

Parashas Beshalach- Shabbos Shira

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בשלה

י"א שבט תשפ"ו / January 29, 2026



שבת שירה

SHABBOS SHIRA

This Shabbos is also called Shabbos Shira, for in this week's parsha we find the שירת הים - the song that the Yidden sang in praise to Hashem for the miracle of קריעת ים סוף - the splitting of the seas.

It's customary in Belz during this Shabbos morning to repeat the שירת הים sentence by sentence, followed by the chazzan's recital. Starting from the words ה' ימלוך ה' until ויושע ה' לעולם ועד.

The Zohar Hakodosh writes on the pasuk "ויאמרו" - the word "לאמר" means the same שירה that the Yidden said by the sea, Yidden should say in all generations, during exile, and also after Moshiach will come.

When the Yidden say 'שירה' Hashem gathers the ממלאי של מעלה - all angels in heaven and says to them: "Go listen to the wondrous praise that the Yidden sing for the miracles I performed when taking them out of Mitzrayim."

חמשה עשר בשבט - Tu B'Shvat

[click here to learn more about Tu B'Shvat](#)

It's a minhag in Belz to eat a special seudah on Chamisha Asar B'Shvat. The Belzer Rebbe shlita conducts a tisch where an elaborate

assortment of fruit is displayed on the table, including all שבעת המינים - the seven special fruits that Eretz Yisroel is blessed with.

Special minhagim (customs) in Belz:

- To eat from all the שבעת המינים:
 - For the חטה - wheat, you eat challah
 - For שעורה - barley, you drink beer
 - For זית - olives, olive oil is poured over herring.
- A special compote made from an assortment of fruits is served at the beginning of the meal, after Hamotzi. It doesn't require a separate bracha since it's part of the meal's course.
- Esrog jelly is also eaten during the seudah. The Sar Shalom of Belz zt"l ruled that the bracha of שהחיינו isn't made over the esrog since the bracha was already made during the Yom Tov Sukkos when shaking the lulav and esrog.

The words חמשה עשר are the same letters as "שער שמחה." On this special day, the gates of joy are opened, and good tidings flow; therefore, חמשה עשר בשבט is a Rosh Hashanah for the trees since the tree bears fruit, and its blessings pour forth on Hashem's children to be blessed with bountiful parnassah and everything good.



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WHAT'S HAPPENING IN BELZ

DISCUSSING FUNDRAISING STRATEGIES

Reb Pinchas Lerner shlita, Executive Director of World of Belz, traveled to Eretz Yisroel to share the latest fundraising progress with the Belzer Rebbe shlita and to discuss plans for the Grand Fundraising Event—a Shabbos with the Belzer Rebbe shlita, aimed at supporting the construction of five new Yeshiva buildings in Eretz Yisroel.



shlita, were summoned to te the Belzer Rebbe shlita, where they presented a detailed report of the five-day 'tzatzumos' retreat held for hundreds of yeshiva graduates.

The Belzer Rebbe shlita inquired about every aspect of the program, listening intently for over an hour, about the remarkable initiatives and programs, as well as plans for the future, be'ezras Hashem.



TORAH V'EMUNAH TRIP TO KIVREI TZADDIKIM

Talmidim of Torah V'Emunah Yeshiva—a yeshiva for baalei teshuvah under the auspices of Belz institutions in Israel—spent time at Kivrei Tzaddikim in Northern Eretz Yisroel on Erev Rosh Chodesh Shevat, davening together with their Mashgiach, Reb Eliezer Yehuda Miller shlita.

The trip included davening at the tzion of the Bilgoray Rav zt"l in Tiveria.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

RECOUNTING THE TZATZUMOS RETREAT'S SUCCESS

This past Motzei Shabbos, Tzohar's leading askanim, Reb Menachem Klein shlita, Reb Shmuel Wind shlita, and Reb Shimshon Farber



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EVERYONE LOVES A GOOD STORY

especially a Chassidische story...



זה ק-לי ואנוהו (בשלח ט:ב)

This is my G-d, and I will build him.

Rashi teaches that even a lowly servant merited to see the great miracles at the Yam Suf—visions that the Nevi'im themselves did not behold.

When the Chofetz Chaim would teach his talmidim Chumash with Rashi and the Ramban on Leil Shishi (Thursday nights), his young son Shimon—later known as the Michtav Sofer and who would go on to serve as Rav of Krakow—would sit on his lap and listen attentively.

One night, while learning Parshas Beshalach, the Chofetz Chaim paused on this Rashi and asked: How is it possible that a simple servant was able to witness the miracles at the Sea—something even our holy Nevi'im did not merit to see?

Young Shimon exclaimed, "Tatte, I can answer that." He explained with a parable: When one sends an important letter with a messenger who knows how to read the language, the letter is carefully sealed on all sides so that no one should lay eyes upon its contents. But if the letter is sent with an illiterate messenger, there is no need to seal it, since he cannot understand what is written anyway.

So too, the holy Nevi'im, who possess deep understanding and insight into hidden matters, were not shown these miracles openly; they had to be concealed from them. But a simple servant does not comprehend what he sees. As Rashi says, "ראתה שפחה"—the servant saw, but did not truly understand. Therefore, there was no need to hide those miraculous revelations from him.

When the Chasam Sofer noticed his talmidim standing in awe of his son's remarkable wisdom, he gently "admonished" the boy for saying such clever things, and playfully removed his hat and placed it on backwards—to protect him from the evil eye.

לגזור ים סוף לגזרים

Who split the Sea of Reeds in sections...

There was a Rav who would regularly travel to Belz to visit the First Belzer Rav, the Sar Shalom zt"l. Later, he moved to Russia, and the political situation made it nearly impossible for him to cross borders and visit Belz.

