

Sin / The Effects! ©

By Dr. Akiva Gamliel Belk

Our Devri Torah Limood is in the loving Memory of Jeanne C. W. Pierre, Joseph Adam Pierre, Louella P. Bienvenu, Barbara Pierre and Terrill B. Thomas may they rest in peace.

Devri Torah Limood

Bereisheit [Genesis] 4. 1-26

In this Perek of HaTorah we have the original sin. Discussing is immediately after Rosh HaShanah , the ten days of repentance and Yom Kippur seems like a good ideal.

Bereisheit 4.1

וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-יְהוָה:

And the man had [everything from the Letter Aleph to the Letter Tav] of sexual relations with Chavah his wife and she became pregnant and birthed Kayin, and she said, 'I have obtained a man with Hashem, Bereisheit 4.1.

Words to consider:

וְהָאָדָם

Vih Haw Aw Dawm, the correct translation is to emphasize 'the man' instead of 'the Adam'. Why? Adam Ha Reshon and Chavah Reshonah were separated. They were married.

יָדַע

Yaw Dah means to know as in past tense. The sexual act was over. "The translation in the past perfect follows Rashi: he 'had known', i.e. the events of this verse: the conception and birth of Cain had occurred *before* the sin and expulsion of Adam and [Chavah] from [Gan] Eden." Rabbi Meir Zlotowitz and Rabbi Nosson Scherman, [The Artscroll](#)

Tanach Series - Bereishis Vol. I(a) (Brooklyn, New York: Mesorah Publications, Ltd. 3rd Impression, 1989), p 141

אשתו

Eeshi Toh meaning, His wife. At this time Chavah was the only other living human on earth. She was the only woman. Why then is it necessary to say the obvious, His wife? What is Ha Torah teaching us by saying this? We know there is only one man and one woman on earth. We know they are married. The pronouncement 'his wife' comes following their sexual relationship. Ha Torah states this in 5770 to remind us, to support and to teach us that the only proper place for sexual relationship is within marriage. In 1 F.C. [From Creation] it was obvious that there were no other human choices. Today with many choices and many options there is still only one proper path to a sexual relationship. That is marriage.

ותהר

Vih Tah Har, meaning, [הרה] to become pregnant. Note the letter Tav. The Tav informs us that this is a sign. This is a neon sign flashing brightly saying, Pay attention! Mine here!

ותלד

Vih Tay Lehd, [ילד] to bare; Again please note the added Tav represents a sign. This has VERY STRONG implications. Why? Kayin was born in Gan Eden before the sin. If so why was he expelled along with his parents. At this time we have no record of him sinning... The parents sins had an effect on Kayin. He was no longer from perfect seed. He was born in perfection but ejected from Gan Eden because of their sin. Why / How did their sin impact him?

את

Eht, meaning, I define this to mean, Everything from the first Letter of the Aleph Bet, the Letter Aleph to the last Letter of the Aleph Bet, the Letter Tav. The Eht represents being all inclusive from the beginning of one letter to the conclusion of another letter. *'The word Et is spelled Alef Tav, the first and last letters of the Hebrew alphabet. It therefore implies a transition from beginning to end. Rabbi Ishmael therefore states that its main purpose [in the instance he is referring to] is to indicate the transitive sense of the word "created."*

Rabbi Akiba, on the other hand replies that the very fact that Et contains the Alef Tav implies that it superimposes the entire alphabet between the subject verb and the predicated noun adding all things that pertain to that noun(Cf. Or Torah,

Bereisheit). Aryeh Kaplan The Bahir (Lanham, Maryland, Rowman & Littlefield Publishers) 1st edition, 2004 pp 108, 109

קין

Kayin is taken from קניתי Kaw Nee Tee, meaning 'I have obtained..' Kaw Nee Tee follows Kayin by two words.

Bereisheit 4.2

וְתָסַף לְלֶדֶת אֶת־אָחִיו אֶת־הַבֶּל וַיְהִי־הַבֶּל רֹעֵה צֹאן וְקִין הָיָה עֹבֵד אֲדָמָה:

And she added to the birth of [Kayin] everything from the Letter Aleph to the Letter Tav of his brother [Hevel] and everything from the Letter Aleph to the Letter Tav of Hevel, and it happened Hevel became a shepherd but Kayin was a worker of the ground.

Words to consider:

וְתָסַף

Vig Toh Seh, meaning to add to to do again. Again, the Tav informs us that this is a sign. This is a neon sign flashing brightly saying, Pay attention! Mine here!

אֶת

There are three Words connected to Eht.

Eht Kayin - everything from Aleph to Tav of Kayin -	אֶת קִין
Eht Aw Cheev - everything from Aleph to Tav of his [Kayin's] brother	אֶת־אָחִיו
Eht Haw Vehl - everything from Aleph to Tav of Hevel	אֶת־הָאֵל

Rashi teaches that the Word Eht which are used here these three time, once with Kayin and twice with Hevel, implies additional [facts or things]. Here it means Kayin had a twin sister and Hevel had 2 twin sisters... Rabbi Avrohom Davis / Rabbi Avrohom Kleinkaufman, The Metsudah Chumash / Rashi (Hoboken, NJ: KTAV Publishing House, Inc. 1993) p10

It is important to note that Hevel had two wives at the same time. Both were his soul mate.

Bereisheit 4.3

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קִין מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה:

And it happened after the end of days, Kayin brought fruit, [the poorest spoiled flax seed] from the ground as an offering to Hashem.

I wonder why Kayin went to such extreme measures to bring the worst of the worst offering to Hashem. Kayin went out of his way to bring the worst offering he could. What was Kayin's reasoning? What was he thinking? What was his point? The attitude he displayed was one of anger and rebellion. Why was Kayin angry with G-d? Is it possible that Kayin was angry with G-d for being expelled from Gan Eden because of his parents sin? Is Kayin angry with G-d because Hevel had two twin sisters who became his wives when he only had one twin sister that became his wife? Kayin was the older brother. Did he feel like Hevel disrespected him?

Bereisheit 4.4

וְהֵבֵל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֻלְבֵּהוּ וַיִּשַׁע יְהוָה אֶל־הֵבֶל
וְאֶל־מִנְחָתוֹ:

And Hevel, his [younger brother] brought from firstlings and the choicest [of cheese, cream and woven wool]. And [as a result] He, Hashem turned to Hevel's offering.

Bereisheit 4.5

אֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו

To Kayin and to his offering He paid no regard. Kayin became very angry and depressed.

The main point here is that it is easy to be like Kayin. Do we give the best of our morning hours to Tefillah / prayer, the best of the afternoon time [for B'nei Yisroel] to prayer and the best of the evening hours to prayer? It is challenging to do this. Do we pray when it is convenient for us. How about May Ah Sar / tithing? Those that have the means, do we tithe? Do we pay the first fruits of our earnings? Do we pay the first fruits of our earnings before paying anything else?

Look! These are two easy examples to offer of how we can be like Kayin. There are many ways to give our Creator less than the best and from the back instead of the front so to speak.

May we move away from the Kayin approach to the Hevel approach. May Hashem Bless us with making right choices every day. By making the right choices we will avoid the effect of sin.

Blessings and peace,

Dr. Akiva Gamliel