

We Should Take A Lesson From Avraham

In this week's parsha, Noach, we are told of two generations, the generation of the flood (Dor Hamabul), in the time of Noach, and the generation of the dispersion (Dor Haflaga), in the time of Avraham, their sins and their punishment.

The Mishnah in Pirkei Avos says, "There were ten generations from Noach to Avraham, to let us know how much patience (Hashem) has, because every generation was continuously angering (to Hashem), until Avraham came and received all their merit."

If those ten generations were angering to Hashem, what merit did they have for Avraham to receive?

Also, earlier in the same Mishnah it says, "There were ten generations from Adam until Noach, to let us know how much patience (Hashem) has, because every generation was continuously angering (to Hashem), until He brought upon them the water of the flood."

Here it doesn't say that Noach received their merit, and it makes sense, because, what merit did they have? But if they did, why wouldn't Noach receive it? And when you contrast the beginning of the Mishnah with the end, Avraham received the merit, while Noach didn't. What was the difference between Avraham and Noach, that Avraham received it, yet Noach didn't?

To understand this, we first have to understand the difference between the generation of the flood, which included and was the culmination of the ten generations from Adam until Noach, whose punishment was to be obliterated by the flood. and the generation of the dispersion, which included and was the culmination of the ten generations from Noach to Avraham, whose punishment was to be dispersed.

When looking at their punishments, we see that they are opposites. When it comes to the punishment in this world, the generation of the flood had it worse, they were completely obliterated from

the earth, while the generation of the dispersion were merely spread all over the world. On the other hand, when it comes to their punishment in the world to come, the generation of the dispersion has it worse, everyone agrees that they have no portion in the world to come, but with regards to the generation of the flood, there are differing opinions, the Mishnah and one opinion in the Zohar say, that they have no portion in the world to come, however there is another opinion in the Zohar that says, that they do have a portion in the world to come. Why are the punishments so different, they are diametric opposites?

The punishment has to match the sin. By understanding the sin of the two generations, we will understand why they received the subsequent punishment.

What was the sin of the generation of the dispersion? Our sages say, "They stretched out their hand against Hashem to have war with Him." Their whole mission in life was that they shouldn't be dispersed. They said, "let's make for ourselves a name," meaning that they should exist forever, so they started to build a city and a tower. The purpose of the city is that they should be together. A tower has two purposes, first, that even from the distance it can be seen as a city. Second, that on top of the tower there would be watchmen, to spot an enemy that wants to enter the city.

So what was their great sin? The problem is that they made this goal their whole life, the purpose of their existence. But they didn't have a higher value, a spiritual reason for their existence, they totally cut G-d out of their lives, and focused only on their physical goal, to make for themselves a name. The problem with only having a physical goal, is that when something is threatening the goal, they will do anything to protect it, even if it means to stoop to a new low, doing things that are horrible, terrible and even unimaginable, irrespective of who gets hurt or what the fallout of their actions is. And for what? Just that they should be remembered in history. However, if they were to have a higher value, a

spiritual reason, if their focus was on Hashem, they would not do anything that He doesn't want.

You would think that the people who were the survivors of the great flood, would see to it that it wouldn't be repeated. That they would evaluate the situation and the reason that the flood happened, the corruption, the robbery and the lawlessness, and they would realize the importance of having Hashem in their lives. But instead, they cut Hashem totally out of their lives, and focused on a physical shallow goal.

The one saving grace that they had, was that they were united with love and friendship, as it says, "They were of one language and a singular cause."

Since their sin was against Hashem, they couldn't have a portion in the world to come. However, since their sin wasn't against each other, there was love and friendship and there was no breakdown of society, there was no reason to obliterate them, so they were dispersed all over the world. In other words, since their sin wasn't in the physical, there was no reason to destroy them in the physical world.

On the other hand, the generation of the flood's sin was not against Hashem, it was between man and his fellow. There was robbery, corruption and a complete breakdown of society. It couldn't continue on that way. Since their sin was between man and his fellow, in this world, they were obliterated, and since their sin wasn't against Hashem, there is an opinion that they do have a portion in the world to come.

Of course, the actions that are between a person and Hashem also affect the physical world, because the whole purpose of creation is to fulfill Hashem's will. And the actions that are between a person and his fellow also affect the above, because they are mitzvahs of Hashem. Nevertheless, what is between man and his fellow, primarily affects this world, and what is between man and Hashem, primarily affects the world to come.

