

Parashas Bo

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בא

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WHAT'S HAPPENING IN BELZ

SHABBOS OF ACHDUS IN MONTREAL

The Montreal Belzer kehilla experienced an exceptionally uplifting Shabbos of unity and deep d'veikus, graced by the presence of Harav Aharon Mordechai Rokeach shlita, whose inspiring Shabbos davening, heartfelt Friday night tish and botteh, rich divrei Torah, and soulful zemiros elevated the entire Shabbos. The weekend concluded on a powerful note with a moving havdalah accompanied by a choir, followed by an uplifting Melaveh Malkah.

During his visit, Harav Aharon Mordechai shlita was קובע מזוזה at the recently established Belz Shtibel in Côte-Saint-Luc, Canada, infusing chizuk for the growing kehilla, and he spent several additional days visiting the local Belz mosdos, connecting personally with talmidim in the cheder and yeshivos, and meeting with local rabbanim and community leaders, leaving a profound and enduring impact of chizuk, achdus, and hiskashrus throughout the community.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

TZOCHAR RETREAT FOR BOCHORIM

Hundreds of yeshiva graduates experienced powerful days of connection and unity at the "תעצומות" retreat organized by Tzohar. On Motzaei Shabbos, Harav Shalom Rokeach shlita appeared, and after brief words of chizuk to the bochorim, everyone proceeded to exchange "A Gute Voch" blessings and submit kvitlach on behalf of one another. The bochorim also had the zchus of an audience with the Belzer Rebbe shlita, first davening Maariv together, and then invited into the Rebbe's chambers to spend a special



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BELZ AND BEYOND continued

time singing warm nugunim followed by the Rebbe's sincere words of chizuk and warm wishes for bracha and hatzlacha in all areas.



SUPPORT LOMDEI TORAH IN ERETZ YISROEL

This past Motzaei Shabbos, in the presence of the Belzer Rebbe shlita, HaGaon Reb Leibush Karnial addressed Belzer Chassidim at the tisch. His message, later shared worldwide, encouraged Chassidim to strengthen their support for Torah learning in Eretz Yisroel by increasing their donations to Merkaz Mosdos Belz.



EVERYONE LOVES A GOOD STORY

especially a Chassidische story..



ויפן ויצא מעם פרעה... (בא ינו)

And he turned and left Pharaoh's presence.

During the year 1856—פרשת בא—, a delegation of three respectable Yidden came to Maran the Sar Shalom of Belz zt"l. They arrived on Erev Shabbos and shared the terrible suffering of the Russian Yidden under the Czar, asking Maran to daven for a yeshuah, and for the downfall of the rasha. The Sar Shalom was deeply moved and wept with them.

During Mincha and Kabbalas Shabbos, his pain was reflected in his prayers, echoing the intensity of Kol Nidrei, as tears flowed from Maran's holy eyes. That Friday night, in his Divrei Torah, he spoke about the parsha where Moshe warned of the plague of Arba (locusts), quoting: "ויפן ויצא מעם פרעה."

Maran explained that usually, when leaving a king, one walks backward out of respect, never turning around. Moshe always left Pharaoh honorably. But when Pharaoh's arrogance escalated, and he refused to let the Yidden go, Moshe turned around (ויפן)—leaving as he would before an ordinary person—showing that Pharaoh had exceeded all bounds.

After the tish, Maran reflected: "עד מתי יהיה זה? לנו למוקש שלח את האנשים האלה!"—this is a yeshuah for Klal Yisrael, that they should be saved from the rasha.

That year, on Purim, the Sar Shalom explained the verse: "והשתיה כדת אין אונס כי כן יסד המלך על": "כל רב ביתו לעשות כרצון איש ואיש". He taught: the foundation of the world is free choice. Just as Mordechai chose to be a tzaddik and

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**EVERYONE LOVES A GOOD STORY,
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Haman a rasha, each person acts according to his will. Yet there is a limit: when a tzaddik completes his mission, he is taken from this world; likewise, when a rasha finishes his evil, he reaches his downfall.

