Darshan Yeshiva

Parshah Bereishit

- Parshah Bereishit is the first parshah in the Torah. The text of this parshah is Genesis 1:1-6:8.
- We begin reading "In the beginning God created the heaven and the earth." The very first word – bereishit – means "in the beginning" and is the very first word of the Torah.
- This parshah can be broken into the following segments: creation; Garden of Eden; fall of man; Cain and Abel; generations of Adam, and the righteous Noah.
- We begin with a glance into the creation of everything from nothing by God. This creation includes not only the physical objects around us but also the spiritual dimensions of the Sabbath. After man is created God places him in the Garden of Eden – a place where all of man's physical and spiritual needs are met. Unfortunately, man and woman chose to disobey God's command to not eat of the tree and as a result man and woman were cursed and removed from the Garden.
- Adam and Eve had two sons – Cain and Abel. Cain was a farmer and Abel was a shepherd. One day Abel decided to bring an offering to God and Cain followed suit. God accepted Abel's offering but did not accept Cain's offering. Cain became enraged at Abel and killed him. As a result, God punished Cain to be a wanderer upon the earth. Even with the curse, Cain married and had a son and grandsons. Adam and Eve also had another son – Seth from whom Noah descended.
- The generations of Adam's descendants are described. One interesting note is that of Enoch – Seth's grandson – who "walked with God, and he was not; for God took him." Among the descendants listed are Methuselah who lived to be 969 years old and Noah who was considered a righteous man. The list ends with the birth of Noah's sons – Shem, Ham, and Japheth – from whom all humanity is descended.
- During Noah's time the Nephilim took the daughters of man who bore children to them. The wickedness of Noah's time bereaved God. God declared that He would blot out all of humanity and the rest of creation but Noah found favor in His eyes.

Please note: this text may not be shared or reproduced without the written permission of the Darshan Yeshiva.