

+++++

**The Lower East Side
Parshat HaShavua sheet**

*A collection of Divrei Torah
from around the Internet*

+++++

=====

Parshat Naso

=====

Latest time for Kriyat Shma – 9:10

FOR HIM THE BELL TOLLS

By Rabbi Mordechai Kamenetzky

There is a verse in this week's portion which seems to have a misplaced possessive. But on closer analysis every noun and pronoun lend powerful meaning. "And every portion of Holies that the Children of Israel bring to a Kohen shall be his. A man's holies shall be his, and what he gives to a kohen shall be his" (Numbers 5:9-10). The question is obvious: if the holies shall be his then why are they the Kohen's; and if they are the Kohen's, as the Torah tells us, then why are they his?

Rashi sheds some light by explaining the verse with a Medrash: The man who gives to a Kohen shall surely not lose, as whatever he gives shall ultimately be returned they will be his. On the other hand, one who wants to keep his holies, they shall be his. The only properties left to him shall be the small percent that he was supposed to allot to the Kohen. That is what will be his.

These two diverse explications seem in contradiction. Does what he gives to the Kohen remain "his" or does only what he want to keep remain "his"? How does the word "his" play two different roles, one telling us of fortune, the other of adversity?

Before the turn of the century, Reb Dovid, a talented worker, decided that he had had enough of the shtetl. There was no money to be made, and he decided to travel to America in search of even a small fragment of the fabled streets that were paved with gold. Before he set off, he appointed his friend, Yankel, a prominent businessman, to receive the monies that would soon be pouring in from his successful overseas ventures. After taking a small fee for his services, Yankel would deliver the remaining money to the man's family. "How much should I take, and how much should I give your wife?" asked Yankel. The America-bound traveler put his full faith in the friend and simply told him to use his own discretion. After a few months, Dovid's efforts began to bear fruit, and he sent a respectable sum of money to Yankel's bank account in Kovno to be distributed to his wife and family. Yankel, however, had different plans. He kept almost the entire sum for himself, while allotting only a fraction of the cash to Dovid's wife and family. They, in turn, dejectedly, falsely assumed that Dovid was still not able to make ends meet. A few months went by and Dovid's wife received a letter from him assuring her that things were going well and soon he would be able to move the entire family to the United States. "Meanwhile," he concluded, "I am sure that the sums you are receiving enable you to live in extreme comfort." Dovid's wife was flabbergasted. She had hardly received enough to feed her family! She ran to the Kovno Rav, Rabbi Isaac Elchonon Spector, and cried her heart out. "Yankel is cheating us! My husband is sending him a fortune, but he is giving us a pittance!" Immediately, the Rav summoned Yankel to his study, "Is it true," asked Rabbi Spector, "that you were supposed to give the monies received to Dovid's wife?" "Yes," the man declared smugly. "But I was allowed to take my fair share." And what were you supposed to give her?" the rabbi asked, almost incredulously. "Dovid told me, 'Give her what you want.' So," he continued, a broad smirk on his face, "I took 90 percent of the money and gave her what I wanted. And that was 10 percent." Immediately Rabbi Spector stood up and asked the man to repeat himself. "Can you repeat yourself? What did Reb Dovid tell you to give her?" "He told me to give her exactly what I want." "Good," declared Rabbi Spector, knowing fully what Dovid's true intention was. "As Rabbi of Kovno, I command you to give her the ninety percent portion that you had kept for yourself." "But why?" stammered the man. "Because that is exactly what you want. You are to give her exactly what you wanted!"

The Torah tells us that a man whose holies are to him will remain his. There are many Heavenly ways to delineate what a man is meant to receive. The words "will belong to him" may ring with plenty or with poverty. If one's eyes are filled with greed then only his holies will be his. The tithe becomes his only want and Hashem assures him that that is what he will get. But if he gives with generosity than what he gives shall be his in addition to what he already has. Because the One who interprets man's heart interprets the verse. He fills the meaning in accordance with the man's intent. And then He interprets the reward.

