



THIS WEEK: PEARLS OF WISDOM FROM THE OHR HACHAYIM HAKADOSH

## Same Path, Different Journeys

At the end of forty days... [No'ach] sent out the raven, and it kept going and returning until the waters had dried... Then he sent the dove from him, to see if the waters had receded... but the dove could not find a resting place... So he... brought it back into the Ark. (8:6-9)

### QUESTIONS ABOUND:

1.) Why dispatch two different species of birds? Just because the raven failed to find land on No'ach's first attempt, why shouldn't it be sent on the second mission? That is akin to shooting the messenger!

2.) No'ach was not playing fair! According to the rules that he established upon the raven's failed mission, every species would only get one shot at being the bearer of good news. Why did the dove deserve to go out again?

3.) If this favoritism were not enough, contrast the ways No'ach treated them when they returned. The dove: "He brought it back into the Ark." The raven: Nothing. No'ach seemed to totally ignore the raven's return!

4.) There was no need to send the dove in the first place! The verse states that the raven "kept going and returning until the waters had dried from the earth."

However, a simple reading of the Torah makes it abundantly clear that the raven and the dove were sent out for two totally different reasons. The Torah

— CONTINUES ON NEXT PAGE —>

## Dark Cloud, Silver Lining

Hashem said to No'ach, "Come, you and your entire family, to the Ark, for it's you whom I have seen to be righteous before Me in this generation." (7:1)

WHAT NOVEL IDEA IS HASHEM TELLING No'ach here? Isn't No'ach aware that he and his family alone are being saved because he is a cut above the rest of the generation? Why must Hashem suddenly reiterate this notion to him, just as they are about to enter the ark?

While it may have been clear to No'ach why he, personally, was being saved, it was not clear to him why his family was being saved.

No'ach could have come to any of three conclusions—two of which were incorrect:

He could have thought that they were being saved on their own merit. However, this was not likely due to the fact that Hashem commanded No'ach (6:14) "Build an Ark *for yourself*."

Alternatively, he could have incorrectly concluded that they were being spared because they were not eligible for punishment by Heaven—they were

too young to have sinned over a century earlier, when Hashem had passed judgment upon the world. (See Rashi to 5:32.) This conclusion would have been problematic, since it could lead No'ach to rationalize that, if his sons were being saved because they had been underage at the time of the Divine Judgment, then he should save everyone in that age bracket, as well, and offer refuge to all of those hundreds (thousands!) of people in his Ark—and this was not the will of Hashem.

So why was No'ach's family saved?

"...For it's *you* whom I have seen to be righteous before Me"—his family was not saved because they were worthy on their own. Nor was it because they were underage. It was solely due to the fact that these particular underage people were connected to the *Tzaddik* of the generation, whereas all of the others perished on account of their fathers' sins.

It is interesting to note that this was the first instance that Hashem addressed Himself to No'ach as *Hashem* (and not *Elokim*). A well-known rule of thumb states that the name *Elokim* denotes Hashem's strict judgment, while *Hashem* signifies Hashem's mercy and kindness. Perhaps this is why *Hashem* was used in this instance—it was out of His mercy that No'ach's family was saved. Strict judgment would have determined that they should be destroyed along with the rest of Creation.

You're invited! Join us at the  
**Kollel Family Picnic**

**3:30–5:30pm Sunday, November 2, 2014**  
**at Bechtold Park (4312 Sycamore Rd., 45236)**

**learn more & RSVP at [cincykollel.org](http://cincykollel.org)**

# At the Kollel

## Every Day

### 👉👉 “Dirshu” Gemara Shiur

(Maseches Sota)

Rabbi Yitzchok Preis.....

Sunday 7:15–8:15 AM

Monday–Friday 5:50–6:45 AM

### 👉👉 Kollel Yisgaber K’ari

(amud-a-day of Mishnah B’rurah)

Rabbi Chaim Heinemann.....

Monday–Friday 6:55–7:20 AM

### 👉👉 Kitzur Shuchan Aruch

Live video conference!

Rabbi Dani Schon.....

