



**PhiloTorah D'var Torah**

## **B'reishit, No'ach...**

The Torah consists of 54 sedras and spans the time from Creation until 30 days after Moshe Rabeinu leaves this world.

If we don't count (because we can't) the time of - let's call it, stage one of Creation, that which is summarized by the first two p'sukim in the Torah - B'reishit Bara and V'ha'aretz Haita... and we start the count with G-d's command of Let there be light... we are talking about a total of 2488 years for the whole Torah.

Parshat No'ach begins with G-d's command to No'ach to build an ark...

According to Tradition, this happened 120 years before the Mabul. The Mabul was in 1656, so Parshat No'ach begins in 1536 years from Creation.

And that means that Parshat B'reishit covers 1563 years, almost 62% of the Torah's timeline.

Parshat No'ach ends with the death of Terach, Avraham's father. That happened in the year 2083. Which means that Parshat No'ach spans a period of 520 years. That's another 21% of the whole Torah's timeline.

Do the math. The first two sedras

span almost 83% of the time frame of the whole Torah.

Before counting the years of the rest of the Torah, we have to start the count earlier than Terach's death. In other words, there is an overlap between the end of Parshat No'ach and the beginning of Parshat Lech L'cha.

If Terach died in 2083 and Yitzchak was born in 2048, then Yitzchak was 35 years old when his grandpa Terach died and Avraham was 135 years old at that time.

Yet Lech L'cha begins with G-d's sending Avraham to "the Land which I will show you", which, according to Tradition was when Avraham was 75 years old.

So we have a 60-year overlap between Parshat No'ach and Parshat Lech L'cha.

The point - or at least part of the point, is that 52 sedras - from Lech L'cha to V'zot HaB'racha, span about 615 years, less than a quarter of the time period of the whole Torah.

So what is the point of this PTDT?

Good question. The Torah was given to Bnei Yisrael. Surely, the whole world is supposed to learn to behave ethically and morally from the Torah's teachings, but the Torah is meant of the People of Israel.

This is why the first 2000 years of so are fast-forwarded so, that our story - beginning with the Avot and Imahot - can be told.

But we need to see the background of our existence. Yes, we are Jews, part of Klal Yisrael. But we are human beings, as well.

The term Bnei No'ach officially refers to the rest of the non-Jewish world, but technically (and actually), we are direct descendants of No'ach - are every single human being in this world.

Our Jewishness did not replace our membership in the Human Race; it added to it. And there are many lessons for us to learn from B'reishit and No'ach - even before we settle down to our story from Lech L'cha and on.

Revelation at Sinai begins with G-d's declaration of His having taken us out of Mitzrayim. But "our story" really begins with B'reishit Bara Elokim.

In Kiddush on Leil Shabbat, we recognize that Shabbat is both ZIKARON L'MAASEI V'REISHIT - and - ZEICHER LITZI'AT MITZRAYIM.

The ZICHRONOT b'racha in the Musaf Amida of Rosh HaShana begins with HaShem remembering No'ach. And then continues with His remembering our ancestors in Egypt. **PTDT**