

# Shvilei Pinches

## Parshas Vayeshev & Chanukah

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### Shabbos Parshas Vayeshev Prepares Us for Chanukah

#### Yosef HaTzaddik's Sanctity Nullified the Negative Force of Greece The Numerical Value of ך"י equals ם"אנטיוכ and also ך"י

On this upcoming Shabbos, parshas Vayeshev, we begin preparations for the eight days of Chanukah that begin in the middle of next week. It is a well-established principle that the influences of the week to come derive from the preceding Shabbos. This idea is presented in the Zohar hakadosh (Yitro 88.): **כל ברכאן** "כל ברכאן" **דלעילא ותתא ביומא שביעאה תליון**—all blessings from above and below depend on the seventh day. Therefore, it is only appropriate to relate Parshas Vayeshev to the festival of Chanukah.

Let us begin with the words found in our parsha (37,23): **ויהי כאשר בא יוסף אל אחיו ויפשיטו את יוסף את כתנתו את כתונת הפסים אשר עליו, ויקחוהו וישליכו אותו הבורה והבור רק אין בו מים**—And it so happened, when Yosef came to his brothers, they stripped Yosef of his outer garment, his striped coat that was upon him; they took him and threw him into the pit; and the pit was empty—no water was in it. Rashi comments: **ממשמע שנאמר והבור ריק, אינו יודע** "שאינו בו מים, מה תלמוד לומר אין בו מים, מים אין בו אבל נחשים ועקרבים יש בו"—it is obvious from the verse that no water was in the pit, since it states that the pit was empty; so why does it specify that there was no water in the pit? To teach us that although there was no water in the pit there were snakes and scorpions in it.

The Ramban comments that the brothers were unaware that there were snakes and scorpions in the pit. In his own magnificent words: **ואם כן היו נחשים ועקרבים בחורי הבור, או שהיה עמוק ולא ידעו בהם, שאילו היו רואים אותם ולא יזיקו ליוסף, היה הדבר ברור להם שנעשה לו נס גדול ושהוא צדיק גמור, וידעו כי זכותו תצילנו מכל רע, ואיך יגעו במשיח השם אשר הוא חפץ בו ומצילו... אבל הם לא ידעו בדבר**. He says that had the brothers seen that they were there and that, nevertheless, Yosef remained unscathed, they would have realized his greatness; they would have realized that he was a true tzaddik worthy of miraculous protection.

Still, if according to the Ramban, the brothers were unaware that there were snakes and scorpions in the pit, why does the possuk allude to this phenomenon? Secondly, why did HKB"H create this set of circumstances when Yosef was to be saved in any event?

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### The Connection between Yosef HaTzaddik and the Miracle of Chanukah

To address these questions, let us begin with a revelation from the divine kabbalist, the author of the Megaleh Amukos on the Torah (Parshas Miketz) that the Greek exile served to atone for the sin of the sale of Yosef. He states: **שבימי מלך יון נפרע חטא של יוס"ף בגימטריא מל"ך יו"ן... והנה** בימי יון כתבו על קרן שור אין לכם חלק באלקי ישראל, **כי אז בצבצה חטא מכירת יוס"ף**. In addition, he points out that the numerical value of the name **יוס"ף** equals the numerical value of the words **מל"ך יו"ן**, the king of Greece.

The B'nei Yissoschar (Kislev-Tevet 4,34) quotes the Megaleh Amukos and adds: **ונראה לי עוד המלך הרשע הזה היה שמו אנטיוכ"ס כמבואר ביוסיפון, הנה הוא גם כן בגימטריא יוס"ף זה לעומת זה**—the name of the wicked king at the time of the Chanukah saga was Antiochus. The names **אנטיוכ"ס** and **יוס"ף** both share the same numerical value, 156. In fact, the Megaleh Amukos mentions this allusion himself in his sefer on Vaeschanan (#252): **לכן אנטיוכ"ס שהוא בגימטריא יוס"ף**. **יוס"ף, שהיה מל"ך יו"ן שהוא גם כן בגימטריא יוס"ף**.

This leaves us with the task of explaining the connection between the Greek exile and the sin of the sale of Yosef. Does the sin of the sale of Yosef have a direct bearing on the Greek exile? How did the miracle of Chanukah provide a rectification for that sin? We can start by quoting the wisest of all men (Kohellet 7,14): **זוה לעומת זה עשה האלקים**. In essence, the Almighty created a perfect balance in the world; the forces of kedushah and the forces of tumah balance each other out. So, if we find a numerical value within the realm of kedushah that equals a numerical value within the realm of tumah, there is likely to be a connection; it signifies that that force of kedushah is able to counteract that corresponding force of tumah.