Make Unpleasant Experiences as Pleasant as Possible

By Rabbi Yissocher Frand

Parshas Naso begins with the instruction to “count also the family of Gershon” [Bamidbar 4:22]. Levi had three sons — Gershon, Kehas, and Merari. We learned at the end of last week’s parsha that the Leviyim were counted separately from the rest of the Jewish people. Parshas Bamidbar contained the description of the counting of Kehas, one of Levi’s sons. Our parsha, Naso, picks up where Bamidbar left off, with the instruction to count the family of Gershon. This will be followed by the commandment to count the children of Levi’s third son, Merari.

The Abarbanel asks why the Torah split up the counting of Leviim in such a strange fashion. We would expect that either all three branches of the family of Levi should be mentioned in Parshas Bamidbar since they already began there with the counting of the Kehas branch of the family or else Parshas Naso should have begun with the counting of the Leviim and should include all three branches of the family! What is the purpose of splitting up the counting of the Leviyim?

The Daas Zekeinim m’Baalei HaTosfos point out another anomaly. With the counting of Kehas, the Torah writes “By the word of G-d, in the hand of Moshe” (*al pi Hashem b’yad Moshe*). Likewise, with the counting of Merari, the Torah also writes “*al pi Hashem b’yad Moshe*.” However, concerning the counting of the family of Gershon, the Torah only says “*al pi Hashem*” — it does not mention “*b’yad Moshe*.”

The Daas Zekeinim concludes that apparently, the counting of the family of Gershon was done by the family of Gershon themselves! Moshe Rabbeinu just asked them to give him a number. The family performed a self-census and gave the tally back to Moshe, but Moshe himself was not involved in the counting. Why should that be?

With Abarbanel’s answer to his question, we can perhaps understand the teaching of the Daas Zekeinim as well. The Abarbanel says a beautiful thought. Levi had three sons — Gershon, Kehas, and Merari. Gershon was the eldest son. In Judaism (and in the world in general, for the most part) the first born always receives the preeminent position. He receives a double portion of his father’s inheritance. He is the *bechor*. He always has special importance.

However, among the sons of Levi, the family of Kehas had the most significant duties. This was the family that was assigned to carry the *Aron* [Ark] and the other *keylim* [“vessels”] of the Mishkan. Gershon did other things, but the second born received the preeminent assignment, not the first born. As the Abarbanel points out, this was somewhat of a slight to the *Bnei Gershon*. The Abarbanel says that even though the Almighty had His reasons for giving the *Bnei Kehas* the more preeminent role, it is still necessary to take into account the feelings of the first born. He must be compensated with some sort of a “consolation prize”. It is necessary to make him feel good, in spite of the fact that he has been slighted. Therefore, Parshas Naso begins with the words “Count also the Children of Gershon...” Gershon gets prime billing at the start of the parsha to make him feel good.

The Abir Yosef adds that this could also explain why the counting was done by the Bnei Gershon themselves rather than “through the hand of Moshe,” as was the case with the other families of Levi. This is another attempt to compensate them for the “slight” of having their first-born status bypassed in the distribution of assignments. It is telling them “you have special status, you have special integrity. We will trust you to count your own family members and report back to Moshe without requiring Moshe to go around to your tents and count noses.” This too was in order to make them feel a little better.

We see this theme in another place in the Torah as well. When Yaakov Avinu gave his blessings to Yosef’s sons, he gave the more preeminent *bracha* to Ephraim, rather than to his older brother Menashe. Yaakov wanted to put his right hand on Ephraim’s head and his left hand on Menashe’s head, but they were not standing in that direction. Yaakov could have said, “Ephraim, why don’t you move over here and Menashe you move over there.” However, Yaakov did not do that. Yaakov crossed his arms to place his hands where he wanted them to be without asking the boys to move. He did that because — despite the fact that he felt it was necessary to “slight” the bechor, asking Menashe to “move over” would have been adding insult to injury. Yaakov was sensitive to Menashe’s feelings and even though he did need to “slight” Menashe, he insured that this would be done in the gentlest fashion possible.

