

we do for *Hashem*, but rather, what He does for us. **Sefer Seder Hayom** writes that when we *bentch* with concentration on each word, and say it “inside” (from a written text), it causes a person and his entire family who learns and follows suit, to be blessed. - the blesser is blessed. - "המברך יתברך".

מאת מנה"ר ברוך הירשפילך שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

Hachnasas Orchim, visiting a doctor to take care of one’s health, etc., one must be careful to ensure that the place where he is is not considered “secluded.” However, for the *mitzvah* of saving a life, we rely on contemporary *Poskim* (2) who are lenient in this issue. If a woman or a girl require transport to deliver a baby, or for a serious medical condition, it is permitted for a man to drive her, even through quiet side streets (secluded), at late hours (no people are around), even in a car with tinted windows. Similarly, if a *Hatzala* worker arrives at an apartment where the door will lock once he is inside and he will be alone with a lady as he tries to save her life, it is permitted. This is true even if he knows that no other *Hatzala* members are able to come, because if others are on their way, it is then deemed a “פתח פתוח לרשות הרבים” - an area that is open to a public place, which is not a problem as far as *Yichud*.

Older People. The *issur* of *Yichud* applies to people of all ages, no matter how old and infirm the parties might be. This has a common application. If an old man lives alone and he is entitled (by the government or insurance) to have a female aide assist him, there is still a question of *Yichud*. A possible solution might be to give a house or apartment key to a number of neighbors who will at random enter the elderly man’s home at any time of night or day. Of course, this should be done under direction of a *Rav*, due to many potential complications.

הוא היה אומר ...

were burnt down, while his home was standing, unscathed, because the fire had been put out - at his door-step.

נמשל: Some may think that *Birchas Hamazon* is a chore. Some will not wash and eat bread so as not to have to *bentch*. In truth, though, these special blessings are not what

A SERIES IN HALACHA LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (95) - "היה מחניק קדוש" - **Preserving our Kedusha: Yichud.** In order to distance a Jew from temptation to sin, the *Torah* prohibits a man and a woman who is forbidden to him - either because she is married, or she is a relative, e.g. a mother-in-law - from being alone together in a secluded place. This is defined as a closed room or a place where other people will probably not come to and they will remain alone. The Sages extended this to include other women and unmarried girls, both Jewish and gentile. They even prohibited some cases where more than one man and/or woman are there, as will be explained IY”H. This *issur* not only prohibits one from entering the secluded area, it also obligates him to leave the area if he realizes that he is alone with a lady.

When in Doubt. If a person has a doubt about *Yichud* (e.g. he is not sure if a woman is in the house alone with him or he is not sure if the girl in the house is younger than three years old) - in cases where it is a *Torah* prohibition, one certainly must be strict since “ספקא דאורייתא לחומרא”. Even where it is at most a Rabbinic *issur* **R’ Shmuel Vosner zt”l** held that one should be strict for a number of reasons that he mentions (1).

While Doing a Mitzvah. Sometimes a person will be in the act of doing a *mitzvah* and the question of *Yichud* comes up. For example, while performing *mitzvos* like *Bikur Cholim*,

The Maggid, R’ Dov Ber of Mezeritch zt”l would say:

- How can it be that *Hashem* distances Himself from His beloved ones? It is similar to a father teaching his son to walk. He stands the baby on his legs and moves away so that the child should walk into his arms. As soon as the child takes a step in the direction of his father, the father begins to move away slowly so that the little one should build up confidence and strength in his ability and keep walking forward to his father. Similarly, *Hashem* distances Himself from a righteous Jew so that he will do *Teshuva* and keep moving closer to *Hashem*, growing in *ruchnius*.”

Chacham Rabbeinu Dovid Chadad zt”l (Keren L’Dovid) would say:

Rashi writes that a person cannot bribe *Hashem* with money. How can one think that he can ‘bribe’ *Hashem* with money? Why would *Hashem* need his money? The words ‘יקח שחד’ have the same *Gematria* as ‘מצוה בעבירה’ (430). In other words, a person cannot spend his days focused on sinful pleasures, amassing great riches and wealth through underhanded and even illegal means, and then use this money to perform *mitzvos* - giving charity to help organizations and needy people. By doing this, one thinks he can ‘bribe’ *Hashem* with his money into judging him leniently. No! He will get what he deserves - no matter what!?”

