



**RAV BRAZIL PARSHAS SHMOS**  
**SAVED FROM DROWNING**  
**NOACH'S ARK AND MOSHE'S REED BASKET**

Yocheved took for Moshe a reed basket, smeared it with clay and tar, put him into it and placed it amongst the reeds at the Nile's edge. The Medrash explains that her strategy was that the Egyptian astrologers will see that their prediction that the savior of the Jewish Nation will die by water has already been fulfilled and the decree of throwing new born babies into the Nile can now be terminated. The Chasam Sofer adds to say that this is the reason why Yocheved chose to place Moshe in a reed basket instead of wood because she feared that maybe the astrologers would somehow realize that although the savior is in the water but nevertheless was alive because he was floating in a wooden vessel. She therefore chose a reed basket whose material grows in the water and therefore it would be undetectable to them.

A parallel story to this drama is Noach and his *Taiva* (ark). By the command of Hashem Noach built a boat in which all the earth's creatures and his family entered and were saved from perishing in the Flood. At first glance one might not see any association between the two floating vessels outside of the common theme that in both stories there was a vessel in which they were protected and which saved them from dying. However, if we take a closer look at some of the details we will find a number of similarities between the vessels and the individuals who were being saved Noach and Moshe.

(1) Yocheved placed Moshe in a basket fashioned from reeds. The length of Noach's *Taiva* was three hundred *amos* שלחשה מאה אמות ארך. If we take the acronym of Moshe's basket גמא it spells ג מאות ארך (ארך).

(2) The *gematriah* of גמא (with the *kollel*) equals מאך. In describing the waters of the Flood the Torah says והמים גברו מאך מאך על הארץ.

(3) Noach was saved by the *תיבה* he constructed and Moshe was saved by the daughter of Pharaoh which share the same letters.

(4) Furthermore, the *passuk* describing the light in the *Taiva* says צהיר תעשה לתבה. The Chizkuni learns that this word can be rendered as oil a derivative of יצהיר. Noach illuminated the ark with oil lamps נ"ב. We can say that the entire Ark and its contents were likened to oil. For the nature of oil is that when it comes in contact and mixed with water and other liquids it separates itself and rises to the top. So too, the *Taiva* is compared to oil in that its inhabitants were saved by rising above the waters of the Flood. Take the *gematriah* of *תיבה* and you will get olive.

In Moshe's reed basket there also resided a light. The *passuk* says that Basya opened the basket ותפתח ותראו את הילך and she saw the child. *Chazal* (Sotah 12) comment that she saw the



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*Shechinah* with him (Rashi). As soon as Moshe was born the *Shechinah* resided by him as the Torah says after Yocheved gave birth to him ותרא אתו כי טוב הוא that the house in which he was born was full of light. Moshe *Rabbeinu* also possessed a special relationship with the oil used to light the Menorah as the *passuk* says זית זך להעלת נר תמיד. The Menorah symbolizes the wisdom of the Torah and Moshe was the one who brought the Torah down and delivered it to *Am Yisrael*. Even in his little *Taiva* he radiated that same light. A *remez* to this is the *gematriah* of כ"ב הו"א which equals with the three words.

Noach knew that the *Mabbul* waters had subsided by the episode of the dove bringing back to him a torn leaf from an **olive** tree. It was now safe to go out for the danger was gone. So too when בתיה who is *gematriah* זית opened the basket and saw Moshe *Rabbeinu* and his radiance she removed him from the basket and the danger of the water.

בתיה is *gematriah* זית to hint to us the words of *Chazal* that her presence that day in the Nile River was to *toveil* and convert, removing herself and rising above the idol worship of her father like the nature of olive oil. In one aspect she was like the dove who returned to Noach with an olive leaf sending him the message that I would rather eat sustenance that is bitter from the hand of Hashem than food that is sweet given to me from man (Rashi). It was at that moment of *geirus* that she found Moshe and saw the *Shechinah*. Basya wanted to be connected and dependent upon Hashem and not her father and the Nile River. What a hashgacha that she saved and sustained Moshe the very person who merited bringing to Yisrael the נ in the desert delivered daily by the hand of Hashem.

(5) Before Hashem brought the *Mabbul* on the world, the Torah relates that Hashem said לא רוחי באדם לעלם בשגמ הוא בשר והוא ימי מאה ועשרים שנה (My spirit will not remain in conflict over whether to destroy) for a long time. He is flesh and still does not humble himself before Me. I will give him 120 years to live (in order to repent and if not he will be perished from earth). *Chazal* say (Chullin 139b) that Moshe is alluded to in this *passuk* being that נשה בשגמ is *gematriah* נשה. This is followed with the *passuk* נח מצא חן בעיניו ה that Noach found favor in the eyes of Hashem to be spared from the obliteration of Mankind. Moshe was saved by the *Taiva* of גמן and including the word the *gematriah* comes out to גמְבָּה which shares three letters of Moshe's *gematriah* בשגמ. The fact that Moshe's existence is hinted to in Hashem's decision of mankind's demise conveys that Moshe and Noach have some deep relationship with each other.

(6) From the time that Noach was told about his task to build a *Taiva* in order to save himself from the Flood waters, and the actual period that the Flood began, there was a period of 120 years. Similarly, from the time that Moshe was placed in his *taivah* that saved him from the waters of the Nile until his death there also passed 120 years.