There is a lesson here for all of us. I will share with you where I use this lesson. I have students who are in the stage of life where they are going out on dates in order to look for their destined partner in life, their *shidduch*. Many times, a *bochur* will go out with a girl three, four, five times or sometimes even longer and then he will decide “she is just not for me.” So, he will need to “deliver the news.” He will need to tell the girl “Thanks, but no thanks.” I tell the *bochur* that when he is in that type of situation (For example when a boy from the yeshiva in Baltimore has been dating a girl from New York and now wants to terminate the relationship...) that he should go into New York, look the girl straight in the face, and tell her as gently as possible, “I do not think this is going any further.” This is how a person should end such a relationship. It should not be done over the phone. It should not be done through the *shadchan*. It should be done like a *mentch*. Now, I know that travelling from Mt. Wilson Lane (the location of the Ner Israel campus) to Ocean Parkway (in Brooklyn) involves at least \$100 in car expenses — gasoline prices being what they are as well as tolls throughout Delaware, New Jersey, and New York. This is not a cheap

trip for a “non-date.” However, I tell them that it is worth it. It is worth it because phone calls are not the proper way to break up with a girl. “No”s are painful. When you give somebody a “No”, you should try to deliver it in the gentlest way possible.

This is of course a mutual thing. When a girl drops a boy, it is very painful as well. So, do it the right way. I do not need to fire people, because I am not a boss. But I am sure that some in my audience have the need to sometimes fire employees. This is a very unpleasant experience. So, you should try to make it as painless as possible. Again, a “no” or a rejection are painful — but leaving a person a voice mail or a text message that they are fired, is not the way to go. I am not speaking of a case of gross negligence or fraud or something like that. However, there are many situations where an employer just does not need an employee anymore for no fault of the employee. It is sometimes necessary to “cut down expenses.” Tough times occur. You cannot afford the person anymore. Do it right!

This is the lesson of “Count the Children of Gershon, also them...” The Torah places their census in this most prominent position in order to lessen the sting of losing out in terms of having the preeminent assignment among the family of Leviyim.

Making the Desert Bloom

By Tali Loewenthal

At first sight, the beginning of the Torah reading of *Naso* ([Numbers 4:21-7:89](#)) seems to concern something which was only relevant in the ancient past. It describes the tasks of the Levites during the period of traveling in the desert. Before each journey the Sanctuary would be dismantled by the Levites and then they would transport its various sections: the curtains, beams of cedar wood, and so on, until they reached the next stopping place. Then they would again set up the Sanctuary, while the rest of the Jewish people pitched their camp around it.

It is interesting to think that for thousands of years we have been reading again and again the account of this journey in the wilderness. This helps us understand our own task in life.

The Sages tell us that the purpose of creation is that G-d should be revealed and "dwell" in this physical world. But this idea contains a difficulty.

The idea that G-d is revealed in a higher, spiritual world, in Heaven, is not difficult. A spiritual realm is by definition transparent to G-dliness. It shines with G-d's holy radiance. But the statement that G-d should be revealed in the physical world in which we live is quite strange. For a start, our world seems to be opaque to G-dliness. Many people live in the world and do not think about G-d at all. Unfortunate or tragic things sometimes take place, and a person might wonder: why did G-d let this happen? All this means that in our world, G-d is usually hidden.

The purpose of Creation is that instead of being hidden, G-d should be revealed: here in this physical world, a world not of angels but of human beings, cars, shops and computers.

Now, let us go a step further. In order for G-d to be revealed in our world, something has to happen first. The world has to be changed in some subtle way, so that instead of hiding G-d it will reveal Him.

