



## REFRESHING OURSELVES (II)

### A Quality Vacation

When the Rebbe Rashab went out to relax, which he often had to do for health purposes, he would take off his *kapota* and, holding onto his *tzitzis*, he would sit down and say, "This is *datche*" (Russian for "vacation").

Explaining the inner meaning of vacation, he pointed out that in *Lashon HaKodesh* a vacation site is called נאות דשא – "a pleasant pasture," a place where one grows just as grass grows. How does grass grow? In its description of the Six Days of Creation, the *Midrash* tells us that each individual blade of grass decided to grow separately, although *HaShem* had not clearly instructed so. Similarly, there are times when every individual Yid, though he may be busy with others during the year, should be occupied with his own personal growth in the ways of *HaShem*.

(ס"ה ש"תש"א ע' 150)

The Frierdiker Rebbe recalled his summertime memories of תרנ"ג to תרנ"א (1891-1893):

In Lubavitch, chassidim follow the local summertime custom of "*datche*" from after Pesach. They would sit in the courtyard, breathe the fresh air, and exchange stories about chassidim of bygone generations. Generally, the Rebbe Rashab would not join them, for he was preoccupied with *avoda*, *davening* every day until five o'clock in the afternoon. Occasionally, though, he would come out and comment on the stories.

(ס"ה ש"תש"ב ע' 120)

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

(ברכות כה ע"א)

The Rebbe taught that the true reason for vacation is so that one should be able to learn the entire day. This is true for children as well as parents. When children see their fathers increasing their learning time during their

vacation, they will do the same. And since a Yid was created to learn Torah and do *mitzvos*, this is the only way that he truly feels happy and at ease.

(שיח"ק תשל"א ח"ב ע' 367)

### Yiddishkeit Year Round

In earlier generations, in Europe, children would be in *cheder* throughout the entire year, learning all through the day and even into the night. Thus, they were constantly in an atmosphere of *kedusha*. Arriving in America, Yidden began following the local custom of taking regular breaks from school. Their children, who already learned very little in the day schools, would have vacation every weekend, as well as a few weeks in the winter and a couple of months in the summer. At that time, a number of camps opened, yet none really focused on raising the standards of these children *beruchniyus*.

At a *farbrengen* on Shavuos תשט"ז (1956), the Rebbe addressed this topic:

"Once, children would have days off from *cheder* only twice a year, on Pesach and on Sukkos, and that system produced children who were healthy *beruchniyus* as well as *begashmiyus*.

"Today, especially in America, this has changed. The children, being too 'tired' from the few hours they learn, must regularly travel away for the 'weekends,' while some are even '*mehader*' to leave a day earlier... This happens even more during the summer, when one 'must' relax from the Fourth of July, and then upon returning, relax some more to recover from the trip..."

The Rebbe concluded, "And from such an approach, people expect to raise children properly?!"

The Rebbe therefore suggested that an institution be opened, which on the outside would appear as a camp, but in truth would be exactly like a *cheder*. The Rebbe pointed out that the summertime can have an additional advantage over the rest of the year, for during this time children will have more time for *kedusha*, being free of secular subjects, and in a few weeks they will be able to learn what would usually take them a couple of months.

In addition, they will be spared any negative influences from home, as well as the excessive spoiling that their parents may shower upon them.

(בנאות דשא ע' 2, 15)

At the *farbrengen* of תמוז תשמ"ה (1985), the Rebbe spoke of the lesson we should learn from the *mesirus nefesh* of the Frierdiker Rebbe for the *chinuch* of children. In recent times, the Rebbe said, a strange custom has been introduced – closing the *cheder* during the summer. Such a practice is not only contradictory to *frumkeit*, but is wildly irresponsible (in Yiddish: *a vildkeit!*) The life of a Yid is Torah, and one cannot take a break from life. What kind of message does this relay to children?

The Rebbe added that even in those places where they do learn something, this is done in a burdensome way, as if only to fulfill an obligation, and not as *life*. The Rebbe explained that the source of this problem is the adults' misconception that Torah is meant *chas veshalom* to burden a Yid, when in truth, it was given in order to better his physical life! It is merely the darkness of *galus* that prevents a Yid from accepting this concept. We must do everything possible, the Rebbe concluded, to ensure that children's summertime studies should not be reduced, and indeed should be enriched.

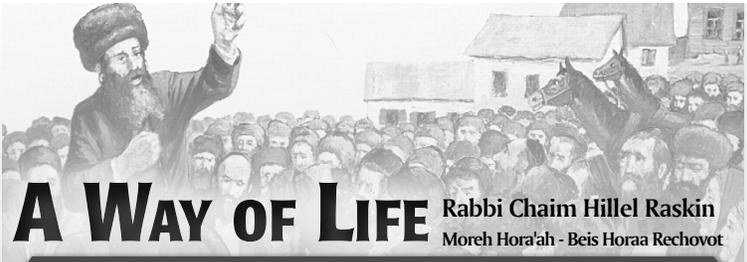
(ת"מ תשמ"ה ח"ד ע' 2450)

On numerous occasions the Rebbe spoke about the need to continue learning as usual throughout the summer, and called the break from learning a "strange" and "distasteful" custom.

