Parashas Toldos

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת תולדות

ב׳ כסלו תשפ״ז / November 12, 2026

WHAT'S HAPPENING IN BELZ

COMMEMORATING THE YAHRTZEIT OF THE BILGEREIA RAV ZT"L, FATHER OF THE BELZER REBBE SHLIT"A



On Thursday, כ״ה חשון, the Belzer Rebbe shlit"a commemorated the Yahrtzeit of his father, the Bilgereia Rav zt"l. The Rebbe Shlit"a traveled to Tiberias to daven at the kever of his father. The Rebbe Shlit"a recited the special tefillos and additional prayers for the safety of Eretz Yisrael.

The Rebbe Shlit"a then spoke and said **"My father ז״ל knew Belz when it was still shining in all its glory. He witnessed its destruction during the Holocaust and endured all the suffering that followed. He also witnessed its rebuilding and its renewed glory under my uncle, the previous Rebbe ז״ל. We ask him to intercede for us in shamayim, that Belz should continue to flourish. Today, my father can look down from Above and see how beautifully Belz shines once again. May Hashem grant that he serve as a מליץ יושר for us, for our children and grandchildren, and for all Belzer Chassidim, that we merit to fulfill Hashem's will properly and that Belz continue to shine as it did in the days of old."**



The Rebbe placed his hands on the box containing thousands of kvitlach submitted by the Chassidim, offering his blessings and prayers on behalf of everyone. May all the tefillos be accepted with mercy and favor, and may they bring blessings and salvation for all.

SIMCHAS BEIS BELZ – קול רינה וישועה באהלי צדיקים



The Krias Shema leining for the great-grandson of the Belzer Rebbe Shlit"a, born to Reb Shulem Rokeach שליט״א as the first boy in the family after six girls, took place Sunday night in the Groise Shtib. Chassidim and children alike gathered to participate in the special occasion and recite Krias Shema. Following the leining, the boys passed by the Belzer Rebbe Shlit"a to receive a nosh pekel in honor of the simcha.



At the Vachnacht seudah, held later that evening in the Rebbe's home, the Rebbe Shlit"a rose to dance in celebration — a particularly moving moment, as it marked the first time in over a year that the Rebbe had gotten up to dance!



The bris was held Monday morning in the Great Belz Shul, with thousands around the world joining through the Maros Hakodesh livestream. The baby was named Yehoshua נ"י, after the Miteler Rav of Belz zt"l, the Rebbe's great-grandfather. At the seudah following the bris, the Rebbe שליט"א once again rose to dance, expressing the tremendous joy this special birth has brought to the entire Belzer community.

NICHUM AVEILIM BY R' AVRUMCHE REISS



The Belzer community was deeply saddened by the passing of Mrs. Golda Miriam Reiss ע"ה, wife of Reb Avrumche Reiss, a devoted and longtime benefactor of Belz.

Rav Aharon Mordechai and Rav Shulem Rokeach שליט"א, son and grandson of the Belzer Rebbe שליט"א, respectively, participated in the levaya and spoke movingly of the nifteres's boundless chessed and the countless acts of kindness she performed throughout her life.

The Belzer Rebbe שליט"א paid a visit to the family to be menachem avel. May the family be comforted among the mourners of Tzion and Yerushalayim, and may we hear only besuros tovos.



THE SECOND ANNUAL BELZ BUSINESS EXPO



The Belz community in Eretz Yisrael is gearing up for its Second Annual Business Expo, taking place at Binyanei HaUma in Yerushalayim!

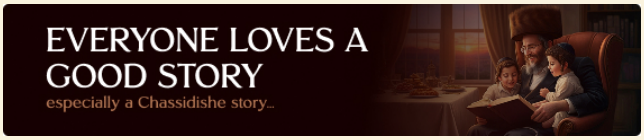
Following the tremendous success of last year's expo, where participating businesses saw impressive results, Belzer Chassidim are eagerly anticipating another opportunity to support one another, strengthen community connections, and boost the community's economy.

With a shared spirit of achdus and mutual support, this year's expo promises to be another exciting step toward helping Belz businesses thrive!

TATZUMOS SHADCHANIM MEET TO STRENGTHEN THEIR SACRED MISSION



The shadchanim of Tatzumos, Belz's division dedicated to assisting bachurim who have moved beyond the traditional yeshiva system, gathered for an evening of camaraderie, consultation, and planning, following the many successful shidduchim recently made for Tatzumos bachurim. What began as an informal gathering developed into several hours of productive discussion, as the shadchanim exchanged ideas, offered advice, and explored ways to increase the pace of shidduchim while supporting one another in the challenges of their important work. The gathering was honored by the presence of Rav Elimelech Nosson Nuta Rokeach shlit"a, grandson of the Belzer Rebbe shlit"a, who came to encourage the shadchanim and strengthen them in their sacred mission. With many new ideas and plans brought to the table, the team looks forward to continued success, bez"H.



וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמוֹת אֲשֶׁר קָרָא לָהֶן אָבִיו

(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."

בַּעֲבוּר תְּבָרֶכְךָ נַפְשִׁי
(תולדות כז: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!"

בַּעֲבוּר תְּבָרֶכְךָ נַפְשִׁי
(תולדות כז: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."

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."**



וַיְמַשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו
(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: "אורך ימים בימינה, בשמאלה עושר וכבוד" (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 קול יעקב" — I sense the Torah that he learns with his voice, "והידים ידי עשו" — and the mitzvos and good deeds I had thought were Eisav's work, I now see are also in Yaakov's hands!

Parashas Toldos

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

continued



וַיֶּעְתַּר יִצְחָק לַה׳ לְנֹכַח אִשְׁתּוֹ... וַיֵּעָתֶר לוֹ ה׳

(תולדות כה:כא)

Yitzchak entreated Hashem opposite his wife... entreated by him.

Rashi says: "לו ולא לה, שאין דומה תפלת צדיק בן רשע לתפלת צדיק בן צדיק, לפיכך לו ולא לה" — **"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 לתפילת צדיק בן רשע" — 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.

וַיֹּאכְלוּ וַיִּשְׁתּוּ... וַיֵּלְכוּ מֵאִתּוֹ בְּשָׁלוֹם...

(תולדות כו: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.

וַיָּזֶד יַעֲקֹב נָזִיד

(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.

כַּשֵּׁמוֹת אֲשֶׁר קָרָא לָהֶן אָבִיו

(תולדות כו: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.