

# PARSHAS BESHALACH

## CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת בשלח - שבת שירה  
January 25, 2024 / ט"ו בשבט תשפ"ד



### What's happening in Belz

#### Today, Tu B'Shvat - ט"ו בשבט

At the Tes Shvat tish last week, the Belzer Rebbe shlita blessed all those who support the Belz Talmud Torahs - saying that just like the fruits are blessed on Tu B'Shvat, so too, the people who support our fruit - our children, "זאלען זוכה זיין צו גוטע, קינדער וואס זיצן און לערנען" - they shall merit good children who sit and learn."

A kvittel with the names of supporters of Belz Institutions in Eretz Yisroel will be submitted to the Belzer Rebbe shlita to receive a special bracha on Tu B'Shvat.

#### Tu B'Shvat Segulos / Merits

##### Yeshuahs - Salvation

R' Moshe of Lelov zt"l said that Tu B'Shvat is a merit for Yeshuahs. Just like a tree is blessed with fruit, so too, every Yid should be blessed with a Yeshuah - salvation from the fruits of his labor. (Fruit also refers to his offspring - children.)

##### Parnassah - Livelihood

The word חמשה עשר is the same letters as "שער שמחה." On this special day, the gates of joy are

opened, and good tidings flow. Just like a tree bears fruit, its blessings pour forth on Hashem's children to be blessed with bountiful parnassah and everything good.

##### Children

Like a person is compared to a tree, "כי האדם עץ" - one can daven for good children and those who don't yet have children, to bear children.

##### Shana Tova - A Good Year

The holy Ruzhiner Rebbe zt"l used to wish everyone on Tu B'Shvat a "שנה טובה" - A Good Year.

#### שבת שירה

On Shabbos, פרשת בשלח we say שירת הים - the song that Moshe Rabbeinu sang with the Yidden following קריעת ים סוף - the splitting of the sea; therefore, it's called שבת שירה.

The Zohar says on the Pasuk ויאמרו לאמר - the word לאמר means that the Shira that the Yidden said at sea, Yidden should say for generations. In Eretz Yisroel, in Galus - exile, and לעתיד לבא - when Moshiach will come.

When Yidden say Shira, Hashem gathers the פמליא של מעלה - all the heavenly angels and tells them: "Go and listen to the Yidden praising Me for the miracles I did with them

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שבת שירה

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when they left Mitzrayim!"

The Imrie Chaim zt"l explains why it's called Shabbos Shira. The nature of people is to wish one another: "ס'זאל זיך אלס פיהרן כשורה" – everything should go smoothly. We wish each other on this Shabbos that everything should go smoothly with many השפעות – good effects from Above.

## Preparing Bread for the Birds

ויהי ביום השביעי יצאו מן העם ללקוט ולא מצאו (בשלח טז:כז)  
*It happened on the seventh day that some people went out to gather, which they did not find.*

It's customary to prepare pieces of bread for the birds. One of the reasons is that Hashem said that the 'מן' won't fall on Shabbos, and Dasan and Airam spread 'man' outside so that people would think that the 'man' actually fell on Shabbos. But the birds came and ate up all the 'man.' By the time morning came, there was no more 'man.' As it says

– and Targum Yonasan refers to "some people" as Dasan and Aviram.

The word לזרוק חֵטְאִין בשל"ח is the acronym for לזרוק חֵטְאִין בשבת – to throw wheat on Shabbos Shira.



## Everyone loves a good story, especially a Chassidishe story...

אתה הרם את מטך ונטה את ירך... (בשלח יד: טז)  
*And you – lift up your staff and stretch out your arm...*

During the times of the holy Vilna Gaon zt"l, there lived a minister who possessed a rare stone. The minister wanted to know what kind of stone it was and assembled his advisors to determine the worth of his precious stone.

One of the advisors present at that meeting was the apostate Moshe Mendelsohn. He seized this opportunity to prove that – contrary to popular belief – the Vilna Gaon wasn't knowledgeable in everything. So he suggested having the stone delivered to Vilna so the Gaon could assess it.

