

PARSHAS NOACH

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת נח

October 19, 2023 / ד' חשוון תשפ"ד



WHAT'S HAPPENING IN BELZ

Eretz Yisroel is Holy – Eretz Yisroel is Safe

A chassid who came to spend Yomim Tovim in Belz was left stranded in Eretz Yisroel without a way home. He shared his plight with the Belzer Rav Shlita, to which the Rav Shlita responded, "ארץ ישראל איז נישט א שלעכטע פלאץ, עס איז א הייליג פלאץ און א גוטע פלאץ, איך האלט קיינעם נישט אפ פון קומען – Eretz Yisroel isn't a bad place. It's a holy place and a good place. I don't hold anyone back from coming, but because of fear, one doesn't have to leave."

Temporary Cheder for Stranded Boys

Hundreds of Belzer Chassidim spent Yom Tov together with their families in Eretz Yisroel. Due to the war, many couldn't get tickets to leave Eretz Yisroel soon after Sukkos. Therefore, Belz Institutions in Israel established a temporary 'Cheder' for all the Chutz L'Aretz (not living in Eretz Yisroel) boys.

The boys were divided by three age groups, each one assigned with an experienced Rebbe. They davened, said Tehillim for the soldiers, and learned together. The boys were also treated to a tour of the huge Belzer Shul where they were shown around the premises, the Aron Kodesh, and heard beautiful stories of Maran Reb Aharon of Belz zt'l as they viewed Maran's encased holy chair situated in the Beis Medrash.

Yeshiva Bein Hazmanim

Bel Institutions in Israel's והראנו בבנינו program – a program designated for the Yeshiva Gedola bochurim during Bein Hazmanim was in full swing during this short Bein Hazmanim season post-Sukkos.

The program's directors comprised of leading Maagid Shiurim and Askanim ensure the bochurim have a daily learning curriculum as well as inspirational speakers, on-site entertainment, and organized tiyulim – trips. Due to the current situation, all trips were canceled. However, the bochurim just increased their learning commitments as a merit for our soldiers at war.

Yahrzeit of the Tchebiner Rav – Reb Dov Berish Ben R' Yaakov Zt"l – י' מרחשון

His Relationship with Maran Reb Aharon of Belz

Maran Reb Aharon of Belz zt"l greatly respected the Tchebiner Rav zt"l.

Maran used to send him complicated Halachic questions. The Tchebiner Rav used to inquire about each question, exactly how Maran phrased it, and according to how Maran transcribed the question, it directed him how to pasken – give a halachic answer.

When the Tchebiner Rav visited Maran Reb Aharon of Belz, he would dress in Shabbos clothes.

Once, when Maran wasn't feeling well, Maran requested that his name be mentioned to the Tchebiner Rav. He should daven for a refuah

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shlaima for Maran.

Accepted a Child's Rebuke

The Tchebiner Rav was known to assemble the local children each Shabbos afternoon, and he would test them on what they learned in Cheder that week. One Shabbos afternoon, a boy knocked on his door several times, but no one answered. The child knocked vigorously until the Rav opened the door.

The Tchebiner Rav fondly asked the boy what he wanted, and the boy replied, 'I want the Rav to test my learning.' The Rav tested him and complimented the boy on how well he knew his studies. Before leaving, the Tchebiner Rav asked him, "My child, don't you know that when one knocks on a door twice and no one answers it could mean that the household is resting.'

The boy answered naively, "What? The Rav sleeps Shabbos afternoon. It didn't dawn on me?" The Tchebiner Rav later told someone, "From then on, I stopped laying down Shabbos afternoon to rest."

**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY...**

וישת מן היין וישכר... (נח ט:כא)
He drank the wine and became drunk...

In the town of Munkatch lived a simple Yid who enjoyed drinking wine and used to become intoxicated. In his drunken state, he would haphazardly roam the streets to the embarrassment of his family.

When Maran Reb Yissocher Dov of Belz zt"l resided in Munkatch during WWI, the drunk Yid's children bemoaned their fate to Maran and asked Maran to convince their father not to drink.

When the drunk Yid came to visit Maran zt"l, Maran told him: "There was a Rebbe, Rebbe Reb Ber z"l, who was able to gaze into the biggest

sinner's eyes, yet, he couldn't look into a drunkard's eyes. Do you want to know why? Since a drunkard loses his צלם אלקים - G-dly presence!"

אלה תולדות נח נח איש צדיק (נח ו:ט)
These are the offspring of Noach - Noach was a righteous man.

When Reb Eliezer of Dzikov zt"l was niftar on the 3rd of Cheshvan, his son the "Imrei Noam" consoled his mother by saying that in that week's parsha, Parshas Noach, which the word נח - means to comfort, it says that a person can be consoled with two things: אלה תולדות נח - One can be comforted when he leaves over good children, and נח איש צדיק - one can console themselves knowing their husband was a tzaddik.