Now we will understand what merit the generation of the dispersion had. Since they were loving to each other and there was friendship, there was a lot of good being done, so there was a lot of merit. However, since they were in a battle against Hashem, they couldn't receive that merit. On the other hand, the generation of the flood had no merit to begin with.

And now we will understand why Avraham received the merit while Noach did not. Avraham's work in this world was to bring people closer to Hashem, through love and kindness. In doing so, all the merit that was being built up, was now released to him.

This is similar to when a person who is not following in Hashem's ways, does good. Unfortunately he can't enjoy it, and because his merit is in the world, the negative forces get nourishment from them. However, when he does teshuva, all his merit is released from the negative forces and given to him.

Why was it given to Avraham? Because he worked to bring the people closer to Hashem. On the other hand, Noach didn't work to bring the people closer to Hashem, therefore, even if there was some merit, he wouldn't have received it.

What possible merit did the generation of the flood have, that Noach didn't receive? According to the opinion that they do have a portion in the world to come, it is because they did teshuva when the flood waters began to rise, and that is the merit they had.

Another reason that the generation of the flood had a worse punishment in this world. Is because, when someone does something against his fellow, he is not forgiven until he corrects the wrong and/or asks for forgiveness from the one who he sinned against, and that person forgives him. And being that the generation of the flood didn't obtain forgiveness from the ones that they hurt, they were punished.

You may ask: According to the second opinion in the Zohar, the generation of the flood did teshuva when the flood began, Hashem forgave them and they received a portion in the world to come. How can Hashem forgive them for sins against people, if they didn't ask them for forgiveness?

There are two parts to a sin against a fellow. First is the fact that he hurt his fellow, and for that he has to ask him or her for forgiveness personally. Second, when one sins against a fellow, he is also sinning against Hashem. And for the part that is against Hashem, He could forgive him.

So if he tries to obtain forgiveness from the one he hurt and he really means it, and although he tried several times, he won't forgive him. Or in a case, when he realizes that he has done wrong by his fellow, the fellow isn't anywhere that he can ask him for forgiveness, either because he passed away or he can't be found. Then if he asks with a true heart, Hashem will forgive him, but that is only in the spiritual realms, in the physical world it doesn't help.

So perhaps when the flood began, they finally saw the error of their ways, and asked for forgiveness with all of their hearts. It was impossible to find the people they wronged at that time, so Hashem forgave them. But being that in the physical world, they were not forgiven, they were still punished.

The lesson here is, that it is not enough to be righteous for yourself, but it is important to be like our forefather Avraham, and bring our Jewish brothers and sisters closer to Hashem, with love and kindness. And if we do, we will reveal the good that is waiting to be released into the world. And we, together with the ones we bring closer to Hashem, will be able to finish the work of our ancestors, which is also waiting to be completed. Only we, the last generation, can complete what they started, and when we do, we will merit to see the coming of Moshiach. May he come soon.

The Water Didn't Drown Me, It Raised Me Up

This week I had the biggest scare of my life. In the middle of the night, something was blocking my airway. My wife Dina and my nurse tried desperately to clear it, but nothing was working. I can't begin to imagine what Dina was going through, but she did what had to get done and because of that I am alive.

For me it was terrifying, not being able to breathe, slowly fading, thoughts racing. The thoughts I had, first of my wife and children, then I thought, "I can't believe this is happening." The last thing I remember thinking is, "Okay Hashem, if you want me, I am yours, shema Yisrael..."

The next thing I remember is glimpses of the hallway, and I came to in the ambulance.

If it wasn't for this near death experience, I wouldn't have gone to the hospital. Now that I did I am so grateful, because they did routine tests and found a serious issue, that is now under control.

The outpouring of love from the community, from all over the world, was amazing. We were falling and you caught us. Though we were going through what was possibly the most traumatic experience of our lives, because of your love, instead of drowning into the dark abyss, the turmoil raised us up to heights we could never imagine.

That is the way struggles, traumas, difficulties, etc. are, they could destroy you, but with the right attitude they will lift you up. It also helps to have a great support system, which makes you part of something greater than you can be on your own.

In parshas Noach we read about the flood, the turbulent waters that destroyed so much. However, it was the exact same water that lifted the Ark high above the highest mountain tops, and carried Noach, his family and the animals that repopulated the world.

The key is to enter the Ark, especially when the waters get rough.

