

Parashas Mikaitz

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת מקץ

ראש חודש טבת - הנוכה

December 18, 2025 / כ"ח כסלו תשפ"ו



ראש חודש טבת

יום השבת וראשון פ' מקץ - December 20&21

Rosh Chodesh Teves always falls during Chanukah — and this is no coincidence.

Chazal teach that Yavan sought “להשכיחם תורתך” — to cause Klal Yisrael to forget Hashem’s Torah, darkening their spiritual vision. Teves is described as a time of profound darkness, when the moon is at its most diminished, “אין” — “לך חשך גדול מזה” — there is no darkness greater than this.

Yet it is precisely then that we are commanded in the mitzvah of Chanukah: “ג” — “איש וביתו” — even a single flame per household. Chazal reveal why: “מעט מן האור דוחה הרבה מן החשך” — a small amount of light has the power to dispel overwhelming darkness.

Rosh Chodesh represents the moon’s rebirth and the promise that disappearance is never final. This is captured in the words said at Kiddush Levanah, “דוד מלך ישראל חי וקיים” — Duvid is the King of the Yidden, and will always live on, symbolizing the eternal renewal of Klal Yisrael even after complete concealment.

By placing Rosh Chodesh Teves within Chanukah, Chazal teach a powerful lesson: **the very moment of greatest darkness carries within it the certainty of renewal — and when we ignite light below, Hashem responds by restoring the light above.**

WHAT'S HAPPENING IN BELZ

Chanukah in Belz draws hundreds of chassidim from around the world, many traveling to participate in at least one of the Belzer Rebbe Shlita’s candle-lighting ceremonies.

Belzer chassidim from across Eretz Yisroel gather to spend Shabbos Chanukah in Yerushalayim, alongside more than 1,800 bochurim learning in Belz yeshivos throughout the country, who spend the week in Yerushalayim partaking in all night’s of the Belzer Rebbe’s Chanukah licht.

Each lighting is accompanied by heartfelt niggunim led by the renowned Belzer choir, and joined by the thousands gathered.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

The Yeshiva “והראינו בבינינו” program was launched on Sunday in Yerushalayim for bochurim learning in Belz Yeshiva Gedolah across Eretz Yisrael who were spending the week of Chanukah in the city. A full and engaging schedule was prepared, featuring inspiring speakers, entertainment, and daily Chanukah delicacies, running from the morning until Chanukah candle lighting. The day concluded with a hearty dinner prepared in the “Bochurim Kitchen” by Belz institutions in Eretz Yisrael.

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continued



BELZ AND BEYOND continued



EVERYONE LOVES A GOOD STORY

especially a Chassidische story...



קחו מזמרת הארץ... (מקץ מגי'א)
Take of the land's glory...

The Divrei Yisrael of Modzitz zt"l was renowned for his כח הנגינה—the power of song—and was often referred to as “Naim Zemiros Yisrael.” He once said: “Neginah is so powerful that it can awaken a person to teshuvah and draw a Yid’s heart closer to his Father in Heaven—more than any other means.”

Chassidim once asked him, “How can a niggun bring a person to teshuvah? Do not sefarim of Chassidus and words of mussar and rebuke accomplish this?”

The Divrei Yisrael answered with a parable.

A simple villager who owned a large flour mill once came to the city and noticed an alarm clock displayed in a watchmaker’s window. He entered the store and asked to purchase it. The watchmaker asked him what he did for a

living, and the villager replied that he owned a massive mill that operated constantly.

The watchmaker asked, “If your mill runs with such large wheels and creates continuous noise, why don’t you rely on that sound to wake you each morning?”

The simple villager smiled and replied, “A person becomes accustomed to the sounds in his environment. No matter how loud a noise is, if it is constant, one grows used to it and it no longer awakens him. But the sharp, thin sound of an alarm clock—something I am not accustomed to hearing—will surely wake me up.”

“So it is with koach ha-neginah,” concluded the Divrei Yisrael. “Words of rebuke can become familiar and lose their effect. But a niggun—pure and holy—can penetrate the heart and awaken a person to teshuvah in a way nothing else can.”

ויהי כאשר כילו לאכל את השבר (מקץ מגי'ב)
When they had finished eating the provisions...

Harav Reb Duvid'l of Skver zt"l would at times travel from place to place to obtain basic sustenance for his household. Because the tzaddikim of Chernobyl lived in great poverty and were frequently harassed by the Russian authorities, these journeys were done quietly and discreetly.

