targum Unkelos' translates these terms into 'my prayer and my entreaty'. The קשת of the Jewish People is their joyful song and praise to Hashem; these destroy Yishmael.

Specifically, it is reciting the Pesukei D'Zimra prayer with warmth and enthusiasm during the *weekdays*, the days that the Holiday of Chanukah intends to light up, that destroys Yishmael.

"ויהי רובה קשת", is gematria "קבעו שיר ורננים"³³, 'they established [days] for songs and melodies' (they both equal 1044). Yishmael, the רובה קשת, is destroyed through the joyful singing and praising of Chanukah.

Strike while the Iron is Hot

Recently, we are witnessing a wondrous phenomenon. One by one, the leaders of Yishmael are falling; from Sadam Hussein, to the dictator in Tunisia, to Mubarak in Egypt, to Osama Bin Ladin, to Gadaffi, and now the regime in Syria is quaking. The Nesiim of the Ishmaelite nations are falling, one by one.

This is a sign that Mashiach is very close. It is a very auspicious time now; we just have to take advantage. An opportune moment should not be lost.

R' Chaim Vital relates³⁴ a story which happened to him.

There was a river 'Gichon' which King Chizkiyahu dried up in order to prevent Sancherev, the Assyrian ruler, and his army that were besieging Jerusalem, from drinking its waters. The Gemarah criticizes King Chizkiyahu for drying up this river³⁵.

The 'Pacha', Ishmaelite ruler, of Jerusalem, knowing that R' Chaim Vital was a man with great holy power, commanded him to rehydrate this river. R' Chaim Vital was scared to undo what King Chizkiyahu had done, so he fled and hid from the Pacha.

Later, his Rebbe, the Arizal, told him that he had pushed off the coming of Mashiach by declining to rehydrate the river Gichon and rectify Chizkiyahu's error. R' Chaim Vital responded, "So I'll do it now". The Arizal said, "No, now it's too late. That opportunity to bring Mashiach arose, but is now gone".

An auspicious time can arise but can then dissipate without being taken advantage of. Now is the time to double our efforts in the service of Hashem, giving special attention to the Pesukei D'Zimra prayers.

is gematria אחד ושמו אחד יהיה ה' (they both equal 434). This is a very favorable month for the coming of Mashiach. As in the days of Matisyahu, may we merit the revelation of the Or Haganuz, the light of King Mashiach;

אור חדש על ציון תאיר ונזכה כלנו יחד במהרה לאורו

¹ בראשית כד:נ-נ"א

² בראשית כד:נה

³ בראשית כד:נג

⁴ במדבר יד:כא

⁵ תניא

⁶ בראשית כד:ג

⁷ זכרי' יד:ט

⁸ ספר בית ישראל בשם חידושי הרי"מ (חנוכה תשכ"ג ליל ד')

⁹ מגילה דף ט"ו ע"ב

¹⁰ רש"י סוף בראשית ועיין היכה"ב תחילת ויצא

¹¹ מדרש רבה בראשית ס"ח סימן ב'

¹² תהלים קכ"א

¹³ רש"י ריש פ' תולדות

¹⁴ בראשית כד:ס

¹⁵ בראשית כב:יז

¹⁶ רש"י בראשית כד:ס

¹⁷ זכרי' יד:ט

¹⁸ זוה"ק ח"ג קי"א

¹⁹ אוה"ח סוף פ' וירא

²⁰ בראשית כד:לא

²¹ גיטין נז ע"ב, סנהדרין צו ע"ב

²² תרגום מגילת אסתר

²³ תרגום יונתן, פ' בלק ופ' מטות

²⁴ שיר השירים ז:יד

²⁵ רש"י בראשית א:ד

²⁶ בני יששכר בשם ג' עדים נאמנים

²⁷ בראשית כד:לג

²⁸ במדבר ז:פז

²⁹ במדבר ח"ג קמ"ח, ע"ב

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- ³⁰ בראשית כא:כ
³¹ שבת דף כ"א ע"ב
³² בראשית מח:כב
³³ זמירות של הנוכה
³⁴ בכתבי רח"ו
³⁵ ברכות דף י' ע"ב