The Ark symbolizes an environment of hope, trust and closeness and commitment to Hashem.

The word for Ark in Hebrew is teiva, which means a letter of the Hebrew Alef Bet, this symbolizes the Torah. The Torah is a source of strength and a refuge in times of difficulty. It also gives you the right perspective, which will keep you positive.

In the Ark, animals of prey coexisted with the other animals, because the light of Moshiach shined, when there will be no strife. It is the goal of our existence, and when you understand the purpose and are focused on the goal, the waters are easier to navigate.

Being on the Ark was hard work for Noach, feeding and taking care of the animals, but the outcome was that he saved the world. Doing what Hashem wants is hard work, but what it accomplishes is amazing. We have to realize that our struggles are of extreme importance, and when we finally complete our work, we will have brought the world to its ultimate destination, and the reward will be unlimited.

May we merit to see the completion of our toil and our struggles once and for all, with the coming of Moshiach. The time has come.

I would like to thank all of you who contributed to the fact that I am alive. Especially Hatzolo, and LAFD. And thanks to all of you who advocated for us to have the best treatment. Thanks to the doctors, nurses, hospital and ambulance personnel. And thanks to all of you who prayed for me, and all the well wishes. I am happy to be alive.

The Dove And The Olive Leaf

In this week's parsha, Noach, we read, that after the flood, Noach sent a dove out of the ark. It returned, "and behold, it had plucked an olive leaf with its beak," and Noach knew that the water had subsided from the earth.

Why does the verse tell us what kind of leaf it was? And why does it say that it was plucked? What about this olive leaf, told Noach, that the water had subsided from the earth, the olive tree could have been on a mountain, and the leaf could have been from the top of the tree?

Another question. Where was this leaf taken from?

One opinion is that it was taken from the Garden of Eden, where Adam and Chava were, before they ate from the tree of Knowledge. The problem with this explanation is being that it was a holy place, and the evils of the world didn't reach there. It makes sense that it wasn't affected by the flood, and if that is the case, how would it be a sign that the water had subsided?

Another opinion is that it was taken from Israel. Now, about the Holy Land there are two opinions. Some say that it wasn't affected by the flood, and if that is the case, like the Garden of Eden, it could not serve as a proof that the water had subsided. Others say that the Holy Land was flooded as well. If this is the case, it could surely act as a sign to Noach that the water had subsided. However we would need to clarify, why Israel, the Holy Land, would be affected by the flood?

Yet others maintain that the dove took it from a tree that was not far from the ark.

In either case, in order to be a sign that the water had subsided, it had to be taken from a place that was affected by the flood.

Why an olive leaf? Rashi explains that olives are bitter and the dove was hinting, that he would rather have bitter food from the hand of Hashem, than sweet food from the hand of man. (I say he, because Rashi derives from the grammar, that the dove was in fact male.)

Even more. Olive trees are very hardy trees, and we see that Noach knew this, as Rashi tells us, that Noach took on to the ark a "(grape) vine and a fig

sapling." However, he didn't take an olive plant, because he was certain, that being a very strong tree, some would survive. Therefore, it makes sense that the dove would have found an olive tree.

Why does it say that it was plucked? This means that Noach was able to tell that it was a fresh leaf and not one that was found floating on the water. That it was a new leaf that grew after the flood.

This was also what indicated to Noach that the water had subsided from the earth. Because even if the tree was on a mountain, the fact that it had enough time to grow new foliage, indicated that it was also long enough for the water to subside.

And finally, why would Israel, the Holy Land, be affected by the flood? The flood had a positive impact on the earth as well. First, it purified the earth from the evils of the generations that preceded the flood. Second, we must conclude that the flood also added a new level of holiness to the earth, because, what point would there be to send the whole flood, just to have the earth revert to its prior state. We also see this from the fact that our Haftora calls the flood, the "Waters of Noach." Noach also means, it is good, meaning that the flood had a positive side, it raised the status of the earth. This is what the Holy Land gained by having the flood, it was raised to an even higher level of holiness.

The flood is symbolic of all our troubles. Just as the flood's ultimate purpose was to raise the status of the earth, so too, every difficulty in life, is really a positive in disguise. It is a necessary hardship, which is there for your benefit, to bring you to a higher place, spiritually and physically. And if you can see it this way, life will start to become easier and happier.

