

חומש עם רש"י • נח • שלישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

NOACH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah describes the full force of the Mabul as the waters rise and cover even the tallest mountains, wiping out all life on the dry land. We see the Yad Hashem keeping the teivah afloat above the destruction, carrying Noach and the animals safely through the raging waters. After one hundred and fifty days, Hashem remembers Noach and the animals, and He sends a wind to make the waters begin to subside.

We then follow Noach's efforts to see if the earth is ready for habitation. He opens the window of the teivah and sends out first the raven, and then the dove in a series of missions. Through the dove's return with an olive branch, and its eventual departure, Noach tracks the gradual drying of the land until the earth is completely dry and ready for them to step out.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיְהִי הַמָּבּוּל אַרְבָּעִים יוֹם עַל הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת הַתֵּיבָה
the ark — and they lifted the waters and increased the earth upon days forty the flood And it was
וַתָּרֶם מֵעַל הָאָרֶץ:
the earth from above and it rose

רש"י

וַתָּרֶם מֵעַל הָאָרֶץ. מְשַׁקֶּצֶת הִיָּתָה בַּמַּיִם י"א אַמָּה כְּסִפִּינָה טְעוּנָה הַמְשַׁקֶּצֶת
that is submerged laden like a ship cubits eleven in the water it was submerged the earth from above And it was lifted
מִקְצָתָהּ בַּמַּיִם; וּמִקְרָאוֹת שְׁלֹפְנֵינוּ יוֹכִיחוּ:
will prove that are before us and verses in the water part of it

פסוק ב

Pasuk 2

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל הָאָרֶץ וַתִּלָּךְ הַתֵּיבָה עַל פְּנֵי הַמַּיִם:
the waters the surface of upon the ark and drifted the earth upon greatly and increased the waters And swelled
וַיִּגְבְּרוּ. מֵאֵלֵיהֶן:
by themselves And they prevailed

פסוק ג

וַהַיִּמִּים גָּבְרוּ מְאֹד מְאֹד עַל הָאָרֶץ וַיִּכְסּוּ כָּל הַהָרִים הַגְּבוּהִים אֲשֶׁר
 that the high the mountains all and were covered the earth upon much very swelled And the waters
 תַּחַת כָּל הַשָּׁמַיִם:
 the heavens all under

פסוק ד

חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ הַהָרִים:
 the mountains and were covered the waters swelled from above cubits ten Five

רש"י

חמש עשרה אמה מלמעלה. לַמַּעְלָה שֶׁל גְּבוּהַ כָּל הַהָרִים, לְאַחַר שֶׁהָשׁוּ
 that were leveled after the mountains all the height of of above from above cubits ten Five
 הַמַּיִם לְרֹאשֵׁי הַהָרִים:
 the mountains to the tops of the waters

פסוק ה

וַיָּגוּעַ כָּל בֶּשָׂר הָרֹמֵשׁ עַל הָאָרֶץ בְּעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבַחַיָּה
 and among the beasts and among the cattle among the birds the earth upon that moved flesh all And expired
 וּבְכָל הַשָּׂרִץ הַשָּׂרִץ עַל הָאָרֶץ וְכָל הָאָדָם:
 mankind and all the earth upon that swarm the swarming things and among all

פסוק ו

כָּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו מִכָּל אֲשֶׁר בַּחֲרָבָה מֵתוּ:
 died was on dry land that from all was in his nostrils life the spirit of the breath of that all

רש"י

נשמת רוּחַ חַיִּים. נְשָׁמָה שֶׁל רוּחַ חַיִּים:
 life the spirit of of the breathing life the spirit of the breath of

רש"י

אשר בחרבה. וְלֹא דָגִים שָׂפָיִם סֵנָה' ק"ח :
 108a Sanhedrin that are in the sea the fish and not was in the dry land that

פסוק ז

וַיִּמַּח אֶת כָּל הַיְּקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד בְּהֵמָה עַד
 to animal to from man the earth the face of upon which the existence all — And He blotted out

רָמַשׁ וְעַד עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן הָאָרֶץ וַיִּשָּׂאֵר אֶךְ נֹחַ

