

NCYI Youth Groups Parshas Berayshis

Sefer Bereishit

(http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

Sefer Bereishit is divided into twelve parashiyot (weekly readings). The first two parashiyot cover 1,948 years of history and twenty generations. The third and fourth parashiyot focus only on one hundred years of Avraham's life. The message is - what Avraham stood for is what Creation is all about - what Avraham represented is what concerns the Torah. The Torah therefore dwells on the lives of the forefathers.

The balance of Sefer Bereishit (eight week parashiyot) is devoted to following the course of Avraham's descendants - Yitzchak, Yaakov, and the Twelve Tribes - as they further develop the philosophy and approach to live of their ancestor, Avraham. The ideology developed by Avraham becomes the basis for a unique nation, the further evolution and progress of the nation is presented in the following sefer - Shemot.

Sefer Bereishit not only describes the origin of the Jewish people, but traces the origins of all peoples of mankind.

Parsha Outline

Bereishit

- Six days of creation
- The mistake of eating from the Tree of Knowledge
- Expulsion from Gan Eden
- Kayin kills Hevel
- Decree of destruction

Parsha Summaries

Family Parshah

Bereishit Roundup

Bereishit – in the Beginning

By [Chani Benjaminson](#)

http://www.chabad.org/parshah/article_cdo/aid/320610/jewish/Bereishit-Roundup.htm

"In the beginning G-d created the heavens and the earth." In the beginning the world was one big mess; nothing was in its place. During the six days of creation G-d put each thing where it belonged. Let us see how:

On the 1st day, G-d separated night and day.

On the 2nd day, G-d divided the sky from the earth.

On the 3rd day, G-d separated the land and the sea, and created the trees, flowers and grass.

On the 4th day, G-d put the sun, moon and stars in their right places.

On the 5th day, G-d put the fish, birds and reptiles (like snakes and lizards) in their places.

On the 6th day, G-d created land animals like cows and sheep and the very first human beings -- our grandparents, Adam and Eve!

On the 7th day, G-d stopped working and rested. It was Shabbat.

Adam and Eve marry and go to live in the Garden of Eden, a beautiful place where everything is available and ready for them. They have beautiful fruit trees from which to eat and plants, flowers and rivers to enjoy. Adam and Eve are able to eat of any tree or plant except one: the Tree of Knowledge of Good and Evil which G-d does not allow them to eat from.

However, the evil snake convinces Eve to take a bite, and she gives one to Adam, too. So Adam and Eve are thrown out of the Garden of Eden as punishment and from that day on they have to work for a living and do not have it easy as before.

Adam and Eve have two children, Cain and Abel; one day the two have a fight and Cain kills Abel. From then on, G-d curses Cain and he becomes a wanderer, a person who has no home and goes all over the world without a place of his own. Adam and Eve have another child, Shet, from whom the great Noach of whom we will read in next week's *parshah* descends.

Bereishit Aliya Summary

http://www.chabad.org/parshah/article_cdo/aid/577241/jewish/Aliya-Summary.htm

General Overview: In the Torah's opening reading, *Bereishit*, G-d creates the world in six days and rests on the seventh. Adam and Eve eat from the Tree of Knowledge and are expelled from the Garden of Eden. Cain slays Abel and is punished accordingly. Enumeration of the ten generations between Adam and Noah, the birth of Noah, and the degeneration of mankind.

First Aliyah: This section recounts the story of creation in six days. On the first day G-d made darkness and light. On the second day He formed the heavens, dividing the "upper waters" from the "lower waters." On the third day He set the boundaries of land and sea and called forth trees and greenery from the earth. On the fourth day He fixed the position of the sun, moon and stars. Fish, birds and reptiles were created on the fifth day; land-animals, and then the human being, Adam, on the sixth. G-d ceased work on the seventh day, and sanctified it as a day of rest.

Second Aliyah: This section discusses the events of the sixth day of creation in greater detail. After Adam was formed from the earth, G-d placed him in a garden just east of Eden. G-d permitted Adam to eat from any tree in the garden, with the exception of the Tree of Knowledge. Adam named all the animals and birds, and G-d decided that Adam needed a mate.