It is now over two years since I had the tracheostomy, and started breathing with a ventilator. I remember how scary the whole ordeal was. Especially because at that time, I lost the use of my right hand, and with that went my ability to communicate. It was this idea, that there must be

positive in what I was going through, that helped me so much. Even more than that, it helped that my wife Dina and my family were there for me. Although life is still difficult and I wish and hope to be healed, I am so grateful to be alive, watch my children grow up, have nachas from them, and have wonderful times with my wife.

I am also grateful for being able to make a difference in so many people's lives, through these Dvar Torahs and through friendship. While every day is a struggle for me and my family, we are able to make the best of it by realizing that there is a positive purpose to what we are going through.

Soon this flood too will end, Hashem will surely send healing, either through a cure, through miracles, or with the coming of Moshiach. Either way we will not be the same as before the struggles, we will have been elevated to a higher state, both physically and spiritually. May it happen soon.

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Dedicated to Devorah Schuchat, who is battling ALS and just had a tracheostomy, and to her husband Ben and children, for their strength and love.

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Good Struggles

This week's parsha, Noach, talks about the great flood, the powerful waters that destroyed all living things on the earth.

What positive lesson can we take from the flood? Why is this read right after the holidays?

In Song of Songs, we read, "Many waters cannot extinguish the love and rivers cannot flood it." This is talking about the love we have for Hashem, the hidden essential love deep inside every Jew, the Pintaleh Yid.

This love is compared to the fire hidden inside coal, as the previous verse says, "her coals are coals of

fire of a great flame." When you look at a coal you don't see a flame, but inside the coal the fire burns strong. It is also compared to a flint, which can be submerged underwater for years, but when struck, out comes fire.

What are these "many waters," that fail to extinguish this inner fire? And what are these "rivers," that fail to flood it?

One explanation, is that many waters, refers to the worries and hardships that we incur, trying to make a living, which is simply part of this world we live in. And the rivers are when these worries, thoughts and pressures don't let up, like the strong current of a river.

Though these worries and hardships are constant, nevertheless, they can't extinguish the hidden love found in the depths of our souls. Why not?

To understand this, we must take a deeper look at ourselves and the reason we are in this world of constant worries.

Our souls, before they entered this physical world, were in a pristine holy state. What gain is there for the soul to come down here and be involved in this lowly, troublesome place? We must conclude that by making the descent into this world, the neshama attains higher levels of holiness and G-dly revelation, upon its return to its Heavenly abode. It is a descent for a greater ascent.

This is similar to taking a short term loss for a long term gain. Many understand the value of living with discomfort for a while, as they build themselves up financially. They do it with joy, because they realize that this is the path to their goal.

The struggles we contend with, are there to help us attain the purpose of our descent into this world. And when we realize that, we start looking at our struggles differently, we begin to see them in a positive light.

Knowing this, you realize, that being that the "many waters" are here for our benefit, they could never extinguish the love we have for Hashem, because that is the opposite of their purpose.

By coming down to this world, the neshama fulfills Hashem's will, which causes a great elevation in the soul.

Prior to its descent into the world, the soul is like a Tzadik (righteous), however, by descending into this turbulent world and doing Hashem's will, it attains the status of a Baal Teshuva (returnee to Hashem). Of whom our sages say, "that in the place where Baal Teshuvahs stand, complete Tzadikim are not able to stand," because through their struggle they attain a level of holiness far greater than that of a Tzadik, so great that the Tzadik isn't even able to stand there.

With this in mind, we start to take our struggles in stride. We begin to see them as the path to our goals and not as the enemy. It is the struggles that make us stronger and refine us. It is the struggles that bring us closer to Hashem. He put us here specifically to contend with this world and this world is a world of struggles. But when you understand that it is all from Hashem and it is all purposeful, it is no more a struggle. You will embrace it with joy and with a spring in your step, knowing that on the other side of this struggle is the goal you were created to achieve.

Now we can appreciate why the story of the flood is read right after the holidays. The holidays are like heaven, as we celebrate with Hashem and enjoy the holiness of the time. Now with the holidays behind us, we re enter the world of struggles. It is now that we need a reminder that the turbulent waters of making a living and dealing with the struggles of life are not there to hurt us, but rather to help us accomplish our purpose.

May our efforts to do Hashem's will be successful, may His will be realized and usher in the coming of Moshiach. May he come soon.

The Waters of Noach

This week's Haftora is read twice during the year. Once with parshas Noach (Noah) and again as the fifth Haftora of consolation, with parshas Ki Seitzei.