Noach only and there remained the earth from and they were blotted out the heavens bird of and to creeping thing

וְאֵשֶׁר אִתּוֹ בַּתֵּיבָה:

in the ark were with him and those who

רש"י

וַיִּמָּח. לְשׁוֹן וַיִּפְעַל הוּא וְאֵינוֹ לְשׁוֹן וַיִּפְעַל, וְהוּא מְגִזֵּרֵת וַיִּפְּן

and he turned from the form of and it is passive an expression of and it is not it is active an expression of And He blotted

וַיִּבְּן כָּל תֵּיבָה שְׂסוּפָהּ ה"א, כְּגוֹן בְּנֵה, מָחָה, קָנָה, כָּשָׂהוּא נֹתֵן וַי"ו יו"ד

and a Yud a Vav places when one he acquired he blotted he built such as the letter Hei whose end is word every and he built

בְּרֵאשֶׁה, נְקוּד בְּחִירָק תַּחַת הַי"ד:

the Yud under with a Chireq it is vocalized at its beginning

רש"י

אֶךְ נֹחַ. לְבַד נֹחַ, זֶהוּ פְּשׁוּטוֹ; וּמ"א גֹּנֵחַ וְכוּהָה דָּם מִטֶּרֶחַ

from the trouble of blood and spitting groaning and Midrashically its plain meaning this is Noah alone Noah only

הַבְּהֵמוֹת וְהַחַיִּים. וַי"א שְׂאֵחַר מְזֻנוֹת לְאֶרֶץ וְהַפִּישׁוּ, וְעָלִיו

and regarding him and it struck him for the lion food that he delayed and some say and the wild beasts the domestic animals

נֹאמֵר הֵן צְדִיק בְּאֶרֶץ יִשְׁלָם מִשְׁלֵי יָא :

eleven Mishlei will be repaid on the earth the righteous behold it is said

פסוק ח

Pasuk 8

וַיִּגְבְּרוּ הַמַּיִם עַל הָאָרֶץ חֲמֵשִׁים וּמֵאָת יוֹם:

days and one hundred fifty the earth upon the waters And they swelled

פסוק ט

Pasuk 9

וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֶת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר

that the domestic animals all and — the wild beasts all and — Noach — God And remembered

אִתּוֹ בַּתֵּיבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:

the waters and subsided the earth over a wind God and caused to pass in the ark were with him

רש"י

וַיִּזְכֹּר אֱלֹהִים. זֶה הַשֵּׁם מִדַּת הַדִּין הוּא, וְנִהְפָּכָה לְמִדַּת רַחֲמִים

mercy to the attribute of and it is turned it is strict justice the attribute of the Name this God And remembered

עַל יְדֵי תַּפְלַת הַצְּדִיקִים; וְרַשְׁעָתוֹ שֶׁל רָשָׁעִים הוֹפֵכֶת מִדַּת רַחֲמִים

mercy the attribute of turns wicked people of and the wickedness the righteous the prayer of means of by

לְמִדַּת הַדִּין, שֶׁנֶּאֱמַר וַיֵּרָא ה' כִּי רַבָּה רָעַת הָאָדָם, וַיֹּאמֶר ה'

Hashem and said man the wickedness of was great that Hashem And saw as it is said strict justice to the attribute of

אֶמְחָה, בְּרֵא' ו' וְהוּא שֵׁם מִדַּת רַחֲמִים:

mercy the attribute of is the Name of and that six Genesis I will blot out

רש"י

ויזכור אלהים את נח וגו'. מה זכר להם לבהמות? זכות, שלא
that not the merit for the animals for them did He remember What etc. Noah — God And He remembered
השחיתו דרכם קדם לכן וּשְׁלָא שִׁמְשׁוּ בַּתְּכָה:
in the Ark did they mate and that not this before their way did they corrupt

רש"י

ויעבר אלהים רוח. רוח תנחומין והנחה עברה לפניו:
before Him passed and relief consolation a spirit of a wind God And passed

רש"י

על הארץ. על עסקי הארץ:
the earth the matters of because of the earth over

רש"י

וישכו. כמו כשך חמת המלך אסתר ב' לשון הנחת חמה:
anger abatement of an expression of two Esther the king the wrath of when was assuaged like And they assuaged

