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Sanhedrin Daf 38

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Moshiach and Exile

Yehudah and Chizkiyah, the sons of Rabbi Chiya, were sitting quietly at a meal before Rebbe. He said to them: Let some wine overcome these children, in order that they should say something (*words of Torah*). Once they had drunk some wine, they said: The son of David (*referring to Moshiach*) will only come when two houses of Israel are finished. These houses are those of the Reish Galusa (*head exilarch*) in Babylon and the Nasi (*prince*) in Israel. This is as the verse states: “*And he will be a Sanctuary, a stone of affliction, and a stumbling rock for two houses of Israel.*”

Rebbe asked them: My sons - are you putting thorns in my eyes? (*Rebbe was the prince of Israel.*)

Rabbi Chiya replied to Rebbe: Rebbe, don't view this badly. The numerical value of “*yayin*” -- “*wine*” is seventy, as is the numerical value of “*sod*” -- “*secret.*” When wine goes in, secrets come out.

Rav Chisda says in the name of Mar Ukva, and some say Rav Chisda says that Mari bar Mar taught: What does the verse mean when it says, “*And Hashem quickly brought the evil upon us, for Hashem is righteous.*” Is it because Hashem is righteous that He will quickly bring evil upon us?

The *Gemora* answers: Yes. Hashem is righteous, and he therefore charitably hurried the exile of Tzidkiyahu in order that they should still benefit from the scholars who were exiled previously during the exile of Yechanyah. The verse states regarding the exile of Yechanyah, “*The cheires*

misgar were one thousand.” “*Cheires*” refers to someone who once he starts talking; everyone is quiet as if they are mute (*because he is so knowledgeable in Torah*). “*Masger*” refers to a person who regarding him it is said that if he does not know, nobody knows. There were one thousand such scholars in the exile of Yechanyah.

Ulla says: Hashem exiled them two years before they would have to be destroyed (*as the verse says, “For I will destroy them quickly,” see below*).

Rav Acha bar Yaakov says: We see from there that “quickly” in Heaven is eight hundred and fifty-two years. (38a)

Creation

The *Mishna* had stated: Therefore man was created singly, to teach you that whoever destroys a single soul of Israel, Scripture considers it as if he had destroyed an entire world.

The *braisa* states: Man was created by himself. Why? This is so that the heretics should not say that there are several powers in the Heavens. Another reason this is so is because of the righteous and wicked. The righteous should not say, “We are the sons of the righteous one,” while the wicked would say, “We are the sons of the wicked one.” Another reason is because of the families, who should not fight with each other (*each saying they are from the better “original man”*). If families fight with each other - though they were created from one man, imagine what would happen if they were created from two or more! Another reason is because

of those who are thieves. If they fight with each other - though they were created from one man, imagine what would happen if they were created from two or more! (*They would claim that land belonged to their father, not the other original man.*)

The *Mishna* had stated: it teaches us the greatness of the Holy One, Blessed be He, for a person mints many coins with one mold, and they are all alike, but the King of kings, the Holy One, Blessed be He, molded each man with the form of Adam, and not one of them is like his fellow.

The *braisa* states: To state the greatness of the King of Kings, Hashem. A person mints many coins with the same mold, and they all look the same. However, Hashem stamps every person with the stamp of Adam, and yet no two people look exactly the same. This is as the verse states, "*You will turn like matter from a stamp, and they will stand up (by techiyas hamei'sim - Rashi) as if wearing a garment.*" Why aren't people's faces similar? This is in order that a person will not see a nice house and a pretty woman and say that it is his (*and not that of his look-alike*). This is as the verse says, "*And He will hold back from the evil ones their light, and the mighty hand He will break.*"

The *braisa* says: Rabbi Meir says that a person is different from his friend in three things: in voice, appearance, and mindset. He is different in voice and appearance to make sure he does not get mixed up with other people's wives. He is different in mindset, as if he knew that he had the same mindset, he could steal things from them, causing thieves to always steal successfully.

