**Noach 2013**

א)

Fish and the mabul

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| **ז:כב** "כֹּל אֲשֶׁר נִשְׁמַת-רוּחַ חַיִּים בְּאַפָּיו, מִכֹּל אֲשֶׁר בֶּחָרָבָה--מֵתוּ." | **7:22** “all in whose nostrils was the breath of the spirit of life, whatever was on the dry land, died.” |

Nachalas Tzvi, daf 17:

Rashi quotes the Gemara in Zvachim 113b that the **fish didn't die in the mabul.** Nachalas Tzvi says asks why not? What's the pshat?

Tosefos in Baba Kama 55 says the fish didn't have illicit relations with each other so they weren't include in the decree. Animals and humans acted immorally so they were wiped out.

But the Nachalas Tzvi asks why weren't the fish acting immoral?

We can answer based on Rashi on Bereishis 1:11. Rashi, over there, quotes the Bereishis Raba that says Hashem told the trees that the bark should taste like the fruit but the land didn't do this and only the fruit tasted like the fruit and the bark tasted like bark, it didn’t taste good.

Therefore the Nachalas Tzvi says this **corruption and the sin of the land had a negative effect towards everything else that was present on the land. This was the cause of all the immorality that eventually corrupted the land. However the fish weren't a product of the land, so they weren't affected by the sin of the land and therefore were spared from the mabul.**

A deeper idea is as follows. The Ramban says a chiddush based on 7:23 which uses the word “וַיִּמַח”, which is translated as ‘wiped out’ but the word literally means melted. He says that not only did everything on the land die but everything completely melted, even the bodies. This is because the water from the mabul was boiling hot. If so, then why didn't the fish die? The boiling water should still have killed them? The main answer is that it's possible that the hot water from the rain of the mabul mixed together with the regular temperature water of the oceans on the earth. Therefore only the water on the highest level, closer to the surface, was very hot. Because of this, **the fish swam away from the surface to the depths of the ocean to where the waters were colder and survived.** Similarly, he brings, that you have to say the fish were saved because Noach never brought any fish onto the teivah! So the only way we could have fish nowadays is if they survived the mabul.

ב)

The Teivah and Teshuva

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| **ו:יג** "וַיֹּאמֶר אֱלֹהִים לְנֹחַ, קֵץ כָּל-בָּשָׂר בָּא לְפָנַי--כִּי-מָלְאָה הָאָרֶץ חָמָס, מִפְּנֵיהֶם; וְהִנְנִי מַשְׁחִיתָם, אֶת-הָאָרֶץ." | **6:13** “And God said unto Noah: ‘The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.’” |
| **ו:יד** "עֲשֵׂה לְךָ תֵּבַת עֲצֵי-גֹפֶר וכו." | **6:14** “Make thee an ark of gopher wood...” |

The Sifsei Chachamim says that what it says in pasuk yud gimel is a contradiction with the Gemara in Sanhedrin 108a that says the reason for the destruction was because of Gilluy Arayas. So he explains that the mabul could have been for both reasons, or, as a way of reconciling both, he says they stole their friends wives.

Rashi quotes the Gemara in Sanhedrin 108b which asks: Hashem had many ways to save Noach, why specifically did he burden them to build an ark?

We can answer that it was in order that the people of the generation would see Noach building the teivah. **It took 120 years to build the teivah, so during this time period they people will ask Noach what he’s doing and Noach will respond by telling them that Hashem is going to bring a mabul to the world and maybe then the people will repent.** That's what rashi says. The whole inyan (purpose/reason) of building the teivah was to entice people to do teshuva.

In perek ז pasuk יב, it says the rain lasted for 40 days and 40 nights, and uses the word גֶּשֶׁם. Later on, in pasuk יז it says the flood was forty days upon the earth, using the word מַּבּוּל. Why the difference?

Based on the Bereishis Raba, the rain first started to come down soft and mercifully, because maybe the people would repent. Once they didn't repent, then the massive flood came.

**The question is how did the people not do any teshuva when they saw a flood was going to come? They knew it was coming for 120 years and then it started raining and still nothing!?**

**Maybe we can say everyone in that generation was sinning, and when everyone is sinning it's hard to step up and do good.** Take, for example, worshiping Avoda Zara. It seems illogical to us because no one does it nowadays. They used to have an extreme desire for Baal peor (a type of idol worshipping where they would defecate). So even if doesn't make sense, if everyone is doing something it's very hard to say no.

**Rav Hutner zt”l says a yeshiva is compared to the teivah in 2 ways. Both have an intrinsic level of holiness. Also, the teivah and a yeshiva protect us from the outside world. They show us the right path to go on. So because there was such a big yeitzer hara not to repent the people didn’t, even though they saw a massive flood about to wipe them out. Even though it's hard we have to try to go against the tide and do the right thing no matter what.**

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