

יום א' ד אדר תשס"ו

1. Worksheet #25
2. פסוק י
3. רש"י ד"ה דמי אחיך (Part 1)
  - 3.1. Rashi Q: Why does it say דמי אחיך in plural instead of דם אחיך in singular?
  - 3.2. Rashi A: ה' was rebuking him for the future generations.
    - 3.2.1. תוספות asks? All souls will eventually be born so what difference does it make?
      - 3.2.1.1. It would have been better for a soul to be born to a righteous man like הבל
      - 3.2.1.2. The earlier a soul is born the longer it would live as is seen in the earlier generations.
        - 3.2.1.2.1. גמטריא of דמי אחיך is "off-by-one" from ילדים
4. רש"י ד"ה דמי אחיך (Part 2)
  - 4.1. Rashi Q: Same question
  - 4.2. Rashi A: דמי is referring to the multiple wounds inflicted by קין since he didn't know form where the soul would leave the body.
5. צועקים = crying out for justice
6. מדרש – The body of הבל had no place to go since no one's soul had yet to ascend. His body had no place to go because no one was buried yet. אדם's soul came from above and his body came from the ground. All other humans come from אדם. Our bodies can only return to the ground and our souls to heaven by following אדם. He had not yet died and therefore הבל was crying out for neither his soul nor his body could find rest.
7. פסוקים י"א וי"ב
8. רש"י ד"ה ארור אתה מן האדמה
9. Rashi Q: What is the expression: מן האדמה?
10. Rashi A: More than the ground was punished in גן עדן for not producing trees that tasted like the fruit, you קין will be punished. Still the earth further sinned (as will be discussed in the next רש"י).
11. רש"י ד"ה אשר פצתה וכו'.
  - 11.1. Rashi Q: What was the earth being punished for?
  - 11.2. Rashi A: Because it took the blood, it will no longer give its כח (I'm not sure if this means to anyone or specifically to קין).
    - 11.2.1. Why was it wrong to take the blood? When the ground accepts a body the soul is supposed to hover above the grave (at least for a period of time). Here, because the ground was קין's, it completely absorbed the body of הבל leaving nothing.
12. נע = one who is uprooted / נד = an exile
13. רש"י ד"ה נע ונד
  - 13.1. Rashi explains that קין wasn't going to be a permanent hermit. It means that he would not be able to stay in one place for more than a short time, but for a short time he could stay.

14. רמב"ן disagrees and holds that indeed קין would have to constantly wander from place to place.