Third Aliyah: G-d caused Adam to fall into a deep slumber and formed a woman, Eve, from one of his sides. Adam was delighted with his new mate. The serpent, at the time the wisest of all animals, sweet-talked Eve into eating from the fruit of the forbidden Tree of Knowledge. Eve shared the fruit with Adam, and imbued with a new sense of knowledge and awareness, they were ashamed of their nakedness and clothed themselves. The fallout was quick to come: G-d cursed the serpent, Eve, and Adam too, with various maledictions.

Fourth Aliyah: Adam and Eve were then expelled from the idyllic Garden of Eden. Eve gave birth to two sons, Cain and Abel. When Abel's offering to G-d was accepted, while Cain's was rejected, Cain murdered his brother in a jealous rage. G-d punished Cain, designating him to be a lifelong wanderer, but postponing his ultimate punishment for seven generations.

Fifth Aliyah: The sixth generation descendent of Cain was Lemech, who fathered several children -- seventh generation descendents of Cain.

Sixth Aliyah: Lemech accidentally killed his great-great-great-great-grandfather Cain in a hunting accident; the blood of Abel was finally avenged. Adam and Eve gave birth to a third son, Seth. This section then chronicles the first seven generations of mankind, from Adam to the righteous Enoch.

Seventh Aliyah: The next three generations are chronicled in this section -- concluding with Noah, the tenth generation from Adam. At this point in time, the wickedness and immorality of the people on earth reached such proportions that G-d regretted creating man. G-d gave the world 120 years to clean up their act or be destroyed. Noah, on the other hand, was an exception. He was righteous and found favor in G-d's eyes.

Overview

In the beginning, G-d creates the entire universe, including time itself, out of nothingness. This process of creation continues for six days. On the seventh day, G-d rests, bringing into existence the spiritual universe of Shabbos, which returns to us every seven days. Adam and Chava - the Human pair - are placed in the Garden of Eden. Chava is enticed by the serpent to eat from the forbidden fruit of the "Tree of Knowledge of Good and Evil," and in turn gives the fruit to Adam. By absorbing "sin," Adam and Chava render themselves incapable of remaining in the spiritual paradise of Eden and are banished. Death and hard work (both physical and spiritual) now enter the world, together with pain in childbirth. Now begins the struggle to correct the sin of Adam and Chava, which will be the main subject of world history. Cain and Hevel, the first two children of Adam and Chava, bring offerings to G-d. Hevel gives the finest of his flock, and his offering is accepted, but Cain gives inferior produce and his offering is rejected. In the ensuing quarrel, Cain kills Hevel and is condemned to wander the earth. The Torah traces the genealogy of the other children of Adam and Chava, and the descendants of Cain until the birth of Noach. After the death of Sheis, Mankind descends into evil, and G-d decides that He will blot out man in a flood which will deluge the world. However, one man, Noach, finds favor with G-d.

Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

http://www.chabad.org/parshah/article_cdo/aid/572527/jewish/Parshah-Song.htm

Lyrics:

B'yom rishon there was light
Hashem created day and night,
B'yom sheini from the Torah we know
The shamayim showed

B'yom sh'lishi the earth and seas
Flowers, grass and all fruit trees
B'yom r'vee'ee, moon stars and sun
To bring light for everyone

And on yom chamishi
Birds that fly and fish of the sea
B'yom shishi, Hashem did create
Animals, Adam and his mate

Yom sh'vee'ee, Hashem's day of rest
Shabbos kodesh, we love best
Hashem made the world and to show it's true
The Mitzvos of Shabbos we do

Parsha Questions & Answers

By Rabbi Eliezer Abrahamson

Selected from the following website:

<http://chinuch.org>

1. With what topic does the Torah begin?
 2. What was created on each of the six days of creation?
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 3. The words טוב כי are omitted on which day? (*E.C.* Why?)
 4. In what “image” was Man created?
 5. What blessing did Hashem give Man?
 6. What did Hashem do on the seventh day?
 7. Who named all the animals?
 8. Where did Man live after Creation?
 9. Hashem said, “It is not good for Man to be alone; I will make him a helper opposite him.” Who or what is this helper?
 10. What did Hashem forbid Adam and Chava from doing?
 11. Who tempted Chava to sin?
 12. What happened to Adam and Chava *immediately* after they sinned?
 13. Name the *three* famous sons of Adam and Chava:
 - a.
 - b.
 - c.
 14. What sin did Kayin commit?
- Extra Credit:** How many generations were from Adam to Noach?

