

THE PARSHA EXPERIMENT: PARSHAT BEREISHIT

TEACHER'S GUIDE



POINTS TO PAUSE



DISCUSSION TOPICS

- | | | |
|--------------------------------------------------------------------|---|-------------------------------------------------|
| <ul style="list-style-type: none"> BEFORE THE VIDEO | → | What kind of book is the Torah? |
| <ul style="list-style-type: none"> 2:12 | → | Why are all of these stories here? |
| <ul style="list-style-type: none"> 4:25 | → | Does the Cain narrative remind you of anything? |
| <ul style="list-style-type: none"> 6:25 | → | What are these connections telling us? |
| <ul style="list-style-type: none"> AFTER THE VIDEO | → | In what way(s) might the Torah be a guidebook? |



FROM PRINCIPLE TO PRACTICE

David Block and Immanuel Shalev discuss how God's version of "good" and humanity's version of "good" sometimes differ with humans tending toward desirability instead of morality.

Thinking about our own lives, when have you confused these two different meanings of "good"? Are there time when one meaning of "good" is more appropriate? How can you help to remind yourself that "good" does not always connect to what you want most and sometimes relates to what is better in a moral sense?

CHECKING FOR UNDERSTANDING

How are the actions and punishments of Adam/Eve and Cain similar?

What major differences exist between Adam/Eve and Cain?

What is the significance of the Tree of Knowledge of Good and Evil?



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STUDENT GUIDE

A Timeline: As you watch the video, use the timeline below to note the order of the important events and narratives.



Instructions: As you watch the video, use the chart below to compare the narratives of Adam and Eve to that of Cain.

	Adam and Eve	Cain
Act		
Response		
Punishment		

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בראשית ד:ו-יד	Genesis 4:6-14
<p>ו ויאמר יקוק, אל-קין: למה חרה לך, ולמה נפלו פניך. ז.הלא אם-תיטיב, שאת, ואם לא תיטיב, לפתח חטאת רבץ; ואלך, תשווקתו, ואתה, תמשל- ב. ח ויאמר קין, אל-הבל אחיו; ויהי בהיותם בשדה, ויקם קין אל-הבל אחיו ויהרגהו. ט ויאמר יקוק אל-קין, אי הבל אחיך; ויאמר לא ידעתי, השמר אחי אנכי. י ויאמר, מה עשית; קול דמי אחיך, צעקים אלי מן-האדמה. יא ועתה, ארוך אטה, מן-האדמה אשר פצתה את-פיה, לקחת את-דמי אחיך מידך. יב כי תעבד את-האדמה, לא-תסוף תת-פחה לך; נע ונד, תהיה בארץ. יג ויאמר קין, אל-יקוק: גדול עוני, מנשא. יד הן גרשת אתי היום, מעל פני האדמה, ומפניך, אסתר; והייתי נע ונד, בארץ, והיה כל-מצאי, יהרגני.</p>	<p>6 And the LORD said unto Cain: 'Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it.' 8 And Cain spoke unto Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. 9 And the LORD said unto Cain: 'Where is Abel thy brother?' And he said: 'I know not; am I my brother's keeper?' 10 And He said: 'What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. 11 And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand. 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.' 13 And Cain said unto the LORD: 'My punishment is greater than I can bear. 14 Behold, Thou hast driven me out this day from the face of the land; and from Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me.'</p>

בראשית ג:ו-יג	Genesis 3:6-13
<p>ו ותרא האשה כי טוב העץ למאכל וכי תאוה-הוא לעינים, ונחמד העץ להשכיל, ותקח מפריו, ותאכל; ותתן גם-לאישה עמה, ויאכל. ז ותפקחנה, עיני שניהם, וידעו, כי עירמם הם; ויתפרו עלה תאנה, ויעשו להם חגורת. ח וישמעו את-קול יקוק אלקים, מתהלך בגן--לרום היום; ויתחבא האדם ואשתו, מפני יקוק אלקים, בתוך, עץ הגן. ט ויקרא יקוק אלקים, אל-האדם; ויאמר לו, איכה. י ויאמר, את-קלך שמעתי בגן; ואירא כי-עירם אנכי, ואחבא. יא ויאמר--מי הגיד לך, כי עירם אטה; המן-העץ, אשר צויתך לבלתי אכל-ממנו--אכלת. יב ויאמר, האדם: האשה אשר נתת עמדי, הוא נתנה-לי מן-העץ ואכל. יג ויאמר יקוק אלקים לאשה, מה-זאת עשית; ותאמר, האשה, הנחש השיאני, ואכל.</p>	<p>6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles. 8 And they heard the voice of the LORD God walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9 And the LORD God called unto the man, and said unto him: 'Where art thou?' 10 And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.' 11 And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' 12 And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.' 13 And the LORD God said unto the woman: 'What is this thou hast done?' And the woman said: 'The serpent beguiled me, and I did eat.'</p>

בראשית א:א	Genesis 1:1
בראשית, ברא אלקים, את השמים, ואת הארץ.	In the beginning God created the heaven and the earth.

בראשית ב:טו-טז	Genesis 2:16-17
טז ויצו יקוק אלקים, על-האדם לאמר: מכל עץ-הגן, אכל תאכל, יז ומעץ, הדעת טוב ורע--לא תאכל, ממנו: כי, ביום אכלך ממנו--מות תמות.	16 And the LORD God commanded the man, saying: 'Of every tree of the garden thou mayest freely eat; 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

בראשית ו:ה	Genesis 6:5
וירא יקוק, כי רבה רעת האדם בארץ, וכל-יצר מחשבת לבו, רק רע כל-היום.	And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.