

Torah Wellsprings

Collected thoughts
from
Rabbi Elimelech
Biderman
Shlita

Emor



בס"ד

Torah WELLSPRINGS

CONTACT INFORMATION

Mail@TorahWellsprings.com
718.484.8136

Weekly bulk orders in USA:
Wholesale@BeerEmunah.com

Weekly in your email free!

SUBSCRIBE TODAY!

Lashon Kodesh

באר הפרשה

subscribe+subscribe@beerhaparsha.com

English

Torah Wellsprings

Torah+subscribe@torahwellsprings.com

Yiddish

דער פרשה קוואל

yiddish+subscribe@derparshakval.com

Spanish

Manantiales de la Torá

info+subscribe@manantialesdelatorah.com

French

Au Puits de La Paracha

info+subscribe@aupuitsdelaparacha.com

Italian

Le Sorgenti della Torah

info+subscribe@lesorgentidellatorah.com

Russian

Колодец Торы

info+subscribe@kolodetztory.com



USA OFFICE Mechon Beer Emunah
1630 50th St, Brooklyn NY 11204
718.484.8136

ERETZ YISROEL OFFICE

מכון באר האמונה
רח' דובב מ'שירם 4/2
ע"ה"ק ירושלים תובב"א
025 688 040

יו"ל ע"י מכון באר אמונה

COPYRIGHT 2024 כל הזכויות שמורות

Duplication of this gilyon in any format, for any sales or marketing purpose, without written permission by Machon Be'er Emunah, is against the law and Halacha.

Table of Contents

Torah Wellsprings - Emor

<i>Chinuch by Example</i>	4
<i>Sefiras HaOmer</i>	7
<i>Pesach Sheini</i>	8
One Day at a Time	15

Torah Wellsprings

Emor

Chinuch by Example

The *parashah* begins with the words (21:1), אמור אל הכהנים, בני אהרן ואמרת אליהם, "Say to the *kohanim*, the sons of Aharon and say to them..." The word "say" (אמור... ואמרת) is written twice in this sentence.

Rashi explains, להזהיר גדולים, "The older *kohanim* should train the younger *kohanim*." אמר אל הכהנים, "Tell the *older kohanim*... ואמרת, to train the *younger kohanim*" to be cautious with the unique laws of *kehunah*.

This *pasuk* demonstrates the ideal *chinuch*, that the older *kohanim* should train the younger ones. Therefore, we can glean guidance in *chinuch habanim* from this *parashah*.

A fundamental rule in *chinuch* is to be a role model. More than words, parents

teach by example. We can learn this from Avraham Avinu, as it states (Bereishis 18:7) ואל הבקר רץ אברהם ויקח בן בקר רך וטוב ויתן אל הנער וימהר לעשות אותו, "Avraham ran to the cattle, took a tender and good calf, and gave it to the youth who hurried to prepare it."

Rashi writes that the lad was Yishmael. Avraham wanted Yishmael to prepare the meat for the guests כדי להנכו במצות, to train him to do mitzvos. But Avraham himself brought the calf. He didn't send Yishmael to bring the cattle, he only had him prepare it. This is because the best way to educate children is by example. Yishmael saw his father rush to get animals for the guests (as it states ואל הבקר רץ אברהם), and then Yishmael, too, prepared them quickly (as it states וימהר לעשות אותו "he hurried to prepare it"). He learned from his father's example.

B'derech remez, we can say that Rashi is hinting at this lesson when he writes (21:1) להזהיר גדולים על הקטנים. This can be translated as להזהיר גדולים, the adults' deeds and their good ways should shine and influence, על הקטנים, the younger generation.

This is why the masechta on good middos is called Pirkei Avos, Chapters of the Fathers. One of the most effective ways to train children is for the parents themselves to act in the manner that they want their children to behave.

