

Shabbos 21b

שכשנכנסו יוונים להיכל טמאו כל השמנים שבהיכל וכשגברה מלכות בית חשמונאי ונצחום בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול ולא היה בו אלא להדליק יום אחד נעשה בו נס והדליקו ממנו שמונה ימים לשנה אחרת קבעום ועשאו ימים טובים בהלל והודאה

Shabbos 21b

ת"ר

מצות חנוכה נר איש וביתו

והמהדרין נר לכל אחד ואחד

והמהדרין מן המהדרין ב"ש אומרים

יום ראשון מדליק שמנה מכאן ואילך פוחת והולך

וב"ה אומרים

יום ראשון מדליק אחת מכאן ואילך מוסיף והולך

חנוכה = ח נרות והלכה כבית הלל

ויטע אֶשֶׁל, בְּבֵּאֵר שֶׁבַע; וַיִּקְרָא שֵׁם--בְּשֵׁם יְהוָה, אֶל עוֹלָם - Bereishis 21:33

RSRH, "... Eishel is undoubtedly a type of tree... What, however, motivated A" A to plant such an Eishel precisely in Be'er Sheva, perhaps by the well, and to call there in the Name of G-d, *Kel Olam*? Bear in mind that, previously, he had built a *mizbayach* where he called in the Name of G-d. Furthermore, this is *the first time that this particular Name of G-d is reported to have been spoken by A" A, and it occurs nowhere else in Tanach, with the sole exception of Elokei Olam Hashem (Is.40:28)*...

"Suddenly, here, beside this *eishel*, A" A publicly proclaims a Name of G-d that clearly points *beyond the horizon of visible existence*, designating G-d as the G-d of time which is *hidden* from human sight. For that is the meaning of *Olam*, from the root ע.ל.ם, 'to be hidden.' In Tanach, *Olam* never means 'world' but, rather, 'hidden time': this usually means the future, which is hidden from human sight, but sometimes also means the distant past, which is out of sight.

"Avraham's reasons for planting an *eishel* are apparently grounded in the event he just experienced, the event that gave this place the name 'Be'er Sheva'...

"...In this place, A" A planted a tree... (and he) proclaims in the Name of G-d, *Kel Olam*; the *One unique G-d, Who sows the hidden seeds of the future - in the present!*

¹ הלוא ידעת אם-לא שמעת, אלהי עולם יהוה בורא קצות הארץ--לא ייער, ולא ייגע: אין חקר לתבונתו

“Avraham greeted these traces (of G-d’s work in human history) and marked the occasion by planting one tree, in which - if you will - he invested *his perception of this future*. His future would sprout like a tree, whose beginnings are *small*, but whose culminations brings blessing to all, both near and far. It is G-d Who thus plants and nurtures the thriving tree of future development.

“...People commonly cope with distress by turning their thoughts to the future. By looking to the future, they seek solace for a disconsolate present. Our Sages did the opposite. Just when we had become a laughingstock to all the peoples of the world, our Sages taught us to look upon every moment of the present as part of the future. They taught us to look upon thunder and lightning, upon blossoms, food, and tidings, upon everything that happens to us and all that we experience in the present, as part of eternity, and to recognize G-d as *Melech ha’Olam, Who directs the hidden future as it gradually unfolds in the course of time*. For every moment truly lived is of the essence of that eternity which we all will ultimately share and can attain even in this life, if we are what we ought to be.

“An even deeper truth may lie here... ‘Olam’ refers not only to the hidden past and future, but generally to all that is hidden from our eyes and invisible to us. For it would be presumptuous to say that only the past and the future are hidden from us. Even the most actual present is fundamentally and truly an olam. All actually is rooted in the Ne’elam; which alone represents the highest reality... The hidden that lies at the base of everything revealed, the abstract, the *ne’elam* - that is what endures forever...

“The real world is truly an *olam*. Our Sages wished to train us to look beyond every natural phenomenon, beyond its *revealed* aspect, to its underlying *hidden* aspect; to look to G-d, *Melech ha’Olam, Who directs and controls all the hidden forces*. Everything, all that surrounds us in this ‘world of riddles’ is part of His kingdom. He is also *Elokeinu*, to Whom we - our powers, lives and destinies - belong. We are to devote ourselves to Him with all our energies, to do His Will and to increase His glory, for blessing - *Baruch*.”

Pesachim 50a

כי הא דרב יוסף בריה דר' יהושע בן לוי, חלש ואיתנגיד כי הדר אמר ליה אבוה מאי חזית אמר ליה
עולם הפוך ראיתי עליונים למטה ותחתונים למעלה אמר לו בני עולם ברור ראית

Yeshayahu 60:1-4

קוּמִי אוּרִי, כִּי בָּא אוֹרֶךְ; וּכְבוֹד יְהוָה, עֲלֶיךָ זָרַח

כִּי-הִנֵּה הַחֹשֶׁךְ יִכְסֶה-אֶרֶץ, וְעֶרְפֶּל לְאֻמִּים; וְעֲלֶיךָ יִזְרַח יְהוָה, וּכְבוֹדוֹ עֲלֶיךָ יִרְאֶה

וְהִלְכוּ גוֹיִם, לְאוֹרֶךְ; וּמַלְכִים, לְנִגְהַ זָרַחֶךָ

שְׂאֵי-סָבִיב עֵינֶיךָ, וּרְאֵי--בְּלֶם, נִקְבְּצוּ בְּאוֹ-לֶךְ; בְּנִיךְ מִרְחוֹק יָבֹאוּ, וּבְנוֹתֶיךָ עַל-צַד תֵּאֲמָנָה