

Parashas Noach

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת נח

ד' חשוון תשפ"ז / October 15, 2026



WHAT'S HAPPENING IN BELZ

TENOYIM CELEBRATION IN BELZ

The engagement of the Belzer Rebbe shlita's grandson, Hachassan Harav Eliezer Yechezkel Shraga Rokeach shlita, son of Harav Hatzaddik Reb Aharon Mordechai Rokeach shlita, to the daughter of Dayan Harav Shulem Gross shlita, granddaughter of the Gaon Harav Reuven Gross shlita, Rosh Yeshiva of Shaarei Shamayim, and the Gaon Reb Shamai Gross shlita, Chaver Beis Din, was celebrated with great joy.

The Tenoyim celebration took place in the *Groise Shtib*, together with a Seudas Rosh Chodesh, drawing Belzer Chassidim from across Eretz Yisroel, as well as many guests from abroad who had remained in Eretz Yisroel after Sukkos to participate in this special simcha.



RAV OF ANTWERP VISITS BELZER REBBE SHLITA

The Rav of Antwerp, Harav Pinchas Leibush Padwa shlita, Av Beis Din of Shomrei Hadas, visited the Belzer Rebbe shlita to receive his blessings in honor of a simcha in his family. Harav Padwa shared with the Belzer Rebbe shlita the latest happenings and activities

of the Belzer Kehila in Antwerp. The Belzer Rebbe shlita sent his warm blessings back for continued success and siyatta dishmaya upon the Antwerp Belzer Kehilla.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

APPRECIATION FOR DONORS

The gabbaim collecting the *ma'amados* (funds designated for the upkeep of the Belz institutions) from Belzer Chassidim in Yerushalayim came to deliver the collected funds to the Belzer Rebbe shlita. The Rebbe read their kvittel and bestowed his holy blessings upon the gabbaim and all the donors.

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CELEBRATING THE ENGAGEMENT IN YESHIVA

A joyous celebration took place in Yeshiva Yismach Lev as talmidim celebrated the engagement of their fellow student, the chosson Harav Eliezer Yechezkel Shraga Rokeach, grandson of the Belzer Rebbe shlita.

The Yeshiva grounds were beautifully decorated in honor of this special simcha. The talmidim celebrated together with Harav Aharon Mordechai Rokeach shlita, who oversees all Belz yeshiva institutions in Eretz Yisroel. During his visit, he took the opportunity to inquire about the ongoing activities and learning in the Yeshiva.



EMPOWERING TORAH LEARNING

A special gathering was held for the gabbaim of Yagdil Torah in Ashdod and Kiryat Gat at an elegant hall overlooking the Ashdod coastline. Harav Nosson Rosen shlita addressed the gathering, presenting a workshop with practical tools to expand Torah learning and manage the shiurim smoothly and successfully.

Following his presentation, the Tolna Rebbe shlita addressed the attendees, emphasizing the merits of those who bring others closer to Torah learning.



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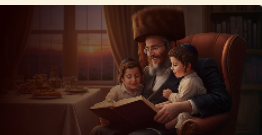
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EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ עַל הָאָרֶץ

(נח ו:יב)

For all flesh had corrupted its way upon the earth.

The Baal Shem Tov zt"l once davened Mincha in the forest with great fervor. An astonishing scene occurred: all the animals stood on their hind legs and seemed to join in prayer to Hashem.

The Baal Shem Tov explained this through the verse "תְּהִלַּת ה' יְדַבֵּר פִּי" (תהילים קמה:כא) — when a person prays to Hashem, it inspires all creation to praise Him as well. He connected this to "כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ עַל הָאָרֶץ" — even the animals were affected by the corruption of man. When people are corrupt, the world around them is also negatively influenced.

Similarly, when people serve Hashem with Torah and tefillah, they elevate all of creation, bringing blessing and goodness to the world.

וַיִּמַּח אֶת כָּל הַיְקוּם

(נח ז:כג)

And he blotted out all existence.

When Reb Yosel'a of Radvil, zt"l, visited the holy Ruzhiner, zt"l, for the first time, he noticed something unusual: the Ruzhiner would first eat the eyes of the fish before eating the rest of the fish. Curious, Reb Yosel'a wondered about the reason. He reflected that it might be connected to the verse "וַיִּמַּח אֶת כָּל הַיְקוּם" — Chazal explain that the destruction did not include the fish, for they did not sin during the days before the Mabul. The Flood came because all other creations had sinned and become corrupt.