פסוק י

Pasuk 10

ויִסָּכְרוּ מַעֲיִנַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכָּלָה הַגֶּשֶׁם מִן
from the rain and was restrained the heavens and the floodgates of the deep the fountains of And were stopped up
הַשָּׁמַיִם:
the heavens

רש"י

ויסכרו מעינות. כְּשֶׁנִּפְתְּחוּ כְּתִיב כָּל מַעֲיִנַת; וְכֵן אֵין כְּתִיב כָּל, לְפִי
because all written there is not and here fountains of all it is written when they opened the fountains And were stopped
שְׁנִשְׁתִּירוּ מֵהֶם אוֹתָן שֵׁשׁ בָּהֶם צָרָה לְעוֹלָם, כְּגוֹן חֲמִי טִבְרִיָּא וְכִיּוּצָא בָּהֶן:
to them and similar Tiberiah the hot springs of such as for the world need in them that there is those of them that were left

רש"י

ויכלא. וַיִּמָּנַע כָּמוֹ לֹא תִכָּלָא רַחֲמֶיךָ תְּהִלִּים מ', לֹא יִכָּלָה
withhold will not chapter 40 Tehillim Your mercies withhold You will not as in and was withheld And was restrained
מִמֶּךָ בְּרֵא' כג :
chapter 23 Bereishis from you

פסוק יא

Pasuk 11

וַיָּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלּוֹף וְשׁוֹב וַיִּחְסְרוּ הַמַּיִם מִקְצָה
at the end of the waters and decreased and returning going the earth from upon the waters And returned
חֲמִשִּׁים וּמֵאָת יוֹם:
days and one hundred fifty

רש"י

מקצה חמשים ומאת יום. התחילו לחסר והוא אחד בסיון. כיצד?

how so in Sivan the first and that to decrease they began days and one hundred fifty At the end of

בכ"ז בכסלו פסקו הגשמים, הרי ג' מפסלו וכ"ט מטבת הרי

behold from Teves and twenty-nine from Kislev three days behold the rains ceased of Kislev on the twenty-seventh

ל"ב, ושבת ואדר וניסן ואיר קי"ח, הרי ק"נ:

one hundred fifty behold one hundred eighteen and Iyar and Nissan and Adar and Shevat thirty-two

פסוק יב

Pasuk 12

ותנח התבה בחדש השביעי בשבעה עשר יום לחדש על הרי

the mountains of upon of the month day ten on seven the seventh in the month the ark and rested

אררט:

Ararat

רש"י

בחדש השביעי. סיון, והוא שביעי לכסלו שבו פסקו הגשמים:

the rains stopped that in it to Kislev is seventh and it Sivan the seventh In the month

רש"י

בשבעה עשר יום. מכאן אתה למד שהיתה התבה משקעת במים י"א אמה,

cubits eleven in the water submerged the Ark that was learn you from here day . On the seventeenth

שהרי כתיב בעשירי באחד לחדש נראו ראשי ההרים, זה אב, שהיא עשירי

tenth which is Av this the mountains the tops of were seen of the month on the first in the tenth it is written for behold

למרחשון לירידת גשמים, והם היו גבוהים על ההרים חמש עשרה אמה,

cubits . fifteen the mountains above high were and they rains from the descent of to Marcheshvan

וחסרו מיום אחד בסיון עד אחד באב חמש עשרה אמה לששים יום, הרי

behold days for sixty cubits . fifteen in Av the first until in Sivan one from the day of and they decreased

אמה לד' ימים, נמצא, שפ"ו בסיון לא חסרו אלא ד' אמות ונחה

and rested cubits four but did they decrease not in Sivan that on the sixteenth it turns out days for four a cubit

התבה ליום המחרת; למדת, שהיתה משקעת י"א אמה במים שעל ראשי

the tops of that was above in the water cubits eleven submerged that it was you have learned the morrow on the day of the Ark

ההרים:

the mountains

פסוק יג

Pasuk 13

והמים היו הלוך וחסור עד החדש העשירי בעשירי באחד לחדש

of the month on the first in the tenth the tenth the month until and diminishing going were and the waters