Following this line of reasoning, we can deduce from this insight of the Megaleh Amukos that the sanctity of Yosef HaTzaddik counteracted the negative force of the Greek exile. Therefore, the name **יוס"ף**, which equals 156, shares the same numerical value as the name of the Greek leader, **אנטיוכ"ס**, and as the words **מל"ך יו"ן**. How nicely this clarifies the words of the Megaleh Amukos (ibid.) in explanation of the Midrash (B.R. 2,4): **יחושך זה גלות יון, שהחשיכה עיניהם של ישראל בגזירותיהן, שהיתה אומרת להם, כתבו על קרן השור שאין לכם חלק באלקי ישראל**—the word **יחושך**, and the darkness, at the beginning of the Torah is an allusion to the Greek exile; through their evil decrees they brought darkness upon Yisroel; they would tell them to write on the horn of an ox that they were denouncing any association with the G-d of Yisroel.

He explains, in his own incomparable way, that this is an allusion to Yosef HaTzaddik who was called an ox, as we find in the possuk (Devarim 33,17): **בכור שורו הדר לו וקרני ראם קרניו**—in the blessings Yaakov bestows upon his sons at the end of his life, he likens Yosef to an ox. So, when the Greeks decreed that Yisroel write on the horn of an ox that they denounce any association with the G-d of Yisroel, they intended to create a schism between Yisroel and the sanctity of Yosef HaTzaddik, who is compared to an ox. To the best of our abilities, let us now explore how, indeed,

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the holy Chashmonaim succeeded in overcoming the Greeks specifically by invoking the power of Yosef HaTzaddik's kedushah.

### Everything He Learned from Shem and Ever He Passed on to Him

It appears that we can explain the matter based on a powerful insight from the great Rabbi Meir Yechiel of Ostrovtzah, zy"l. It states in our parsha (37,2): **“אלה תולדות יעקב יוסף בן שבע עשרה—שנה היה רועה את אחיו בצאן”**—**“These are the offspring of Yaakov; Yosef, at the age of seventeen, was a shepherd with his brothers by the flock.”** Why does the text emphasize that Yosef was seventeen years old, at the time?

He explains in his holy words, based on Rashi (end of Toldot), that when Yaakov Avinu left Be'er Sheva, he did not flee directly to Charan; he secluded himself for fourteen years in the house of Ever to learn Torah from him before proceeding to Lavan's house. A similar explanation is found in Rashi in parshas Vayetzei (Bereishis 28,11): **“וישכב במקום ההוא, לשון מיעוט, באותו מקום שכב, . . . in that place he lay down, but during the fourteen years that he served in the house of Ever, he did not lay down at night, because he was occupied in the study of Torah.”**

The great Rabbi from Ostrovtzah is confounded. After all, Yaakov learned Torah in the Beis Midrash of Shem and Ever during the entire sixty-three years of his life while he was still in his parents' house. We know this from the possuk (Bereishis 25,27): **“ויעקב איש תם יושב אהלים”**—**“and Yaakov was a wholesome man dwelling in tents”**—where Rashi remarks: **“יושב אהלים, אהלו של שם ואהלו של עבר”**—dwelling in tents refers to the tent of Shem and the tent of Ever. If so, what possessed Yaakov to spend fourteen more years learning Torah in the Beis Midrash of Ever, precisely at the moment he was fleeing from the evil Eisav.

The explanation, however, is that while Yaakov was in his father's house, before fleeing from the evil Eisav, he learned in the Beis Midrash of Shem and Ever how to be a Torah-observant Jew while living among other Jews like himself. Once, however, he was forced to leave his father's home and flee to Charan, where Lavan the Aramite and his wicked friends lived, different lessons needed to be learned. So, he detoured to the Beis Midrash of Ever, where he spent fourteen years learning how to remain a Torah-observant Jew serving Hashem even while residing among the goyim.

He goes on to explain that Yaakov Avinu perceived through divine inspiration that Yosef HaTzaddik would also spend time among the goyim. Therefore, he made a special effort to teach him the Torah lessons that he learned during those fourteen years in the Beis Midrash of Ever—specifically, how to live like a proper, G-d-fearing Jew even while surrounded by goyim. Seeing as it is the custom of Yisroel to begin teaching a child Torah at the age of three, Yaakov Avinu also waited until Yosef was three years old to begin his lessons.