On one such occasion, Reb Duvid'l traveled to another town to spend Shabbos. During Shabbos, the police discovered his whereabouts and came searching for him in the Beis Medrash. Realizing the danger, one of the chassidim quickly removed Reb Duvid'l's shtreimel, placed it on his own head, and led Reb Duvid'l out through a side entrance, allowing him to escape unnoticed.

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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY continued

Shaken by the incident, Reb Duvid'l later said that he had resolved to stop traveling altogether. However, when he later met Harav Reb Yosef Meir of Machnivka zt"l and shared his decision, Reb Yosef Meir replied:

"Yaakov Avinu was far greater and more ehrliche than we are, and even he said that he would not send Binyamin down to Mitzrayim. Yet when there was no bread in his home, he had no choice but to send him. So too with you—when there is no bread in the house, one has no choice but to travel."

THE REBBE'S TORAH



ויהי מקץ שנתים ימים ופרעה חלם... (מקץ מא:א)
It happened at the end of two years; Pharaoh was dreaming...

The word "שְׁנַתִּים" can be understood as an acronym: "שמאל נר תדליק, מזוזה ימין" — the Chanukah candles are lit on the left, and the mezuzah is placed on the right. Why is this so? Why aren't the Chanukah lights lit on the right side?

The Zohar Hakadosh teaches that the mezuzah protects the home from the Yetzer Hara. When the Yetzer Hara sees the mezuzah, it flees. This is why we place the mezuzah on the right side — the side of Kedushah — to repel the "left side," the Yetzer Hara.

But there is a deeper level: the Yetzer Hara can attempt to make shalom — peace — with the side of Kedushah. The power of the Chanukah lights ensures that the forces of

the "left side" cannot cause harm. Therefore, we light on the left side, demonstrating how even the "side of darkness" is brought under the influence of holiness.

The same phenomenon appears in this week's parsha with Yosef Hatzaddik. If Yosef had left prison immediately after speaking to the Sar HaMashkim, it would have been good. But Hashem wanted something greater: even Pharaoh, the great rasha, had to make peace with Yosef by appointing him Mishneh L'Melech — assistant to the king. That is why Yosef remained in prison for another two years, until Pharaoh had his dream.

Thus, the word "שְׁנַתִּים" serves as an acronym: "שמאל נר תדליק, מזוזה ימין" — teaching us that the reason we light Chanukah candles on the left (to bring the forces of darkness under holiness) is the same reason Yosef remained in prison for two more years: to bring the powers of the "left side" to serve Hashem and establish peace.

THIS WEEK'S VORT



פרשת מקץ

ויזכר יוסף את החלמות... ויאמר אלהם מרגלים אתם... ויאסוף אתם אל משמר שלשת ימים (מקץ מב:ט-יז)
Yosef recalled the dreams...he said to them, "You are spies!... Then he herded them into a ward for a three-day period."

What is the connection between Yosef's dreams and his accusation that his brothers were spies? How could Yosef have the audacity to imprison his brothers for three days while his father, Yaakov, was suffering from hunger and awaiting food? Even though Rashi explains that the brothers still had food, how could Yosef have known this?

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THIS WEKK'S VORT

continued

Yosef recalled his dreams. In his first dream, his brothers bowed to him in the form of bundles of wheat. From this, Yosef understood that they must still have grain in their possession. That realization gave him confidence that imprisoning them for three days would not endanger their families, and it enabled him to accuse them of espionage and detain them.

ויאמרו איש אל אחיו אבל אשמים אנחנו... ויבך (מקץ מב:כא)
They then said to one another, "Indeed we are guilty concerning our brother...and wept.

Why did Yoseph cry? Yoseph cried because he thought that his brothers had long regretted selling him. He realized that now was the first time they regretted their actions.

ויהי מקץ שנתים ימים (מקץ מא:א)

It happened at the end of two years.

When one learns Torah and is involved in Avodas Hashem "מקץ" – at night, then "שנתים" – his days are considered double, and every year is reckoned as two years.

אבל אשמים אנחנו (מקץ מב:כא)

Indeed we are guilty...

The reason why a person is afflicted with tzaros – challenges is that he should search his deeds and see if he sinned, and that is how he will come to do teshuvah for those sins.

Your blessed Chanuka coin. *Your bracha for good children.*

Support Torah learning in Eretz Yisroel – and receive a Chanukah coin with the Belzer Rebbe's bracha:

מאירים את העולם

Merit children who light up the world!

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