נראו ראשי ההרים:

the mountains the tops of were seen

רש"י

בעשירי נראו ראשי ההרים. זה אב, שהוא עשירי למרחשון שהתחיל הגשם.
the rain when began from Marcheshvan the tenth which is is Av this the mountains the tops of were seen In the tenth
ואם תאמר הוא אלול, ועשירי לכסלו שפסק הגשם, כשם שאתה אומר בחדש
in the month say that you just as the rain when stopped from Kislev and the tenth Elul it is you say and if
השביעי סיון, והוא שביעי להפסקה - אי אפשר לומר כן, על כרחך
your compulsion by so to say . it is impossible from the stopping the seventh and it is is Sivan the seventh
שביעי אי אתה מונה אלא להפסקה, שהרי לא כלו ארבעים יום של ירידת
the falling of of days forty ended not for behold from the stopping except count you do not seventh
גשמים, ומאח ונחמשים של תגברת המים עד אחד בסיון; ואם אתה אומר
say you and if in Sivan the first until the waters the prevailing of of and fifty and one hundred rains
שביעי לירידה, אין זה סיון, והעשירי אי אפשר למנות אלא לירידה, שאם
for if from the falling except to count . it is impossible and the tenth Sivan this is not from the falling seventh
אתה אומר להפסקה והוא אלול, אי אתה מוצא בראשון בחדש חרבו
dried up of the month on the first in the first find you do not Elul and it is from the stopping say you
המים מעל הארץ; שהרי מקץ ארבעים יום משנראו ראשי ההרים
the mountains the tops of from when were seen days forty at the end of for behold the earth from off the waters
שלח את העורב וכ"א יום הוחיל בשליחות היונה, הרי ששים יום
days sixty behold the dove in the sending of he waited days and twenty-one the raven — he sent forth
משנראו ראשי ההרים עד שחרבו פני האדמה. ואם תאמר באלול
in Elul you say and if the ground the face of that dried up until the mountains the tops of from when were seen
נראו, נמצא שחרבו במרחשון והוא קורא אותו ראשון, ואין זה אלא תשרי,
Tishri except this and is not first it calls and it in Marcheshvan that they dried up it is found they were seen
שהוא ראשון לבריאת עולם, ולרבי יהושע הוא ניסן:
Nisan it is Yehoshua and according to Rabbi world to the creation of first which is

פסוק יד

Pasuk 14

ויהי מקץ ארבעים יום ויפתח נח את חלון התבה אשר
which the ark the window of — Noach and he opened day forty at the end of And it was

עשה:

he had made

רש"י

מקץ ארבעים יום. משנראו ראשי ההרים:
the mountains the tops of from when were seen days forty At the end of

רש"י

את חלון התבה אשר עשה. לצהר, ולא זה פתח התבה העשוי לביאה
for entry which was made the Ark the entrance of this is and not for light he made which the Ark the window of —

ויציאה:

and exit

פסוק טו

וַיִּשְׁלַח אֶת הָעֹרֵב וַיֵּצֵא וַיָּשׁוּב עַד יִבְשֹׁת הַמַּיִם מֵעַל

from upon the waters the drying of until and returning going out and it went out the raven — And he sent

הָאָרֶץ:

the earth

רש"י

יצוא ושוב. הולך ומקיף סביבות התבה, ולא הלה בפליחותו, ששהיה חושדו

suspecting him for he was on its mission did go and not the Ark around and circling going and returning going forth

על בת זוגו, כמו ששנינו באגדת חלק סנה' ק"ח :

108 Sanhedrin Chelek in the Agadah of we learned just as its mate the female of concerning

רש"י

עד יבשת המים. פשוטו. כמשמעו. אבל מדרש אגדה מוכן

prepared Aggadah the Midrashic exposition of but is according to-its-implication its plain meaning the waters the drying of Until

היה העורב לשליחות אחרת בעצירת גשמים בימי אליהו, שנאמר והעורבים

and the ravens as it is said Eliyahu in the days of rain during the withholding of another for a mission the raven was