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Then, he spent the next fourteen years imparting to Yosef the very same Torah wisdom that he acquired in the Beis Midrash of Ever during his fourteen year sojourn there. It turns out, therefore, that at the end of his studies, Yosef was exactly seventeen years old—as the possuk states **“בן שבע עשרה שנה”**. He was now equipped and prepared to live as a proper, Torah-observant Jew even while living among the goyim. So, it was finally the appropriate time for HKB”H to set his plan in motion—Yaakov sends Yosef to check on his brothers, he is ultimately sold to the Egyptians, and he lives as a devout, Torah-observant Jew among the goyim.

This, then, is the meaning of the possuk (37,3): **“וישראל אהב את יוסף מכל בניו כי בן זקונים הוא לו”**—“Now, Yisroel loved Yosef more than all of his other sons, since he was born in his old age.” Rashi comments on this possuk: **“ואונקלוס תרגם, בר חכים הוא ליה, כל מה שלמד משם ועבר מסר לו”**—and Targum Onkelos interprets this to mean that he was a wise son to him, because all that he had learned from Shem and Ever, he gave over to him. Rashi specifies “all that he learned from Shem and Ever”—i.e. including the lessons learned during those fourteen years on his way to Charan, preparing him to live as a Torah-observant Jew even among the goyim; this, too, he gave over to Yosef since he perceived through divine inspiration that Yosef, too, would need to know how to live among the goyim as a Torah-observant Jew. This concludes his explanation.

#### Yaakov Avinu Taught Yosef This Important Lesson

Based on this introduction, we can begin to understand that which is written in our parsha (39,11): **“ויהי כהיום הזה ויבא הביתה לעשות מלאכתו ואין איש מאנשי הבית שם בבית”**—“**And it was on that day that he entered the house to do his work, and not one of the men of the household was there in the house.**” Rashi comments on this possuk based on a source in the Gemorah (Sotah 36:): **“באותה שעה באתה דיוקנו של אביו ונראתה לו בחלון”**—“at that very moment, the image of his father came and appeared to him in the window.” A previous possuk states (39,6): **“ויהי יוסף יפה תואר ויפה מראה”**—“**Now Yosef was handsome of form and handsome of appearance.**” There Rashi comments: **“כיון שראה עצמו מושל, התחיל אוכל ושותה ומסלסל בשער, אמר הקב”ה אביך מתאבל ואתה מסלסל בשערך, אני מגרה בך את שם ותשא אשת אדוניו”**—as soon as Yosef saw himself in a position of authority, he began to eat and drink and curl his hair. The Holy One, Blessed is He, said, “Your father is in mourning and you curl your hair? I will provoke the bear against you!” Thereupon, “His master’s wife cast her eyes upon Yosef . . .”

The holy, gaon of Shinaveh, zy”a, in Divrei Yechezkel asks how is it even possible to imagine that Yosef HaTzaddik, the personification of righteousness, knowing that his father was suffering, could have pursued worldly pleasures and curled his hair? He resolves the issue as follows:

**“אלא הענין כך, שהצדיק באיזה מקום שהוא, שם צריך לראות מה בא לתקן בזה המקום, וכשבא יוסף למצרים היה ברצונו להודיע שיש בורא עולם, אבל לא היה ביכולתו מחמת**

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שהאנשים לא רצו להתחבר עמו, יען שהוא הולך במלבושי יהודים, על כן נפל בדעתו שנכון הוא שילביש עצמו כמותם ולסלסל בשערו, כדי שישא חן בעיניהם להכניס עמהם בדברים.

ויהי אחר הדברים האלה ותשא אשת אדוניו את עיניה אל יוסף, היא אשת זנונים הסטרא אחרא רחמנא ליצלן... שנפלה לו מחשבות... ויהי כדברה אל יוסף יום יום, שכל יום היה מתרבה המחשבות של הסטרא אחרא רחמנא ליצלן, ויהי כהיום הזה ויבוא הביתה לעשות מלאכתו, ותרגום אונקלס למבדק בכתבי חושבניה.

היינו כדרך הצדיקים שכותבים בפנקס העוונות שעושים, כדי שיהיה להם לזכרון לעשות תשובה, על כן הלך למבדק בכתבי חושבניה, לידע מאיזה חטא נמשכו לו המחשבות הללו, שלא היה לו מעולם מחשבות כאלה, ותתפשהו בבגדו, ראה שאין לו שום עון אלא מה ששינה את בגדיו בבגדי עכו"ם, ויעזוב בגדו בידה וינס ויצא החוצה, עזב מכאן ולהבא את בגדיהם וינס מהסטרא אחרא."