(ראה ת"מ תשמ"ז ח"ד ע' 105, 135)

## CONSIDER THIS!

- What defines a Yiddische vacation: that one observes halacha while on vacation or that the relaxing itself is done differently?
- How can one continue learning throughout the summer? Won't this ruin the opportunity to relax?



# A WAY OF LIFE **Rabbi Chaim Hillel Raskin** Moreh Hora'ah - Beis Hora' Rechovot

## Salt to Soup

May I add salt to my soup on Friday night?

- Halacha states that hot food in its original container which sat on the fire (*kli rishon*) can cook uncooked foods as long as it is so hot that a person's hand would recoil when trying to touch it (*yad soledes bo*).<sup>1</sup> *Poskim* write that anything less than 113° Fahrenheit (45° Celsius) is positively not *yad soledes bo*.<sup>2</sup> (Less than 174° Fahrenheit (79° Celsius) is questionably *yad soledes bo*<sup>3</sup> and one may therefore not raise the heat of uncooked water or soup from, for example, 150° Fahrenheit to 200° Fahrenheit.<sup>4</sup>) The Alter Rebbe quotes a custom not to add anything to a *kli rishon* that has cooled off, lest someone come to add to a hot *kli rishon*.<sup>5</sup>
- If the food was transferred to a second container (*kli sheini*), it does not have the strength to cook even if it is still *yad soledes bo*<sup>6</sup>; since that container wasn't on the fire, the hot food will cool down quickly.<sup>7</sup> However, Chazal say there are some foods are easily cooked (*kalei habishul*) and will cook in a *kli sheini*.<sup>8</sup> Since we aren't sure which foods they are, we don't place any uncooked foods into a hot *kli sheini*, except for spices and liquids which Chazal permitted explicitly.<sup>9</sup> Salt is also a doubt and therefore may not be placed in a hot *kli sheini*.<sup>10</sup>
- What if the food is transferred again? If the hot food is transferred to another cool vessel (*kli shlishi*), most *poskim* say that it cannot cook even *kalei habishul* even if it is *yad soledes bo*, and this seems to be the Alter Rebbe's stance as well.<sup>11</sup> However, those foods which pass a noticeable change and become fit and ready to eat when mixed with hot water (e.g. oatmeal), are forbidden even in *kli shlishi*.<sup>12</sup>
- Whether a ladle which is immersed in the soup is considered a *kli sheini* to render the bowl a *kli shlishi* is the subject of much discussion.<sup>13</sup> *Poskim* conclude that if the ladle sat for a while in the pot (even though the soup isn't bubbling) it should be treated as a *kli rishon*.<sup>14</sup>
- However if the ladle did not delay in the pot at all, then the soup in the bowl can be considered a *kli shlishi*<sup>15</sup> and one may add salt to it.<sup>16</sup>

