

Carry out My laws and safeguard My decrees to follow/go (in) them... You shall observe My decrees and My laws ... and by which he shall live. (18:4,5)

The *Ksav Sofer* writes that a Jew's primary function is to go forward, not to remain stagnant, relegated to living a life of spiritual status quo. This means, *Laleches bahem*, to go in them, to grow in them, with Torah and *mitzvos* serving as the vehicle for spiritual expansion. *Horav Aharon Leib Shteinman, zl*, was examined by a well-known eye doctor. As part of the examination, the doctor placed drops in *Rav Shteinman's* eyes. As the doctor was putting the drops in, *Rav Shteinman* mused, "Doctor, do you not become bored doing this day in and day out?" The doctor was taken aback by the question. Where does boredom enter into the picture? *Rav Shteinman* continued, "I am not your first patient, nor am I your last. Doing the same thing over and over again without variation can become boring. However, one who studies Torah, who is engrossed in plumbing its depths, never has reason to become bored. He could learn a *tosfos* many hundreds of times, and each time will be different from the previous time. Every review brings new and deeper insight. This is one of the amazing attributes of studying Torah, something which is not to be found in any mundane endeavor."

The concept of attachment to Torah, with the resulting growth that bond, takes on new meaning when it impacts the mind of a child. *Horav Yitzchak Zilberstein, Shlita*, relates how a young boy's actions impressed a group of *kollel avreichim*, research fellows, who, although spending their entire days and nights immersed in Torah, were privy to an inspirational lesson concerning love of Torah from a young *cheder* student.

The building which housed the *kollel* also served as the venue for a *cheder*. The *cheder* was located on the lower floors, and the *kollel* was on the top floor. It happened one day that the *rebbe* of one of the classes arrived late to class. How late and for what reason does not affect the story. Apparently, the *menahel* was neither made aware of the *rebbe's* tardiness nor given an excuse. As a result, the boys, who were quite active, realized that no one was in charge. No *rebbe*; a *menahel* who was clueless. It was a recipe for disaster. One could not expect the boys in the class to sit around reciting *Tehillim* until someone showed up to teach them. So, they acted as any group of lively boys would act. The single exception was one boy who seriously wanted to learn. He was disturbed that no one was present to teach them. He wanted to learn. (His parents probably conveyed to him the importance of Torah study, and he was *mekabel*, accepted it.) Aware that there was a *kollel* of young Torah scholars to whom learning was paramount, the young boy decided to elicit their help. He walked into the *kollel* and in a loud – but respectful voice – called out, "I want to learn Torah. My *rebbe* did not come to *cheder* today, so there is no one to teach us. Please, will anyone among you come to my classroom and teach us?" This young boy was far from being a scholar, but he understood that Torah study must be *laleches bahem*, to walk in them. In order to fulfill this mandate, Torah and *mitzvos* must be *v'chai bahem* – life itself. How can we take off a day of life?