When a tzaddik arrives in a new place, he must figure out what his mission is in that place. Upon arriving in Egypt, Yosef wished to inform them that a Creator of the world exists. However, no one wanted to associate with him, since he was dressed like a Jew. Therefore, he decided that it was appropriate to adopt their manner of dress and to curl his hair, in order to find favor with them and to gain access to them socially.

When the possuk mentions that "his master's wife cast her eyes upon Yosef," this is an allusion to the adulterous woman, the Satan, G-d save us . . . indicating that Yosef began having inappropriate thoughts. "And so it was, she coaxed Yosef day after day" means that these improper thoughts were increasing. "And it was on that day that he entered the house to do his work"—Targum Onkelos explains that he wanted to check his personal notebook.

It is the way of the righteous to keep a record of their transgressions in a notebook, so that they will remember to do teshuvah. Therefore, he went to check this personal notebook of his, to assess which transgression might be causing him these improper thoughts; after all, he had never experienced such thoughts before. "And she grabbed hold of him by his garment" means that the only sin he found himself guilty of was that he had changed his manner of dress to that of the idolators. "And he left his garment in her hand, he fled and he ran outside" means that he decided to abandon their manner of dress for good and to flee from the influence of the Satan. (These last three paragraphs are a loose translation of the previous three paragraphs from the Divrei Yechezkel.)

We can now add the explanation of Rabbi Yitzchak of Varka, zy" a, concerning the teaching of Chazal mentioned above: "באותה שעה באתה דיוקנו של אביו ונראתה לו בחלון"—**"at that moment, the image of his father came and appeared to him in the window."** At first, Yosef felt that it was preferable to adopt the local attire, so that the locals would not avoid his company and, thus, he would be able to introduce them to the service of Hashem. When he saw, however, that he was experiencing difficulties, he recalled the image of his father dressed as a Jew with peias and a beard.

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Then, he understood that he was to abide by the ways of his father—a Jew must dress in such a manner that he remains totally separate from the goyim.

Based on our earlier discussion, we can add: **“באותה שעה באתה דיוקנו של אביו ונראתה לו —בחלון”**—“at that moment, the image of his father came and appeared to him in the window”—this means that he recalled the lessons his father taught him beginning at the age of three—how to live as a righteous Jew even while living among the goyim. These were the Torah lessons that Yaakov himself learned in the Beis Midrash of Ever and served him well while living with the evil Lavan—allowing him to remain separate from Lavan and not to be influenced by his evil ways. This is the image of his father that Yosef HaTzaddik saw in the window reminding him of the lessons he had been taught concerning how to handle the difficult situation he faced at that moment.

#### Yosef Was Saved from the Snakes and Scorpions as a Symbolic Gesture

Now, come and see how this was the key to Yisroel’s redemption from Egypt. As the Midrash states (V.R. 32,5): **“יוסף ירד למצרים וגדר עצמו מן הערוה, ונגדרו ישראל בזכותו. אמר רבי חייא בר אבא—Yosef went down to Egypt and guarded himself from immorality; in his merit, Yisroel were similarly protected. Rabbi Chiya the son of Abba said, Yisroel deserved to be redeemed in the merit of their avoidance of immorality alone. As already explained, Yosef was able to sanctify himself in Egypt due to the lessons he learned with Yaakov concerning how to sanctify oneself as a Jew even when surrounded by goyim.**

We see from here that this was the divine plan. The brothers, who were all righteous individuals, sold Yosef into slavery, so that he could pave the way for all of Yisroel—so that they could sanctify themselves and remain devout Jews even when living among the goyim. In this merit, they were delivered from Egypt. This in fact is what Yosef meant when he said to his brothers (Bereishis 50,19): **“ויואמר אליהם יוסף אל תיראו כי התחת אלקים אני, ואתם חשבתם עלי רעה אלקים”**—“But Yosef said to them, “Fear not, for am I instead of G-d? Although you intended me harm, G-d intended it for good . . . in order to keep a nation alive.”

