

**PRECIS:**

*“Two thousand years of Chaos” presents us with two sets of developed generations which define the possibilities of the future. The difference between them in the Torah is their relationship to flesh and the earth; in their relationship to **קדשים** (the sanctified) and **חולין** (the secular). Noach the **חול** must come before **אברהם** in order to provide the basis of successful relationship to earth. It was he who consciously came to save the future from the dangers of **חכמה** without roots, from self-definitions without relationships. It was he who built the Seventy Nations out of which Yisrael grows; he who built the Rainbow Covenant of Seven Mitzvot completed by the remainder of the 613; it was he who gave Avraham a starting point. His accomplishment must remain part of the legacy of every Yisrael – otherwise the very Torah of Life becomes the same danger that it was to Adam and the first ten generations.*

**APPROACH:**

Examine the two sets of ten generations and their differences.

Trace differences to aspects of “flesh” **בשר**

Note the relationship of Noach to non-sanctified **חולין**, the Talmud portion dealing with “flesh” as food

The differences between **חולין** and **קדשים** as the differences of the generations

Responsibility of Man to animals and the Earth

Working with hands vs. working with the mind

Understanding the covenant with Noach

The Seven Noachide Commandments reflecting the concerns of Noach

Iteration of some historical patterns relating to wine

The need for the secular and the rootedness to earth

The level of Yisrael as dependent on extending Noach, not replacing him.

**OUTLINE****THE TWO SETS OF GENERATIONS****TWO THOUSAND YEARS OF CHAOS-TWICE TEN GENERATIONS**

“Two thousand years of Chaos” end with Avraham’s 52nd year, with **הנפש אשר עשו** **בחרן** which was the founding of his movement

The **רבינו בחיי** and the **נו"ן הפוכה** in his Sefer Torah to indicate the moment of the end of **תוהו** **אלפיים**, “Two thousand years of Chaos”

The mishna identifies two sections of this Chaos period, each of ten generations

**THE DIFFERENCES BETWEEN THE TWO SETS OF GENERATIONS**

First set: total destruction, nothing is left

Second set: survival and transition, Seventy Nations, Seven Mitzvot of the “Sons of Noach”

**NOACH THE INDIVIDUAL IS THE TRANSITION BETWEEN THE TWO PERIODS**

**אברהם** for **אברהם** means that we are presented with the primal vision of these generations to build on, for Avraham is the true end of the formation of world in Chaos

Even **אברהם** **אבינו** comes philosophically from Noach to some extent, for Noach’s life crossed his

Noach as unique transition -- only other case is **שמואל**

**THE ESSENTIAL DIFFERENCE IS IN ONE WORD: לפני VS את**

נח walked *with* God (את האלוקים) while Avraham walked *before* God (לפני)  
 The difference between the את ולפני is subtle--the התהלך is the same  
 Only the *mode* of הליכה is different: את vs. לפני  
 The name נח was an insight into the need for תיקון (See ספורנו וחזקוני)

**PROBLEMS OF BRITH****THE ASSOCIATION OF THE FIRST COVENANT WITH BRIT MILAH**

The Ramban identifies the brith with Noach as similar to ברית מילה ברית מילה  
 Even the distinction in ברית itself between נח and אברהם is subtle  
 But how can a נולד מהול who enters a passive brit be the same?  
 Is not the taking responsibility for *performing* the brith the essence of ברית?  
 Perfectly parallels the difference between את i.e. needing help, and לפני, on your own

**QUESTIONS ABOUT THIS EARLY BRITH**

What kind of guarantee is there just not to *flood*? The מצריים relied on it in a completely literal sense: just water!  
 There are plenty of other ways to destroy the world  
 Noach did not want to reproduce because of extinctions from any source, not just fear of flooding  
 We should attempt to identify the main difference between the two sets of generations  
 From that point, we could go on to understand the process of Man's evolution to Avraham

**CENTRALITY OF FLESH-****EATING MEAT**

Unbelievably, it was eating that was the essential difference!  
 The only thing that is mentioned leading to the brith is new food  
 The main mitzvot revolve around the nature of food—even murder is a subcategory of אכילה