The Czar had already reached the limits of his cruelty, and indeed, by the end of that year, he died, bringing light and joy to the Yidden. Yet at the very end of the year, כ"ז אלול תרט"ו, the Sar Shalom completed his mission and departed from this world.

ועבדת את העבודה הזאת, בחודש הזה (בא יג:ה)
You shall perform this service in this month.

A villager once arrived in Ruzhin. Tired from his journey, he fell asleep on one of the benches in the shul. In the meantime, the Chassidim came to daven Mincha and Maariv, but no one noticed the villager sleeping so deeply.

A few hours later, the holy Ruzhiner zt"l came to check for chametz and to recite "Kol Chamira." As soon as the Ruzhiner began saying Kol Chamira, the villager woke up with a start and cried out: "Oy! They're already saying 'Kol Nidrei' when I haven't yet eaten the Suedas Hamafsekles!"

The surrounding Chassidim could not contain their laughter. However, the Ruzhiner exclaimed: "Don't laugh! He is speaking the truth!"

He explained: as our holy seforim teach, what one can accomplish during the Yamim Noraim through teshuvah, tefillah, and tzedakah, can also be achieved during the month of Nissan by properly observing the mitzvos of Pesach.

The Ruzhiner referred to the passuk: "ועבדת את העבודה הזאת"—the Yom Kippur service (Yom Kippur is called "זאת" as it says "יבוא אהרן אל" (הקודש הזה) בחודש הזה—during the month of Nissan.

Thus, in essence, Kol Nidrei and Kol Chamira are one!

THE REBBE'S TORAH



ויאמר ה' אל משה בא אל פרעה כי אני הכבדתי את לבו...ולמען תספר באזני בנך ובן בנך את אשר התעללתי במצרים...וידעתם כי אני ה' (בא יא-ב)

Hashem said to Moshe, "Come to Pharaoh, for I have made his heart stubborn...and so that you may relate in the ears of your son and our son's son that I made a mockery of Egypt...that you may know that I am Hashem."

The Zohar states (לב:ב) that "יהודה פתח ואמר: "אשרי העם יודע תרועה ה' באור פניך יהלכון - Reb Yehuda began and said: "Fortunate is the nation that knows the sound of the shofar; Hashem, they walk in the light of Your countenance."

What is the connection between Tekiyas Shofar and this parsha?

The mefarshim ask: If Hashem hardened Pharaoh's heart, why did Pharaoh deserve such severe makkos (plagues)? And if repentance was withheld from him, why did Hashem repeatedly send Moshe to warn Pharaoh of the impending punishments?

The holy Chida zt"l explains (Nachal Kedumim) that had Pharaoh truly wished to do teshuvah, he could have overcome his stubborn heart through his own effort. When the Torah states that Hashem hardened Pharaoh's heart, it means that Pharaoh was denied siyata d'Shmaya—divine assistance—in repenting. However, the ability to choose teshuvah

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BREAKING NEWS IN BELZ!



In a historic and unprecedented step, the Belzer Rebbe shlita will leave Yerushalayim to attend a special Shabbos gathering with the donors of Belz – something that has not occurred in a long time. This extraordinary Shabbos is being convened in light of the remarkable growth of Belz institutions and the urgent need to construct five new yeshiva buildings in Eretz Yisroel.

Going beyond his customary practice, the Rebbe shlita, personally called for this Shabbos to strengthen and support the yeshiva building fund and to inspire continued partnership in establishing these vital mosdos. In the coming days, prospective guests around the world will be personally invited to take part in this momentous Shabbos.

Further details, including the specific Shabbos to be held after Pesach and the location of this historic gathering, will be shared in the coming days by Merkaz Mosdos Belz – Belz Institutions in Eretz Yisroel, as preparations move forward for this meaningful and uplifting Shabbos.