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Sanhedrin Daf 108

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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

Mishna

The “*dor ha’mabul*” -- “Generation of the Flood” has no share in the World to Come, and will not stand up for Judgment (*for they have already been punished*). The “*dor haflagah*” -- “Generation of the Dispersion” has no share in the World to Come. The people of Sodom have no share in the World to Come. Rabbi Nechemia said: The “*dor ha’mabul*” and the people of Sodom will not stand up for Judgment. The spies do not have a share in the World to Come. The “*dor ha’midbar*” -- “Generation of the Wilderness” has no share in the World to Come, and will not stand up to for Judgment. This is as the verse says: *In this wilderness they will finish, and there they will die*. These are the words of Rabbi Akiva. Rabbi Eliezer says: Regarding them the verse says: *Gather for Me my devout ones who made a pact with Me on a sacrifice*. The congregation of Korach are not destined to arise. This is as the verse says: *And the land covered them up*. This refers to this world. *And they went lost from the congregation*, refers to the next world. These are the words of Rabbi Akiva. Rabbi Eliezer says: Regarding them the verse says, *Hashem will kill and resurrect, He brings down to the depths and brings up*. (107b – 108a)

The Generation of the Flood

The *braisa* states: The Generation of the Flood has no portion in the World to Come. This is as the verse states: *And He destroyed all of the living beings that were on the face of the earth. And He destroyed all of the living beings* refers to this world. *And they were wiped off the land* refers

to the next world. Rabbi Yehudah ben Beseirah says: They will not be resurrected nor judged. This is as the verse says: *My spirit will not judge man forever*. This implies they will not be judged, nor have a spirit. Alternatively, this verse implies that the spirit will not go back to its “case” (*i.e. body*).

Rabbi Menachem the son of Rabbi Yosef says: Even when Hashem returns souls to dead bodies, their souls will be harmful to them in Gehinnom. This is as the verse states: *Your pregnancy (i.e. thoughts) will be like thin straw and your birth (i.e. actions) will be like straw, your spirit will be eaten by fire*.

The *braisa* states: The Generation of the Flood became haughty due to the good given to them by Hashem. What is said about them? *Their houses are peaceful without fear, and no demons ruled over them...His ox will become pregnant and will not miscarry, his cow will give birth and not miscarry...They will send out like sheep their young children, and their sons will dance...They will carry a drum and harp, and they will be happy with a flute...They will finish their days amongst good, and their years nicely...and in an instant they will go to Gehinnom*. The good caused them to sin, as the verse says: *To Hashem they said turn away from us, and we did not want to know Your ways, Who is the Almighty that we should serve Him, and how will He help us if we meet?*

They said: Do we need Him to give us a drop of rain? We have oceans and rivers that are our water supply. Hashem said: With the good that I have given them, they are making



me upset, and with it I will judge them. This is as the verse says: *And behold I will bring a flood of water.*

Rabbi Yosi says: The Generation of the Flood was destroyed because of the pupil of the eye that is like water. This is as the verse says: *And they took women from any that they chose.* This is why they were judged with water that is like the pupil of the eye. This is as the verse says: *All the wells of the great depths were split, and the windows of the heavens opened up.* Rabbi Yochanan says: The generation of the flood sinned with word "*Rabbah*," and were judged with the word "*rabbah*." They sinned with it, as the verse states: *And Hashem saw that the evil of man was "rabbah" -- "great."* They were therefore judged with *rabbah*, as the verse says: *All the wells of the "rabbah" -- "great" depths were split, and the windows of the heavens opened up.*

Rabbi Yochanan says: Three landmarks remained after the flood. They are: The springs of Gader, the hot springs of Teveryia, and the great well of Biram.

For all flesh has perverted its way on the land. Rabbi Yochanan says: This teaches that they mounted domesticated animals upon wild animals, wild animals upon domesticated animals, all types of animals upon humans, and humans upon all types of animals. Rabbi Abba bar Kahana says: They all returned to their natural partners, besides for the *tushlami* bird.

Hashem said to Noach, the end of all flesh is coming before Me. Rabbi Yochanan says: See the tremendous prosecution caused by stealing. The Generation of the Flood did every sin, and their fate was only sealed due to robbery. This is as the verse says: *For the land is filled with thievery because of them, and I will destroy their land (as well as them).* The verse states: *Thievery will get up as a staff of evil, it will not spare them, their sons, their multitudes, nor will anyone cry for them.* Rabbi Elozar says: This teaches that thievery straightened itself up like a stick, and stood before Hashem. It said: Master of the Universe, I will not spare

them, their sons, their multitudes, nor will anyone cry for them.