The Haftora has a double theme. First, that when Moshiach comes, things will be so good, that we will forget the hardships of the exile. Second, that the redemption will be final, never to be followed by another exile.

The Haftora begins, "Sing, barren one, who hasn't given birth." Who is the barren one?

The simple explanation is that Hashem is talking to the city of Jerusalem, which feels like a barren woman, who hasn't given birth. Because she is desolate during this long exile. Hashem tells her to sing, as now that Moshiach is here, her streets are once again filled with her children, the Jewish people, she doesn't feel barren any more.

On a deeper level, Hashem is talking to the Jewish person who claims that the Jewish people are barren and have not given birth to him. Meaning, he has totally disassociated himself from the Jewish nation. Hashem is saying that even he will sing the "Shir Chadash," the New Song, the song we'll sing when Moshiach comes.

The revelation will be so great that we will break out in song, just as we did at the splitting of the sea. Every Jewish person will be included, even the "barren" one, who is in the darkest place. The revelation and transformation will be so great, that he too will break out in song.

The exile will then seem as a fleeting dream as the Haftora says, "For a brief moment I forsook you." And as it says in Tehillim, when Hashem returns the exiles of Zion, "Hayinu k'cholmim, we will have been as dreamers." like a dream it feels real, but when you wake up it fades away. This will be because, as the verse continues, "with great compassion I will gather you." The next verse

continues, "With a little wrath, I hid my face from you for a moment, but with everlasting kindness, I will have compassion on you..."

What is clear from these verses, is that when Moshiach comes, it will be so good, that the exile will feel like a brief moment.

Now the Haftora says, "Like the waters of Noach, this is to me, just as I swore to never again cover the earth with the waters of Noach, so have I sworn not to be wrathful with you and not to rebuke you (ever again)." This verse is self explanatory, except that Hashem calls the flood "the waters of Noach." Why? Because the word Noach is like the word nachas, indicating that it is positive, because it changed the world for good. The same is true about this exile. When Moshiach comes, we will see how everything we went through in this exile, directly made the world ready for Moshiach. We will see the positive in it all.

The Haftora finishes, that when Moshiach comes "... My kindness will never depart from you, and my covenant of peace will never falter..."

Like bookends, this Haftora is read before and after the holidays, which sets the tone for the whole year. Because bringing Moshiach is at the core of our mission as the Jewish people. Like beacons of light, it is read at the beginning and end of the year, to remind us that though our work is difficult and the exile is dark, what we are accomplishing is tremendous and our reward is even greater.

(Ashkenazi communities continue on further, it is the same as the Haftora of Parshas Re'eh.)

the Haftora continues. Hashem says that when Moshiach comes, "I will make your windows from kodkod (a kind of gemstone)."

What kind of gemstone is a kodkod?

The Talmud tells us (Bava Basra 75a), "Rabbi Shmuel son of Nachmeini said, 'it is a dispute between two angels in heaven, Michael and

Gavriel... one says it is a shoham and the other says it is a yashfei. Hashem says to them, "let it be kidayn u'kidayn, like this one and like that one (together)."" Kadkod is a play on the words kidayn kidayn.

Now that we know that kodkod means shoham and yashfei together, we need to know, what is a shoham and what is a yashfei? In other words, what exactly are these two angels arguing about?

There are precious stones that produce their own light from within. Then there are others that if you cut and polish them well, they will reflect light in the most beautiful way. The shoham gives its own light, while the yashfei reflects light.

The debate between the angels is about the reward we will receive when Moshiach will come. One says yashfei, it will be based on our work, effort and accomplishments. Just like a yashfei reflects light, based on how well it is polished. The other says shoham, which gives its own light. Meaning, that the reward will not be based on our accomplishments, rather, it will be Hashem's infinite revelation as a gift from above. Hashem says that we will get both, the reward for our efforts, and He will also bestow upon us his infinite revelation as a gift.

Perhaps it is your effort, your mitzvah, that will finally tip the scale and bring Moshiach.

May he come soon.

What Do You See?

In this week's Parsha, Noach, we read that Noach planted a vineyard, made wine, got drunk and uncovered himself in his tent. His son Cham "saw his nakedness," and told his brothers Shem and Yafes. They, walking backwards, covered their father, "and they did not see their father's nakedness."

What was the difference between Cham and his brothers? What lesson can we take from Shem and Yafes about how we should see others?