Chazal (*Bava Kama* 97:) say, "What coin did Avraham Avinu have? There was an old man and an old woman

on one side of the coin and a lad and a girl on the other." The old and the young are on two sides of the same coin, indicating that the young are influenced by the old.¹

Rashi (*Bereishis* 12:3) writes, "A father says to his son, 'You shall be like Avraham.'" We can explain (בדרך צחות) that parents want their children to be like Avraham Avinu, but they don't want to live that way themselves. They want to live like Avraham's father, Terach and hope their children will turn out well. It doesn't work that way. The parents must work on themselves first, and then their children will follow suit.²

1. Tzaddikim also explained that the youth often serve Hashem with more hislahavus than the elderly. On the other hand, the elderly generally have a clearer and purer brain. Avraham's coin displayed young people on one side and elderly people on the other, indicating that we should train ourselves to serve Hashem with the qualities of both the young and the elderly.

2. The Kotzker Rebbe *zt'l* said he is still waiting to see "the children." He explained that parents work so their children can study Torah and become Torah scholars. But eventually, these

Reb Yaakov Galinsky *zt'l* told the following *mashal*:

There was a non-Jew who pretended to be a Jew so he could go around the batei midrashim, collecting money during the tefillos. One day, he heard one of the collectors announce, "Raboisai! I'm a *ger tzedek*. The Torah says forty-eight times that one must love converts!" and everyone gave him generously. Another day, he heard someone announce that he was a descendant of the Baal Shem Tov *zt'l* and saw how people gave generously to him.

So, the goy announced, "I'm an *einekel* of the Baal Shem Tov, and I'm a *ger tzedek*."

He was quickly banished from the beis medresh since his words contradicted and nobody believed him.

Reb Yankele Galinsky *zt'l* says that the same is true when parents tell their children to act a certain way but don't practice what they preach. They are contradicting themselves, so their words are ineffective.

Reb Yankele also applied this to public speakers (*darshanim*). If they speak about things that they themselves don't do, their words won't take effect; their deeds contradict their words.

Pirkei Avos often states, הוּא הֵיךָ אוֹמֵר "He would say..." We can explain הוּא, his essence, הֵיךָ אוֹמֵר, is what he spoke. When one talks about middos and yiras Shamayim, and that is who he is, such words will influence children to go on the good path.

children also don't end up learning long term because they work, so their children should be able to study Torah. He is still waiting to see those children for whom everyone is working.

Sefiras HaOmer

The Mishnah (*Idiyos* 2:10) states, "[Reb Akiva] said: Five things are for twelve months: (1) The *mabul* (in Noach's generation) was for twelve months. (2) Iyov suffered for twelve months. (3) The ten plagues endured twelve months. (4) The punishment in the future for Gog and Magog will be for twelve months. (5) The *resha'im* are punished in Gehinom for twelve months... Reb Yochanan ben Nuri disagrees with the fifth statement. He says מן הפסח ועד העצרת, the *resha'im* are punished in Gehinom from Pesach until Shavuos..."

There are different explanations for the final words of this Mishnah.³ The

Chidushei HaRim *zt'l* quotes the *Shibolei HaLeket* (and other commentaries) who say that מן הפסח עד העצרת is literal. Gehinom isn't always active. There are forty-nine days of *sefirah* – between Pesach and Shavuos – when Gehinom is active and the *resha'im* are punished.

The purpose of Gehinom isn't to punish but rather to purify. The Chidushei HaRim teaches that just as in heaven, the purification term takes place between Pesach and Shavuos, so too, we purify ourselves in these weeks. If people take advantage of this time, they won't need the purification in Gehinom.

Each mitzvah has its own special *segulah*. The *segulah*

3. The *Idiyos* explains that מן הפסח עד העצרת means all souls are re-judged at this time. Even after the primary judgment was determined, the souls in heaven are judged again every year between Pesach and Shavuos.