Rabbi Yishmael says: Even Noach's fate was sealed, but he found favor in the eyes of Hashem. This is as the verse says: *I regret having made them and Noach found favor in the eyes of Hashem.* (The word "and" implies Noach was included, but found favor.)

And Hashem reconsidered having made man on the land. When Rav Dimi arrived, he said: Hashem said: I did well that I made graves for them in the earth. How is this implied? The verse says here: *And Hashem reconsidered.* Later, the verse says: *And he comforted them and spoke to their hearts.*

Some say that He said: I should not have made graves for them in the land. How is this implied? The verse says here: *And Hashem reconsidered.* Later, the verse says: *And Hashem regretted the evil that He spoke to do to His nation.*

These are the descendants of Noach, Noach was a righteous man, he was perfect in his generation. Rabbi Yochanan says: He was considered perfect in his generation, but would not have been considered perfect in others. Rish Lakish says: He was considered perfect in his generation, and certainly would have been considered so in others. Rabbi Chanina says: A parable can be made for Rabbi Yochanan's statement. It is likened to a barrel of wine in a basement full of vinegar. In its location, its smell wafts through the air. If it would be somewhere else (*i.e. a pleasant smelling place*), it would not (*i.e. its smell would not be noticed*). Rabbi Oshiya says: A parable can be made for Rish Lakish's statement. It is likened to a bowl of perfume in a bad smelling place. In its location its smell wafts, and certainly it would do so in a nice smelling location.

And He destroyed all of the living beings that were on the face of the earth. If man sinned, what did the animals do



(to be punished)? It is taught in the name of Rabbi Yehoshua ben Korchah: This is likened to a person who made a wedding canopy for his son, and prepared all types of delicacies. When after awhile his son died, he scattered the canopy. He said: I only made this for my son. Now that he died, why do I need it? Hashem also said: I only created the different types of animals for people. Now that man has sinned, why do I need the animals?

From all that were on dry land, they died. This excludes the fish in the sea. Rabbi Yosi from Kisri taught: What does the verse mean when it says: *He floats lightly on water, you should curse their fate on earth?* This teaches that Noach was rebuking them and telling them to repent, and if they do not, Hashem will bring upon them a great flood, and scatter their bodies over the water like empty jugs. Moreover, they will be a curse for the world. This is as the verse says: *you should curse their fate on earth,*

He will not clear the path of the vineyards. They asked him: What is holding back the flood (*as it was already time for the flood to come, as related to them by Noach*)? He said: I have a single dove (*see Yavetz*) to take away from you first (*referring to Mesushelach*). They said: If so, we will not clear the path of the vineyards (*i.e. will not repent*).

Rava taught: What does the verse mean when it says: *The fire of scorn (i.e. Gehinnom) will be for those who have thoughts of peace, they are destined for people of stumbling feet?* This teaches that Noach was rebuking them, and he said things that were difficult like fire, and they would denigrate him. They said: Old man! What is this ark for? He answered: Hashem is going to bring a great flood upon you. They said: What king of flood? If He is going to bring a flood of fire, we have something called *alishah* that blocks fire. If He is going to bring a flood of water from the land, we have metal containers that can cover the land in order to block the water. If He is bringing water from the heavens, we have something called *akuv*, and some say *akush*. (*The Aruch explains that these are sponges that they*

would place above them that would absorb the water.) Noach replied: He will bring the water from between the heels of your feet. This is as the verse says: *they are destined for people of stumbling feet.*

The *braisa* states: The waters of the great flood were harsh like semen. This is as the verse says: *they are destined for people of stumbling feet.* Rav Chisda says: They sinned with a boiling substance (*semen*), and they were punished with boiling water. The verse says: *And the waters calmed*, and the verse also states: *And the anger of the king subsided.*

And it was after seven days that the waters of the flood were on the earth. What is the nature of these seven days? Rav says: These were the days of mourning for Mesushelach. This teaches that the eulogy for a righteous person prevents punishment from coming to the world. Alternatively, this means that Hashem changed the nature of the world during these seven days, as the sun rose in the west and set in the east. Alternatively, Hashem established a long time to wait (*one hundred and twenty years*) and then a short time (*seven days*). Alternatively, he gave them a taste of the World to Come for these seven days, in order that they should know what He was going to refrain from giving them (*after they died*).