The Ramban teaches us a fundamental principle in parshas Lech Lecha (Bereishis 12,6). Before any miracle can occur, it is necessary to perform a symbolic action below in order to trigger the miracle above: **“ודע כי כל גזירת עירין כאשר תצא מכח הגזירה אל פועל דמיון תהיה הגזירה”** The Sforno posits a similar concept (Bamidbar 20,8): **“הניסים יעשהו האל ליתברך על ידי עבדיו עם הקדמת איזו תנועה מסודרת”** He explains that raising a staff or striking the rock are examples of such symbolic gestures.

This now sheds light on the matter of why HKB”H arranged for the brothers to throw Yosef into a pit devoid of water, yet which contained snakes and scorpions. It is known that “snakes and

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scorpions” allude to the wicked. The Zohar hakadosh teaches us (Ki Tetzei 279.): **“אבל נחשים ועקרבים יש בו... דור דרשעים מלא נחשים ועקרבים, רמאים כנחשים, ועקרבים דעקרין מלי—דרבנן”**—snakes allude to deceitful cheats, while scorpions allude to those that disregard the Rabbis’ instructions.

Seeing as the entire purpose of Yosef being sold into slavery was so that he would remain righteous despite the hostile, impure environment in Egypt--represented by the snakes and scorpions--it was necessary for the brothers, even unwittingly, to perform this symbolic gesture of throwing him into a pit filled with snakes and scorpions. Yosef’s miraculous rescue from that pit and his survival among the snakes and scorpions in Egypt paved the way for all of Yisroel to maintain their sanctity during their exile in Egypt.

### The Greeks Wished to Intermingle with Yisroel

Continuing along this path, let us now address the issue of how Yosef HaTzaddik’s sanctity nullifies the negative force of Greece. In the formula of the **“על הנסים”** instituted by the holy Chashmonaim, we recite: **“כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך ולהעבירם מחוקי—רצונך”**—**“when the wicked Greek regime rose against Your people Yisroel attempting to make them forget Your Torah and to compel them to abandon the statutes of Your Will.”** It is apparent that the Greeks desired and attempted many different ways to make Yisroel forget Hashem’s Torah.

We are taught by our holy sources that the Greeks had a very different agenda than the wicked Haman. Whereas he sought to annihilate all of Yisroel, the Greeks attempted to interact and intermingle with the Jews. They wanted the Jews to adopt their impure and unholy lifestyle, so that they would eventually abandon Hashem’s Torah—in the sense of (Tehillim 106,35): **“ויתערבו”**—**“But they mingled with the nations and learned from their deeds.”** As a result, the historian Josephus attests to the fact that many Jews became Hellenized. This led to the rebellion headed by the priestly Chashmonaim, descendants of Aharon HaCohen, to avenge the honor of Hashem and to sacrifice their lives in order to separate the people of Yisroel from the Greek influence.

This provides us with an amazing insight into why HKB”H chose to perform a miracle for Yisroel at that time--allowing them to kindle the menorah specifically with pure olive oil. The Gemorah elaborates (Shabbos 21:):

**“מאי חנוכה, דתנו רבנן בכ”ה בכסליו יומי דחנוכה תמוניא אינון... 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 ועשאוּם ימים טובים בהלל והודאה.”**

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“What is Chanukah? . . . when the Greeks entered into the Holy they contaminated all of the oils; and when the Chashmonaian dynasty defeated them, they searched and could only find a single flask of oil that was hidden with the Kohen Gadol’s seal on it; it only contained enough oil to kindle the menorah for one day; a miracle occurred with this oil and they were able to kindle with it for eight days . . .”

We can explain the matter based on the teaching of the Midrash in parshas Tetzaveh (S.R. 36,1) on the possuk: **“ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך”** - **“מה ראה ירמיה למשול אבותינו כזית, אלא כל המשקין מתערבים זה בזה והשמן אינו מתערב אלא עומד, כך ישראל אינם מתערבים עם העובדי כוכבים שנאמר ולא תתחתן במ”**—“And you should command B’nei Yisroel, and they should bring you pure, olive oil”—why did Yirmiyah compare our forefathers to the olive; all other liquids mix with one another, whereas oil does not mix, it stands alone; similarly, Yisroel do not mingle with the idolators, as it is written, “Do not marry with them.”

It is clear from these sources that the purpose of the mitzvah to kindle the menorah with olive oil, is to influence Yisroel to remain sanctified and separate from the goyim—just like the oil that floats above all other liquids. Therefore, when the Greeks entered the Sanctuary they contaminated all of the oils, since their sole objective was to persuade the Jews to assimilate with them. This is contrary to the oil which alludes to the state in which Yisroel remain separate and unassimilated. Seeing as the Chashmonaim sacrificed their lives in order to separate Yisroel from the goyim, HKB”H performed a miracle for them—allowing them to kindle the menorah with pure oil.