**THROUGHOUT THE PARASHA**

In fact, the code word for the entire story is: בשר  
 The stress on the תיבה is טהורה vs. טמאה-- why is this important here?  
 In terms of קרבנות  
 In every stage בשר is crucial:

בשגם הוא בשר-- כי השחית כל בשר-- קץ כל בשר..לשחת כל בשר  
 < ↑ decree ↑ < ↑ result ↑ < ↑ basis ↑

מכל בשר...מכל הבשר אשר בו רוח חיים..זכר ונקבה מכל בשר <  
 ↑ salvage ↑

<ויגוע כל בשר> כל החיה אשר אתך מכל בשר < אך בשר בנפשו  
 ↑ use ↑ < ↑ renewal ↑ < ↑ destruction ↑

ולא יכרת כל בשר-- ובין כל נפש חיה מכל בשר..לשחת כל בשר.ובין כל בשר  
 ↑ sign ↑ < ↑ promise ↑

**WITHIN BRITITSELF**

But amazingly, even the **אברהם** ברית **בשר** is pure **בשר**

[כד, כה]; והיתה מלתם בשר ערלתכם יז-יא; בשר ערלתו [שם יד]; וימל את בשר ערלתם [שם כג]  
בשר ערלתו[בריתי בבשרכם] [שם יג]

**THE איש האדמה**

The various approaches to **איש האדמה**:

Master (Rashi **אדני**)

Knowledgable (**אב"ן עזרא ורדק**)

Spreader (**רמב"ן**)

Builder (**חזקוני ורמב"ן שיטה ב**)

**ויחל**

The one word that defines the main issue of **נח**

The **ויחל** is the essence of **נח** ; it defines him as the **איש האדמה**

**חולין**: The Tractate "Hullin" where all the laws of eating non-sanctified flesh are defined

**ויחל** implies that only that the *beginning* was secular, a question of priority

This is the **מקור** of **חולין מסכת חולין** and this was the **חידוש** of **נח**--A life of **חולין**

**THE TWO SETS AS חולין וקדשים****THE CHANGE BETWEEN THE SETS OF GENERATIONS:**

**רע מנעוריו-רק רע**; בעבור האדם-מאדם עד בהמה; שנות הדורות

The same words imply opposite things during these two periods!

The problem becomes the solution

The main change is in the relationship to flesh

The relationship of man and animal

**MAN AND ANIMAL**

Originally, destruction of all animals because of Man

"Without Man – nothing is worthwhile!"

But suddenly, "Why should animals suffer because of Man?"

**אדם ובהמה תושיע ה'**

Alexander and the **אדם ובהמה**

**THE DIFFERENT PRESENTATION OF THE LIFE SPANS**

The additional verse added to the description of the life span during the first generations: The years lived after the birth of offspring

The transition between each generation was different

**WATER AND ANIMALS**

Both generations had to deal with two issues: rain/earth and animals

The rain/earth was through **לעבדה ולשמרה** which Rashi says was **להכיר בטובתן של**

**גשמים ולהתפלל עליהם**

Praying for rain and Adam

Adam also had to define the names, the nature of existence, of the animals

The *creation* of **בהמה** as opposed to **חיה**: analysis of the verses

The relationship to man as the essence of naming

The rejection from domestication pushes **חיה** to the end of the list

Noach needed to accept his agricultural duties and the Torah defines his relationship to the animal in food and in mitzva

The difference between **קדשים וחולין** and **אדם ונח** is the difference between

## כונה

The first generations worked with **כונה** and the special awareness that is **קדשים**

**קריאת שמות** through **מלאכים** is shown to the **גדול משלכם**

And the **קריאת שמות** which created the concept of **בהמה**

**עבודת האדם** also planted and prayed using the **בר קטינא**

**חכמ"ה--זו סדר קדשים**

**שפך דם** is murder in terms of **קדשים** too

The **נח ויחל** is definitive: work while drunk, secular, need no mind, no **חכמה**

A commitment to live entirely **על פי טבע**

**עד דלא ידע**, the need to end the dependency on **דעת**

And it is a good idea--only the wrong one to start with!