From all of the pure animals you should take for yourself seven, man and wife. Is there such a thing as a man and wife for animals? Rabbi Shmuel bar Nachmeini answers in the name of Rabbi Yonasan: This means he should take animals that did not have a sin (*beastiality*) committed with them. How would he know? Rav Chisda answers: He would pass them before the ark. Any animal that the ark accepted did not have a sin done to it. An animal that it did not accept had been used in sin. Rabbi Avahu says: He took those that came on their own (*and they only did so if they did not have a sin committed with them*).

Make for yourself an ark of gofer wood. What is *gofer* wood? Rabbi Ada says that they said in the Academy of



Rabbi Shilo: This is the *mavliga* wood, and some say it is *gulmish* wood.

You should make a window for the ark. Rabbi Yochanan says: Hashem said to Noach: Place precious stones and pearls in the ark, so that they will illuminate the ark for you like the sun at noon.

It should finish a cubit wide at the top. This will preserve it (as the water will fall of the sides and not weigh down the ark as it would have if it would have a flat roof).

Underneath, a second and third floor you should make it. The *braisa* taught: The bottom floor was for rubbish, the second floor was for animals, and the top floor was for people.

And he sent the raven. Rish Lakish says: The raven answered Noach with a winning argument. The raven said: Your master hates me and you hate me. Your master hates me, as He said to take seven from each of the clean species, but only two from each of the unclean species. You hate me, as you choose not to send a bird from a clean species and instead to send a bird from an unclean species. If the angel in charge of heat or cold will kill me, won't you be causing my species to be extinct? Or perhaps you are interested in my wife? Noach answered him: Evildoer! I am even forbidden to my normally permitted wife. Do you think I would deal with your wife who is always forbidden to me?!

The *Gemora* asks: How do we know that they were forbidden from being with their wives on the ark? This is as the verse says: *And you will come to the ark, you and your sons, and your wife and the wives of your sons with you.* After the flood, the verse says: *Go out of the ark, you and your wife, and your sons and their wives with you.* Rabbi Yochanan says: From here we see that they were forbidden to have relations with their wives in the ark.

The *braisa* says: Three did have relations on the ark. They were all stricken. They are: A dog, raven, and Cham (*son of Noach*). A dog was stricken that it should always be tied up (see *Yad Ramah*). A raven was made to spit (*into the mouth of its mate*). Cham's skin was made black.

And he sent the dove from him to see if the water had subsided. This teaches that clean birds live together with the righteous.

And behold there was a plucked olive leaf in its bill. Rabbi Elozar says: The dove said to Hashem: Master of the Universe, let my food be bitter like an olive and given from You, rather than be sweet like honey and given by people." How do we see that "*taraf*" means sustenance? This is as the verse says: "*hatrifeini*" "*sustain me*" with my constant bread.

They came out of the ark by their families. Rabbi Yochanan says: The families came out (*no animals died*), but not (*as healthy, see Yad Ramah*) by themselves.

Rav Chana bar Bizna says: Eliezer (*servant of Avraham Avinu*) asked Shem (*son of Noach*): The verse says: *They came out of the ark by their families.* How were you able to accomplish this (*did your health deteriorate in the ark*)? Shem answered: We had a difficult time in the ark. An animal that was used to eating during the day was fed during the day, and an animal that normally ate at night was fed at night. My father did not know what to feed the *zikisa*. Once he was sitting and cutting a pomegranate, and a worm fell out of it. The *zikisa* ate the worm. From then on we would knead bran in water, and when they would become wormy, it would eat the worms. The lion got a fever which sustained it (*and it did not devour the other animals*), as Rav says: There is no fever that will not sustain its victim for less than six days, and more than twelve days. My father found the *avarshinah* bird lying in its room. He said: Don't you need food? The bird replied: I saw you were busy, and I did not want to bother you. Noach said: It



should be Hashem's will that you should never die. This is as the verse says: *And I said, I will die with my master, and like the chol (this bird) I will live long.* (108a – 108b)

DAILY MASHAL

Noach and his Generation

These are the descendants of Noach, Noach was a righteous man, he was perfect in his generation. Rabbi Yochanan says: He was considered perfect in his generation, but would not have been considered perfect in others. Rish Lakish says: He was considered perfect in his generation, and certainly would have been considered so in others. Rabbi Chanina says: A parable can be made for Rabbi Yochanan's statement. It is likened to a barrel of wine in a basement full of vinegar. In its location, its smell wafts through the air. If it would be somewhere else (*i.e. a pleasant smelling place*), it would not (*i.e. its smell would not be noticed*). Rabbi Oshiya says: A parable can be made for Rish Lakish's statement. It is likened to a bowl of perfume in a bad smelling place. In its location its smell wafts, and certainly it would do so in a nice smelling location.

