

Parashas Toldos

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת תולדות

כ"ט חשוון תשפ"ו / November 20, 2025



ראש חודש כסלו

יום ששי - 21 November

The Greeks' goal was to have the Yidden forget Torah learning—"להשיכם תורתך". That is why, starting from Rosh Chodesh Kislev, there is a special emphasis on chazarah—reviewing what one has learned to retain it truly. Tzaddikim throughout the generations have taught that the only way to preserve one's Torah learning is through constant review. Gedolei Torah reached their heights by continually revisiting the Torah they studied.

The Rachmastivker Rebbe of Boro Park zt"l would often repeat, in the name of his father-in-law, the Skverer Rebbe zt"l—who in turn heard it from his grandfather, Maran Reb Yissocher Dov of Belz zt"l—that when he spoke to a bochur upon accepting him into Yeshiva, he would turn to everyone standing around and say: "The Yetzer Hara wants you to learn and learn, but he does not want you to chazar—to review!"

WHAT'S HAPPENING IN BELZ

The Bilgoray Rebbe zt"l Yahrzeit

Belzer Chassidim from across Eretz Yisroel traveled this past Sunday to Tiveria, joining the Belzer Rebbe shlita in marking the yahrzeit of his esteemed father, the Bilgoray Rav, Harav Mordechai Rokeach zt"l. May the



Reb Ahron Teitelbaum, Satmar Rebbe shlita visits the Belzer Rebbe shlita

Reb Aharon Teitelbaum shlita, the Satmar Rebbe of Kiryas Yoel, made a historic visit to Eretz Yisroel this week to spend time with his chassidim. The Rebbe's first stop was to visit to his esteemed brother-in-law, the Belzer Rebbe shlita. The Rebbes inquired about each other's well-being and shared divrei Torah.



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WHAT'S HAPPENING IN BELZ

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שמחו בה' וגילו צדיקים והרנינו כל ישרי לב

A great-grandson was born to the Belzer Rebbe Shlita this past Shabbos, a son to Harav R' Chaim Meir Rokeach shlita, the son of Maran Reb Aharon Rokeach shlita, and son-in-law to Harav R' Shulem Moskowitz shlita of Ashdod.

The Shulem Zucher will be held on Friday Night in the 'Groise Shtib,' and the Bris will take place im yirtzeh Hashem on Shabbos, Parshas Toldos, in the Great Belz Shul in Yerushalayim. May the simcha of tzaddikim bring abundant blessings to all of Klal Yisrael.



Harav Reb Shulem Rokeach shlita Visits America this Weekend

The culmination of Belz Institutions in Israel's "ממלכת" campaign will take place on Shabbos Parshas Toldos, in the distinguished presence of the great honorary guest, Harav Shulem Rokeach shlita, eldest grandson of the Belzer Rebbe shlita. Harav Shulem, a gaon of exceptional brilliance and a beloved figure in the Belz Rabbinic Court, is admired for his profound Torah knowledge, refined character, and approachable warmth, which endear him to all who meet him.

As an emissary of the Belzer Rebbe shlita, Harav Shulem is visiting to express appreciation to those who support Torah scholars in Eretz Yisroel, especially amid recent government funding challenges.

Chassidim who made significant commitments are invited to spend an uplifting Shabbos together with Reb Shulem at the Melon Hotel in New Jersey. Special guest speakers from Eretz Yisroel and around the world will deliver Divrei Torah and while renowned בעלי מנגינים will uplift the gathering with warm and joyful zemiros Shabbos.

Reb Shulem will also visit Belzer Chassidim in New York and New Jersey, who participated in the three-day ימי ההמלכה campaign, which was a tremendous success. Each chassid will receive a blessed coin to merit good children, personally bestowed by Reb Shulem in the name of the Belzer Rebbe shlita.



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EVERYONE LOVES A GOOD STORY

especially a Chassidishe story..



ויקרא להן שמות כשמות אשר קרא להן אביו (תולדות כו:יח)
And he called them by the same names that his father had called them.

The wedding of the kallah, Mrs. Freida a”h—daughter of Reb Yechiel M’Krilovitz zt’ l and granddaughter of Maran Reb Yehoshua of Belz zt’ l—was held in Belz in the year 5642[1881]. She married the chassan, Reb Yitzchak Shaya of Tchechov zt”l, the youngest son of the Divrei Chaim of Sanz zt”l. (The Sanzer Rav was niftar during their engagement.)

All the Sanzer Rav’s children attended the chasunah, celebrating both the wedding and the sheva brachos. As was the minhag among the Rebbes, two sheva brachos were held each day—one during the day and one in the evening. At each seudah, the guests were served fish and meat, as befitting a seudas mitzvah, accompanied by singing, dancing, and divrei Torah in honor of the chassan and kallah.

On Erev Shabbos, at the daytime sheva brachos, the guests were served russel—a stew made from chicken wings, the traditional food eaten in Belz every Erev Shabbos.

The chassan’s family, unfamiliar with this custom, wondered about it. The Shinover Rav zt”l asked Maran Reb Yehoshua of Belz zt”l why they were not served fish, as is customary at a seudas mitzvah. Maran replied that his father, the Sar Sholom of Belz zt”l, would also serve russel at sheva brachos held on Erev Shabbos. “And so,” he said, “I follow exactly in his ways—I will not deviate from my father’s minhag.”

Maran explained further: “In Parshas Toldos, it states that Yitzchak called the wells by the same names his father had given them.