The Ra'v Bartenara *zt'l* explains that Reb Yochanan ben Nuri is saying the punishment of Gehinom is 49 days (the number of days between Pesach and Shavuos) and not for twelve months, but those forty-nine days can be at any time of the year.

of *sefiras ha'omer* is, as we say in the *tefillah* for *sefiras ha'omer*, לתקן את נפשותינו ורוחותינו מכל סיג ופגם ולטהרנינו ולקדשנינו בקדשתך העליונה אמן סלה, "To rectify our *neshamos* from all blemishes; to purify and to sanctify us..."

Counting the *omer* is a fairly simple mitzvah. It's comprised of a *brachah*, a daily count, and a prayer, הרחמן, for the rebuilding of the Beis HaMikdash. Some add a few more paragraphs. Let us remember that this "simple" mitzvah purifies us.

The Or HaChaim explains the *pasuk* (stated in this week's parashah, 23:15), וספרתם לכם, to be derived from the word ספיר, which is a sapphire stone. He writes, "Chazal say that the *neshamos* of Bnei Yisrael are like the *luchos*... [which] were made from sapphire stone. [Similarly, every Yid's *neshamah* shines like a sapphire stone]. But due to sin, the *neshamos* become dirty and they lose their luster.... Therefore, it

says, וספרתם לכם [which hints to counting and to sapphire stone, because] by counting the *omer* their *neshamos* will shine again like sapphire stones."

Counting the Omer is also a preventive remedy. The *rishonim* say that the *yetzer hara* becomes stronger in the summer months, when the sun shines brightly and the world becomes warmer. We count the *omer* at the beginning of the summer as a remedy that helps us overcome the *yetzer hara*. (This is also the reason we read *Pirkei Avos* at this time of the year.)

It can be compared to a child who is vaccinated shortly after birth so he won't become ill. Similarly, at the beginning of the summer, HaKadosh Baruch Hu gives us Sefiras Ha'Omer to strengthen us so we won't become ill with sin.

Pesach Sheini

The *Zohar* writes regarding Pesach Sheini, "On this day, it is announced

in heaven, 'Whoever hasn't yet seen the *Shechinah* should come now to see the *Shechinah* before the gates close... This is announced on the 14th day of the second month (Pesach Sheini). The gates [of heaven] will remain open for seven days. Afterwards, they close."

The Ropshitzer Rav zt'l asks why the gates close after seven days. Why can't they remain open? He answers that in this week, there is Lag b'Omer, a day

of great salvations. The gates can close at the end of the week because all our needs were certainly granted and our tefillos answered, so they no longer need to remain open.

It is a very special seven days, a week of seeing the *Shechinah* and a week of salvations. It is a week when the gates of heaven are open; only a fool wouldn't take advantage of this tremendous opportunity.⁴

4. There is a mashal of a person who did a favor for the king, so the king rewarded him with access to the king's treasury with a large bag for an hour, and he had permission to take out anything he wanted. A date and an hour were chosen when the visit would take place.

The king was afraid he might take out too many precious items from his treasury, so he commanded his servant to investigate this person's hobbies and interests. The servant reported on the genre of music he appreciates and the foods he enjoys most. The king arranged that musicians should play his favorite music outside the treasury, and a lavish food court was erected, serving his favorite dishes. On his way into the treasury, he was distracted by the sweet music and luscious food. He stopped to listen to the music and eat the food and lost track of the minutes flying by. When he finally entered the treasury, he had only a few moments left to grasp a few precious items.

The nimshal is that a special week is approaching, when the gates

The Torah (*Bamidbar* 9) tells that there were people who were *tamai* and thus unable to bring the *korban Pesach* on *erev Pesach*. They approached Moshe and Aharon and said (*Bamidbar* 9:7) אנהנו טמאים לנפש אדם למה נגרע לבלתי הקריב את קרבן ה' במועדו בתוך בני ישראל "We are tamei [through contact] with a dead person. Why should we be excluded so as not to bring the *korban* of Hashem in its appointed time among Bnei Yisrael?"

Their question needs to be understood. They themselves said the reason they couldn't bring the *Korban Pesach* was that אנהנו טמאים "We are tamei..." So what were they complaining about? What were they seeking?