As the Midrash (בראשית רבה יב:ב) teaches, עֵינַי רוּאָה — "עין רואה" — the eyes can lead to sin. But the fish did not sin, and thus their eyes remained pure. This made the fish the most elevated of the animals. Since Shabbos is the choicest day of the week, it is fitting to eat the choicest of the animals — the fish.

Reb Yosel'a concluded that this must be why his Rebbe ate the fish eyes first. Just as he reached this insight, the holy Ruzhiner turned to him and exclaimed: "Yungerman, you have connected to the truths."

THE REBBE'S TORAH



אֵלֶּה תּוֹלְדֵי נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדִרְתּוֹ אֶת

הָאֱלֹקִים הִתְהַלֵּךְ נֹחַ

(נח ו:ט)

These are the offspring of Noach — Noach was a righteous man, perfect in his generation; Noach walked with Hashem.

The truth is, it's difficult for a person to serve Hashem when he stands alone. To properly serve Hashem, one must connect with friends who are righteous Yidden.

Noach lived in a generation filled with great resha'im — evildoers. He had no one righteous to bond with and therefore had to serve Hashem on his own. How was he able to maintain his avodas Hashem under such circumstances?

The answer is that Noach constantly kept in mind that Hashem's presence fills the entire world — that Hashem was with him at every moment. Realizing this, he was never truly alone, for he felt Hashem's closeness and could serve Him wholeheartedly.

This is what the pasuk hints to: "נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדִרְתּוֹ" — in his generation of resha'im, Noach had no one to attach himself to. Therefore, "אֵת הָאֱלֹקִים הִתְהַלֵּךְ נֹחַ" — Noach walked with Hashem, always remembering that he was never alone, and through that, he was able to serve Hashem faithfully.

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THIS WEEK'S VORT

פרשת נח

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת חֲלוֹן הַתֵּיבָה...

(נח ח:ו)

And it came to pass at the end of forty days, that Noach opened the window of the Ark...

How did Noach know that he can open the Ark's window, and didn't wait until the Ark alighted on the ground? It could be since Hashem said that the mabul — flood would not last more than twelve months. Or, because Noach prepared enough food to last a certain amount of time, so he knew how long he would be inside the Teivah — Ark.

וַיִּגְבְּרוּ הַמַּיִם וַתֵּרָם הַתֵּיבָה מֵעַל הָאָרֶץ

(נח ז:יח)

The waters strengthened and increased greatly upon the earth.

The Gemara says (תענית ז) that the word "מים" can also refer to the Torah. The holy seforim write that when a Yid wants his tefillos — prayers to be accepted in heaven, he should first learn Torah before davening. As the passuk says וַיִּגְבְּרוּ הַמַּיִם — if one strengthens himself with Torah, which is referred to as "מים", then, וַתֵּרָם הַתֵּיבָה — the words of his prayers will rise from earth to the כסא הכבוד — heaven's throne.

אֵלֶּה תּוֹלְדֹת בְּנֵי נֹחַ שֵׁם חָם וַיָּפֶת

(נח י:א)

These are the descendants of the sons of Noach: Shem, Cham, and Yafes.

The parsha enumerates the seventy descendants of Noach — fourteen from Yafes, thirty from Cham, and twenty-six from Shem. From these seventy descendants emerged the seventy nations of the world.

וַאֲתָהּ קַח לָךְ מִכָּל מַאֲכָל אֲשֶׁר יֵאָכֵל...

(נח ו:כא)

And as for you, to take yourself of every food that is eaten...

The Ramban explains that permission to eat the flesh of animals was granted in Noach's time, after the flood, because Noach had sustained them in the teivah (the Ark). As a reward for caring for them, Hashem allowed Noach and his descendants to eat meat.

The phrase "וַאֲתָהּ קַח לָךְ" — "and you, take for yourself" — contains the word "קַח" (take), which connotes "קנין" (acquisition), as seen in ב קידושין. By bringing the animals into the teivah, Noach in a sense "acquired" them — creating a new *kinyan*, a new right — through which he was now permitted to eat meat.