מבאים לו לחם ובשר מ"א י"ז :

seventeen Melachim Aleph and meat bread to him were bringing

פסוק טז

וַיִּשְׁלַח אֶת הַיּוֹנָה מֵאֲתוֹ לִרְאוֹת הֲקָלוּ הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה:

the ground the face of from upon the waters whether subsided to see from with him the dove — And he sent

רש"י

וישלח את היונה. לסוף ז' ימים שהרי כתיב ויחל עוד ז' ימים אחרים,

other days seven yet And he stayed it is written for behold days seven at the end of the dove — And he sent

מכלל זה אתה למד שאף בראשונה הוחיל ז' ימים:

days seven he waited on the first occasion that even learn you this from the implication of

רש"י

וישלח. אין זה לשון שליחות אלא לשון שלוח, שלחה

he sent her away sending away an expression of but rather sending on a mission an expression of this is not And he sent forth

ללכת לדרכה, ובזו יראה אם קלו המים, שאם תמצא מנוח לא

not a resting place she would find for if the waters abated if he would see and through this on her way to go

תשוב אליו:

to him would she return

פסוק יז

וְלֹא מָצְאָה הַיּוֹנָה מְנוּחַ לָכֵף רַגְלָהּ וּתְשָׁב אֵלֶיּוֹ אֶל הַתֵּבָה כִּי

for the ark to to him and it returned its foot for the sole of a resting place the dove found and not

מים על פני כל הארץ וישלח ידו ויקחה ויבא אתה
her and he brought and he took her his hand and he sent forth the earth all the surface of was upon water
אליו אל התבה:
the ark to to him

פסוק יח

Pasuk 18

ויחל עוד שבעת ימים אחרים ויסף שלח את היונה מן התבה:
the ark from the dove — to send and he added other days seven yet And he waited

רש"י

ויחל. לשון המתנה, וכן לי שמעו ויחלו איוב כ"ט, והרבה יש
there are and many twenty nine Iyov and waited they listened To me and so waiting an expression of And he stayed

במקרא:

in the Scripture

פסוק יט

Pasuk 19

ותבא אליו היונה לעת ערב והנה עליה זית טרף בפיה
in her mouth plucked an olive tree a leaf of and behold evening at the time of the dove to him And she came
ויידע נח כי קלו המים מעל הארץ:
the earth from upon the waters subsided that Noach and he knew

רש"י

טרף בפיה. אומר אני שזכר היה, לכן קוראו פעמים לשון זכר
masculine in the language of sometimes it calls it therefore it was that a male I say in her mouth plucked
ופעמים לשון נקבה, לפי שכל יונה שבמקרא לשון נקבה, כמו פיונים
like doves like feminine is language of that is in Scripture dove that all because feminine in the language of and sometimes
על אפיקי מים רחצות שיר ה', פיוני הגאיות כלם המות יחז' ז' וכמו
and like 7 Yechezkel moaning all of them the valleys like doves of 5 Shir washing themselves water brooks of by
פיונה פוֹתָה הוֹשַׁע ז':
7 Hoshea silly like a dove

רש"י

טרף. חטף. ומדרש אגדה עיר' י"ח לשון מזון; ודרשו בפיה
in her mouth and they expounded food an expression of 18 Eruvin exposition and the Midrashic it snatched plucked
לשון מאמר, אמרה יהיו מזונותי מרורין כזית בידו של הקב"ה
the Holy One Blessed Be of in the hand like an olive bitter my sustenance let be she said speech an expression of
ולא מתוקין כדבש בידי בשר ודם:
and blood flesh by the hands of like honey sweet and not

פסוק כ

וַיִּחַל עוֹד שְׁבַעַת יָמִים אַחֲרֵים וַיִּשְׁלַח אֶת הַיּוֹנָה וְלֹא יָסְפָה שׁוּב

to return did she continue and not the dove — and he sent other days seven still And he waited

אֵלָיו עוֹד:

anymore to him

רש"י

וַיִּחַל. הוּא לְשׁוֹן וַיִּחַל, אֶלָּא שָׁזָה לְשׁוֹן וַיִּפְעַל וְזֶה לְשׁוֹן

is an expression of and this the active verb is an expression of that this except and he waited is an expression of it And he stayed

