Parashas Chayei Sarah

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת חיי שרה

כ״ה חשון תשפ״ז / November 5, 2026



The Bilgoray Rav, Reb Mordechai Rokeach zt"l, was the beloved son of Maran Reb Yissocher Dov of Belz, the Frierdige Rav zt"l.

The Frierdige Rav would place baby Mottel'e's carriage in his seforim room. As Mottel'e grew older, the Frierdige Rav made it a point to learn with him each night. He would ask his young son a complex question on Torah or Shas so that Mottel'e would fall asleep with holy thoughts. The following morning, young Mottel'e would wake up and share his answer to the question with his father.

After his marriage, the Bilgoray Rav, Reb Mordechai Rokeach zt"l, first lived in Belz. Due to his brilliance and vast knowledge, his father, the Frierdige Rav, entrusted him with overseeing Shechita, Kashrus, Eiruvs, and Mikvahs. Later, he was appointed Rav in Bilgoray, where he was beloved and respected by all. He infused the town with a spirit of Kedusha, establishing Yeshivas, Talmud Torahs, and Beis Yaakovs. His holy brother, Reb Aharon of Belz zt"l, eulogized him, saying:

"He established a Talmud Torah in Bilgoray where the faces of its Talmidim shone!"

After thirteen years in Bilgoray, as World War II broke out, Reb Aharon requested that the Bilgoray Rav join him in Premislan. The Bilgoray Rav sent his family to his father-in-law in Brezna and joined his brother. The two brothers traveled from place to place, narrowly escaping the Nazis, until their miraculous escape to Eretz Yisroel on ט׳ שבט תש״ד.

In Eretz Yisroel, the Bilgoray Rav stood by his brother's side, helping to rebuild Belz. In 1948 (תש״ח), a son was born to the Bilgoray Rav, the current Belz Rebbe shlita, fulfilling the promise of his grandfather: **"The continuity of Belz will thrive until Moshiach's times."**

Maran Reb Aharon of Belz zt"l sent the Bilgoray Rav to Europe during the summer of 1948 to give chizuk to the post-war Yidden. Maran said:

"Tell them that the Rasha ym"s meant to kill every Yid and no one should think he was saved naturally. Because the Rasha had the power to annul all the Yidden, even those who didn't live in Europe. Everyone who was saved had two malachim-angels protecting him, and everyone should know what his mission is on this world."

The Bilgoray Rav was accompanied by the Veyachi Yosef of Pupa zt"l and the chassid R' Shaya Goldberger a"h. Together they visited Frankfurt, France, Switzerland, and Belgium. Many miraculous stories of yeshuas — salvation — are told from these visits.

Before leaving for Eretz Yisroel from Belgium, R' Shaya Goldberger, who decided to stay in Belgium, was asked by the Bilgoray Rav, "I want to bless you with whatever you desire in return for accompanying me throughout this trip." R' Shaya asked for a shidduch. The Bilgoray Rav blessed him and handed him his personal "Tashen Tichel" — kerchief — with his initials embroidered.



One Rosh Chodesh Kislev, the Tchernobler Maggid zt"l went to sleep and suddenly awoke in fear, saying that he had seen a vision of a commotion in heaven. He wondered what made this day different from any other. He was told that Rosh Chodesh Kislev is considered equal to Yom Kippur — a day of forgiveness for Klal Yisroel — because Chanukah is "גמר החותם" (**the final seal**), and its spiritual light begins to shine from the very start of the month.

The ילקוט ראובני explains that the mazel (symbol) for the month of Tishrei is the מאזניים (**scales**), because our sins are weighed, while the mazel for the month of Kislev is a קשת (**arrow**), as if we have been cast out from Gehenom.

The Rebbe of Boyan zt"l would offer a mashal relating to Rosh Chodesh Kislev: It is like a person walking in darkness who cannot see anything, until suddenly a beam of light shines from afar. The person becomes filled with excitement, for even though it is still dark around him, he knows that light is coming.

Similarly, on Rosh Chodesh Kislev, we can already perceive the light of the Chanukah candles, which awakens simcha and joy in the heart, even before the holiday begins.