The Chidushei HaRim *zt'l* answers that the question came instinctively. It wasn't based on reason. If it had,

they would have known the answer. Rather, their question was the natural shout of their souls. למה נגרע, "How can it be that we can't bring the *korban Pesach*? How can it be that all of Bnei Yisrael be bringing this *korban*, and we are less fortunate than them?"

Hashem accepted their sincere desire and gave them *Pesach Sheini*.

A similar episode occurred with the *bnos Tzelafchad* (*Bamidbar* 27). Moshe taught the nation the laws of inheritance, and he told them that only male children inherit their father's property. Females aren't inheritors. *Bnos Tzelafchad* had a problem. Their father didn't have any sons, only five daughters. They came to Moshe and said, אבינו מת במדבר ... ובנים לא היו לו למה יגרע שם אבינו... תנה לנו אחוזה "Our father

of heaven are open. The wise won't allow themselves to be sidetracked. Now is the time to focus on Torah and tefillah. Now, it is the time for growth and salvation. Now, it is the time to grab as much goodness as possible.

died in the desert... he had no sons. Why should our father's name be eliminated from his family because he had no sons? Give us a portion along with our father's brothers."

Hashem told Moshe they were correct with their claim and deserved an inheritance. And Hashem added that whenever a person doesn't have sons, his daughters inherit his estate.

These two episodes are similar in that in both stories, people complained to Moshe about a certain halachah, and Hashem agreed with them both times. But there is a significant difference. For *bnos Tzelafchad*, the halachah that was revealed was Hashem's original plan. Hashem said (*Sifri* 134) *כבר כתובה*, "This portion of the Torah [that daughters inherit in the absence of sons] was already written before Me in heaven." The halachah already existed, only it became revealed through *bnos Tzelafchad*. Whereas, for the people who

pleaded *למה נגרע*, their pleading and their request created a new halachah. Pesach Sheini was a new halachah that didn't exist previously. It was created in the merit of their pleas and intense desire to bring the *korban Pesach*.

We learn from this the strength of holy desire. If one desires spirituality, even if the option isn't available, Hashem will open new avenues and possibilities to grant his wishes.

One Shabbos *parashas Behaloscha*, the Beis Yisrael *zt'l* waved his arms about a *becher* in his hand and exclaimed, "למה נגרע! למה נגרע!" This is such a wonderful claim! And because of it, Hashem says, *תורה חדשה מאתי תצא*, I will give them a new Torah, a new halachah." Their desire for the *korban Pesach* created a new halachah.

The Beis Yisrael *zt'l* (*Behaloscha* 5723) writes, "It seemed that there was no hope [for the people who

were tamei] but their strong desire and their proclamation of למה נגרע, granted them the opportunity to bring a *korban Pesach* on Pesach Sheini because man can open gates even when they appear closed. As Chazal (*Pesachim* 85:) say, 'Even an iron wall cannot separate the Jewish people from their Father in heaven.' Similarly, Shlomo HaMelech said (*Mishlei* 8:34), אשרי אדם שומע לי לשקוד על דלתותי, 'Praiseworthy is the person who listens to me, to hasten to my doors every day...' This means that one should stand by the door even when it appears to be closed and wait there every single day until the doors open because when one desires, Hashem helps him."

Sefer Bamidbar begins with the counting of the Jewish nation. Rashi (*Bamidbar* 9:1) notes that sefer Bamidbar should have started with the halachos of the *korban Pesach* and Pesach Sheini because that occurred on the 14th of Nisan, while the

counting occurred a couple of weeks afterwards, in Iyar.

Rashi (9:1) answers, למדת שאין סדר מוקדם ומאוחר בתורה, "This teaches us that there isn't an order of before or after in the Torah." The Torah doesn't always write events in chronological order.

Nevertheless, there must be a reason the order was changed.

Rashi adds "It's because this episode is a disgrace for the Jewish people, because in all the forty years that they were in the desert, this was the only *korban Pesach* they brought..."