Parsha Stories

Bereishit Family Parshah Lesson

By [Malka Touger](#)

http://www.chabad.org/parshah/article_cdo/aid/291947/jewish/Family-Parshah-Lesson.htm

At the end of each day of Creation, G-d looked at what He had done so far and “saw that it was good.” The Creation was good — there was light and darkness, heaven and earth, plants and animals — but it wasn’t yet complete. It was only after G-d created Adam and Eve that the Torah tells us, “And the heavens and the earth were completed.”

Though the heavens and the earth were created on the second and third days, they — and indeed the entire creation — were not considered complete until Adam and Eve were created.

Why is this so?

After all, Adam and Eve were only two people. That seems so small when compared to all the animals, plants, water and other things in the universe. Yet when G-d created man, it is as if He said: “This is what I had in mind when I started creating the world.” Not because there were going to be more people than anything else, but because people could be more special.

What makes people so special?

People have brains; they can think and understand.

But wait a minute. Animals can understand things too. They can figure out how to get food, how to keep warm and how to take care of themselves. Some can even be taught skills and tricks.

But animals can only use their understanding to do things that they want for themselves. Animals can’t think about ideas that are higher than themselves. People can. And as a matter of fact — people should.

When G-d created Adam and Eve, He wanted them to use their understanding, not just like animals, but to realize that there are things which are higher than understanding,

things which we know are there, but don't understand because they are holy and spiritual.

That's why G-d was so pleased when Adam declared to the world: "Let us bow down to G-d." Adam had used his understanding to realize that there is a Creator, and that everything should serve Him. When Adam said this, G-d proclaimed the world completed. This understanding is what He wanted from the first man, and this is what He has wanted from every human being ever since.

http://ohr.edu/this_week/kinder_torah/1882

LESSONS FROM THE PARSHA

The Truth Stands

"Oy vey! They fell down again!"

"What fell down, Yoel?"

"These toys in the shape of letters, Imma. Those three letters stand up nicely, but these three just can't stay straight."

"I see, Yoel. The aleph, mem, and tof stand up straight because they have two legs. That provides a solid foundation. Which letters keep falling down?"

"The shin, kuf, and reish."

"They have only one leg, therefore they cannot stand. Yoel, I am going to call the other children in to see this.

Kinderlach! Come and see Yoel's toy letters."

The family gathers around Yoel and Imma.

"What is so special about them, Imma?"

"Kinderlach, these six letters hint to a very deep concept. The Yalkut Shemoni on parashas Bereshis explains that the three letters that stand up form the word 'emmes' (truth). Emmes has a kiyum (permanence). The truth endures stand forever. On the other hand, the three one-legged letters that fall over form the word 'shekker' (falsehood). Shekker has no kiyum."

"Can you give an example, Imma?"

"Yes, Avi, I will explain with a parable. We bought a new washing machine last week. The manufacturer sent a book of instructions for use and maintenance of the machine. We must use the right type of electricity, and the right water temperature. If we put the detergent and the bleach in the wrong holes, the clothes will be ruined. If the water pressure is too high, the pipes inside the machine will burst. If we load it up with too many clothes, they will not get clean. This machine must be used

properly to clean the clothes and last a long time. That is the parable. Parashas Bereshis describes the creation of the world. The Torah is Hashem's 'blueprint' for the world, which means that the world was created according to the Torah's specifications. In order to function properly, the world must observe the mitzvos, the rules, and regulations of the Torah. To put it simplistically, they are the 'manufacturer's instructions'. If not followed, the world will be ruined, just like the washing machine."

"That is fascinating, Imma. How is it connected to Yoel's letters?"

"Because the Torah is emmes. It is 100% pure truth. It is the only truth. Therefore, the only thing that has a kiyum is the emmes of the Torah. Only it can sustain the world. Only it is permanent. All other pursuits will ultimately reach their limit and fail. Why? They have at least some shekker is mixed in. The shekker has no kiyum. Only the Torah is eternal."

"You are right, Imma. That is a deep concept. Who would have thought that a few toy letters contain such a powerful message?"

"Inspiration is everywhere, kinderlach. We just need to look for it."

Kinderlach . . .

We are now beginning our yearly study of the Torah. It is full of 613 mitzvos. We now have an additional motivation to learn Torah and keep the mitzvos. Because the world stands on it. As the Mishna states, "On three things the world stands - on the Torah..." (Pirkei Avos 1:2). Every word of the Torah is emmes. This sustains the world. As the Mishna states, "On three things the world endures - on the truth..." (Pirkei Avos 1:18). Kinderlach, your Torah and mitzvos are very important. They sustain the world. Do not take them lightly. Perform them with all your heart, and keep the world going.