Who has to achieve this change in existence? Yes, you have guessed right. We, the Jewish people, have to change the world. We have to prepare it so that it will be a "dwelling" for G-d. The Sages tell us that this is the inner story of the Torah, all the way through. The Torah describes how we get into very difficult situations and then, by living through those situations in a Jewish way, we actually have an effect on existence as a whole. This was the meaning in our slavery in Egypt; it is also the significance of the long journey through the desert.

Traveling through the empty desert, and setting up the Sanctuary at every place where we stopped, was a way of preparing the world as a whole to receive the ultimate Sanctuary, the Temple in Jerusalem. Now, thousands of years later, our journey through the world during our long exile, setting up Jewish homes in Israel, Britain, the USA, Australia and Hong Kong and everywhere else where Jews might be, is preparing the world so that not just Jerusalem but the whole world will be filled with the Glory of G-d.

How do we prepare the world? By keeping the *mitzvot*, including Torah study and prayer, wherever we might be. This includes a little Spanish village where we may soon be going on holiday! Wherever we are, and every moment, we achieve the transformation of the world so that G-dliness can be revealed in every aspect of life for everyone, fulfilling the purpose of creation.

“And they shall confess their sin that they committed; he shall make restitution for his guilt in its principal amount and add its fifth to it, and give it to the one to whom he is guilty” (5:7)

This posuk teaches us the mitzva of vidui, to confess one's sins. The confession is an essential step in the process of teshuva. The Chidushei HaRim asks: Why is this mitzva of confession given specifically by the sin of stealing? He answers that every sin which a person does is connected to the act of stealing. Hashem has given everyone his individual strengths and abilities. When a person sins, he is misusing the talents and abilities that Hashem has provided him with. By sinning, he is in effect "stealing" his strength from Hashem. Our lives and talents were giving to us for a purpose. Just as eating food without making a beracha without stealing, so too using human capabilities for something antithetical to their intended purpose would also be considered stealing.

“Speak to the children of Israel and say to them: Should any man's wife go astray and deal treacherously with him”(5:12)

This week's parsha discusses what was done to a sotah, a woman who defied her husband's warning to avoid a certain man and secluded herself with him, though it is unknown whether they committed adultery. The section is addressed to "ish ish", "any man" whose wife sins. Why is the word "ish" repeated? The Torah is emphasizing that even though the woman acted immodestly, there is a husband in the picture too and he may have contributed to her sin. When this situation happens, the husband should think about what he could have done to prevent it. Perhaps he was not giving his wife enough attention or maybe he was not being the husband that he needed to be. After all, if his wife would have been happy with him, she would not have looked elsewhere to fulfill her needs. It could also be that he neglected to correct his wife when she behaved immodestly in the past. Of course, this is not meant to excuse her actions, but the husband also has to ask himself what he may have done wrong in the relationship that motivated her to act out. The underlying cause for what happened is a lack of peace in the home, so both the husband and wife have to look in the mirror and think about what they did that led to this situation. Chazal say that Hashem is willing to have His name erased during the sotah procedure in order to restore peace to a Jewish home. Clearly, this is a very important value and we should also be willing to make sacrifices to preserve peace in our houses.

“Speak to Aharon and his sons, saying: This is how you shall bless the Children of Israel, saying to them” (6:23)

Rashbam writes that the Kohanim do not actually bless the people themselves. Rather, they appeal to Hashem to give His blessing. Birchas Kohanim is a prayer to Hashem to send His blessings. The Kohanim, who are the holiest group within the Jewish nation, are tasked with praying to Hashem on behalf of the nation. In reality, though, it is important to recognize that all blessings from Hashem alone.

“They brought their offering before Hashem, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox; and they presented them before the Tabernacle” (7:3)

Why did the Nesi'im only present six wagons to Moshe rather than donating twelve, one for each Nasi? Seforno explains that this was meant to serve as a sign of brotherhood. Through their partnership, they hoped to earn the merit of having the Divine Presence be a part of their efforts. Unity is a prerequisite to having Hashem's presence in our community and the leaders were trying to set a model for the rest of their people.

