

**"And they heard the sound of Hashem... and the man and his wife hid from Hashem... 'Where is Hevel, your brother?' and he (Kayin) said, 'I do not know, am I my brother's keeper?'"(3:8, 4:9)**

Two serious sins were committed in this *parsha*, one by a father and the other by his son. A remarkable lesson can be derived from the progression of the sins and the apparent degeneration in the attitude that the father and son each demonstrated towards his transgression. When Hashem confronted Adam, the *Torah* relates that he "hid" from Hashem. The *Targum Yonasan* comments that he hid out of shame. He simply could not face Hashem after what he had done. When Hashem inquired if Adam had eaten from the *Eitz Ha'Daas*, Adam immediately confessed his guilt. There was no cover-up, no rationalization, and no attempt to justify his actions. Kayin, on the other hand, acted with insolence. He made no attempt to hide, and he even denied his actions by responding with *chutzpah*, "*Am I my brother's keeper?*"

This disparity between reactions represents, regrettably, the regression of the generations. The son usually "outdoes" the father. The father ate of the *Eitz Ha'Daas*, a terrible sin which represented his lack of faith; the son lost control and murdered his brother out of jealousy. When the father was confronted in regard to his transgression, he was filled with remorse and shame. The son, however, responded with insolence, exhibiting no guilt feelings. If this is what transpired after only one generation, one can imagine what would happen if this pattern were to continue! Indeed, was not Kayin's grandson, Tuval Kayin, the one whose profession it was to fashion weapons of violence? The grandfather murdered and the grandson made a profession out of that sin! How careful must we be in our every activity, for a slight indiscretion on our part can escalate and develop into a major infraction as our children learn from our errors over the subsequent generations.