A Wise Man would say:

“What we need in life is time. Time heals almost everything. So just give time ... time!”

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פרק ד'
דאבות

מאוצרותיו של המגיד

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שני השמים ירושלים ע"ה

זכר אל תשכה את אשר הקצפת את ה' אלקיך במדבר ... מורים הייתם עם ה' וכו' (ו-ט) - אין דבר עומד בפני התשובה

אנה דברי משה בפרשה זו כוללים ב' ענינים, תחילת דבריו הם דברי תוכחה, וסוף דבריו הם דברי חיזוק, להתעלות שוב אור נפילה. דנהג לפעמים אור שנכשל האדם בחטאים גדולים נופל הוא לייאוש וחושב ששוב אין לו תקוה, מאד שהגדיל לחטוא, והוה ממזימות היצר, כמ"ש צדיקים, כי לפעמים מפתה היצר את האדם לעבירה, לא לעצם החטא, כי אם למצבו של האדם אור חטאו, כי יודע הוא שאור שיעבור האדם על החטא ידגש עצמו מרוחק מאוד מברוא, ויבוא לידי טעות לחשוב שכשם שכעת הגני נחות דרגה כך אשאר לעולם נחות דרגה, ובוה השיג היצר את מבוקשו, כי ע"ז יהיה ביכולתו בנקל לפתותו לעוד חטאים ר"ל, באמרו לפניו: הרי בין אם תחטא ובין אם לא הלא בכל אופן תשאר בשפלותך, ומה לך לחרול ממעשיך ולהימנע מעשות כמשאלות לבך? וכך ביכולתו להביא את האדם לידיה מדוי אל דרו עד בידא עמיקתא ר"ל, אך לאמתו של דבר אין שום צדק להפיל את האדם לידי יאוש, כי הקב"ה הפך חסד הוא, ואינו הפך במות המת, ואף אם נכשל ח"ו בעבירה חמורה שעדי תשובה לא ננעלו לפניו, הן אמת הוא שחטאו גרם שיתרחק מאוד מברוא, אבל עדיין לא איבד את מהותו, וכיון שבמש ישראל יכונה ודאי יש בו נצוץ אלוק, ואם רק מתודת האדם על חטאו, ומתדה לפניו, תנה יד ה' פתוחה לקבל שבים, וללא ספק יתצוה הוא לפניו, ושוב יהיה ביכולתו להתקרב אל בוראו בכח הניצוץ הקדוש הטמון בו.

הנה, מצד עיקר הדברים לא רצה משה להאריך בגנותו של ישראל, וכדברי רש"י בריש ספר דברים יעו"ש, ולכך שאר כל המקומות שבהם הכעיסו ישראל לבוראן לא רצה להאריך בהם, ורק הוזכר את המקומות מבלי לפרט אפילו מה היה החטא בכל אלו המקומות, אבל בענין חטא העגל ראה משה צורך להאריך, כי ע"ז יכיר ישראל בגודל כח התשובה, ולכן תיאור להם משה מקודם את חומרת המעשה, והתחיל לספר להם שהיה זה תיכף לקבלת התורה בעוד שלא הוריד הלוחות מן השמים, ובאותה שעה הייתם בשיא המעלה ונכשלתם ונפלתם כ"כ עד שעשיתם דבר שלא שייך עון חמור יותר מזה, וזה הדבר גרם שאצטרך לשבור את הלוחות הברית, והיה נראה שבוה המעשה הופר הברית ביניכם לבין בוראם, וזה סיפר משה כדי להודיעם גדל חטאם באותה שעה.