Why was this the only *korban Pesach* brought in the desert? One explanation, stated in Chazal, is that it was dangerous to circumcise newborn children in the desert. The arid climate wasn't conducive to healing since the northern wind didn't blow there. Consequently, the parents had children without *bris milah*, which made it

forbidden for them to eat the *korban Pesach*.

But we can ask, why is it a disgrace that only one *korban Pesach* was brought in the desert? They did nothing wrong. They were keeping the halachah that forbade them from bringing a *korban Pesach* because they had uncircumcised children.

The Imrei Emes *zt'l* (*Succos*, וילוי אמר) answers that had they truly desired to bring a *korban Pesach*, Hashem would have given them the opportunity to do so. Strong desire breaks down barriers. Where there is a will, Hashem arranges a way. Something would have been worked out. Perhaps Hashem would have created a new halachah to help them perform the mitzvah. Apparently, they didn't desire it enough, and that's the disgrace.

Rashi writes that when the people who were tamei asked Moshe למה נגרע, "Moshe told them, עמדו ואשמעה מה יצוה ה', 'Stand here, and I will listen to what Hashem commands.' [Moshe spoke] as a student who is certain he will hear an answer from his teacher. Fortunate is a human being who is so confident that he can speak with the *Shechinah* whenever he chooses."

The Shinover Rav *zt'l* asks: Moshe was the humblest person. Why was he certain that Hashem would speak with him?

The Shinover Rav answers that Moshe's confidence was in the merit of the people who were shouting למה נגרע. Moshe was certain that Hashem would answer him in the merit of their strong desire.⁵

5. The Shem MiShmuel (*Korach* 5677) writes, "My father [the Avnei Nezer] told me that if a person desires Torah and mitzvos throughout his life, he will certainly not end up in Gehinom. Even if he is sentenced to Gehinom, I guarantee he will fly out of there

like an arrow."

Someone said to the Nesivos Shalom *zt'l*, "I think that when I die, they will write on my tombstone, 'Here lies the person who wanted' (בעל השאיפות)." This man desperately wanted to serve Hashem but always failed.

The Nesivos Shalom replied, "If I were in a cemetery and saw a tomb inscribed, 'here lies the *baal hashe'ifos*,' I would stop there to stay a few chapters of *Tehillim*.'" Because desiring to serve Hashem is a wonderful level.

The Midrash tells a story of a drunkard whose children wanted him to realize how disgusting his addiction was. So, one day, they got him drunk, and when he fell asleep, they carried him to the cemetery and lowered him into a grave. They hoped that when he woke up in the graveyard, he would realize that he was ruining his life with his drinking.

When they left the area, wine merchants arrived at the street alongside the cemetery. Suddenly, the merchants thought they heard war cries, so they hid their barrels of wine in the cemetery and ran away. When the drunk woke up, a trickle of wine was coming out of a barrel directly into the grave where he was lying. He didn't ask any questions. He opened his mouth and drank the wine.

Three days later, the children realized that they didn't act correctly. They shouldn't have left their father in the cemetery. So they went to see how he was doing.

They found him drinking wine. They realized that Hashem had arranged it for him. As Chazal say, "The way a person wants to go, Hashem leads him there." He wanted to drink, so he received his desires. The children decided they would take turns providing their father with wine. Each week, another son gave him wine.

The moral of the story is when one wants something, Hashem will help it happen. Therefore, desire *ruchniyos*, and Hashem will help you succeed.

The Midrash (*Mishlei* 12) states, "Whoever lies on his bed and thinks,

One Day at a Time

It states (Shemos 12:11), ואלכתם, אתו בחפזון פסח הוא לה, "Eat it in haste because it is a *korban Pesach* for Hashem." Rashi, in one explanation, writes that the *korban* is called פסח, which literally means jumping, because "You shall do all of its mitzvos *l'shem shomayim* in the form of leaping and rushing, as it is called פסח."