After thirty years, he finally returned to Belz. By then, the First Belzer Rav was no longer alive, so he came to the holy Mittler Rav zt"l. Around that time, the siddur "Tefillah l'Moshe" was published (from the holy Rema'k zt"l, together with the commentary Midrash B'Chidush on the Haggadah). The Mittler Rav presented the siddur to this Rav as a gift.

As the Rav opened the siddur, he saw that the Midrash B'Chidush explains that during Kriyas Yam Suf, the sea split into twelve sections, corresponding to the twelve shevatim. The Midrash adds that this is a wondrous phenomenon, and that even today one can still see the twelve divisions at the Yam Suf. As the Gemara states (ברכות נד:א) when one sees the place where the sea split, he must praise Hashem.

The Rav was intrigued by this statement and asked the Mittler Rav for an explanation. The Mittler Rav replied: "When a Yid comes to the place where the great miracle of Yam Suf occurred and recites with deep feeling the bracha 'Baruch... she'asah nissim la'avoseinu', he can merit to see the divisions of the sea—even today."



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Years later, when the Rav, zichrono livracha R' Aharon, visited the Kosel HaMa'aravi, he related this story and added: "And one can truly see it!"

Someone audaciously asked him, "The Rebbe was never there?"

The Rav z"l responded with another story that he had heard from the Mittler Rav zt"l. A Yid once came from Eretz Yisroel to visit the Mittler Rav. The Mittler Rav asked him, "How many stones are there in the Kosel wall?" The man did not know. When he returned to Eretz Yisroel, he counted the stones, and on his next visit to Belz, he reported the number to the Mittler Rav.

The Mittler Rav replied that the count was incorrect, because there is one stone from which tefillos ascend directly to Shamayim, and he was not worthy to see it. The Mittler Rav then concluded, "How do I know about the Kosel HaMa'aravi? When my father, the First Belzer Rav zt"l, was there, he took me along..."

The Rav z"l concluded: "It is known that the First Belzer Rav and the Mittler Rav were never physically in Eretz Yisroel—yet he said that he had seen the Kosel."

Moshe took the bones of Yoseph with him, for he had frimly adjured the Yidden, saying, "Hashem will surely remember you, and you shall bring up my bones from here with you."

What lesson does the Torah teach us with this pasuk, and what is the meaning of the double expression "פקד יפקד"?

The Frierdige Rav zt"l explains that although at the time of Kriyas Yam Suf, Moshe Rabbeinu stood together with all the tzaddikim and all of Klal Yisroel, the Midrash (שוח"ט תהלים קיד) teaches that the sea split specifically in the merit of Yosef HaTzaddik.

Why was the merit of Yosef needed? At the sea, the Yidden could have thought that all the miracles were taking place solely in the merit of Moshe Rabbeinu, the tzaddik of their generation. But what would later generations say when facing a tzarah, chas v'shalom, without a tzaddik of Moshe's stature? From where would their salvation come?

Therefore, Hashem showed them that the merit of tzaddikim continues to protect even after their passing. The sea split in the merit of Yosef to teach that the zchus of a tzaddik is effective for later generations as well.

This explains why the Torah emphasizes, "ויקח משה את עצמות יוסף עמו" —Moshe took Yosef's bones with him to demonstrate that the merit of tzaddikim accompanies Klal Yisroel throughout the generations. The pasuk continues with the double expression "פקד יפקד", alluding to this very idea: the zchus of tzaddikim protects both in their lifetime and for generations to come.

THE REBBE'S TORAH



ויקח משה את עצמות יוסף עמו כי השבע השביע את בני ישראל לאמר פקד יפקד אלהים אתכם והעליתם את עצמתי מזה אתכם (בשלח יג:ט)

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THIS WEEK'S VORT

פרשת בשלח

וחמשים עלו בני ישראל... ויקח משה את עצמות יוסף
עמו (בשלח יג: יח-יט)

*The Yidden were armed... Moshe took the
bones of Yosef with him.*

The Yidden were armed with the bones of Yosef that they carried with them. Because the zchus - merit of the tzaddik protects the nation, as it says "גדולים צדיקים במיתתן יותר מבחייהם" - tzaddikim are greater in death than during their lifetime.

ובני ישראל יוצאים ביד רמה (בשלח יד:ח)

And the Yidden were going out with an upraised arm.

The word "רמה" is the acronym for "רינת מלאכי השרת" - the song of the Malachim - angels. Alluding to the fact that there was a great simcha up in the heavenly realms, the malachim went before the Yidden singing with joy.

ויהי ידיו אמונה עד בא השמש... (בשלח יז:יב)

*And he remained with his hands in faithful
prayer until sunset.*

The words "אמונה עד בא השמש" alludes to the three Avos. "אמונה" refers to Avraham as it says "והאמין בד'" in (לך לך טו:ו). The words "עד בא" refers to Yitzchak, as it says "ויצחק בא מבוא" in (חיי שרה כד:סב) and "השמש" refers to Yaakov, as it says "וילך שם כי בא השמש" in (ויצא כח:יא).

During the war with Amalek, Moshe Rabbeinu mentioned the zchus of the three Avos in order to win the war.

ה' ילחם לכם ואתם תחרישין (בשלח יד:יד)

Hashem shall make war for you, and you shall remain silent.

The word "ילחם" can be rearranged to form "ימחל"—He will forgive. This teaches that Hashem is mochel (forgives) the sins of the Yidden when they fulfill "ואתם תחרישון"—when they remain silent, hold back, and are mevater, giving in when someone wrongs them.

As Chazal teach: "כל המעביר על מידותיו, מעבירין לו על" "כל פשעיו"—one who overlooks personal slights and lets go of negative traits is forgiven for all his sins.