The Vilna Gaon was in the middle of learning when a messenger bearing the stone arrived. He placed the stone on a side and said he would answer within a few days. It so happened that a child was present in the Vilna Gaon's room, and he started playing with the stone. The child placed the stone in a glass of water, and the water split. The Vilna Gaon understood that the stone was the Sanpirynon stone, from which the staff was made, by which Moshe Rabbeinu split the Reed Sea.

The Vilna Gaon sent a messenger with his answer. Understandably, the apostate's plan didn't work. The Vilna Gaon ultimately gained more respect in the eyes of the minister and his advisors. The apostate then wrote to the Vilna Gaon, asking him: "If the nature of the Sanpirynon stone is to split water, what then was the great miracle that happened during the Splitting of the Reed Sea?"

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**EVERYONE LOVES A GOOD STORY,  
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*continued*

The Vilna Gaon replied: "For wicked people like you, the pasuk says "ואתה הרם את מטך" – raise your staff "ונטסה את ירך" and stretch your hand so that no one should be able to say that the Sanpirynon stone split the Reed Sea."

דבר אל בני ישראל ויסעו (בשלח יד:טו)

*Speak to the Yidden and let them journey forth.*

The Rav of the city of Pezing converted a non-Jew. After the Bris, the convert became sick and was in great pain. They couldn't summon a doctor since, according to the law, it was forbidden to convert someone without special permission from the government. In this situation, the Rav didn't have permission. Therefore, it was dangerous for the Rav to approach a doctor, lest the government find out about the illegal circumcision.

The Yidden were terrified that the convert would die, as then they would all be in grave danger. The Rav of Pezing traveled to the city of Pressburg and shared his predicament with the holy Chasam Sofer zt"l. The Chasam Sofer said that the only solution was for the Rav and the Ger to take a wagon, travel to the Danube River (a river that runs through many countries in Central and Eastern Europe), and throw themselves into the water, where they shall perish to save the Jewish community in their city.

The Rav listened to the advice of the Chasam Sofer and headed out to the river with the Ger Tzedek. On the way, they saw a Yid who stood to the side of the road, and when they stopped the wagon, he begged them to tell him where they were heading to. They shared the terrible happenings and said they were ready to sacrifice

their lives to spare the Yidden from a calamity.

The elderly Yid told them that it wasn't necessary to take such drastic measures. He said to them that as a mohel, he has a special cream that heals this sickness. The Yid gave them from the cream, and the Ger quickly recovered. They wanted to offer their savior a ride into town, but he disappeared. They understood that he must have been Eliyahu Hanavi.

They returned to the Chasam Sofer, and the Rav asked, "Why did the Rebbe tell us to sacrifice ourselves by jumping into the river for Eliyahu Hanavi to appear? The Rebbe could have sent Eliyahu Hanavi to the Ger's home?"

The Chasam Sofer jumped up and exclaimed, "Without מסירת נפש – self-sacrifice – do you expect Eliyahu Hanavi to come? It's impossible! Only after witnessing your self-sacrifice for Kiddush Hashem was Eliyahu Hanavi able to come."

With the above story, we can better understand what Hashem told Moshe Rabbeinu:

"מה תצעק אלי" – yelling alone, without Mesiras Nefesh, cannot yet bring salvation.

"דבר אל בני ישראל ויסעו" – When the Yidden jump into the sea with Mesiras Nefesh, they can be helped.

הגני עומד לפניך שם על הצור (בשלח יז:ו)

*Behold! I shall stand before you near the rock.*

When the city of Krakow wanted to appoint a new Rav, they were vacillating between two candidates. One of the two candidates was the Rebbe R' Heshel of Krakow. The community leaders couldn't decide. Both were Tzaddikim and Talmidei Chachamim.

They decided to use a novel approach on how to reach a decision. Both candidates were told to

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open a Chumash and find a hint of why he was fit to be a Rav in their city. The Chumash was opened at random to the pasuk mentioned above.

The Rebbe R' Heschel said that it's hinted in this pasuk that he should be Rav because the acronym of the words *העשל הנני עומד לפניך שם* spells his name *העשל*. The words *על הצור* (together with the phrase itself, which counts for one) total 402 – equivalent to the numerical value of *קראקא* when the name of the city "Krakow" is transliterated into Hebrew. Thus, the Rebbe R' Heshel was appointed Rav of Krakow.