## WORKING WITH THE EARTH

The Radak and his **חידושים** in gardening

Why the name of **נח** did not require **רוח הקודש**

Escaping **אדם** and his kind of **לעבדה ולשמרה**

But **נח** worked with his *hands* and care

The problem was **קדשים**

## נח AND חן

**אף על נח נגזר--אלא שמצא חן**

"I //ke him" is **וחנתי**

From the very beginning the relationship to the **אדמה** was different in **נח**

The achievement of **נח** was **חן**--that is what carried him through the **מבול**

And what started the new world-- **זה ינחמנו**

Specifically found in **מסכת חולין**

## SUMMARY OF **קדשים-חולין** DISTINCTIONS

Relationship of Man/World

Food chain or separation

Man as flesh

Man the predator can now be predated upon

**מוראכם וחיתכם: לפי שחטאו והופקרו...שנאמר נמשל כבהמות נדמו**

**אלא אם כן נדמה לו כבהמה!**

Change in relationship of God/Man

**לשמה-מתעסק-כונה-לשם ששה דברים**

A single life to vindicate Creation

This explains the life span distinction: each generation, his lifetime was a unique entity, he *keeps* on living

Later, there were no expectations of the individual

The earth now is an entirety and there is no need for life as an individual

Significance in terms of giving over to the future

## THE **עורב** AND **יונה**

**אליהו** and **נח** and **אכילה** and **מים** and **עורב**

There were two birds

**תיקוני זוהר ויונה הנביא**

נח and the יונה and אדם ובהמה and יונה

The נינה in בהמה רבה

In נינה they did it on purpose-- שקים אדם ובהמה ומסכת תענית

אם אין אתה חס עלינו אין אנו חסים על אלו

Their conscious עבודה as בני נח was to establish the relationship of 'אדם ובהמה תושיע ה'

Why did יונה reject this?

The reason that יונה did not care was because he had not planted the קיקיון

Because he didn't *work* on the אדמה! אדמתו ולא גדלתו בו ולא עמלת בו

### THE NEW VISION OF שבע מצות בני נח

They come to assure specifically the retention of נח and חן--

This is why they are introduced here as part of the ברית חן

And why they are known as שבע מצוות בני נח specifically

They have one central purpose: To assure the survival of what Noach achieved, which is why they are given his name: a new relationship to Earth

ז' מצוות בני נח and yet still חסידי אומות העולם

Not touching anything not given by the ברית

No more definitions and חכמות

The other מצוות are still only השלמות to מצוות ר"ת: ז' מצוות

They *still* exist as separate entities even today

### THE NEW ברית

The point of the brith is not to assure non-destruction

It can only define a mutual interest

It meant only that the הטבה was no longer to be defined by אדם

חוני המעגל ורוב טובה

גשמי ברכה ותהומות שנשאר

Never was there a desire to destroy, it was only the breakdown in the relationship of the אדם with the גשם was the only problem

מי המבול means you have no concern for the results, just as the זרע לבטלה

But בריתה was the whole עבודה of מים

The problem was only in terms of the need to have כונה for water

חוני ונח and the promise

### PATTERNS

Patterns and seasons instead of randomness

Patterns of זרע וקציר as part of nature

Cycles, everything in its place

חוני המעגל and patterns

The circle of life, the circle of סוכות and of חוני

Thus the brit needs to commit to water being used without כונה

The התר חולין was the essential lead-in to the entire brith:

Because you can now eat בשר תאווה I guarantee that there will be no מבול

You can trust Me because I am no longer doing it as per your definitions

וכל החיה אשר אתו: בזכות הבהמה possible only now:

י"ן

"Should you not have learned from what happened to Adam!?"

The grapes that were planted were from גן עדן

He went to purposefully address the Grapes of Wrath

זה יתקן זה מה שקלקל זה יתקן זה

Grew in one day as in **גן עדן**

They both--the grapes of Noach and the **קיקיון דיונה**-- grew in one day!!