The *braisa* states: A person was created on *Erev Shabbos*. Why? This is in order that heretics should not say that Hashem had a partner when He created the world. Another reason for man being created on *Erev Shabbos* is that if a person becomes haughty, he can be told that a gnat was created before him during the days of creation. Another reason that man was created at this time was in order for

him to go directly into *mitzvah* (meaning *Shabbos - Rashi*). Another reason for this is in order that man should find the entire world ready for him. This is similar to a human king who builds a palace and finishes all of the building completely. He then prepares a feast and invites guests. This is as the verse states, "*Wisdom has built her house, she carved seven pillars. She slaughtered her meat, mixed her wine, and even set her table. She then sent her girls to call out (about this meal) from the heights overlooking the city.*" "*Wisdom has built her house*" refers to this attribute of Hashem, that He built the entire world in a wise manner. "*She carved seven pillars*" refers to the seven days of creation. "*She slaughtered her meat, mixed her wine, and even set her table*" refers to the oceans, rivers, and all of the needs of the world. "*She then sent her girls etc.*" refers to Adam and Chavah. "*To call out (about this meal) from the heights overlooking the city.*" Rabbah bar bar Chanah asked: One verse says, "*heights*" and one verse says, "*on a seat.*" (*Isn't this a contradiction?*) The verse regarding the heights refers to the beginning (*before the sin*), while the verse regarding the chair is at the end (*when Adam and Chavah sinned*).

"*Whoever is simple, let him turn aside here; he who is lacking understanding, she said to him.*" Hashem said: Who is the one who persuaded him to eat from the Tree of Knowledge? It is the woman who said this to him. This is as the verse states, "*One who commits adultery with a woman has no understanding.*"

The *braisa* states: Rabbi Meir says that the earth used to create Adam was gathered from the entire world. This is as the verse states, "*Your eyes beheld my unshaped form.*"

Rav Oshaya says in the name of Rav: Adam's body was from Bavel, his head was from *Eretz Yisroel*, and his limbs were from other lands. His buttocks, Rav Acha says, were from a low-lying area of Bavel.

Rabbi Yochanan bar Chanina says: There were twelve hours of the sixth day of creation. In the first hour, his dirt was gathered. In the second hour, he was formed. In the third hour, his limbs were stretched out. In the fourth hour, he had his soul put into him. In the fifth hour, he stood on his feet. In the sixth hour, he named the animals. In the seventh hour, he was paired with Chavah. In the eighth hour, they went to their bed as two people and came back as four (*Cain and Abel*). In the ninth hour, they were commanded not to eat from the Tree of Knowledge. In the tenth hour, they ate from it. In the eleventh hour, he was judged. In the twelfth hour, he was found guilty and banished from Gan Eden. This is as the verse says, “*Man was investigated and (the verdict) not left overnight.*”

Rami bar Chama says: A dangerous animal does not rule over a person unless that person appears to it like another animal. This is as the verse states, “*He was ruled because he was likened to an animal (translation based on the explanation of the Maharsha).*”

Rav Yehudah says in the name of Rav: When Hashem wanted to create man, he first created a group of angels. He said to them: Should we create a man that is like us? They said: Master of the Universe, what are his actions? He replied: These are his actions. They said: Master of the Universe, what is a person that you should remember him, and a son of man whom you should redeem? He put his small finger amongst them and burned them. He created a second group of angles, with the same results. He created a third group, and they replied: Master of the Universe, the others before us did not help. The entire world is Yours. Whatever You want to do with it, You should do. Once He saw the people of the generation of the flood and the Tower of Bavel who were sinning, they said to Him: Master of the Universe, weren't the first ones right? He said to them: “*Until old age I am He, and until old age I will bear (I will tolerate them).*”

Rav Yehudah says in the name of Rav: Adam Ha'Rishon was from one end of the world until the other end. This is as the verse says, “*From the day that Hashem created man on the land, and from the edge of the heavens (until the edge of the heavens).*” Once he sinned, Hashem put his hand on his head and diminished his height, as the verse states, “*Back and front you created me, and You placed your hand on me.*”

Rabbi Elozar says: Adam Ha'Rishon reached from the earth until the heavens. This is as the verse says, “*From the day that Hashem created man on the earth, and until the edge of the heavens.*” Once he sinned, Hashem put his hand on his head and diminished his height, as the verse states, “*Back and front you created me, and You placed your hand on me.*”

The *Gemora* asks: The verses are contradicting each other!?