*והיה לך לאות על ידך ולזכרון בין עיניך (בא יג:ט)*  
*And it should be for you a sign on your arm and a reminder between your eyes.*

Reb Nachman Daks z"l was stringent about not speaking while wearing tefillin. When he was bar mitzvah, Maran Rebbe Yissocher Dov of Belz zt"l told him, "If you want to merit a long life, then don't talk while wearing tefillin."

Reb Nachman merited to live long years. And when he heard other bochurim say they put on tefillin by Maran, he would say that it couldn't be because they spoke while wearing tefillin.

*ויסע עמוד הענן מפניהם (בשלח יד:ט)*  
*And the pillar of cloud moved from in front of them.*

Many wondrous miracles occurred when Maran Reb Aharon of Belz zt"l and his brother, the Bilgorai Rav zt"l, fled the Bochnia Ghetto for Hungary. The gabbai R' Duvid Spira said it would be impossible to recount everything that happened on the

way. "I saw everything as if in a dream. The car traveled so lightly as if we were flying in the air. The moon shone, and the night was aglow with an otherworldly shine. As soon as we left the ghetto, the Hungarian officer driving us started going in the wrong direction. A sudden fog enveloped the car, and the officer related that they passed a Nazi-controlled checkpoint, but no officers were present since there was a sudden downpour of rain and sleet." At one point, the Hungarian officer stopped in the middle of a city at the marketplace to purchase food – leaving us stranded in the car for a few hours. When the officer finally returned to the car, R' Duvid admonished him for leaving them stranded in the middle of the city, near the local Nazi headquarters. The officer replied that he had been searching for the car for a long time but couldn't find it since it was enveloped in a heavy fog.

Once, when already in Eretz Yisroel, Maran Reb Aharon of Belz zt"l said, "The Goy (non-Jew) said there was a heavy fog around the car!"



**THIS WEEK'S VORT**  
**פרשת בשלח**

*ויהי בשלח פרעה את העם (בשלח יג:יז)*  
*And It happened when Pharaoh sent out the people.*

The word "ויהי" connotes *צער* – pain. How was pain mixed into the miracles that occurred during the exodus of Mitzrayim? The answer is that the Yidden did not recognize Hashem for performing these miracles. They said that *בשלח פרעה את העם* – it was Pharaoh who actually sent them out of Mitzrayim.



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## THIS WEEK'S VORT - פרשת בשלח

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ויאמרו לאמר אשירה לך' (בשלח טו:א)

*And they said the following: I shall sing to Hashem*

After the splitting of the Red Sea, the Yidden sang 'Shira' (lit. song) enthusiastically.

The pasuk implies ויאמרו - they said לאמר - they should always be worthy to sing Shira with such enthusiasm, just like during Kriyas Yam Suf.

ויט משה את ידו על הים ויולך ה' את הים ברוח קדים עזה כל הלילה וישם... (בשלח יד:בא)

*Moshe stretched out his hand over the sea, and Hashem moved the sea with a strong easterly wind throughout the night.*

The Ramban asks why Hashem needed to make a strong wind blow through the night. Why couldn't Hashem just split the sea? The Ramban answers that Hashem wanted it to appear that the sea split naturally so that the Mitzriyim should follow the Yidden into the sea. They shouldn't think Hashem split the sea, especially for the Yidden. A strong wind couldn't have split the sea, but the Mitzriyim didn't think; they just chased the Yidden, intending to harm them.



WE NEED YOUR HELP NOW MORE THAN EVER.

## BATTLING THE WAR WITH KINDNESS

Since Israel was brutally attacked on Simchas Torah "Saad V'Marpe סעד ומרפא", A Belz Institution in Israel's affiliate organization, has been at the forefront, ensuring our soldiers have whatever they need to fight and defend us!

Donate Now - [www.worldofbelz.org/help-our-soldiers](http://www.worldofbelz.org/help-our-soldiers)



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