“Accept these from them, that they may be used in doing the service of the Tent of Meeting; and you shall give them to the Levites, to every man according to his service” (7:5)

Moshe was hesitant to accept the gifts of the Nesi'im until Hashem told him that these gifts were a good idea. Or HaChaim explains that Moshe had not been commanded by Hashem about the wagons, so he had assumed that it would be more respectful if all the Leviyim carried the components of the Mishkan themselves. Hashem then explained that the beams and tapestries were quite heavy and it would make the job easier if they could be loaded onto wagons. This dialogue between Moshe and Hashem teaches us about two values that we should try to incorporate into our lives. Moshe teaches us the value of treating holy things with respect and being careful to act appropriately when handling them. Hashem teaches us the importance of making life easier for other people and taking extra steps to lighten their burdens.

By Rabbi Mayer Friedman

Spirits in the Material World

By Sheldon Stern

If we were to compile a rogue's list of villains in the Torah, Kayin (Cain) would be at or near the top. Hey, to kill one's own brother because G-d favored his offering is unconscionable. Well yes and no. I know that many (okay make that the overwhelming majority) will likely disagree with that statement, but I intend to back it up with the help of this week's Parsha.

As we mentioned last week, Avraham Avinu studied the Animal Kingdom to derive essential truths. He understood that our furry friends don't have Yetzer Horas and so they don't lie, they aren't two faced etc. What you see is what you get, so if a particular species has a good Middah it's exhibited exactly as it was programmed by Hashem and can serve as a model. Similarly, there's much that we can learn from the first siblings since they had a very intimate relationship with the Creator. Frum Jews today deal with Shidduch problems, lack of affordable housing, exorbitant lifestyles, but those were non-issues for Adam Harishon's two sons. They had everything they could possibly want, so what concerned them? Cementing their relationship with Hashem. Now this seems foreign to us. How many even take the 3-5 minutes to say Korbonos in the morning? But that's our mistake. When the Temple stood, the daily sacrifices were the central aspect of Jewish life. So, with this perspective we can understand how devastating it was to Kayin that his donation was rebuffed. Okay, but kill your brother? So, this is where the Yetzer hora probably showed up. "Hey Kayin, you got a bum deal. You saw what Hevel did. He took an animal from his flocks, an animal that G-d gave him, in the first place, and gave it back to Him. And G-d treats his like royalty. Now, look how hard you worked. Plowing, sowing, removing weeds yadda yadda yadda. It took you weeks. I'll bet your so-called brother pulled strings to get G-d to side with him." And of course, we know the rest. And this was the same ploy that Satan used on Haman. He convinced our archenemy that life wasn't worth living since Mordechai wouldn't demonstrate his obeisance. It made absolutely no sense. Haman had it all, but it was reduced to nothing by that imp. A rational person would've taken heed of what Sir Paul said, "Obladi-Oblada life goes on bra la la how the life goes on." Or if you prefer, "Annie sang, "Tomorrow, tomorrow, I love you tomorrow, you're always a day away." But such is the craft of Satan that he can make mountains out of molehills in the "minds" of his prey.

Our focus, however, is not on discussing how the Yetzer hora destroys lives, rather it's to emphasize the importance of Korbonos. And we have a graphic illustration in this week's Parsha. Naso has more verses, 176, than any other Sedra. Most, by our reckoning, would seem unnecessary. The bulk of Naso recounts the gifts brought by the tribal princes. As we know, each presentation was exactly the same and so we could've just been told that the following Nasi matched what his predecessor proffered. About twenty years ago I heard a brilliant Dvar Torah by Rabbi Shlomo Mandel of the Yeshiva of Brooklyn, which addressed this question. He noted that Nachshon Ben Aminadav, representing Shevet Yehuda, was first to contribute. This made sense given Yehuda's regal status. But the surprise was that Yissachar's chieftain, Netanel Ben Tzuar went next. So, Rabbi Mandel explained that the tribe of Yissachar was known for its wisdom and so its leader made a Cheshbon. If I present a more elaborate gift that will prompt the next head to again raise the ante and one upmanship isn't the Torah way. On the other hand, if I give less, the others will follow suit, and this will lead to the erroneous conclusion that there's a hierarchy of importance among the tribes. Therefore, he decided to exactly equal what Nachshon donated but with entirely different Kavanahs. The other lords emulated his approach, and we see that Hashem was pleased since the Torah detailed each offering. Now by no means are we saying that Judaism embraces Communism. No. Shuls certainly have the right to sell their Aliyahs to the highest bidders. What Hashem was saying was that He appreciated the efforts of the Nesiim because they pushed aside their self-interests in order to act in accord with His wishes.

