



A Jewish Vacation

12 Tammuz, 5737-1977

In most countries, for whatever reason, whether this is a good thing or not all year round several hours a day, are devoted to secular studies – particularly for little children; and during vacation time one is freed from having to satisfy worldly expectations and even more so, from the burden of other people's perceptions, and parents are free to enroll their children – however young or old they might be – for an education rich with Torah and Mitzvos, infused with the awe and love of G-d.

Through registering the child, inviting him in, however possible, drawing him to join a Yeshiva, an afternoon school or a day school – the names of the institutions vary in different places – during the free summer hours, which has more free time for Torah than all year round.

And in those places where the schools are closed, or when the child's health truly demands that he run and play, he should be registered and brought into a camp, where, for the entire day for consecutive weeks,

the child will be surrounded with a spirit of love and awe of G-d; daily Torah classes, and especially on Shabbat, "which is holy to G-d." Then the summer will truly be a healthy one, for it makes the children healthier both physically and spiritually: This can be achieved when the child spends twenty-four hours a day, seven days a week, consecutively, to an atmosphere dedicated exclusively to Torah and Mitzvos and love and awe of G-d.

And we explain to the child that even his eating and drinking and playing and all the details of camp life, are also for the purpose of fulfilling the Mitzvah of caring for one's health.

And just as his body must be healthy, so too must he be healthy spiritually, living with the Torah of Life and fulfilling its Mitzvos, of which it is said, "You shall live by them." And for Yeshiva students, "whose only occupation is Torah study" even their free time and their rest time should also be devoted to Torah matters.

Even if, for whatever reason, he must rest from intense study of Torah, he must have a break, he can still review the material in a less intense way.

And even if a doctor orders a break from learning, he can still engage in the spreading of Torah himself, or at least, by directing others in outreach – as has been done in several Yeshivos.

So too, there is a lesson for adults, who reckon that they have already grown up, and have no need to go to Yeshiva, including laymen, who are compared to "Zebulon" – "Rejoice,



פרשת מטות-מסעי

Zebulon, in your ventures," one who engages in commerce, and with his profits, supports "Issachar in your tents" – Torah study." Summer is an ideal time, as we see the general custom, in which people rest, or at the least, do not exert themselves and labor in business to the same degree, for the few summer weeks following 12-13 Tammuz.

They should use this time of vacation from the hard work and anxiety of business to devote themselves, with even more energy than they give to their business affairs, to the spreading of Torah and Mitzvos, as widely as possible.

And as stated earlier, this is a fine preparation even for his return to work: He rested from his office, business or job – he needs a few weeks rest only from his job but he engages, with increased energy and vigor in the spreading of Torah and Mitzvot.

This lays a strong foundation for success in business, for the time when, according to Torah, he must continue to engage in his business.

It will be with greater success and fewer distractions and worries.

And as mentioned several times, "The labor of your hands you shall eat..." – when one labors only with the hands, but the head and heart are reserved for Judaism, Torah and Mitzvos, then there will be greater success in "the labor of your hands," in the real profit.

As well as success in spending the profits only on healthy things, good things and Jewish things.