That is why **יונה** also did not care: **אשר לא עמלת וגו'**--exactly what happened to the first 10 Generations

He came to the very city in which **נח** had indeed succeeded: the city that left **נמרוד** to avoid self definition

This was the city that could be indeed **מבדיל בהמות מהדדי** to say **חס עלינו** **אם אין אתה חס עלינו** ... **אין אנו חסים על אלה**....

An exercise in *self*-definition and *self*-satisfaction

**חולין** **עד דלא ידע'** is the essence of wine and

### תיקון יין THE HISTORICAL

**מתקן קלקול** and the same desire to **נדב ואביו**

They end up defining the nature of **יום כפור**

**כאשר עשה ביום הזה צוה ה'**

Only the **שני שעירים** are different: No **שם** **כונה** no **שם**!

So what **נדב ואביו** wanted to assure becomes part of the **עבודת החן** of **יום כפור**!!

The end of **שמות שמות**!

Just as **יום כפור** is giving up **שם-לא השם קובע אלא הגורל**

### אכלה פגה

The fact that the **הקפדה** was only on the fact that he should not have started with that

The two **לשונות**: starting and **חולין**

The three **לשונות** of **ויחל**: It also means waiting elsewhere in the parasha!!

Adam also was trying to **מתיר חולין** but **אכלה פגה**

**נח** **ויחל**=waiting and the **ויחל**=not waiting

The **נעשה לנו שם של דור ההפלגה**

All definitions came from the **שכרות**

After the **שכרות** it turns out that **נח** defined everything of the future through **ידע נח**

The **יד"ע נח ובנו הקטן**

### חולין לקדשים RELATING

It turns out that **חולין** needs **קדשים**!

**קדשים**, a process of **חולין** leading to **שעה**

The Zohar and the goodness of the transience

**פלג** was also called that because of increase in transience that leads to **חן**

The problem of **חולין** being definitively out-of-place in **קדשים**

The two **לשונות** of the beginning of **חולין** as to which is the **עיקר**

But it is also absolutely true that **חולין** needs **קדשים**

Thus **אברהם** needs the **עולמות העולם**

The loss of **קדשים** without **חולין**

Meeting **מלכיצדק** and learning from **נח**

Learning from animals in the **תיבה**!

### TENDING AND TENDERNESS

The **טורים בעל הטורים** brings three cases of **ויטע**:

**גן עדן** "they all come from **ה' א' גן בעדן--ויטע כרם--ויטע אשל בבאר שבע**"

Here it works out beautifully--they all come from the same approach

Lover of the Earth (**איש האדמה--איש נעמי עי' רמב"ן**)

The dangers of **קדשים** without **חולין**

The loss of **מדות** that comes of those who start with the mind instead of **נח**  
 Falling back into the early stage and redoing all the original **קלקולים**  
 Lack of preparation, lack of sensitivity in the story of **נדב ואביהו**  
 So that **חז"ל** define their problem as self-awareness and self-involvement  
 This is what **רב צדוק** says about **נדב ואביהו**: what they did was **מעל השמים**  
 ((דובר צדק 93-94))  
 But what they needed to first achieve was completely **מתחת השמים**!  
 It was **בר קטינא** who first put in the work, it was *his* garden  
 Only then did it become the **עבודת אדם הראשון**

### THE ACHIEVEMENT OF נח

The world is presented to us only at the end of **תוהו**  
 Here the Torah tells us the ingredients of **עבודה**  
 The **מחלוקת רבי ישמעאל ורשב"י**  
 Live normally- or **נעשית ע"י אחרים**  
 --but it is achievable  
**לא עלו בידם**  
 All is dependent on the relationship of **חולין וקדשים**  
 The opening **מחלוקת** of where is "עיקר"  
**עבד מקדיש** if one is **מקדיש** an **עבד**  
 Why can **הקדש** not own the value of the **עבד** as in similar examples?  
 Rashi: because it is **מקדיש תמימים לבדק הבית**  
 The meaning of **קדושת ישראל**, the very **מצוות** that are the additional **קדושה**, are a  
 function of literal **קדשים**!  
 The extent at which one is successful in seeing the relationship of **חולין** to **קדשים** is the  
 extent to which one can approach **עלו בידו** even as **רשב"י**