אחד שהאריך בגודל זה החטא, עדיין לא ראה משה לנכון לספר על המשך הדברים, אך שלבסוף פעל למענם ומחל הקב"ה על חטאם, כי עדיין לא נגמד את דברי התוכחה, כי רצה עוד להוכיחם על שאר המקומות שהכעיסו לפניו, ולכן הוזכר מקודם את אלו המקומות, אך בקצרה מאד שלא רצה להאריך בגנותו, ורק אור שגמר את דברי התוכחה, חזר לענינו הראשון, כי מכאן והילך לא כיוון להמשך דבריו התוכחה, אלא כאן כיוון לחזקם ולהורות להם דרכי התשובה, ואמר לפניהם, ראו על כמה מגעת כוחה של תשובה, אל אף שהחטאם חטא כה חמור, והיה נראה כי שוב את הקב"ה הפך בכחם, והייתם תחת גודלת כליה ר"ל, אעפ"כ אור ששבתם לפני המקום עובי בידי לדעת את בוראכם, ושוב וכו' ולחות שניות, ולארתה קרבה השנה שהייתה מקודם, הרי לכם כי אף אם יכשל האדם בחטא חמור, עליו לדפוק בחוקה על דלתות התשובה ויתצוה.

כי אם שמר תשמרון את כל המצוה הזאת אשר אנכי מצוה אתכם לעשותה ... ללכת בכל דרכיו ולדבקה בו - הדרך להשיג אהבת ה' (תב בליקוטי אמרים תניא) (הקדמה לשער היוזר והאמונה-חינוך קטן), נאמר "אשר אנכי מצוה אתכם לעשותה לאהבה את ה'" וצריך לרבוץ אך שייך לשון עשייה גבי אהבה שבלבו אך העניין הוא, דיש שני מיני אהבת ה', האחת היא כלות הנפש בטבעה אל בוראה שכאשר תתגבר נפש השכלית על החומר ותשפלהו ותכניעוהו תחתיה, אוי תתלהב ותתלהב בשלהבת העולה מאליה, ותגל ותשמח בה' עושה, ותתענג על ה' תענוג נפלא והחוכים המעלת אהבה רבה זו, הם הנקראים צדיקים, כוכ' שמהו צדיקים בה', אך לא כל אדם זוכה לזה, כי לזה צריך זיכוך החומר במאד מאד וגם תורה ומעש"ט הרבה, כדי לזכות לנשמה עליונה שלמעלה ממדרגת רוח ונפש, כמ"ש ב**דאשית חכמה** שער האהבה (פרק ג' ד"ה וביאור). והשנית, היא אהבה שכל אדם יוכל להגיע אליה, כשיתבונן היטב בעומקא דליבא בדברים המעוררים את האהבה לה' בלב כל ישראל, הן דרך כלל, כי הוא חיינו ממש, וכאשר האדם אוהב את נפשו וחיו, כן יאהב את ה' כאשר יתבונן וישם אל לבו כי ה' הוא נפשו האמיתית וחיו ממש, וכמו שאיתא בספר הוודר הק' (ה"ג ס"ח ד"ה תנא פולחנא שלימתא וכו') ודרך הפסוק "בשני איויתך" (שגני מכד שאנתה, "בשני" וחיותי, ולכן "איויתך"), והן דרך פרט, כשנשיבן וישכיל בגדולתו של מלך מלכי המלכים הקב"ה דרך פרטית (היינו, עם כניסה לפרטי הפרטים של גדולתו יתברך) כאשר יוכל שאת בשכלו, ומה שלמעלה משכלו (היינו, שישכיל במה שאת גדולתו האמיתית של הקב"ה, אין ביכולת שכלו להשיג), ואח"כ יתבונן באהבת ה' הגדולה ונפלאה אלינו, (שלמרות גדולתו העצומה) ידד למצרים ערות הארץ, כדי להוציא נשמותינו מכור הרבול שהוא הסיטרא אורא רחמנא ליצלק, ולקריבנו אליו, ולדבקנו בשמו ממש, והוא ושמו אחד, דהיינו, שרוממנו מתכלית השפלות והטומאה, לתכלית הקדושה וגדולתו יתברך שאין לה קץ ותכלית, אוי כמים הפנים אל פנים, תתעורר האהבה בלב כל משכיל ומתבונן בעניין זה בעומקא דליבא, לאהוב את ה' אהבה עוה, ולדבקה בו בלב ונפש וכו'.