WHAT'S HAPPENING IN BELZ

קול רנה וישועה באהלי צדיקים

With great joy, Belz chassidim celebrated the birth of a great grandson to the Belzer Rebbe shlit"a, born to Harav Shulem Rokeach shlit"a, son-in-law of Harav Yehuda Meir Paneth shlita, and the Rebbe's eldest grandson.

The simcha was especially profound, as this is the first boy born to the family following six daughters, adding an extra measure of joy and gratitude to the occasion.

The Shulem Zucher will be held this Shabbos, Parshas Chayei Sarah, in the Great Belz Shul in Yerushalayim, where chassidim will gather to share in the Rebbe's simcha.

COMMEMORATING YAHRZEIT OF THE FRIERDIGE RAV OF BELZ ZT''L

On Monday evening, כ״א חשון, the Belzer Rebbe shlit"a commemorated the yahrtzeit of the Frierdiger Rav of Belz, Maran Reb Yissocher Dov Rokeach zt"l. The Rebbe distributed lekach and bronfen to the chassidim, followed by a special tish attended by hundreds of Belzer chassidim who gathered to mark the auspicious day and honor the memory of the revered Rebbe.



A SUCCESSFUL INAUGURAL FUNDRAISING DINNER FOR MERKAZ MOSDOS BELZ



Merkaz Mosdos Belz – Belz Institutions in Israel – launched its first-ever fundraising dinner this past Sunday, welcoming a distinguished group of generous donors from the New York area for an inspiring evening dedicated to the continued growth of Belz Torah institutions in Eretz Yisroel.

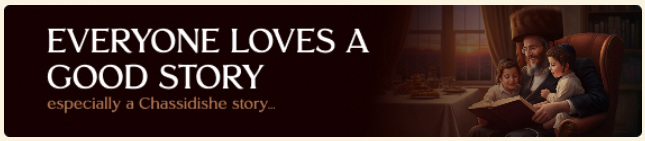
The guest of honor was Harav Avraham Safrin shlit"a, grandson of the Belzer Rebbe shlit"a, who shared an inspiring message from the Rebbe, bringing his heartfelt vision and personal connection to the evening. Guests enjoyed an elegant, lavish dinner and were personally thanked for their generous support.



The highlight of the evening was a powerful, moving presentation chronicling the Belzer Rebbe shlit"a's extraordinary resilience, vision, and determination

in building the Belz institutions into the magnificent Torah empire it is today, throughout Eretz Yisroel and around the world.

The evening left a profound impression on those in attendance, inspiring them to deepen their commitment and contribute generously toward the continued expansion and success of Belz Torah institutions in Eretz Yisroel.



וָאָבֹא הַיּוֹם אֶל הָעָיִן

(חיי שרה כד:מב)

I came today to the spring.

Rashi says: "היום יצאתי והיום באתי" — today I left and today I arrived; it must be that Eliezer had קפיצת הדרך — a shortened way.

Harav Reb Yechezkel Mandel z"l related that the first year Maran Reb Yissocher Dov of Belz zt"l lived in Ratzfard (during the war), his father, R' Yisroel Moshe, traveled from Teglish to Ratzfard to obtain Erev Pesach matzahs from Maran.

The following year, R' Yisroel Moshe could not make the trip, so he sent his brother-in-law, R' Hersh Goldman zt"l, to collect the matzahs on his behalf.

The distance from Teglish to Ratzfard was nine kilometers, which generally took a horse and wagon about an hour to travel.

When R' Hersh arrived, Maran was standing near the bed where the matzahs were displayed, quietly murmuring tefillos. As time passed and it grew late, R' Hersh gently reminded Maran that it was almost Yom Tov and he still needed to return home.

Maran Reb Yehoshua continued murmuring his prayers. He then handed R' Hersh six matzahs to take back to R' Yisroel Moshe and instructed him to place the horse and wagon by the window. Maran approached the window, gazed at the wagon, and said: **"You will still arrive."**

To R' Hersh's amazement, the journey back took half the usual time, and he reached home with enough time to sample some food before ushering in Yom Tov.

מֵה' יָצָא הַדָּבָר

(חיי שרה כד:נ)

The matter stemmed from Hashem!