וַיִּתְּפַעַל, וַיִּחַל - וַיִּמָּתֵן; וַיִּחַל - וַיִּתְּמֵן:

and he had patience and he stayed and he delayed and he waited the reflexive verb

פסוק כא

וַיְהִי בְּאַחַת וָשֵׁשׁ מֵאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאֶחָד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל

from upon the waters dried of the month on the first in the first year hundredth and six in the first And it was

הָאָרֶץ וַיִּסַּר נֹחַ אֶת מִכְסֵּה הַתֵּבָה וַיֵּרָא וְהָיָה חָרְבוּ פָנָיו

the face of had dried and behold and he saw the ark the covering of — Noah and removed the earth

הָאֲדָמָה:

the ground

רש"י

בראשון. לְרַבִּי אֱלִיעֶזֶר הוּא תִּשְׁרֵי וּלְרַבִּי יְהוֹשֻׁעַ הוּא נִיסָן ר"ה י"א :

Hashanah Rosh Nisan it is Yehoshua and according to Rabbi Tishrei it is Eliezer according to Rabbi In the first

רש"י

חֲרָבוּ. נַעֲשָׂה כְּמִין טֵיט, שֶׁקָּרְמוּ פָּנֶיהָ שֶׁל מַעֲלָה:

above of its surface for formed a crust clay like a type of it became They dried

פסוק כב

וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֵשָׁה הָאָרֶץ:

the earth was dry of the month day and twenty on seven the second And in the month

רש"י

בשבעה ועשרים. יְרִידָתָן בַּחֹדֶשׁ הַשֵּׁנִי כִי"ז בַּחֹדֶשׁ, אֵלּוּ י"א יָמִים

days eleven these of the month on the seventeenth the second in the month their descent and twenty On the twenty-seventh

שֶׁחֲמָה יִתְּרָה עַל הַלְבָּנָה, שֶׁמִּשְׁפֹּט דוֹר הַמַּבּוּל שָׁנָה תְּמִימָה הָיָה:

was full a year the Flood the generation of for the judgment of the moon over exceeds that the sun

רש"י

יבשה. נַעֲשָׂה גָרִיד כְּהִלְכָתָהּ:

according to its manner hard ground it became was dried

CHAPTER SUMMARY

The aliyah begins with the waters of the Mabul swelling fifteen cubits above the highest mountains, completely blotting out all human and animal life on the dry land, leaving only Noach and those with him alive inside the teivah. After one hundred and fifty days of flooding, Hashem remembers Noach and the animals, stopping the fountains of the deep and the rain from the sky so that the waters steadily recede. The teivah comes to rest on the mountains of Ararat, and as the mountain tops become visible, Noach sends out a raven and then a dove to test the ground. Once the dove does not return and the earth is completely dry on the twenty-seventh day of the second month, the stage is set for Noach to finally leave the teivah.

לְמַעַן WHAT TO TAKE HOME

Look at how the Torah describes the turning point of the entire Mabul: "And Elokim remembered Noach and all the beasts and all the cattle that were with him in the ark." Think about this for a moment. The world was completely wiped out, a total churban, and what is the zechus that brings Hashem's mercy to start drying up the waters? It was the fact that Noach was locked in that tight ark, working day and night to feed and care for every single animal, from the lion to the smallest bird. The midrashim tell us he barely slept because the feeding schedules were constant. This is the great chiddush of the parsha: the key to surviving the storm and bringing yeshuos to the world is not found in lofty, detached spiritual heights, but in the simple, exhausting, daily avodah of caring for another.

Sometimes we look at the storms raging in the world around us, or the personal floods of worry and parnassah that threaten to overwhelm our own homes, and we feel completely helpless. We think we need to do something dramatic to merit a yeshua. But the Torah is teaching us that Hashem remembers us when we are busy remembering others. When you step outside of your own worries to feed another neshama, to listen to a friend who is struggling, or to help your spouse with the heavy load at home, you are building the very zechus that quietens the stormy waters.

Today, find one small, concrete way to ease the burden of someone else in your circle. Whether it is taking over a chore at home, checking in on a neighbor, or helping a coworker with a difficult task, do it with the mindfulness that this quiet chesed is the ultimate avodah that brings Hashem's rachamim down into the world.