The *korban Pesach* was associated with rushing, as its name denotes. It was eaten in haste, as it states וככה תאכלו אתו מתנינכם חגרים נעליכם ברגליכם ומקלכם בידכם, that we should eat the *korban Pesach* girded in belts, shoes on our feet, and our walking sticks in our hands to show that we are prepared to leave immediately.

However, all these *halachos* applied exclusively to the first *korban Pesach*, the one sacrificed in Mitzrayim. This element of haste doesn't appear in subsequent *Korban Pesachs*.

The Tzidkas HaTzaddik explains that this describes two types of *avodas Hashem*. "When a person begins *avodas Hashem*, he must act with haste as we see that the very first *korban Pesach* had to be eaten in a hurry. All other *korban Pesachs* don't need to be eaten that way. This is because when one begins serving Hashem, one must detach himself from the temptations of this world to which he is so attached. Therefore, when he has a moment of inspiration, he must quickly grasp the opportunity. But afterwards,

'Tomorrow I will do a favor for *ploni*,' he will rejoice with the *tzaddikim* in Olam HaBa..." The Midrash doesn't state that he is rewarded for his good deeds, but rather for his desire to do the good deed.

And we can assume that because of his good intentions, Hashem will help him succeed and do many good deeds.

he should take slow, gradual steps, as is demonstrated by the subsequent *korban Pesachs*."

So, there are times when a person must jump in and hastily improve his ways. However, the general rule is that one should grow gradually, step by step.⁶

On the *pasuk* (*Mishlei* 19:3), אולת אדם תסלף דרכו ועל ה' יזעף לבו, the Vilna Gaon writes, "A person should seek to grow according to his level, and not jump levels. If he strives

to grow according to his *madreigah* he will have *siyata dishmaya* and he will succeed. But when a person attempts to jump too quickly, he won't receive *siyata dishmaya*. This is the translation of the *pasuk*, אולת אדם, because of his foolishness that he wasn't acting with *yishuv hadaas* and he tried to reach levels that were beyond him, סילוף דרכו, this causes him not to succeed. וזעף על ה' למה לא סייעהו, and he is angry with Hashem and asks, 'Why doesn't Hashem help me?'"

6. Hashem didn't command Pharaoh to free the Yidden forever. Instead, he asked that he let the Yidden go for a three-day holiday in the desert to serve Hashem, after which they would return.

This is because Hashem doesn't expect a person to do more than he can handle. Pharaoh wasn't capable of sending out the Yidden from Mitzrayim forever, so Hashem requested less. Similarly, when doing teshuvah, be aware that it is a process, and it takes time. Hashem doesn't expect more than we can handle.

A student once saw Reb Binyamin Rabinowitz *zt'l* studying seven hours straight without interruption, so he asked Reb Binyamin how he attained such a level of *hasmadah*. Reb Binyamin replied, "When I was younger, I made a *kabbalah* to learn the first fifteen minutes of *seder* without interruption. After doing this for a while, I took on myself not to speak for the first half-hour of *seder*. Then, from time to time, I added on some more time, and now I am up to seven hours straight, without interruption."

Similarly, it states (*Mishlei* 19:2), אֵץ בְּרָגְלִים חוּטֵא. The Vilna Gaon explains, "The רגלים refers to good *middos* that one can accustom himself to do until they become his second nature. (רגלים or רגילות means to become accustomed to something.) However, one must climb from level to level, like someone climbing a ladder. He shouldn't jump to levels that are beyond him. This is the translation of אֵץ בְּרָגְלִים, when a person jumps to a high level that is beyond him, חוּטֵא, he is sinning and will end up with nothing because he will fall from that level."

Nevertheless, as we explained, there are times

when a person must leap and throw himself into *avodas Hashem*. This is hinted at by the *korban Pesach* sacrificed in Mitzrayim. It was a new beginning, and there was a need to rush. Afterwards, though, one should take the path of gradual growth.