Rabeinu Bechaye teaches that the Torah is instructing us not to stray from the minhagim of our parents. This is why Avram’s name was changed to Avraham, and Yaakov’s name was changed to Yisroel—yet Yitzchak’s name remained unchanged, as a reward for not altering the names of the wells his father had named.”

בעבור תברכך נפשי (תולדות כו:ד)
So that my soul may bless you.

The chassid R’ Eliezer Rosen a”h once met a Swiss Yid whose origins were from Germany, who shared with him that Maran Reb Aharon of Belz zt”l had a special hakaras hatov toward him for a small but meaningful gesture.

During the summer, when Maran Reb Aharon zt”l stayed in Bad-Hamburg together with many broken-hearted Yidden seeking respite, this Yid also came to present a kvittel. After Maran asked him about his work and his family, the Yid turned to leave—and then added, “And how is it going for the Rabiner?”

Maran Reb Aharon thanked him warmly for asking about his well-being and said with a smile, “This is the first time since I’ve been here that someone has inquired about my health and how I am doing.” The Yid then left Maran’s home, wishing him a sincere, “A good evening!”

בעבור תברכך נפשי (תולדות כו:ד)
So that my soul may bless you.

One year, after returning from Tashlich, a simple Yid approached Maran Reb Yissocher Dov of Belz zt”l and wished him: “May you merit a Git Gebentcht year, a Kesivah V’Chatimah Tovah, and may you see much nachas from your children.”

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EVERYONE LOVES A GOOD STORY, ESPECIALLY A CHASSIDISHE STORY

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The chassidim standing around their Rebbe began laughing, surprised to see a simple Yid blessing their Rebbe. Maran noticed and asked why they were laughing: "During the entire month of Elul, Yidden wished each other a Git Gebentcht year, but no one came to wish me. And now, when this Yid came to bless me, he truly lifted my spirits."

THE REBBE'S TORAH



וימשהו ויאמר הקל קול יעקב והידיים ידי עשו (תולדות כז:כב)
And he felt him and said, "The voice is Yaakov's voice, but the hands are Eisav's hands."

We can understand Yitzchak Avinu's thinking based on his love for Eisav. Even though he knew that Yaakov sat and learned Torah while Eisav wandered the streets, he still assumed that Eisav was a good Yid—someone who seeks to perform mitzvos. Yitzchak imagined that Eisav's wandering was in pursuit of mitzvos such as Pidyon Shvuyim, Bikur Cholim, tzedakah, and so on.

From this perspective, Yitzchak reasoned that Yaakov did not need blessings, since he was already immersed in Torah study and therefore inherently blessed with all the brochos: (משלי: "משובד" (משלי: ג:טז). Eisav, on the other hand, who was not engaged in Torah learning, required blessings to succeed in performing mitzvos.

Rivkah, however, knew the truth: Eisav was a rasha and had no actual intention of

performing mitzvos. Therefore, she sent Yaakov to receive the blessings. When Yaakov entered Yitzchak's presence, Yitzchak—sensing with his great kedushah—recognized that Yaakov embodied both qualities: he learned Torah all day. He devoted himself to mitzvos at all other times.

That is why Yitzchak said: "הקול קל יעקב" – I sense the Torah that he learns with his voice, "והידיים ידי עשו" – and the mitzvos and good deeds I had thought were Eisav's work, I now see are also in Yaakov's hands!

THIS WEEK'S VORT



פרשת תולדות

ויעתר יצחק לה' לנוכח אשתו...ויעתר לו (תולדות כה:כא)
Yitzchak entreated Hashem opposite his wife...entreated by him.

Rashi says: "ולא לה שאין דומה תפלת צדיק בן צדיק "To him and not to her" – because the prayer of a righteous person who is the child of a wicked person, is not at all comparable to the prayer of a righteous person who is also the child of a righteous person. Therefore, Hashem answered "to him and not to her."

Yitzchak, in his great humility, felt unworthy of having his prayers answered on his own merit. Therefore, he davened "לנוכח אשתו"—that Hashem should help them in her merit. Yet the Pasuk states, "ויעתר לו ה'"—Hashem responded to him, in his merit. For אין דומה תפילת צדיק בן צדיק לרשע—there is no comparison between the prayer of a tzaddik the son of a tzaddik and that of a tzaddik the son of a rasha. It was "לו ולא לה"—in his merit, not in the merit of his wife, which he had presumed would bring the yeshuah.

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THIS WEEK'S VORT

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ויאכלו וישתו...וילכו מאתו בשלום...(תולדות כג:ל-לא)
And they ate and drank..they departed from him in peace.

Typically, when a Yid comes to a tzaddik, he leaves with a broken heart, sensing how far he still is from completion in his Avodas Hashem. But Avimelech and his companions visited the tzaddik Yitzchak and left “בשלום”—perfectly content with themselves. They took nothing to heart and learned nothing from the tzaddik’s ways.

ויזד יעקב נזיד (תולדות כה:כט)
Yaakov simmered a stew.

The Torah is highlighting the praise of Yaakov Avinu: he did not indulge in worldly pleasures. And when he did cook, it was only lentils, one of the simplest and least nourishing of foods, which reflects his distance from physical enjoyment.

כשמות אשר קרא להן אביו (תולדות כג:יח)
By the same names that his father had called them.

A person should never stray from the path of his father. Yitzchak didn’t even change the names of the wells that his father had given. All the more so, one must be careful not to alter the minhagim, customs and sacred mesoros—the way his parents and ancestors lived and practiced.