1. שבת מ"ב ע"א, ושוע"ר או"ח סי' ש"ח סי"ז.  
 2. זהו ע"פ שו"ת מנחת שלמה ח"א סי' צ"א. ולהעיר שיש שהחמירו בכ-110°F (אג"מ ח"ד סי' ע"ד), ויש שהחמירו עוד בכ-104°F (קצושו"ע של הר"ד פעלדמאן ח"א ע"ק ט"ז). והחמירו תע"ב.  
 3. אג"מ יו"ד ח"ב סי' נ"ב ובשו"ת אור לציון ח"ב פ"ל הע"י י"ב להעיר ששיטת הגרשו"א שלחומרא הוא רק 160°F וכ"מ באג"מ או"ח ח"ד סי' ע"ד אות ג' (וראה בכל זה ס' מאור השבת ח"א סי' ב' ס"ג-1).  
 4. ע"פ שוע"ר סי' ש"ח ס"ט וס"ו, שו"ת אג"מ או"ח ח"ד סי' ע"ד. וראה אוצרות השבת ע"מ.  
 5. שוע"ר שם סי"ז "כדי לעשות הרחקה וסיג לדבר".  
 6. ראה שוע"ר שם סי"א.  
 7. שבת מ" ע"ב ד"ה ושמוע (אע"פ שיכול להפליט ולהבליע).  
 8. שוע"ר שם סי"ב ע"פ הרא"ם (וראה שוע"ר שם סי"א על החשש של מחזי כמבשל).  
 9. להעיר שכאשר חם מאוד (י"ד נכויות ב"ר) יש החמירו בכ"ש מדין אמבטי, וי"א שאם אפשר להכניס האצבע לכמה שניות א"י"ד נכויות ב"ר – ראה שבת כהלכה פ"א ס"ח ל"ט ע"י ש"ש.  
 10. ראה גמ' שבת מ"ב ע"ב, ולהלכה בשוע"ר שם סי"ז והמחמיר תע"ב.  
 11. ראה שוע"ר או"ח סי' תנ"א ס"ד. וכן מדויק מזה שאדה"ז משיט דין זה ובפרט בסי' ש"ח ס"ב שנמצט דברי הרא"ם מ"מ השמיט מ"ש"כ על כלי שלישי וכו'.  
 12. ע"ד קוליים האיספנין ראה שוע"ר שם סי"א. וראה שבת כהלכה פ"א ביאורים סק"ז שן בזה בכלי שלישי.  
 13. ראה ט"ז יו"ד סי' צ"ב סק"ל וראה סי' שערי יו"ד עין דבר סי' י"ג. וראה שבת כהלכה פ"א ס"ד ובהערות שם.  
 14. שבוה מספקין ודנים לחומרא – שוע"ר סי' תנ"א סכ"ח ע"פ תוס' ע"ז ל"ג ע"ב ד"ה קינסא, ופס"ד לצ"צ סי' צ"ב ס"ט אות ב'.  
 15. ראה שו"ת מנח"י ח"ה סי' קכ"ז. וראה שו"ת צ"צ יו"ד סי' ע"ד.  
 16. כאשר הסיר אינו מעלה רתיחה, וגם הכף אינו נח בתוכו, ועוד שהוא רק ספק כלי שני, וגם מלא בכ"ש הוא רק משום "המחמיר תע"ב". להעיר שיש שהחמירו שבכל אופן המצקת דינו כ"ר.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

# OUR HEROES

## Rebbetzin Fraida

Rebbetzin Fraida, a daughter of the Alter Rebbe, was an illustrious woman and was very dear to her father, who would recite Chassidus privately for her. Her brother, the Mittlerer Rebbe, would often ask his sister Fraida to ask their father a question about Chassidus, and then he would hide in the room to listen. Rebbetzin Fraida married Reb Eliyahu Schneerson. She passed away on the 17<sup>th</sup> of Sivan, תקע"ג (1813), and is buried in Haditch near her father.



An urgent *pidyon nefesh* was once sent to the *Ohel* in Haditch, where both the Alter Rebbe and Rebbetzin Fraida are buried. The *shamash*, Chaim Meir, took the letter and in his haste to bring it to the *Ohel*, forgot to knock before entering. Before he realized what was happening, he found himself on the floor outside the *Ohel*. That night, Rebbetzin Fraida came to him in a dream and admonished him, "How could you enter without knocking?! You think you see birds here?! *Neshamos* come here!"

She concluded that since chassidim don't usually give validity to dreams, he would receive a sign to authenticate this dream. As the *shamash* awoke, he felt a bee sting him in one ear, deafening him in that ear.



Before she passed away, Rebbetzin Fraida asked to be buried alongside the Alter Rebbe. Though she was a special person, the chassidim were hesitant to bury her near the Rebbe.

At the end of her life she began reciting "*elokai neshama*," and when she recited the words "*veata asid litlah mimeni*," she cried out, "Wait, father, wait, I'm coming!" With that her *neshama* left her body.

To be more confident with their decision of burial plots, the chassidim performed a test. They placed her body in a wagon and led the wagon on the road leading both to Haditch and Kremenchug. When the roads split, the chassidim let the horses guide themselves, and sure enough, they followed the path to Haditch. Rebbetzin Fraida's *kever* is immediately adjacent to the Alter Rebbe's *kever*.

# A MOMENT WITH THE REBBE

## Chassidus: A Serious Study

Reb Leibel Groner relates:  
 Prior to the first visit of the Toldos Aharon Rebbe in 5719 (1959), the Rebbe told me to be present in the room during the *yechidus*. At first I did not understand the reason.  
 During the *yechidus*, the Rebbe asked him if the *bochurim* learn Chassidus in his *yeshiva*. He replied, "Certainly." The Rebbe asked which *sefer*, and he answered that every *bochur* learns whichever Chassidus he prefers.  
 Although the Rebbe accorded him great respect, the Rebbe stated his opinion firmly: "Just as in *nigleh* there is a structured learning, so must there be in Chassidus. It could be the Noam Elimelech, the Sfas Emes, or the Shomrei Emunim of Toldos Aharon, but it has to be structured."  
 After the *yechidus*, the Rebbe told me to write it up, so it could be preserved. The Rebbe elaborated, "In every *chassidische yeshiva*, there must be a serious study of Chassidus, even if only for half-an-hour. The Baal Shem Tov heard from Moshiach that this is the key to his coming; how can we ignore it?!"