These ideas are hinted at in the mitzvah of sefiras ha'omer because we are reminded to take one day at a time and not rush. The holy sefarim tell us that at the Seder, Hashem raises us quickly to high levels, but then we count the omer and grow gradually, a day at a time.⁷

7. When taking on a *kabbalah*, it is essential that one knows his abilities to know what he can take on and what he can't. To explain that, consider the following *mashal*:

A *talmid chacham* went into a shoe store and asked for a pair of shoes, size 8. The store owner was generous, so he said, "You're a *talmid chacham*. I want to give you more, so I'll give you a size 10."

The man replied, "Your generosity isn't helping me. A size 10 will slip off my foot. I need a size 8."

The *nimshal* is that if a person takes on *kabbalos* that are too big for

The Ra'n (*Pesachim* 28.) quotes the following Midrash:

When the Yidden left Mitzrayim, Moshe Rabbeinu told them they would serve Hashem at Har Sinai.

They asked, "When will that be?"

"In fifty days."

And they began counting the days.

The Ra'n writes, "In commemoration of that count, the *Chachamim* established we should count *sefiras ha'omer*."

The Ra'n concludes, "This explanation is a דרש. However, the primary reason for counting the *omer* is זכר למקדש, in commemoration of the Beis HaMikdash [when counting *sefiras ha'omer* was a Torah obligation."

Once again, we see the concept that one can't rush. The nation couldn't receive the Torah immediately. There was a waiting period. They had to wait fifty days. We also can't rush. There is a time for everything; we grow step by step.

The Yidden in the desert, who excitedly counted fifty days to *matan Torah*, went through many spiritual ups and downs. In Eilam, where there was no drinking water, וילנו על משה, and the nation complained to Moshe (*Shemos* 16:2). In Refidim, they had doubts in *emunah*, and then Amalek came. As it states, ה'יש ה' בקרבנו אם אין ויבא עמלק (*Shemos* 17:7-8). Similarly, there were other struggles the Jewish nation went through during those fifty days. But they counted each one of those days with joyous anticipation for *matan Torah*. This demonstrates that even

him, he will fail.

This lesson is also alluded to in the words וספרתם לכם. This means to find the service that is לכם for you and your level.

when a Yid falls and goes through ups and downs, he should never feel detached and lost. He can still look forward to *matan Torah* for

the time when he will yet serve Hashem properly in the future. He must have patience and grow each day to the extent of his abilities.⁸

8. There was a Lubavitzer chasid who davened long every day. Once he was saying ויברך דוד and stayed at the words לך ה' הגדולה והגבורה for a very long time. A chasid of another Rebbe saw this and rebuked the old chasid, "Is that called davening?"

The Lubavitzer chasid replied, "It is good for me here; why should I move on?"

There was a chasid who was traveling to his rebbe. He told the wagon driver to travel quickly so he could arrive on time. Somewhere in the middle of the trip, they stopped to daven shacharis. The chasid davened for a long time. When he finished, the wagon driver said, "Why did you daven for so long? I finished shacharis long ago. You said you are in a rush; you should have davened quickly."

The chasid replied, "I want to go to my rebbe to receive chizuk so I can daven better. But if I can daven properly now, why should I rush?" He compared it to a person going to the marketplace to sell his wares. But if he finds a buyer en route to the market, won't he sell it to him there? There is no reason to rush when what you are looking for you have right where you are.

The Koznitzer Magid (Avodas Yisrael, Shemini) writes, "Once, I saw the Baal Shem Tov zt'l in my dreams. I asked him why when I began my avodas Hashem... I felt myself growing each day, higher and higher... But now I don't feel any growth. Each day appears the same. The Baal Shem Tov replied that it could be compared to a child who is learning alef beis or Chumash. Each day, you recognize that the child is growing. Last week, he knew one parashah, today he knows two parshiyos, and so on. But when one advances, and he learns Gemara with tosfos and the

poskim, and he learns them in great depth, the growth of each day isn't noticeable, although he certainly grew thousands of times more than the amount that a young child grows..." Similarly, we often think we aren't growing, but we actually are. Each day, we do what we can, and with time, we will look back and discover that we made great strides in avodas Hashem.