

Parshas Miketz

This week is Parshas Miketz and Shabbos Chanukah. There are many connections between the Parshas that surround Chanukah and Miketz. Shaloh says that the story of Joseph is connected to the Chashmonaim and the story of Chanukah. Additionally, the parsha has an additional connection to Purim, such as Pharoah having dreams/and Achashverosh and his disturbed sleep. Furthermore, in the Parsha Perek 41:34, there are words such as the establishment of overseers (pikidim) that Pharoah set up, similar to Achashverosh.

Rashi, on the word “v’chimesh” means they prepared, and Rashi says that when the Jews left Egypt, it said, “V’Chamushim” (readied), which Rashi explains means armed. The interpretation of exodus is sometimes understood as only 4/5 or 1/5 of the people left, as the remainder chose to stay in Egypt. Even in current times, not every Jew is committed to the exodus, and there are those from among us who hate us and create other problems.

But, Rashi explains in our Parsha that this was, in fact, not the single interpretation, that some Jews may not have left the exodus, but rather, that they were armed. This foreshadowing of the story of Joseph and the eventual exodus is that every Jew will be released from Golus, and we ought to prepare ourselves. Much like this, Parsha contains connections to Chanukah and Purim, both holidays representing Hashem’s commitment to our salvation. But more than that, they are holidays that reflect winning in times we

experience ourselves. The story of Chanukah took place during the second Beis Hamikdash, and the enemies around us tried to soil our holiness and introduce methods to secularize and Hellenize the Jews so that they became more and more distant from Hashem. Until the Greeks accomplished tarnishing the Beis Hamikdash and all the vestments when only the tiniest pure oil was found and burned for 8 days. This is one battle we must fight in our Golus. We overcome this darkness by shining the light of the Menorah and being a small light in dark places.

Similarly, the story of Purim, which took place between the 2 Beis Hamikdash, was a call back for the Jews to rebuild the second Beis Hamikdash. Hashem seemed “hidden,” yet it was there to ensure the success and salvation of the Jews. During the episode of Purim, the Jews who tried so hard to hold on to their ways were being worked on to distance themselves from Hashem. Despite this, they rallied together to return to Jerusalem and ultimately rebuild the Beis Hamikdash.

This connects to our Parsha because Joseph prepared the land, prepared it to survive, and prepared it for even Yakov to arrive eventually. We must do the same, and in the preparation, we must not get bogged down that there are those from among the Jews who may not want Mashiach, instead, to get every Jew “armed,” so to speak, and prepared, as Rashi explains. This begins with spreading the light as we do on Chanukah and the Miracle of Chanukah, so we bring ourselves one day closer to the arrival of Mashiach.

Our times are likely not much different than those of Chanukah, Purim, and even when the Jews were in Egypt. In this way, we can find the solution in the Torah: to remain steadfast and connected to Hashem and get our friends and neighbours to share in the joy and beauty, and we will usher in Mashiach speedily in our days.