



SAVE THE WORLD

There is a fascinating Rashi regarding the arrival of the animals to the *teivah*. Rashi tells us that they came on their own, and that the *teivah* would “absorb” only some animals, accepting those that had remained “pure,” while rejecting those that had become corrupted by cohabiting with other species.

This helps us understand how Noach managed to gather all the animals single-handedly, and how he knew which were corrupt and which were “pure.”

Likewise, we can infer that if the animals came on their own to the *teivah*, following Hashem’s command, they would not hurt other animals on the way, although this may seem unusual. For the nature of animals is that when they sense a danger to their

existence—a fire, for instance—they all run away from it in the same direction without hurting one another. Hashem had commanded them to enter the *teivah* in order to perpetuate the life of all species in the world; certainly they would not kill another animal.

However a question still remains: How is it that the animals lived with each other in peace for an entire year in the *teivah*? After entering the *teivah*, they had already fulfilled Hashem’s direct command, and they should seemingly revert to their natural tendencies.

This is a question according to the simple understanding of the *possuk*. Why then does Rashi make no mention of the issue?

The answer lies in a Rashi earlier in the *parsha*. Hashem told Noach

to “make the *teivah* with *kinim*,” the common translation of *kinim* is “nests,” a temporary, flimsy dwelling for birds. However Rashi translates it as “separate dwellings for each of the animals.” A dwelling has the connotation of much more than a nest, or even a cage; a dwelling is a place where an animal can live in its natural habitat. Having already mentioned these separate compartments, Rashi was not bothered by the question of how the animals co-existed, because they didn’t need to. They each had their own compartments.

This teaches us an important lesson: Noach saved all the animals in the world, yet he didn’t suffice with that, he built dwellings for each one. He could have built one-room cages in order to keep the animals apart;



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לזכות החיילים בצבאות ה'
התאומים
שניאור זלמן
ולוי
לרגל הולדתם ביום
כ"א מנחם-אב ה'תשע"ו - שנת הקהל
נדפס ע"י
הוריהם הרה"ת ר' שרגא פייוול
וזוגתו מרת דבורה לאה ומשפחתם
שיחיו
מאן



It is the responsibility of each of us to do everything in our power to save another from drowning.

instead he built them dwellings, where they had all that they needed to live comfortably.

If that is how Noach treated animals, then we must treat other people, and especially Yidden with at least the same amount of care and compassion.

Just as there was a physical flood in the times of Noach, there is a spiritual “*mabul*” in the world today. Just as Noach was tasked with saving all living beings from the *mabul*, it is the responsibility of each of us to do everything in our power to save another from drowning.

However, we learn from Noach that it is not enough that we have simply saved another from drowning. Once we have saved them, we need to “build them a dwelling,” ensuring that

they have all that they need for their continued survival and comfort.

True, this may require hard work and a sustained effort, but nevertheless this is our responsibility, just as Noach spent 120 years building the *teivah*.

In the merit of this, Hashem will surely bless each of us with all that we need physically and spiritually in order to fulfil this shlichus. Very soon we will merit the ultimate “flood,” with the coming of Moshiach, when “the earth will be filled with the knowledge of Hashem, as the waters cover the sea.” 🕒

(Adapted from the sicha of Shabbos parshas Noach 5741)