1) <u>ספר זכריה פרק ג פסוקים א-ח</u>

א וַיַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאַךְ ה' וְהַשָּׂטָן עֹמֵד עַל יְמִינוֹ לְשִׂטְנוֹ.

ב וַיֹּאמֶר ה' אֶל הַשָּׂטָן יִגְעַר ה' בְּךָ הַשָּׂטָן וְיִגְעַר ה' בְּךָ הַבּוֹחֵר בִּירוּשָׁלִַם הֲלוֹא זֶה אוּד מֻצָּל מֵאֵש

ג וִיהוֹשֻׁעַ הָיָה לָבֻשׁ בְּגָדִים צוֹאִים וְעֹמֵד לִפְנֵי הַמַּלְאָךְ

ד וַיַּעַן וַיֹּאמֶר אֶל הָעֹמְדִים לְפָנָיו לֵאמֹר הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת.

ה וְאָמַר יָשִׂימוּ צָנִיף טָהוֹר עַל רֹאשׁוֹ וַיָּשִׂימוּ הַצָּנִיף הַטָּהוֹר עַל רֹאשׁוֹ וַיַּלְבִּשֻׁהוּ בְּגָדִים וּמַלְאַךְ ה' עֹמֵד.
ו וַיָּעַד מַלְאַךְ ה' בִּיהוֹשֻׁעַ לֵאמֹר.

ז כֹּה אָמַר ה' צְבָקוֹת אִם בִּדְרָכַי תֵּלֵךְ וְאִם אֶת מִשְׁמַרְתִּי תִשְׁמֹר וְגַם אַתָּה תָּדִין אֶת בֵּיתִי וְגַם תִּשְׁמֹר אֶת חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה.

ח שְׁמַע נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אַתָּה וְרֵעֶיךָ הַיֹּשְׁבִים לְפָנֶיךָ כִּי אַנְשֵׁי מוֹפֵת הֵמָּה כִּי הִנְנִי מֵבִיא אֶת עַבְדִּי צֶמַח

And he showed me Yehoshua the high priest standing before the angel of the Hashem, and the adversary standing at his right hand to thwart him.
And the Hashem said to the adversary, The Hashem rebukes thee, O adversary; even the Hashem who has chosen Yerushalayim rebukes thee: for is not this man a brand plucked out of the fire?
Now Yehoshua was clothed in filthy garments, and he stood before the angel.
And he answered and spoke to those who stood before him, saying, Take off the filthy garments from him. And to him he said, Behold, I have caused thy iniquity to pass from thee; and I clothe thee in festive garments.
Then I said, Let them put a pure mitre on his head. So they set the pure mitre on his head, and clothed him with garments. And the angel of the Hashem stood by.
And the angel of the Hashem forewarned Yehoshua, saying,
Thus says the Hashem of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, and thou wilt also judge my house, and wilt also guard my courts, then I will give thee access among these who stand by.
Hear now, O Yehoshua the high priest, thou, and thy fellows who sit before thee: for they are men of good omen: for, behold, I will bring my servant Żemaḥ.

2) <u>דברים יח: טו-יח</u>

נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמֹנִי יָקִים לְךָ ה' אֱלֹקֶיךָ אֵלָיו תִּשְׁמָעוּן:
כְּכֹל אֲשֶׁר־שָׁאַלְתָּ מֵעִם ה' אֱלֹקֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר לֹא אֹסִף לִשְׁמֹעַ אֶת־קוֹל ה' אֱלֹקַי וְאֶת־הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא־אֶרְאֶה עוֹד וְלֹא אָמוּת:
וַיֹּאמֶר ה' אֵלַי הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ:
נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אֲצַוֶּנּוּ:

The Hashem thy Hashem will raise up to thee a prophet from the midst of thee, of thy brethren, like me; to him you shall hearken;
according to all that thou didst desire of the Hashem thy Hashem in Ḥorev in the day of the assembly, saying, Let me not hear again the voice of the Hashem my God, neither let me see this great fire any more, that I die not.
And the Hashem said to me, They have well spoken that which they have spoken.
I will raise them up a prophet from among their brethren, like thee, and will put my words in his mouth; and he shall speak to them all that I shall command him.

3) גיטין נו:

אַבָּא חָנָן אוֹמֵר: ״מִי כָמוֹךָ חָסִין ה'״ – מִי כָּמוֹךָ חָסִין וְקָשֶׁה, שֶׁאַתָּה שׁוֹמֵעַ נִיאוּצוֹ וְגִידּוּפוֹ שֶׁל אוֹתוֹ רָשָׁע, וְשׁוֹתֵק. דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: ״מִי כָמֹךָ בָּאֵלִים ה״ – מִי כָּמוֹכָה בָּאִלְּמִים.
Abba Ḥanan says: The verse states: **“Who is strong like You, O Hashem?”** (Psalms 89:9). **Who is strong and indurate like You, as You hear the abuse and the blasphemy of that wicked man and remain silent.** Similarly, **the school of Rabbi Yishmael taught** that the verse: **“Who is like You, O Hashem, among the gods [*elim*]”** (Exodus 15:11), should be read as: **Who is like You among the mute [*ilmim*],** for You conduct Yourself like a mute and remain silent in the face of Your blasphemers.

