



## A YIDDISHE VACATION (2)

### THE BENEFITS OF RELAXING

The *Rambam* writes that taking care of one's health is part of serving *HaShem*, for when a person is not well, he is unable to serve Him properly.

Rebbi Yehuda HaChossid advises a person who is stressed to take a walk so that he can then return to his learning. Indeed, the *Medrash* relates that Dovid HaMelech would take walks in order to clear his mind and then learn further.

(רמב"ם ה' דעות רפ"ד, ס"ח אות תש"ע, יוסף אומץ אות של"ז)

The *Gemara* relates that when Rebbi Zeira felt weak and could not concentrate, he would relax near the entrance of the Yeshiva of Rebbi Nossan bar Tuvia, so that when the *chachomim* passed by, he would be able to rise in their honor.

(ברכות כה ע"א)

Rebbi Yehuda HaNosi was so wealthy that he always had unique produce served at his table, even when it was out of season. Nevertheless, the *Gemara* relates that before his passing, he raised his hands and declared, "I did not have any pleasure at all!" The *Shelah HaKadosh* explains that although Rebbi ate these delicacies, he did so only in order to be strong and healthy for *avodas HaShem*.

The Rebbe says that similarly, a person should take breaks for the sake of his health so that he will be able to serve *HaShem*. For this reason, too, when children are allowed to play, this too is *kedusha*, for in the case of Yidden, a holy nation, their body too is *kadosh*.

(ע"ז י"א ע"א, כתובות ק"ד ע"א, של"ה עש"מ מ"ה, התועודיות תשמ"ז ע' 186 תשמ"ד ע' 2453)

In response to many people who notified the Rebbe of their vacation plans for rest, the Rebbe gave a *brocha* that it should bring about the desired result – strengthening

the body. As the Rebbe Rashab expressed it, "How precious is the Yiddishe body for which so much Torah was given!" At the same time, care must be taken that one does not arrive at a situation in which the strength of the body weakens the *neschama*.

(אג"ק ח"ג ע' שד"מ)

### STANDING ON GUARD

*Medrash Shmuel* writes that because physical desires are stronger in the summer, we learn *Pirkei Avos* particularly at that time, in order to reinforce our proper conduct.

(מדרש שמואל בהקדמה)

The *Gemara* tells that one of the greatest *chachomim*, Rebbi Elazar ben Arach, traveled to distant lands and partook of the pleasures there, drinking the wine and bathing in the springs. As a result, he forgot what he had learned, and when he returned to the *beis midrash* and was called to the Torah, instead of reading the *halacha*, he mistakenly read the *chachomim*. The Rebbe Maharash explains the significance of these words, which literally mean, "their heart grew deaf." They imply that the heart was stopped up – it became insensitive to *ruchniyus* – as a result of the pleasures of which he had partaken.

(שבת קמז ע"ב, סה"מ תרכ"ו ע' לא)

Addressing the *bochurim* who would be speaking in various *shuls*, the Rebbe instructed them to speak about the *avoda* of the summer months: At that time, when nature blooms, one must be careful not to be overly drawn into physical pleasures, for he can be affected as Rebbi Elazar was. True, one must take care of his body, since this, too, is part of serving *HaShem*, yet one should not do so excessively. Rather, an appreciation of the beauty now apparent in nature, as in the blooming trees, can be channeled into *kedusha*: one should learn from them to grow in *avodas HaShem*.

(תורת מנחם, ח"א ע' 248, 255)

On one of the weekly trips from *datshe* back to Lubavitch, where the Rebbe Rashab would visit his mother and receive guests for *yechidus*, Shaul the wagon driver stopped near a well so that his horses could drink. When they finished, he whipped their backs and said, "Fools! Do you think I've given you water for your own benefit, so that the hay you've eaten should be tastier?! Not at all! I've given you water so that you'll have more strength and desire to *shlepp* the wagon!"

Hearing this, the Rebbe sat deep in earnest thought for some time and then said, "The Baal Shem Tov taught that whatever a Yid hears and sees is a lesson in *avodas HaShem*. A Yid must remember that he is given his physical needs in order to have the strength to *shlepp* the *ruchniyus'dike* wagon, through Torah and *avoda*. One must not err and think that what really counts is the hay, just for us to enjoy."

(אג"ק ח"ד ע' תכ"ו)

When a certain *sicha* was about to be published, the Rebbe added a note that addresses the laxity found in the summer. He wrote that there are those who are "less stringent" during the summer with regard to matters of *tzniyus*, especially if they are living in a temporary residence in the country. Some of them say, "*Echta ve'ashuv*, I shall sin and 'return' — that is, when I *return* to the city..." This is important with regard to the conduct of men, but even more so for women, each and every one of whom is called *akeres habayis*, the foundation of her home.

(לקו"ש ח"ג ע' 84)

### CONSIDER THIS!

- Does indulging in the pleasures of vacation enhance the beneficial results of the vacation or lessen them?
- How does one ensure that they do not get drawn into in excessive pleasures?