But we still must ask, "Is having one's sacrifice rejected a valid reason to kill?" Buffalo Springfield had a song in 1966, "For What It's Worth" "There's something happening here, but what it is, aint exactly clear." Anti-Semitism is being globalized. How do we explain it? The Christians said they hated Jews because we killed their god. The Muslims because we didn't accept Muhammad. And now we have today's cause du jour. "The plight of the poor Palestinians." A powerful idea from the Vilna Gaon touches on the core of this issue, "Everything a person says is a lie." The Gaon's point was saying is that no one will really express what he's thinking because he's afraid it will put him in a bad light, so he looks for something PC to say. But the truth is that the root cause of anti-Semitism is that we have an immutable and eternal bond with Hashem and they don't and somewhere within their unconscious they know this. And this is why Cain lost control. Believing that his brother usurped G-d's love was every reason to kill. And we can support this thesis. At first glance, it seems anomalous that Hashem chose the reprobate Bilaam as the vehicle through which the Messianic prophecies were revealed. However, in light of what we've said so far, it's completely logical. Bilaam was a Rosho Mirusha, but he was, by no means, stupid. His famous line says it all, "I want to die the death of the upright." What Bilaam was saying was that he had no inclination to, as Santana wrote, "Change his evil ways." But he did want the type of death that awaits the righteous, to wit Olam Habo. Fine, but isn't every Jew aware of the ethereal pleasures of the World to Come? I would aver not to the same extent as Bilaam. During the Knicks' last playoff series with the Pacers, someone reportedly paid 100K for a ducat. This is Olam Hazeh for a goy, total emptiness, or as the Roman orator Juvenilus said, "People live for bread and circuses," what we call entertainment. Bilaam understood this and that's why the contrast between this world and the next was so incredibly stark. But the same is not true for the Jewish people. Many years ago, a Rabbi quoted the Lubavicher Rebbe as saying that Olam Hazeh and Olam Habo are one and the same. That didn't