What is the fundamental disagreement between Rabbi Yochanan and Rish Lakish? Why do they insist on focusing on Noach's generation, and not on Noach himself? After all, Noach and his family were saved and the people of his generation were destroyed. Why, then, is there so much emphasis on his generation?

In the beginning of the Parasha it is said,¹ 'these are the offspring of Noach-Noach was a righteous man, perfect in his generations; Noach walked with G-d'.

There are essentially four ideas expressed here:

1. These are the offspring of Noach- Rashi quotes the Medrash² that states that the offspring of the righteous are their good deeds.
2. Noach was a righteous man-this means that he was righteous in deeds.³
3. Perfect in his generations- refers to his manner amongst his fellow man.
4. Noach walked with G-d - this statement implies that Noach required support from Hashem.⁴

These four concepts have a parallel further on, where it is said,⁵ 'Then Hashem said to Noach, "Come to the Ark, you and all your household, for it is you that I have seen to be righteous before Me in this generation.'

Here too, we have four ideas being expressed:

1. "Come to the Ark, you and all your household"- this is a reference to Noach's good deeds.
2. For it is you that I have seen to be righteous-this is righteousness in deeds.
3. Before Me-this is parallel to the statement that 'Noach walked with G-d'.
4. In this generation-this is parallel to the idea expressed previously, 'perfect in his generations.'

Based on these four ideas, we can reconcile the apparent dispute between Rabbi Yochanan and Rish Lakish.

Rabbi Yochanan points out that Noach was considered perfectly righteous in his generations. His righteousness was not strong enough to affect other generations. A truly

¹ Breishis 6:9

² Breishis Rabbah 30:6

³ Ibn Ezra, Sforno, see Malbim quoting Medrash

⁴ See Rashi quoting Breishis Rabbah 30:10

⁵ Breishis 7:1

righteous person is cognizant of the future. His offspring are his good deeds. Good deeds 'bear fruit' for future generations. Noach is the symbol of one who adheres to Hashem's will, but whose actions do not bear fruit for the future generations. Noach was a man for his generations. He tried his best to save his generation⁶, but was not able to extend his roots to future generations. Hashem had to 'lend him a Hand'.

Regarding Avraham, however, it is said,⁷ 'When Avram was ninety-nine years old, Hashem appeared to Avram and said to him, "I am El Shaddai; walk before Me and be perfect. I will set My covenant between Me and you, and I will increase you most exceedingly'. Avraham understood that the role of man in this world is to walk before Hashem i.e. to illuminate the present and future generations in the knowledge of Hashem. This is why Hashem promised Avraham that by walking before Hashem, He would fulfill his covenant that He will be a G-d to Avraham and his descendants⁸.

Rish Lakish, on the other hand, adopts a different approach to understanding Noach and his righteousness. Rish Lakish maintains that Noach would have been righteous in any generation. What is the necessity of this statement? Can one benefit by being told that had he lived in the generation that received the Torah, he would have been a scholar? The answer is yes. By knowing what one could achieve in a greater generation, this should inspire a person to strive for greatness in his generation. Rish Lakish agrees with Rabbi Yochanan that Noach only maintained his righteousness for his own generation. Noach was lacking the foresight to realize that he could have been righteous in other generations i.e. through his righteousness in his own generation.

One has to realize his potential in this world. Hashem gives us the opportunity to effect all generations. We can rectify sins of previous generations, and we can similarly effect future generations. This is the powerful lesson from Noach and his generation. One should not view the crumbling moral fabric of society and proclaim that all is lost. There is nothing further from the truth. It is said⁹, if one sees that people are weakened in Torah study, he should strengthen himself to study, and he will receive their reward. With this attitude, we should merit to embody the words of the Medrash¹⁰, 'Noach, Noach: Pleasing to himself, pleasing to the world. Pleasing for the fathers, pleasing for the children. Pleasing to the celestial beings, pleasing to the earthly beings. Pleasing in this world, pleasing in the next world.

⁶ See Sanhedrin 108a

⁷ Breishis 17:1-2

⁸ See Sforno Ibid

⁹ Yerushalmi Berachos 9:5

¹⁰ Breishis Rabbah 30:5