When a friend has a downfall, when he has a moral failing, what do you see?

Some are like Cham, all they see is the "nakedness," the negative. All their friend's positivity is lost to them, they could only see him for his failing.

To this person, the Baal Shem Tov says, that if you see a negative trait in a friend, it is because you have that very same negative trait. Since he has it, he sees it in others and he needs to correct his own failing.

Others are like Shem and Yafes. They see their friend as the good person he always was. They don't see their friend's "Nakedness," they refuse to define him by his failing. His failing needs to be corrected, but he himself is good.

Because he sees his friend as good, he is in position to help his friend correct his ways.

Seeing good in people is a positive trait. Seeing positive in people uplifts them and uplifts you.

We all need friendship to keep us going and to strengthen our moral self. Be a good friend, be an uplifting friend. Uplift a friend and you will positively affect his circle of influence and so on. This is one of the ways, Ahavas Yisroel, loving your fellow Jew, uplifts the world and brings Moshiach.

Noah, Life On The Ark

Why was Noah called Noah?

Noah's father had a prophecy that Noah would make life easier for people. One of the translations of Noah is easy. How did Noah make life easier for people? Until the time of Noah working a field was very difficult, because there weren't many tools.

Noah invented the plow, making a field easier to work.

How big was Noah's Ark?

The Torah tells us that it was 300 cubits long, 50 cubits wide and 30 cubits high.

How big is a cubit?

The normal cubit is 5 hands (a hand is approximately 4 inches) so it is approximately 20 inches (50 cm).

In the Temple in Jerusalem, a cubit was 6 hands, approximately 2 feet (60 cm).

We are told that on the Ark the light of Moshiach shined, it was a holy and miraculous place like the Temple. So perhaps the cubits were Temple cubits.

If so the Ark was approximately 600 feet (180 m) long, 100 feet (30 m) wide, and 60 feet (18 m) high. It was about as long as two football fields. It was very big.

Life on the Ark

The Ark had three floors. On the top floor lived Noah's family. On the middle floor were the animals. And on the bottom floor was food storage and waste. There was enough room for every floor to be almost 20 feet (6 m) high, tall enough for a giraffe.

On the Ark, Hashem commanded Noah, his family and the animals not to have reproductive relations, so no animals or people were born on the Ark. The raven disobeyed the command, that is why Noah sent the raven out of the Ark first, he banished the raven from the Ark because of his sin. Being that the female raven was already expecting, Noah didn't fear for the species. However, Hashem commanded Noah to continue taking care of the raven, because the raven would prove its usefulness in the future. In fact, when Elijah the prophet was hiding from the wicked king Ahab and

Queen Jezebel, who wanted to kill him, in the cave on Mount Sinai, ravens would bring him food.

On the Ark the light of Moshiach shined bright, therefore the animals got along. The animals of prey didn't attack other animals, as it says about the time of Moshiach, "The wolf will dwell with the lamb."

Rashi tells us that one time, Noah was late to feed the lion, and it took a swipe at him, and hurt him.

Lighting on the Ark

The Ark had a stone called a tzoar, which gave off a bright light. Maybe the Arkenstone from the Hobbit, I find it amusing that he called it the ARKenstone.

Question. tongue in cheek: Why didn't Noah allow the unicorns onto the Ark?

Funny you ask. When the Jewish people were in the desert, they built the Mishkan (Tabernacle). One of the coverings of the Mishkan were made of tachash skin which was colorful. The animal is now extinct, some people say that it was a unicorn. So maybe he did let them on the Ark.

How about the Phoenix?

There is a conversation recorded in the Talmud (Sanhedrin 108b) between Eliezer the servant of Avraham and Shem son of Noah, where he asked Shem about life on the Ark. "Shem continued: With regard to the phoenix, my father found it lying in its compartment on the side of the ark. He said to the bird: Do you not want food? The bird said to him: I saw that you were busy, and I said I would not trouble you by requesting food. Noah said to the bird: May it be God's will that you shall not die, and through that bird the verse was fulfilled, as it is stated: "And I said, I shall die in my nest, and I shall multiply my days as the phoenix" (Job 29:18)."

In Iyov (Job ad loc) the commentaries explain that when Chava ate from the tree of knowledge she had all the animals eat from it too. However, the

phoenix was the only creature that refused to eat from the tree of knowledge. Therefore it lives forever. It also explains how it lives for a thousand years and the process of how it's reborn from its ashes.