make sense to me at the time, but now it does. The two realms are on a continuum. Olam Hazeh, for a Jew, has tremendous value. We can travel around the world and be inspired by the Niflaos Haborei. Or if one doesn't want to tap into his inner Marco Polo, a Jew can live a simple life and accomplish a tremendous amount. Go to work so you can support your family and send your kids to Yeshivas and Bais Yaakovs. And if one has disposable income, he can use it to subsidize worthwhile Jewish institutions. And having led such a productive life Olam Habo, with its indescribable rewards awaits. If it sounds great, it really is, but Satan never goes to sleep on us. I knew someone about 40 years ago who ruined his life due to a sibling rivalry. He couldn't deal with the fact that his brother had his own yacht, so he got involved in shady business deals. And let's not think that this is only the province of the irreligious. The Stones had a hit in 1978 with "Shattered." "Ain't you hungry for success, success, success, success, does it matter, I'm shattered." So, let's take a step back. The Yetzer hora convinced Kayin that life had no meaning without Hashem, now he convinces frum Jews that what's important is the size of your driveway. You got to give Satan his props. As Sade sang, "He's a smooth operator." But how do we explain it? Unlike Kayin or Haman we have the Torah, particularly Mussar, which teaches us the correct attitude to adopt in life. My dear mother was Michavin to the answer, "Siz mehr fahr menschen den far Gott." We're more concerned by what people think of us than G-d's perception. And if you think she's wrong, there's a Gemara to back her up. When the legendary Amora Rav Yochanan was on his deathbed his students asked for his parting words. He told them, "May your fear of Heaven be like your fear of man." Rav Yochanan's disciples thought he lost it, but he assured them that he knew what he was saying. The Shabbos after I heard Rabbi Mandel's speech, I shared it with a local (Brighton) Rabbi thinking he'd be impressed. He was anything but, "That's the stupidest thing I ever heard. You became a dentist to get rich so you can buy things. So, did I. The difference is that my things are the best Tefilin, best Tefilin etc." Trust me his intent wasn't Zeh Keili Vanveihu. In 1979 Southside Johnny released "All I Want is Everything" Nuff said about that Rabbi. So, what's the answer? In 1981, the Police led by Sting (aka Gordon Sumner) had a song called "Spirits in the Material World." What they were saying is less important than what we can learn from it. A Jew must live in the material world. Yitzchok's vision of Yaakov and Eisav forming a Yissachar Zevulun partnership wasn't in the cards. And so, Yaakov's descendants must work, raise families, the whole nine yards, but at the same time, we must always remain mindful that there's a greater purpose in life. The Gemara says that the second question one is asked when he reaches Gan Eden is, "Did you set aside time for Torah study? The choice of wording is telling. It doesn't say, "Did you learn every day?" Because everyone finds some time to learn. What's being asked is, "Was there time in your day that was completely devoted to Torah? And nothing else existed for those minutes (hours)." If we take that approach and realize that "making it" isn't the be-all and end-all, we can be spirits in the material world.

But our work isn't done vis-a-vis Kayin. Judaism and Christianity have very different outlooks with regard to sin. The latter's attitude is summed up by the late comedian Flip Wilson, "The Devil Made Me Do It." According to Christianity man is powerless to stave off the allures of Beelzebub. Judaism employs a very unique methodology. We agree that people are swayed by their Yetzer hora to sin, but we don't simply shrug our shoulders and accept this as being part of the human condition. There are strategies we can use to fend off our Evi Impulse. Moreover, on those occasions where he gets the better of us, we can do Tshuvah. But there's something even greater and it's called Tikun Olam. Let's illustrate with an exchange I had with the Potoker Rav. On one visit to my office the Potoker asked me, in Yiddish, who started the Daf Yomi, and I told him it was the Lubliner Rebbe, Rabbi Meir Shapiro. The Gaon set me straight. "Siz nisht gevehn the Lubliner, siz gevehn the Chortkover. The Chortkover hut gegannen tzu der Lubliner en hut em gezugt as menschen volt nisht herrin fun me, ober di kents dus tien as di bist a veltsmensch (pardon my French.)" Okay, to this point you're not surprised because the Chortkover has been credited for his involvement. But now for the amazing twist. The Potoker asked me why the Chortkover came up with the idea in the first place. I said so that everyone should learn the same Gemara together. He said no and explained, "According to the Gemara, snakes have a gestation period of about seven years, and it takes a little more than seven years to complete the Daf Yomi Cycle. So, the Chortkover's Machshavah was to be Mechaper the Chet Hanachash. Shlomo Hamelech wrote (Koheles 2:14), "The wise man's eyes are in his head." This means that the Chacham's eyes are open looking for opportunities to make the world a better place. Rav Moshe's Rebbetzin said that no one can learn like her husband, but anyone can be a mensch like her husband." In 1969 Jackie De Shannon wrote, "Think of your fellow man land him a helping hand put a little love in your heart. I know it's getting late so please don't hesitate put a little love in your heart and the world will be a better place." If we learn to put aside our petty interests and focus on other people's needs not only will this be Michaper for Kayin's sin, but Hashem will see that His children are ready for Moshiach and the return of the Bes Hamikdash where we'll be able to bring Korbonos once again.