Give and Give

Chanoch walked with Hashem" (Bereshis 5:22). This is quite a high madrayga (spiritual level). Rashi relates that Chanoch was a tsaddik. The Medrash Talpiot informs us of his holy deeds. Chanoch was a cobbler, and with every single stitch that he made, he achieved mystical unions with his Creator. This Medrash is puzzling. A cobbler is paid to sew shoes. If he does not put his full effort into his work, then he does not deserve his salary. Can it be that a tsaddik like Chanoch was thinking lofty thoughts about Hashem during his work time? Of course not! That would be stealing. On the other hand, without such thoughts, how could he reach such high madraygas of mystical unions while stitching the shoes?

Rav Yisrael Salanter answers this enigma. Chanoch put his heart and soul into the shoes that he sewed. He made sure that each and every stitch was strong, and that the shoes were durable and comfortable. He wanted the buyer to receive pleasure from the shoes that he made. In this way, he reached the madrayga of emulating Hashem. How could he achieve this by sewing shoes?

To answer this, we must examine Hashem's quality of giving. He takes nothing; He only gives. He is perfect, lacking nothing, and therefore He does not need to take. On the other hand, He gives, gives, and gives to all of the creatures of the world. He sustains their lives, and provides for all their needs. Chanoch wanted to give to his customers, by making the best shoes possible. For this, he only took a fair wage, making sure that he gave more than he took. And so, Chanoch was called a tsaddik. (See Michtav MiEliyahu, Kuntras HaChessed)

Kinderlach . . .

We learn two important things from Chanoch. Firstly, we can reach a very high madrayga by emulating Hashem's quality of giving. He is the Ultimate Giver, and we strive to be like Him. Secondly, there are many opportunities to give. Even while sewing shoes. Kinderlach, try to work on giving this week. Share with Kinder Torah (POB 5338, Jerusalem, 91052) your new and creative ways of giving. B'ezrat Hashem some of the responses will be published in upcoming issues.

Parasha Questions

- What blessing did Hashem give to the fish and the birds? (1:22)
- Where do we see Hashem's humility? (Rashi 1:26)
- What type of tree was the Tree of Knowledge? (Rashi 3:7)
- What are the names of the four rivers that come from the river from Gan Eden? (2:11,13,14)

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Family Parsha Bereishit

by [Nesanel Yoel Safran](#)

This article can also be read at: <http://www.aish.com/tp/pak/tp/48925782.html>

From this week's Torah Portion

Sometimes trying to take too much leaves us with nothing at all. In this week's portion - the first in the Torah - God gave Adam and Eve, the first human beings, a wonderful garden full of all sorts of pleasures. He told them they could enjoy everything they wanted except for the fruit of one certain tree. Yet they chose to break that rule and as a result had to leave the garden and everything behind. The lesson we can learn from this is that rules and limits are many times for our best good.

Story

In our story, a kid finds out that sometimes by taking less we end up with more.

LIMITED WARRANTY

Dan gave a quick glance over his shoulder as he scooped the last three cookies out of the box and quickly popped them into his mouth. Sure his mom had said 'no cookies between meals' and sure his dad had told him that he had to share the last three treats with his brother and sister, but - well, Dan didn't really like taking 'no' for an answer and liked to do whatever he felt like doing.

Besides, today he had a good reason to celebrate. It was his birthday, after all. That meant a party, pizza, and most of all - presents! And the one present he had been waiting for most of all was the scale-model electric-powered ride-in racecar he'd asked his grandparents for and had been delivered to his house in a big cardboard crate the day before. Dan couldn't wait for his dad to finish setting it up, so he could turn his neighbors' eyes green with jealousy as he sped around the block.

"Okay, sport!" called his dad from the garage where he'd been working on Dan's car. *It was ready!!!* The boy swallowed his mouthful of cookies in a quick gulp and ran out excitedly, to find his smiling father holding a shiny silver and red driving helmet in his hand.

"Here you go, birthday boy!" he said, handing him the helmet. Dan took it and jumped into the car. "Go have a blast - just a couple of rules first." Dan winced. He hated rules. "Number one, you can *only* ride it on the sidewalk. And number two, it says in the instructions that it can't go in water - that means you can't drive it through puddles, got it?"