### Yosef’s Segregation versus the Greek’s Integration

We have now shed some light on the allusion of the Megaleh Amukos mentioned above. The name **יוסף** possesses a numerical value of 156—as does the name **אנטיוכוס** and the two words **מלך יוסף**. As we have just explained, Yosef’s sanctity counteracted the Greeks’ scheme to intermingle with the Jews. As we learned from the Midrash, Yosef paved the way for all of Yisroel: **“יוסף ירד”**—**“למצרים וגדר עצמו מן הערוה ונגדרו ישראל בזכותו”**—“Yosef went down to Egypt and guarded himself from immorality; in his merit, Yisroel were similarly protected.”

In this manner, we can also explain the Megaleh Amukos’s contention that the memory of the sin of Yosef’s sale was evoked by the Greek exile. Additionally, the Imrei Noam and the Tiferet Shlomo write that the Chanukah miracle served as a rectification for the sale of Yosef. We have pointed out that HKB”H arranged for Yosef to be sold into slavery and to end up in Egypt, so as to pave the way for all Yisroel to remain unassimilated and separate from the goyim. As a consequence, whenever Yisroel fail to totally separate themselves from the goyim, they evoke, chas v’shalom, the memory of the sin of Yosef’s sale; for, under those circumstances, he endured the sale for naught.

This, in fact, is what transpired during the Greek exile. Many Jews underwent assimilation and Hellenization—thus arousing the ghost of the sale of Yosef, since they failed to learn from him how to segregate themselves from the goyim. By means of the Chashmonaim, however, avenging



# Shvilei Pinches

## Parshas Vayeshev & Chanukah

Hashem's honor and separating Yisroel from the Greeks—in effect, reestablishing the sanctity of Yosef who already paved this path for all of Yisroel in Egypt—a rectification of the sin of the sale of Yosef was realized. Their heroic actions revealed that Yosef's ordeal was not suffered in vain—his behavior in Egypt did, in fact, establish a pattern for all future generations of Yisroel.

Furthermore, the priestly Chashmonaim—defending Hashem's honor by separating Yisroel from the Greeks like the olive oil that remains separate from other liquids—were from the tribe of Levi. In fact, the tribe of Levi, the elite of the tribes, played an important role in the sale of Yosef down to Egypt—in order to establish a pattern of segregation for all future generations of Yisroel. For this very same reason, the tribe of Levi stood in opposition to the “erev rav” during the sin of the egel and remained sanctified and untainted. Similarly, here, regarding the miracle of Chanukah, they merited to wage battle against the Greeks and to separate Yisroel from them and their undesirable influence.

Let us conclude with a pleasant tidbit concerning the Gemorah's statement: **“באותה שעה באתה”** **“דיוקנו של אביו ונראתה לו בחלון”**—**“at that moment, the image of his father came and appeared to him in the window.”** As explained, Yosef HaTzaddik saw the image of his father, Yaakov, who spent fourteen years teaching him how to survive as a devout, proper Jew separate from the goyim; in this merit, the Chashmonaim successfully overcame the Greeks at the time of the Chanukah miracle.

We know that during the eight days of the Chanukah festival, we light thirty-six candles. The significance of lighting with olive oil—which floats above all other liquids—alludes to the fact that Yisroel remain apart from the goyim thanks to Yosef's sanctity. This is alluded to in our, blessed sages' statement: **“באותה שעה באתה דיוקנו של אביו ונראתה לו בחלון”**—**“at that moment, the image of his father came and appeared to him in the window.”** For, the Hebrew word for window, **חלון**, is an abbreviation for **ל"ו נרות חינוכה**, thirty-six Chanukah candles. [“lamed” equals thirty; “vav” equals six]

Therefore, this is the important lesson we must learn from this week's parsha, parshas Vayeshev. We must recall how Yosef HaTzaddik was alone in Egypt, and, nevertheless, maintained his sanctity. So, too, we must connect with this attribute of Yosef's, regardless of where we are exiled among the goyim. We must not assimilate with the goyim, nor adopt their ways. If we are zocheh to achieve this goal, we will have prepared admirably for the eight days of Chanukah—a festival instituted by our blessed sages to commemorate the miraculous victory of the Chashmonaim over the Greeks due to the sanctity of Yosef HaTzaddik.