(7) One more similarity between Moshe and Noach's water vessels is that they both brought about *refuas*. *Chazal* tell us that Basya was afflicted with *tzaras* and for that reason she went to bathe in the Nile. When she saw the reed basket she touched it and immediately her *tzaraas* was



healed. This is one of the reasons given why she was motivated to save Moshe even though her father decreed that all Jewish babies should be drowned - *Hakaras Tov*.

The *Taivah* of Noach also had a healing effect. The *passuk* says that when the animals left the *Taivah* למשפחתהם יצא מהתבה vowing to mate only with their own species (Rashi). The Meshech Chachma brings the *Chazal* that Rav Yochanan said ולא הם "and not them." Rav Meir Simcha ztl explains that these animals possessed perverted natures due to the influence received by the decadence of the generation. It took a year of toil and constant *hashgacha* to rehabilitate them back to their G-d given nature. When they left the *Taiva* לא הם their former selves were not recognizable at all. They were like new creations. Here we see the parallel between the reed basket and the *Taivah* for they both were vehicles of healing, by correcting deviances of nature back to their former realities and natural selves.

We have demonstrated clearly that these two salvations, one through the *Taivah* of Noach and the other through the *Taiva* of Moshe, share similar themes and details. Now we must now ask the question why was it so? The answer to all of this is what the Megaleh Amukos writes that Noach had to undergo a *gilgul neshama* (reincarnation) in Moshe for his *aveirah* of not *davening* to Hashem on behalf of mankind that they should not perish in the Flood. **Chazal** comment on Noach the *passuk* found in *Aishes Chayil* שקר החן that finding grace in Hashem's eyes is referring to Noach (Bereishis 6,8) which indicates that without grace he also would have perished in the *Mabbul*. If one looks at the Haftorah of *Parshas Noach* (Yechezkail 54,9) the waters of the Flood are called the Waters of Noach because he failed to *daven* on behalf of humanity. That is why we find that Moshe *Rabbeinu* went out on the ledge surrendering his life in order to save *Bnei Yisrael* after the *chait* of the *Aigel*. He boldly told Hashem to erase his name from Hashem's Torah if Yisrael will not be saved from annihilation. He used the term מוחני נא erase me. This is the same term used during the *Mabbul* (Bereishis 6,7;7,4,23). By Moshe using the word מוחני while *davening* for the perpetuation of *Klal Yisrael*, he corrected what Noach failed to do in his generation thereby repairing the letters of מוחני נא with Moshe's letters of מוחני bringing a *tikkun* to the *neshama* of Noach.

In the *sefer Shevilei Pinchus* (תשעט) he brings a *passuk* in *Parshas Noach* where Hashem is addressing Noach yet it is hinting a future connection to *Moshe Rabbeinu*

ויאמר ה' לנח בא אתה וכל ביתך אל התבה כי אתה ראייתי צדיק לפניו בדור הזה

Come into the *Taivah* because I see you as a *tzaddik* before me in this generation. The word **זהה** is *gematriah* 17. From Noach until Moshe *Rabbeinu* there passed 17 generations. In the 17<sup>th</sup> generation Moshe *Rabbeinu* brought a *tikkun* to Noach to be called now a *tzaddik* by his own plea to Hashem to save *Yisrael* with the word **זהה**.

Following this thought we can find another allusion to Moshe bringing the *gilgul* of Noach to its *tikkun*. It says in Bereishis 7,11 the day that the *Mabbul* began, was

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בשנת שש מאות שנה לחי נח בונה בחודש השני בשבוע עשר ים לחודש ביום זה נקבעו כל מעינות תהום  
רבה

We find that Moshe Rabbeinu is also called (Shmos 2,9) when Basya tells Yocheved **הזה** Take this child and nurse him for me. The was fixed by Moshe who is also called **הזה** *gematriah*.

We can add another hinting to Moshe's future *tikkun* of Noach. It is from the *passuk* **ונח מצא חן** which is *gematriah* **הוא משה**. It will be Moshe who will fix the status of Noach from being saved only because he found *chein* (שקר) in the eyes of Hashem to after his *tikkun* reaching the level of *tzadik*.

One might ask why didn't Hashem just tell Noach straight out that he must *daven* on behalf of mankind. He surely would have done it and then he wouldn't have needed a *gilgul neshama* in Moshe. The answer is Hashem did tell him in the form of using the word *Taivah* over and over again. *Taivah* means word as the Baal Shem Tov said on the *passuk* **בא אל התיבה** go into the word that you are *davening* and don't say it superficially. Hashem expected Noach to think of this interpretation by himself which would have made him into the *tzadik* he was destined to be but he failed to do so. The Torah calls Noach **איש צדיק**. This is *gematriah* **תפלה**. This is about his potential. Had he *davened* to stop the *Mabbul* he would have reached **איש צדיק**.

Many times Hashem sends us hints along the way, messages signaling that we have to correct certain failures and shortcomings. If one is willing to take the time and analyze the events and words that are spoken, we can become inspired and on his way to repair himself with the *tikkun* awaiting him.

Gut Shabbos,

Rav Brazil