והנה עניין אחר, זה רצה משה רבינו עליו השלום ליטע בלב כל ישראל, באמרו יצתה ישראל, מה ה' אלקיך שואל מעמך וגו' ולאהבה אותו...הן לה' אלוךך השמים ושמי השמים, הארץ וכל אשר בה, רק באבותיך חשק ה' לאהבה אותם, ויבחר בודעם אחריהם, בכם, מכל העמים, כיום הזה...בשבעים נפש ידרו אבותיך מצרימה, ועתה שמך ה' אלקיך ככוכבי השמים לרב, ואהבת את ה' אלוךך וגו', ולכן סיים דבריו על אהבה זו- "אשר אנכי מצוה אתכם לעשותה", שהיא אהבה עשויה בלב ע"י הבינה והדעת בדברים המעוררים את האהבה וכו'.

והנה, על אהבה זו השנית שייך ל' מצוה וציווי דהיינו, לשום לבו ודעתו בדברים המעוררים את האהבה, אבל אהבה הראשונה שהיא שלהבת העולה מאליה לא שייך ל' ציווי ומצוה כלל, ולא עוד אלא שהיא מורה על צדיקים לטעום מעין עולם הבא (וא"כ, אינו יכול להיות בכלל קיום המצוות בעולם הזה) וכו'.

מעשה אבות ... סימן לבנים

וזכרת את ה' אלקיך כי הוא נתן לך כח לעשות חיל למען הקים את בריתו אשר נשבע לאבותיך ביום הזה וגו' (ה-ה)

From all over Europe, thousands of *Yidden* would come to visit the holy *Rebbe* of *Rizhin*, **R' Yisroel Friedman zt"l**. For a young boy named Pesach, an orphan who had been taken in by the *Rebbe's* family, it was an amazing sight of which he never tired of observing. Each and every day, so many people with so many kinds of troubles, would come to the *Rebbe* in the hopes of receiving a blessing for a better future. "The *Rizhiner* is a *Tzaddik*," he was told. "All these people come to him for a blessing and when he gives it, he can see what will happen to them many years from now."

Well, little Pesach was curious and one day built up the nerve to ask the *Rebbe* for a *beracha*. "What will be in my future?" asked the boy innocently. The *Rizhiner* looked at him and said, "My son, a time will come when you will go away. You will study medicine and become a doctor. Then you will go to the Holy Land and help many people, and save many lives."

Pesach burst into tears. "Don't be upset that you must leave," the *Rizhiner* said. "My thoughts will always be with you."

And so it was that the boy grew up and became a doctor, taking the family name *Friedman*, after his beloved *Rebbe*. He settled in the town of *Tzefas* in the Galilee. One day a regal carriage stopped in front of his home, and an important looking man stepped out. "I am looking for Dr. Friedman," he announced. When Dr. Friedman came to the door he was told, "The Princess of Prussia is visiting the Holy Land and she is extremely ill. One minute she is burning with fever, the next moment she is shivering with cold. You must come at once. Her father, the Kaiser, is anxious about her health."

Dr. Friedman hurried to the princess' bedside. He examined her and diagnosed malaria. "Take this medicine for three days. If we are fortunate, the disease has been caught in time for a cure." Three days later the princess' fever broke and she began the long road to recovery. After three weeks Dr. Friedman was summoned again. "The Princess will be resuming her trip. Her next destination is Jerusalem, however she still feels weak and has asked that you accompany her."

Dr. Friedman replied, "Your Highness, how can I fulfill your request? As a Jew I must pray three times a day with ten men, and eat only kosher food. The trip to Jerusalem is a long one." The Kaiser replied, "Spare no expense. Bring along ten men and whatever food you need. Just come." Dr. Friedman joined the traveling party for the long, arduous journey. He was provided with anything he required. Kosher food was obtained and he was permitted to organize a minyan in any city, at any time he pleased. The Kaiser was extremely satisfied with the Jewish doctor and told him he was in his debt.

Many months passed and no more was heard from the princess or her father. The Land of Israel was beset with problems and the episode of the princess was forgotten as everyone was consumed with a different worry - the safety of their children. The Turkish government, which then ruled the Holy Land, was demanding that young Jewish men serve in its army. Not only was it impossible to observe the *Torah* in the army, it was also highly dangerous. The only alternative was prison.