The *Gemora* answers: These amounts (*from one end of the world to the other and from the earth to the heavens*) are the same. [*The commentaries deal with the question that this does not seem to be accurate based on other Gemaros.*]

Rav Yehudah said in the name of Rav: Adam Ha'rishon spoke Aramaic. The *Gemora* provides support for this from a Scriptural verse.

Rish Lakish understood the verse in the same way, for he said: What is the meaning of the verse: *This is the book of the generations of Adam*? It is to teach us that the Holy One, blessed be He, showed Adam every generation and its expositors, every generation and its sages. When he came to the generation of Rabbi Akiva, Adam rejoiced at his learning but was saddened at his death, and said: *And to me, how magnificent are Your thoughts, O God.* (38a – 38b)

Heretics



Rav Yehudah also said in the name of Rav: Adam Ha'rishon was a heretic (*he was inclined towards idolatry*).

Rabbi Yitzchak said: He would draw his foreskin (*in order to cover up his circumcision*).

Rav Nachman said: He denied that there was one God.

It was taught in a *Mishna*: Rabbi Eliezer said: Be diligent to learn the Torah and know how to respond to a heretic.

Rabbi Yochanan commented: This was taught only with respect to a pagan heretic; with a Jewish heretic, it would only increase his heresy.

Rabbi Yochanan said: In all the Scriptural verses which the heretics have taken as support for their heresy, their refutation is found at a nearby verse. The *Gemora* cites several examples for this.

The *Gemora* cites a verse which states that there are two thrones set up in heaven; this implies that there are two rulers!? The *Gemora* explains this in accordance with the following *braisa*: One throne was set up for HaShem and the other throne was for Dovid HaMelech. This is the opinion of Rabbi Akiva. Rabbi Yosi maintains that to suggest that HaShem has a human sitting next to Him on a throne would render the Divine Presence profane. Rather, he maintains that one throne is for justice and one throne is for charity. Rabbi Akiva accepted this interpretation. Rabbi Eliezer Ben Azaryah rebuked Rabbi Akiva for expounding on Agaddic matters and Rabbi Eliezer Ben Azaryah maintains that one throne is for sitting and one throne is for a footstool.

Rav Nachman said: He who is as skilled in refuting the heretics as Rav Idis, let him do so; but otherwise, he should not. The *Gemora* cites an incident where Rav Idis refuted a

heretic. The *Gemora* cites another exchange between a heretic and a Sage. (38b – 39a)

DAILY MASHAL **For All His Creatures**

Our *Gemora* says that Adam was created on *Erev Shabbos* so that all his food would be immediately available for him. In *birkas hamazon* we therefore say, "who prepares food for all His creatures that He created": First He prepared food and then created man (*Mevo She'arim, Beiur Levirkas HaMazon*).

Wine Comes In

Wine comes in, secrets go out (*the numerical value of yayin – "wine" – is 70, equal to that of sod – "secret"*). The Vilna Gaon asserts that the above adage bears an important hidden meaning. The *Tanach* mentions "the secret of Hashem" as belonging to only three: the G-d-fearing (*yereiim*), the honest (*yesharim*) and the prophets (*neviim*): "The secret of Hashem belongs to those who fear Him" (Tehillim 25:14); "...and with the honest is His secret" (Mishlei 3:32); and "He revealed His secret to His servants the prophets" (Amos 3:7). When wine, *yayin* (*yud, yud, nun*), *yereiim*, *yesharim* and *neviim*: the G-d-fearing, the honest and the prophets, come in, the secret of Hashem is revealed. (*Kol Eliyahu*).