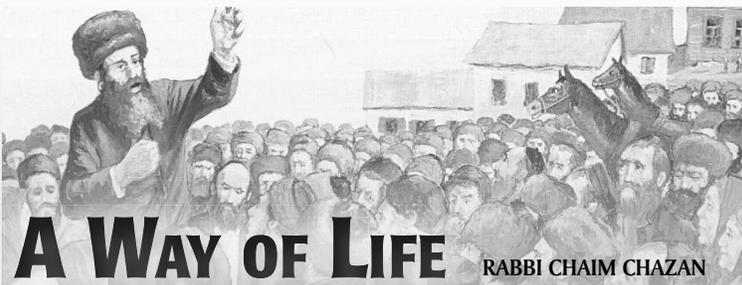
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# A WAY OF LIFE

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## CURRENT EVENTS

ה' מנהם אנ

### THE ARIZAL

Reb Yitzchak Luria, better known as the Ariza"l or the Ari Hakadosh, was one of the greatest *mekubalim* and *tzadikim* of all time. He had studied under the Rama"l (a famous *mekubal*), and then when on to teach a new approach in Kabbalah which greatly affected all future generations. He was famous for the great miracles he performed. His primary student was Reb Chaim Vital who transcribed many of his teaching in what is known as "Kisvei H'Ariza"l." The Ariza"l was born in Yerushalayim in the year ה'רצ"ד (1534) and passed away on the 5<sup>th</sup> of Av ה'של"ב (1572).



There are myriads of stories and praises said about the Arizal, and most are told by his *talmid* Reb Chaim Vital. Here a few are listed:

- 1) The Ariza"l would learn six explanations in the literal meaning of a *halacha*, corresponding to the six days of the week. He would then learn the *halacha* according to Kabbalah, corresponding to Shabbos.
- 2) With his personal needs, he was sparing, wearing simple clothes and not eating much, but for his wife, he was particular to make her happy in all areas, even when he did not have much means to do so. With *tzedaka* and other *mitzvos* he was maintained a very generous standard.
- 3) He was extremely careful not to talk in *shul*, even if it was not the time for *davening*, to the point that he did not even want to talk words of *mussar* in shul, lest he come to speaking mundane talk.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

### STUDYING ON SHABBOS FOR A TEST

I'm aware that there is a prohibition of *hachono* - preparing on Shabbos for after Shabbos. May one study on Shabbos for a test?

- There are several forms of preparation which are prohibited on Shabbos:
  - a) "*Mimtzo cheftzecha*" – one may not do something permissible on Shabbos in preparation for a weekday activity which is prohibited on Shabbos.
  - b) "*Vedabair davar*" – forbids even verbally expressing one's plans to do those activities.
  - c) "*Hachana*" – forbids preparation for after Shabbos even when the activity itself and what it is facilitating are not related to anything prohibited on Shabbos<sup>1</sup>. An example would be to bring a bottle of wine from the cellar for *havdalah*<sup>2</sup>. There are several conditions that are required to be present in order for an activity to be classified as *hachana*, a discussion of which would be beyond the scope of this article.
- A preparation that addresses a present Shabbos need, even if the act also serves as a post Shabbos preparation, is permitted<sup>3</sup>. As example would be clearing off a table from *shalesh seudos* if the table is needed or the messy appearance of the room is disturbing.
- It follows that it is permitted to study for a test on *limudie kodesh* because the *mitzvah* to study Torah applies on Shabbos, therefore when studying Torah one is fulfilling a "need" for Shabbos, despite it also serves as a post Shabbos preparation<sup>4</sup>. However, verbally expressing one's post Shabbos motive is possibly forbidden on Shabbos<sup>5</sup>.
- Some forbid studying for a test on secular studies, but others doubt whether this is prohibited<sup>6</sup>.

1. שוע"ר סי' שז ס"א, וסי' תק"ג ס"ג.
2. משנ"ב תרס"ז ס"ק ה [סי' זה רצ ס"ו].
3. שוע"ר סי' שב ס"י.
4. ש"כ פכ"ח ספ"ד ובהערות.
5. בשש"כ שם הע' קסט מסתפק ע"פ מחמירים.
6. שם הע' רו הסתפק הגרש"ז אורבאך, אכן ראיתי במלקטים שיש מחמירים.

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## A MOMENT WITH THE REBBE

### AS LONG AS NECESSARY, FOR SIXTY THOUSAND

Harav Dovid Moshe Rosen served as the Chief Rabbi of communist Romania. During an interview in Adar 5744, he related:



"The reason I am still in Romania, is solely due to the Rebbe's constant advice and encouragement. The first time I was in *yechidus*, it lasted an entire night, during which the Rebbe demonstrated a phenomenal knowledge regarding the situation of *yiddishkeit* in Romania.

"Last month, when I was in *yechidus*, the Rebbe said to me, 'I heard that you bought an apartment in Eretz Yisroel...' I was shocked that he knew. The Rebbe has ordered me to remain in Romania, so I will.

"During one *yechidus*, the first question the Rebbe asked was, 'How many *Yidden* are there in Romania?' I answered that there were 60,000.

"Later on, I asked the Rebbe how long I had to be with him, having noticed many people waiting for their turn. The Rebbe replied that he has already answered that question. Seeing my puzzled expression, the Rebbe said, 'You have as long as it takes to deal with the needs of 60,000 *Yidden*.'"

(Kfar Chabad Magazine, Issue 133)



347.471.1770



info@LmaanYishmeu.com



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