One day, a telegram arrived for Dr. Friedman from the Kaiser of Prussia. The brief cable stated that by the grace of His Royal Highness, and for the act of saving the Princess' life, Dr. Pesach Friedman is duly appointed the Prussian Consular General for the Galilee region, with full authority to issue passports, visas, and any other such papers to citizens of Prussia.

Dr. Friedman was silent for a long while, as he read and reread the telegram. The words of his mentor, the holy *Rizhiner* played over and over in his mind: "You will go the Holy Land. There you will help many people and save many lives."

And then, it came to him. He organized Jewish leaders from all over the Land and told them, "I have the answer to our troubles. By this document, I have been given the right to issue passports to citizens of Prussia. Do you realize what this means? No longer will the Turks have power over us. If any young men are threatened, let them come to me and I will issue them a Prussian passport. That will save them! With these papers they will become citizens of Prussia, and will not have to serve in the Turkish army!" And so, the words of R' Yisroel of *Rizhin* came true over and over again!

משל למת הדבר דומה

ואבלת ושבעת וברכת את ה' אלקיך על הארץ הטובה אשר נתן לך וגו' (ה-ה)

משל: Prior to his passing, **R' Moshe Iyver zt"l** assembled members of his community and attempted to inspire them concerning the significance of *Birchas Hamazon*. "I assure you," he told them, "that whoever recites *Birchas Hamazon* from a written text, his house will not sustain the damages of fire." This was stated during a time in history when every blaze carried the potential to burn down an entire city.

Everyone in the community heeded the *Rav's* advice, except for one man who simply refused to *bentch* from a written text. It was not convenient, he said. The Jewish community was spared the effects of a conflagration as a result of their adherence to R' Moshe's admonition.

One night, a fire broke out in a non-Jewish home right near the home of the non-complying Jew. The wife woke her husband in a panic. Their home was in the line of the fire. What were they to do? Suddenly, the wife told her husband, "Quickly, run to the cemetery and pray at the grave of R' Moshe Iyver. Ask *mechillah*, forgiveness, for disregarding his warning and ask him to intercede on our behalf."

The man might have been obstinate, but he was not a total fool. He ran to the cemetery and begged forgiveness for his insolence. He promised to never again separate himself from the community and always *bentch* from a written text.

The man returned home to find that all the gentile homes

Adapted from: The Story Hour, Ed. Dr. D.S. Pape

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע ה' לאבותיכם לתת לכם וכו' (א-בא)

The *Gemara* (ברכות ת) relates that Rav Yochanan was surprised to hear that "איכא סבי בבבל" - there are elderly people living in Babylonia. The *Torah* explicitly promises *אריכת ימים* (long life) to those who reside in *Eretz Yisroel*, but no such guarantee is made regarding those in *chutz la'aretz*. However, when R' Yochanan heard that there were many people in Bavel who were *קובע עתים*, setting aside time to learn *Torah*, he understood why there were older people there. The **Maharsha, R' Shmuel Eidels zt"l**, in *Megillah* (כט) asks: Indeed, it is very commendable that they were learning *Torah* but that still does not guarantee long life for those who live outside the Holy Land. Rather, he explains, the *Gemara* is teaching us that in the future, all the *shuls* and בתי מדרש of *chutz la'aretz* will be transplanted in *Eretz Yisroel*, thereby giving them the status of *קדושת א"י*, and bringing along the promise of long life. Therefore, even the residents of Bavel, who spend so much of their time learning *Torah*, were *zoche* to this *beracha* of "על האדמה ... על האדמה".

This could possibly be the *pshat* in the first *posuk* of the *parsha*: "והיה עקב תשמעך". The letters of the word "עקב" can be rearranged to spell the "קבע" (consistent), to fulfill the dictum of *Chazal* in *Avos*: "עשה תורתך קבע" - make your *Torah* learning consistent and permanent. Since we know that the word "והיה" denotes an expression of *simcha*, joy, we can derive from here when people learn *Torah* "והיה עקב" - with consistency (קביעות) and *simcha*, they will be blessed by the רבש"ע.