Monday–Friday 12:05–12:20 PM

### 👉 Daf Yomi

Rabbi Meir Minster.....

Sunday–Thursday 8–8:45 PM

Shabbos (at CZE) 1:00 pre-mincha

### 👉👉 Nightly Halacha Chabura

Rabbi Dani Schon

& Binyamin Teitelbaum.....

Monday–Thursday 9–9:45 PM

### Chavrusa Learning

(private & small groups).....times vary

## Sunday *Free brunch!*

### 👉👉 America Runs on Torah

(Jewish Law & Parasha)

Rabbi Dani Schon

and Yisroel Kaufman.....10 AM

*Grand Deluxe breakfast served*

## Tuesday

### 👉 Mishnah

Rabbi Yitzchok Preis.....8:10–9 PM

### 👉👉 Partners in Torah at the Mayerson JCC

Rabbi Binyamin Teitelbaum.....8 PM

### 👉👉 Around the Table

(Parasha & Pirkei Avos)

Rabbi Chaim Heinemann.....9 PM

## Wednesday

### 👉👉 Torah Treasures for

Seniors at the Mayerson JCC

Rabbi Yitzchok Preis.....10:30–11:15 AM

### 👉👉 Downtown Lunch-n-Learn at Strauss & Troy

Rabbi Yitzchok Preis.....12–1 PM

## Thursday

### 👉👉 Halacha (based on the parasha)

Rabbi Chaim Heinemann.....9:10–10 PM

*Homemade refreshments served.*

## Minyanim for Daylight Time

### Shacharis

Sunday.....8:15 AM

Monday–Friday.....7:20 AM

Shabbos.....N/A

### Mincha

Sunday.....7:45 PM

Monday–Thursday.....5:45 PM

Shabbos.....6:15 PM

### Ma’ariv

Sunday–Wednesday.....9:45 PM

Thursday.....10 PM

Shabbos.....N/A

**KEY:** 👉👉 Beginners

👉 Intermediate

👉👉 Advanced

👉👉 for men and women

**Looking for a chavrusa?** See Coordinator Rabbi Chaim Heinemann!

Chavrusos are available noon–1 PM on weekdays, and 8–9:45 PM Sun.–Thurs.

## Different Journeys CONT'D

clearly states that the dove was sent to see if the waters had receded from upon the ground. On the other hand, there is no indication whatsoever that No’ach sent the raven on any mission at all! Couple that with the fact that No’ach did not seem to welcome the raven back—in fact, he apparently kept sending the raven out upon its every return. This seems to imply that No’ach was evicting the raven from the Ark!

What could the raven have done to deserve such a harsh punishment?

Our Rabbis taught: Three (disobeyed G-d) and engaged in marital relations in the Ark, and they were all subsequently punished: the dog, the raven, and Cham... (Talmud, Sanhedrin 108b)

As soon as No’ach felt it was safe, he opened the window and sent out the raven. Though the waters had not yet receded, No’ach did not want the raven to spend one more minute in the Ark than was necessary.

But why were the Ark’s passengers forbidden to engage in marital relations? After all, one would think they had a duty to engage in procreation immediately, in order to repopulate the world!

We see that this was not the case. It was, in fact, a time of mourning for, and commiserating with, the wicked people who were being destroyed. As such, it was inappropriate, and callous, to engage in marital relations—even if that meant delaying the world’s repopulation. How could one think of such things at a time of destruction?

In fact, No’ach was especially careful

in this regard, since he was aware that, among other things, the world was being destroyed because of the callousness of the people. Restarting the world, so to speak, could not be rooted in that same callousness.

We have a tradition that ravens are cruel by nature. (See Talmud, Eruvin 21b.) “[Hashem] gives food to the beast, and to the young ravens which cry.” (Tehillim 147:9) Why? Because it has been observed that, once a raven feels that its young are self-sufficient, it pushes them out of the nest and leaves them to fend for themselves. If not for the Hashem’s mercy, they would not last.

When No’ach saw the raven being callous, he wanted no part in that creature’s rebuilding a world that had been destroyed in part by cruelty. He expelled it from the Ark. 🕊