4) דברי הימים א כט

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל ׀ לְרֹאשׁ:
Thine, O Hashem, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and on earth is Thine; Thine is the kingdom, O Hashem, and Thou art exalted as head above all.

5) <u>שיר השירים ז:יד</u>

"הַדּוּדָאִים נָתְנוּ רֵיחַ וְעַל פְּתָחֵינוּ כָּל מְגָדִים חֲדָשִׁים גַּם יְשָׁנִים דּוֹדִי צָפַנְתִּי לָךְ"

The mandrakes give a fragrance, and at our gates are all manner of choice fruits, new and old, which I have laid up for thee, O my beloved.

6) <u>הילקוט ראובני –</u>

"הדודאים נתנו ריח – זה ראובן. ועל פתחינו מגדים – זה נר חנוכה".

The mandrakes are mentioned as a metaphor for Reuvain And at our gates all manner of choice fruits: this is the light of Chanukah.

7) <u>בראשית לז כא-לב</u>

<u>וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ:</u>

וַיֹּאמֶר אֲלֵהֶם | רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אַל־תִּשְׁלְחוּ־בוֹ <u>לְמַעַן</u>
<u>הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל־אָבִיו:</u> וַיְהִי כְּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתָּנְתּוֹ אֶת־כְּתֹנֶת
הַפַּסִּים אֲשֶׁר עָלָיו: וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם:
וַיֵּשְׁבוּ לֶאֱכָל־לָחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרְחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם נְשְׂאִים נְכֹאת וּצְרִי
וָלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיְמָה: וַיֹּאמֶר יְהוּדָה אֶל־אֶחָיו מַה־בֶּצַע כִּי נַהֲרֹג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמוֹ:
לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנוּ אַל־תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו: וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים
סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף
מִצְרָיְמָה:
<u>וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו: וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמֶר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה
אָנִי־בָא:</u>
וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכְּתֹנֶת בַּדָּם:
וַיְשַׁלְּחוּ אֶת־כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מָצָאנוּ הַכֶּר־נָא הַכְּתֹנֶת בִּנְךָ הִוא אִם־לֹא:

And Re’uven heard it, and he delivered him out of their hands; and said, Let us not kill him. And Re’uven said to them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might save him out of their hands, to deliver him back to his father.And it came to pass, when Yosef was come to his brethren, that they stripped Yosef of his coat, the long sleeved coat that was on him. And they took him, and cast him into a pit: and the pit was empty; there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Yishme’elim came from Gil‘ad with their camels bearing gum balm and ladanum, going to carry it down to Miżrayim.
And Yehuda said to his brothers, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Yishme’elim, and let not our hand be upon him; for he is our brother and our flesh. And his brothers hearkened to him. Then there passed by Midyanim, merchants; and they drew and lifted up Yosef out of the pit, and sold Yosef to the Yishme’elim for twenty pieces of silver: and they brought Yosef into Miżrayim. And Re’uven returned to the pit; and, behold, Yosef was not in the pit; and he rent his clothes. And he returned to his brothers, and said, The child is not; and I, where shall I go? And they took Yosef’s coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat with long sleeves, and they brought it to their father; and said, This we have found: know now whether it be thy son’s coat or no.

8 בראשית פרק ל: א-ח

וַיִּרְא וְהִנֵּה בְאֵר בַּשָּׂדֶה וְהִנֵּה־שָׁם שְׁלֹשָׁה עֲדְרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־הַבְּאֵר הַהִוא יַשְׁקוּ הָעֲדָרִים וְהָאֶבֶן גְּדֹלָה עַל־פִּי הַבְּאֵר:
וְנֶאֶסְפוּ־שָׁמָּה כָּל־הָעֲדָרִים וְגָלְלוּ אֶת־הָאֶבֶן מֵעַל ׀ פִּי הַבְּאֵר וְהִשְׁקוּ אֶת־הַצֹּאן וְהֵשִׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּאֵר לִמְקֹמָהּ:
וַיֹּאמֶר לָהֶם ׀ יַעֲקֹב אַחַי מֵאַיִן אַתֶּם וַיֹּאמְרוּ מֵחָרָן אֲנָחְנוּ:
וַיֹּאמֶר לָהֶם הֲיְדַעְתֶּם אֶת־לָבָן בֶּן־נָחוֹר וַיֹּאמְרוּ יָדָעְנוּ:
וַיֹּאמֶר לָהֶם הֲשָׁלוֹם לוֹ וַיֹּאמְרוּ שָׁלוֹם וְהִנֵּה ׀ רָחֵל בִּתּוֹ בָּאָה עִם־הַצֹּאן:
וַיֹּאמֶר הֵן עוֹד ׀ הַיּוֹם גָּדוֹל לֹא־עֵת הֵאָסֵף הַמִּקְנֶה הַשְׁקוּ הַצֹּאן וּלְכוּ רְעוּ:

Then Yaakov lifted up his feet, and went to the land of the people of the east.
And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And there were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone back upon the well's mouth in its place. And Yaakov said to them, My brethren, where are you from? And they said, Of Ḥaran are we. And he said to them, Do you know Lavan the son of Naĥor? And they said, We know him. And he said to them, Is he well? And they said, He is well: and, behold, Raĥel his daughter comes with the sheep.
And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water the sheep, and go and feed them.