

## OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishnah concludes its list of groups of people who do not have a share in the World-to-Come.

### 2) Generation of the flood

A Baraisa teaches that the generation of the flood does not have a portion in the World-to-Come.

Another Baraisa identifies the source of the sins of the generation of the flood.

R' Yochanan adds to the Baraisa a third explanation of how the generation of the flood was punished measure for measure.

R' Yochanan identifies the fountains of the deep that remain open to this day.

The Gemara further elaborates on the sins of the generation of the flood.

Two explanations are recorded regarding the meaning of the phrase **וַיִּנְחָם ה' וכו'** – and Hashem regretted etc.

R' Yochanan and Reish Lakish disagree whether Noah would have been more righteous in other generations.

The Gemara discusses the extent of the destruction caused by the flood.

R' Yosi of Kisri elaborates on Noah's attempt to have the people in his generation repent.

Rava discusses further the conversation between Noah and the people of his generation.

A Baraisa and R' Chisda elaborate on why they were punished with hot water.

The pesukim related to the beginning of the flood are expounded.

Hashem's instructions to Noah are explained.

The pesukim that discuss what happened after the rain fell are explained.

The source that marital relations were prohibited in the Ark is identified.

A Baraisa describes what happened to those who violated the ban against cohabitation on the Ark.

The Gemara contrasts the behavior of the raven and the dove.

The effort that Noah put into taking care of the animals is discussed.

Another conversation between Shem, Noah's son and Eliezer, Avrohom's slave is recorded.

The Gemara begins to recount another incident related to dirt. ■

## Distinctive INSIGHT

### *The departure from the Ark of Noah*

למשפחותיהם יצאו מן התבה- א"ר יוחנן למשפחותם ולא הם

**R**av Yochanan teaches that when the verse (Bereshis 8:19) states the animals "came out of the Ark by their families," it means that they came out according to their families, but not the animals themselves. Many meforshim are puzzled by this, as this statement is ambiguous and would seem to suggest that all of the original animals died in the Ark, an idea which seemingly cannot be so.

Meshech Chochma poses another question. The survivors of the flood remained in the ark for a duration of twelve months from the flood's beginning until the end. Therefore, the very existence of the animals in a watertight ship with no access to fresh air itself was miraculous. Under normal circumstances, they should have suffocated from lack of air or poisoned by gases from all the decaying matter. This accounts for the emphasis in the previous verse (8:1) that "God remembered Noah and all the animals that were with him in the ark." While they were in the ark, Hashem remembered them, as their very existence was a miracle even after they entered the Ark. If so, why did Hashem create the situation of an ark, forcing an on-going miracle? He should have just destroyed everything else instantaneously and avoided the need for this constant break from the normal rules of nature.

Rav Meir Simcha of Dvinsk explains that as a result of the corruption of the generation, the animals had not only acted sinfully, but through the sins of man they had also

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## REVIEW and Remember

1. How do we know that the generation of the flood does not have a portion in the World-to-Come?
2. What was the point of dispute between R' Yochanan and Reish Lakish concerning Noah's righteousness?
3. Why were the waters of the flood hot?
4. How did Avrohom and Eliezer succeed in battle against the kings of the East and the West?

## HALACHAH Highlight

### *Are olives considered to be a sharp food?*

יהיו מזונותי מרורים כזית ומסורים בידך וכו'

*May my food be bitter as an olive but in your hands etc.*

**R'** Elazar explained that the Dove was expressing a thought by bringing back an olive leaf. The message was that it prefers bitter food delivered by Hashem over sweet food that is given by man. Poskim discuss whether we can conclude from this Gemara that an olive is considered a **דבר חריף** – a sharp food. Shulchan Aruch<sup>1</sup> writes that an olive is categorized as a sharp food. Mishnah Berurah<sup>2</sup> asserts that this ruling is limited to before it was soaked in liquid. Once they are soaked in liquid, olives lose their sharpness. Shach<sup>3</sup> also discusses whether the olive is a sharp food and concludes, based on our Gemara, that it should be considered a sharp food.

Tosafos<sup>4</sup> asserts that one may not conclude from our Gemara that one could fulfill his obligation to eat maror by eating an olive. It is not the olive that is bitter, but rather the tree that is bitter. It is for this reason the dove returned with a leaf rather than an olive. Noda B'yehudah<sup>5</sup> cites others who challenge Shach's position that olives are considered sharp from this Tosafos that clearly writes that it is the olive tree that is sharp and not the olive.

Noda B'yehudah suggests that the point of dispute revolves around the dispute whether the olive leaf brought by the dove came from Eretz Yisroel or from Gan Eden. The Shach follows the opinion that the leaf was brought from

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lost the instinctive good which Hashem had placed in them. Therefore, a new training period for the animals was necessary and only after this were they able to resettle the world as they were meant to do. During these twelve months, the animals themselves refrained from procreating, became accustomed to minimal rations, were fed by man and would once again fear him. After this reinitiation they could leave and remain eternally faithful to their families and no longer mate with other species. This is what Rav Yochanan meant when he said that "they left to their families and not they themselves," as the animals had undergone such a drastic change in their behavior and nature that the original group which entered were now truly different animals than those which had entered the ark. ■

Gan Eden, and in Gan Eden the fruit and the tree tasted the same. Although the land was eventually punished and the trees no longer share the same taste as their fruit, the taste of the fruit never changed. As such, if the leaf of Gan Eden was bitter the fruit must have also been bitter and our fruit retains that same bitter taste. Tosafos, on the other hand, follows the position that the leaf was taken from a tree in Eretz Yisroel. In Eretz Yisroel the fruit and the tree do not taste the same. Consequently, just because the tree is bitter it does not mean that the fruit is also bitter. ■

1. שו"ע אורח חיים סי' תמ"ז סעי' ח'.

2. מ"ב שם סי' פ"ט.

3. שו"ת יו"ד סי' צ"ו סק"כ.

4. תוס' פסחים ל"ו. ד"ה מה מרור.

5. ספר דורש לציון דרוש י"א. ■

## STORIES Off the Daf

### *The hot springs of Teveria*

"רחמי טבריה..."

**T**he hot springs in various cities in Europe were considered an excellent way to convalesce for the ill. Unfortunately, many people lost their spiritual bearings in the materialistic environment of the spas, making it seem hardly worth the effort. After all, they went to recover from physical illnesses, not to contract new spiritual maladies.

When Rav Dovid of Dinov, zt"l,

was in a certain town that featured such a spring he was horrified to see that many people absolutely lost any vestige of Torah or fear of heaven. They cast off all inhibitions and acted exactly as the non-Jews around them.

Rav Dovid wryly commented, "Our sages teach in Sanhedrin 108 that the hot springs of Teveria were a vestige of the great floodwaters that destroyed virtually all of creation. On the surface this seems strange. For what purpose did Hashem leave over a remembrance of the flood in this form? Presumably the answer is that Hashem foresaw that people would

have claims on Him for destroying an entire generation. After all, what exactly could they have done to warrant such severe punishment? He left waters such as these to form spas where people will again descend into the moral bankruptcy of the flood, since thousands of people flock to these places and act in a reprehensible manner. These springs are spread all over the world to demonstrate time and time again how people acted during the generation of the flood. In this way, we see their corrupt behavior and understand that Hashem's ways are all just."<sup>1</sup> ■

1. אוצר שיחות צדיקים, ע' ז' ■