ובכל דגו הים בידכם נתנו (נח ט:ב)
And all the fish of the sea; in your hand they are given.

Reb Ahravaham Eiger of Lublin zt"l wrote that one who eats fish on Shabbos Parshas Noach merits a good life since during the mabul, all creatures died except the fish.

Reb Tzvi Elimelach of Dinov zt"l says that we receive triple brachos when we eat fish on Shabbos. Since by בריאת העולם - when Hashem created the world, three days received a bracha; one following the other. One bracha was said on the 5th day when the fish were created, another on the 6th day when man was created, and on the 7th day when Shabbos was created.

A "person" who eats "fish" on "Shabbos" is blessed לא והחוט המשולש במהרה לא ינתק" - the triple thread won't break -

נח איש צדיק תמים היה בדורתו (נח ו:ט)
Noach was a righteous man, perfect in his generation.

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נח איש צדיק תמים היה בדורתו (נח ו:ט)
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One of Rebbe Yechezkal Kozmirer zt"l chassidim was appointed Rav in a particular city. Before accepting the Rabbinic position, the chassid came to Rebbe Yechezkal for a bracha and advice to be successful. He should merit leading his community in peace, tranquility, and honesty, hoping that no one should have any complaints.

Rebbe Yechezkal responded: "The Torah says that thus Chazal double - **איש צדיק תמים** - Noach was an translated this statement as a compliment toward Noach and as a critique." He continued, "One who holds a Rabbinic or communal position and doesn't have opponents means that he doesn't lead with justice, since he falls for flattery by trying to appease all. But a person who is Emes - serves with justice and isn't afraid of opposition, he leads his community with pride and the Torah's path

ויולד נח שלשה בנים (נח ו:י)
Noach had three sons.

The Seforno writes, "When Noach began to give Mussar - rebuke to his generation, he merited to bear children." He merited Hashem's kindness when he helped others by trying to set them on the right path. We learn from this that in the merit of Chesed, one can beget children.

Rebbe Baruch of Zichlin zt"l came to Rebbe Henoch of Alexander zt"l for Shabbos Parshas Noach and told the Rebbe that his son-in-law doesn't have children.

Rebbe Henoch told him about the segulah of doing chesed. He added that Rashi writes, "עיקר עיקר" - tzaddikim have children in the merit of their מעשים טובים.

פרשת נח – THIS WEEK'S VORT

תמים היה בדורותיו את האלקים התהלך נח... (נח ו:ט)
Perfect in his generation, Noach walked with Hashem...

The word **תמים** - perfection represents ענווה - humbleness, as it says in מגילה (כט) the following: "האי מאן דיהיה בעל מום הוא" - One who is haughty has a failure. Therefore, a humble person is a complete person. **תמים היה בדורותיו** - Noach was an עניו - a humble person, and his humbleness came from **את האלקים התהלך נח** - Noach constantly saw Hashem's greatness, which caused him to be humble of himself.

ויאמר אלקים לנח קץ כל בשר בא לפני... (נח ו:יג)
The end of all flesh has come before Me...

The mabul - flood lasted for forty days "ויהי קץ כל" and then it says further, "ויגברו המים על הארץ חמשים ומאת יום" - the water strengthened for another hundred and fifty days. These facts are alluded to in the pasuk "קץ כל בשר" - the count of the days of the mabul was ק"ץ - equalling 190 = 40 days of rain + 150 days the water strengthened = 190 days.

ויעש נח ככל אשר צוה אותו אלקים כן עשה (נח ו:כב)
Noach did according to everything Hashem commanded him, so he did.

It seems that the words **כך עשה** - so he did, are redundant since the pasuk already says **ויעש נח ככל** - that Noach did according to everything Hashem commanded him. The pasuk tells us that **ויעש נח ככל אשר צוה אותו אלקים** - Noach didn't build the teivah - ark to protect himself **כן עשה** - he built it because Hashem commanded him to.

ויפתח נח את החלון התיבה (נח ח:ו)
Noach opened the window of the ark he had



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made...

Noach was worthy to create a "window" that led to the heavens, which split through all the blockages created through sin. Noach paved the way for his tefillos - prayers to reach the heavens

צא מן התיבה (גח ח: טז)
Go forth from the Ark...

A person isn't called a "צדיק" if he isn't careful to answer "אמן" ninety times daily. It should seem then that Noach said Amein ninety times a day since he is referred to as גח איש צדיק. The proof is in the words צא מן התיבה - the word צא equals 91, if you add the "א" - to the next word "מן" - the combination is "צאמן". We can transcribe the pasuk to "ויאמר אלוקים לגח" - Hashem told Noach, צא - be careful to answer Amein אמן - צ - saying it 90 times daily..



WE NEED YOUR HELP NOW MORE THAN EVER.

BATTLING THE WAR WITH KINDNESS

Since Israel was brutally attacked on Simchas Torah "Saad V'Marpe אסעד 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