It was customary by Maran Reb Yehoshua of Belz zt"l that when a shadchen (matchmaker) proposed a shidduch for one of his children, he honored the shadchen with 'lekech and bronfen' (cake and liquor) and they drank a l'chaim together.

Maran used to say that it is stated in the Medrash that Hashem sits and matches couples. If a Yid occupies himself with things that Hashem is occupied with, he is deserving to be honored.

When a chassid told Maran Reb Aharon of Belz zt"l that the Divrei Chaim's zt"l custom was to pay each shadchen that proposed a shidduch, Maran Reb Aharon corrected him, saying: **"The Sanzer Rav's custom was like my grandfather's (Maran Reb Yehoshua) — to drink l'chaim with the shadchen."**



וְהָיָה הַנַּעֲרָ אֲשֶׁר אֹמַר אֵלֶיהָ הַטִּי נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה שְׁתֵה וְגַם גְּמַלֶּיךָ אַשְׁקֶה אֹתָהּ הוֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק...

(חיי שרה כד:יד)

Let it be that the maiden to whom I shall say, 'Please tip over your jug so I may drink,' and who replies, 'Drink, and I will water your camels,' her will You have designated for Your servant, for Yitzchak.

Chazal teach (קידושין פב:א) that Avraham Avinu fulfilled the entire Torah, even before it was given, even though he was not commanded to do so. This may explain why Eliezer sought a kallah for Yitzchak who would also go beyond what was asked of her, as Rivka did when she offered water not only to Eliezer but also to his camels. Only such a kallah, one who acts beyond the letter of the command, was fitting for the home of Avraham

Avinu — a home in which mitzvos were fulfilled out of pure devotion, even before Hashem commanded them.

At the same time, Chazal also teach (קידושין לא:א) that "greater is one who is commanded and fulfills, than one who fulfills without being commanded." This is because when one is commanded, the yetzer hara resists more strongly, and overcoming that struggle brings greater merit.

With this in mind, we can understand why, after Rivka gave Eliezer and his camels to drink, Eliezer gave her "שני צמידים על ידיה עשרה זהב משקלם" — "two bracelets weighing ten gold shekels" (חיי שרה כד:כב). Rashi explains that the two bracelets represent the two לוחות, and the ten shekels represent the עשרת הדברות — the Ten Commandments — symbolizing that a time would come when Hashem would give the Torah, and we would fulfill mitzvos **because He commanded us**. That fulfillment, commanded by Hashem Himself, is even greater and more precious.

THIS WEEK'S VORT

וְאִישׁ לֹא יְדָעָהּ...

(חיי שרה כד:טז)

No man had known...

Rivkah, being exceptionally modest and discreet, shied away from public attention. As a result, no one in the city knew of her whereabouts.

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים...

(חיי שרה כד:א)

Now Avraham was old, well on in years.

Even though Avraham was old, it appeared as if he had just started serving Hashem.

ואברהם זקן — Avraham, even though he was old, it appeared בא בימים — as if he had just begun serving Hashem.

וַתְּעַר כַּדָּהּ... וַתָּרָץ... לִשְׁאֹב וַתִּשְׁאַב לְכָל גְּמַלָּיו

(חיי שרה כד:כ)

And emptied her jug... and kept running... and she drew for all his camels.

Since one isn't allowed to benefit from nissim — miracles, Rivkah didn't give from the water she gave to Eliezer to the camels to drink. Why did Eliezer drink from the miracle waters? Since he was thirsty and in danger. After he drank, "ותער כדה ותרץ לשאב ותשאב" — the well water didn't come up to Rivkah; she had to draw water from the well herself and give it to the camels to drink.

וְלִבְנֵי הַפִּילַגְשִׁים... נָתַן אַבְרָהָם מַתָּנֹת

(חיי שרה כה:ו)

But to the concubine-children... Avraham gave gifts.

Rashi says: The things he gave were impure.

It also says "ויתן אברהם את כל אשר לו ליצחק" — to Yitzchak, he gave "כל אשר לו" — his own things, that he rightfully earned. Yet for the בני הפילגשים, he gave presents from that which he received from Pharoh and Avimelech, all of those things which contained impurities as they came from impure sources.