With this *machshava*, we can say *pshat* in the *Hagadda* on the song "Dayeinu." Had *Hashem* given us the *Torah*, but not brought us into *Eretz Yisroel* - דינו - it would have been enough! That is because once we were given the *Torah*, we were able to learn it *kedusha* of *Eretz Yisroel* permeated any place where there is *limud Torah*! May we be *zoche* to learn *Torah* בקביעות and בשמחה, and thus merit the *beracha* from the *Aibishter* of ימים ושנים!

DRUSH V'CHIDDUSH

והיה עקב תשמעך את המשפטים האלה ושמרתם ועשיתם אתם (ו-יב)

Rashi comments that people tend to pay more attention to those *mitzvos* and prohibitions which appear to them to be of greater importance whilst neglecting and treading underfoot (עקב) those of lesser consequence. This attitude is totally wrong. **R' Pinchos Roberts shlita** explains that in the human body, the heart is viewed as more important than the kidneys, the lungs or the pancreas. Nevertheless, the body cannot function unless all those organs are healthy. Each one performs a specific task, without which life is imperiled. Similarly, the spiritual well-being of a Jew requires the performance of all *mitzvos*. Our Sages say that the 613 major organs and arteries are sustained by the 613 injunctions of the *Torah* - each one nourishes a unique and particular part of our spiritual system and therefore to neglect any command is injurious and foolhardy.

The *Satan*, too, is well aware of this fact and accordingly directs much of his attention towards persuading us to overlook "minor" *mitzvos*. The *Torah* forecasts that he will be successful. On the *posuk* in *Bereishis* (ג-טו): "He will strike you in the head, but you will smite him in the heel," the **Kli Yakar** writes that *Hashem* was speaking to the serpent who represented the evil inclination after it enticed Adam into sin. Whenever the sly snake will try to ensnare a Jew to forsake crucial *mitzvos*, connoted by the word "head," he will easily be overcome. But when he tries to inject his poison into the "heel" of a Jew and urge him to tread underfoot less significant laws, he will triumph. Unfortunately, just as poison can travel from the heel throughout the body, sins which seem trivial gradually erode the meticulous observance of more "consequential" commandments, and the condition becomes critical. It is, therefore, vital to be aware that any sin has a chain reaction and must be repressed at birth.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... הליכה

דרגת יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ולמדתם אתם את בניכם לדבר כם ... (א-יב)

Chazal tell us: "Since the destruction of the *Bais HaMikdash*, the only thing *Hashem* has left in this world is the four *amos* of *Halacha*." (ברכות ת) The **Chasam Sofer zt"l** writes that this refers to the four levels that man should strive to attain in this world - "ללמוד, וללמד, לשמור, ולעשות" - To learn, teach and safeguard the *Torah*, and to do the *mitzvos*. These are the four measurements of *halacha*. *Halacha* means to go (הליכה), to move forward, and THIS is what *Hashem* has in this world. The people who are making strides in *Torah* learning and observance - there is nothing else that *Hashem* has that is valuable.

Sefer Mishna Sachir offers a slightly different twist to the words of this *Gemara*. He quotes the *posukim* in *Krias Shema* where we are told to place the *mitzvos* "on our hearts and tie them on our hands" - that is the first level, a reference to man's obligation to improve himself. "ולמדתם אותם את בניכם" - "And you shall teach it to your children" - this is the second level, man's obligation to teach his children the laws of the *Torah*. "ויתבתם על מוצות ביתך" - "And you shall write them on the doorposts of your home" - this is the third level, where man must instruct all the members of his household and those that come to his door to observe the *Torah*. "ובשערך" - "and your gates" - this is the fourth level which implies how a person must be an example to anyone that he comes in contact with. When a person acts in this manner, and strives to uphold the four levels of HALACHA - of moving forward in the spiritual spheres, then he is creating a substitute for the *Bais HaMikdash* in this world.

This idea is alluded to in the words: "למען ירבו ימיכם ... כימי השמים על הארץ" - "So that you may increase your days ... like the days of Heaven on this earth." "כימי השמים" refers to the heavenly *kedusha* of the *Bais HaMikdash*, "על הארץ" here in this world! It is truly our obligation to create a place for *Hashem* to dwell in this world by keeping the four *amos* of *halacha*!