"Yeah, okay Dad, no problem. Um, can I go now?"

His father had barely said the word 'yes' when the boy had turned on the power and cruised down the driveway.

Wow, this is great! thought Dan as he zipped around the sidewalk, honking his loud horn to get people to move out of his way, as well as making sure he got neighborhood kids' attention.

He saw a nearly empty parking lot. *Why not? True, it isn't a sidewalk, he thought, but it's close enough. And besides, here I can really let it rip, with no one to slow me down.*

He sped along the pavement and suddenly saw a huge, shiny puddle up ahead of him. *Would it ever be cool to splash up water from both sides!* Dan started heading right toward it, when he remembered his dad's 'no puddles' rule.

Dumb rules, he thought, Why can't I ride wherever I want? I'm gonna fly right through this puddle and I don't care what anyone says!

Dan pushed the accelerator to full speed. "Yeahhh!!" he yelled as he hit the puddle with a big splash. *This is great - who needs rules and limits!* he thought as the car moved on, leaving a wake of water behind it.

Suddenly the car stopped right in the middle of the puddle.

Dan tried to restart the motor - but no luck. The thing was dead. No movement, no engine, the horn didn't even work!

With no choice, the boy climbed out of the car into the cold, ankle-deep water and pushed.

Finally, after what felt like forever, he had pushed the car all the way back to his garage, past the smirking neighborhood kids who now looked anything but jealous.

"Well Dan - it seems the water from the puddle has shorted out the motor and damaged the batteries," his dad told him with a sober look. "This won't be covered by the warranty either, because like I said, the instructions said no puddles. So, I'm afraid to tell you, sport, that it looks like your first race-car ride was also your last."

Dan was hopping mad - at his dad - at the car - at the puddle, but ... most of all, at *himself*. If he had only listened to the one simple rule he'd still be going around in style instead of by foot. Maybe some rules made sense, after all.

Discussion Questions

Ages 3-5

Q. How did Dan feel about rules at first?

A. He hated them and did whatever he wanted to do.

Q. How did he feel in the end?

A. He saw how not listening to the 'no puddle' rule ruined his car and realized that obeying rules could sometimes make things turn out better.

Ages 6-9

Q. What life-lesson do you think Dan learned that day?

A. He had seen rules and limits as only something that held him back from enjoying life, but he learned that sometimes they could help him enjoy life more.

Q. Why do you think that is?

A. Almost all good things can only be enjoyed with rules and limits. For instance, imagine a baseball game without rules - the batter wouldn't leave the batter's box until he got a hit. The runners would skip bases ... it would be chaos - and boring. Only by doing things in an orderly way - with rules and limits - can we really get the most out of life.

Ages 10 and Up

Q. Do you think life would be better if there were no rules or laws and everyone could do whatever he wanted? Why or why not?

A. It sounds like a dream - but it would really be a nightmare. It is human nature for one person to take what he wants, even at someone else's expense, and without rules and limits the world would soon fall apart.

Q. The Torah has been described as 'instructions for living'. What do you think this means, and why do you think this might be valuable?

A. Life is the ultimate game - the ultimate challenge. It is potentially amazing and wonderful and potentially the opposite. There is no way that the loving God would plunk us down into life, with all of its complexities and not give us a set of instructions how to maximize the experience. This is the Written and Oral Torah. The Torah gives us just the right balance of options and limits in every area of life to make the most of our trip through it and get to a great place afterwards, too.

Parsha Games

Creation Agility Run

Props:

-*Six pieces of paper, with “Day 1” – “Day 6” written on them.

-Two items for each day of creation. For example:

Day 1- A clear plastic bag and a black plastic bag

Day 2- Bottles of water

Day 3- A fruit and a mini globe

Day 4- Glow in the dark stars

Day 5- Birds and fish

Day 6- Other animals and dolls

Activity: Split the group into two teams, and give each team a full set of props. Each team lines up behind their props. When you say go, one person from each team picks up an item and runs across the room to place the item on its proper day. The next player cannot pick up an item before being tagged. Whichever team brings all of their items over first wins.

Discussion: Once all the items are properly on their places, ask which day is missing. Of course, you didn't put a spot for Shabbat. Discuss what kinds of thing might go on the Shabbat spot. What's special about Shabbat for you?

Courtesy of parshaactivities.com