



General Value

1. Mayo Clinic, *Relaxation Techniques*

Practicing relaxation techniques can have many benefits, including: Slowing heart rate; Lowering blood pressure; Slowing your breathing rate; Improving digestion; Maintaining normal blood sugar levels; Reducing activity of stress hormones; Increasing blood flow to major muscles; Reducing muscle tension and chronic pain; Improving concentration and mood; Improving sleep quality; Lowering fatigue; Reducing anger and frustration; Boosting confidence to handle problems...

2. Jordan Rosenfeld, *I kicked my smartphone addiction by retraining my brain to enjoy being bored*, Quartz 7/4/17

Indeed, research suggests that people who want to come up with creative ideas would do well to let their minds drift. A 2014 study in the *Journal of Experimental Social Psychology* found that bored people “are more likely to engage in sensation seeking”—that is, to look for activities or sights that engage their minds and stimulate the brain’s reward centers. These people are more prone to “divergent thinking styles”—the ability to come up with creative new ideas. “Thus, boredom may encourage people to approach rewards and spark associative thought.”

In another recent study, researchers at the University of Central Lancashire set out to test the link between boredom and creativity. They asked 80 participants to perform boring tasks like copying and reading numbers from a phone book and then to drum up as many possible uses for plastic cups as they could. The groups that completed the boring phone book tasks beforehand came up with more creative answers than the control group that had not.

Religious Value

3. Rabbi Samson Raphael Hirsch (19th century Germany), *Collected Writings VIII* pg. 259

I almost believe that all you homebodies would one day have to atone for your staying indoors, and when you would desire entrance to see the marvels of heaven, they would ask you, “Did you see the marvels of Gd on earth?” Then, ashamed, you would mumble, “We missed that opportunity.”

4. Rabbi Yosef Karo (16th century Israel), *Code of Jewish Law Orach Chaim 231:1*

אם אכל ושתה להנאתו אינו משובח, אלא יתכוין שיאכל וישתה כפי חיותו, לעבוד את בוראו;

Eating or drinking for your own pleasure is not praiseworthy. One should intend to eat and drink in order to live, to serve the Creator.

5. Rabbi Shimon Shkop (19th-20th century Eastern Europe), *Shaarei Yosher*, Introduction

In my humble opinion, this mitzvah [of “You shall be holy”] includes every foundation and root of the purpose of our lives, for all of our work and struggle to be dedicated continually for the good of the community, that we not use any deed or action, benefit or pleasure without some element of benefiting others... And when one straightens his path and yearns continually for the paths of his life to be dedicated to the community, then whatever he does for himself as well, for his physical and emotional health, is also associated with this mitzvah of holiness, for through this he also helps the community, for by helping himself he helps the many who need him.

Behaalotcha: The Lashon HaRa vs. Pesach Sheni

6. Talmud, Yevamot 63b

אמרו לו לבן עזאי: יש נאה דורש ונאה מקיים, נאה מקיים ואין נאה דורש, ואתה נאה דורש ואין נאה מקיים! אמר להן בן עזאי: ומה אעשה, שנפשי חשקה בתורה? אפשר לעולם שיתקיים על ידי אחרים.

They said to Ben Azzai: There are those who teach well and fulfill well, and who fulfill well and don't teach well, but you teach well and don't fulfill well! Ben Azzai replied: What can I do, when my soul yearns for Torah? The world can be maintained by others.

7. Talmud, Shabbat 33b

נפקו חזו אינשי דקא כרבי זורעי, אמר מניחין חיי עולם ועוסקין בחיי שעה! כל מקום שנותנין עיניהן מיד נשרף. יצתה בת קול ואמרה להם: להחריב עולמי יצאתם? חזרו למערתכם! הדור אזול איתבו תריסר ירחי שתא, אמרי משפט רשעים בגיהנם שנים עשר חדש, יצתה בת קול ואמרה צאו ממערתכם. נפקו, כל היכא דהוה מחי רבי אלעזר הוה מסי רבי שמעון...

They emerged and saw people plowing and planting, and they said, "They abandon eternal life and pursue temporary life!" All that they looked at was incinerated immediately. A heavenly voice emerged and said to them, "You emerged to destroy My world? Return to your cave!" They returned and lived there for twelve months. They then said, "The judgment of the wicked in Gehennom is twelve months." A heavenly voice emerged and said, "Leave your cave." They emerged, and wherever Rabbi Elazar struck, Rabbi Shimon healed...

8. Rabbi Alex Israel, on Rav Yehuda Amital, <http://text.rcarabbis.org/in-memory-of-rabbi-yehuda-amital-ztl-reflections-by-nathaniel-helfgot-yehudah-mirsky-alex-israel-yair-kahn-and-reuven-ziegler/>

Rav Amital saw him and gently said to him: "Danny. Be normal!" He believed that strict and full accordance with the Halakha was a way of life that demanded effort and work, but that it should not take a person away from the orbit of normal people, or regular living.

9. Talmud, Succah 25a-b

אותם אנשים מי היו? נושאי ארונו של יוסף היו, דברי רבי יוסי הגלילי. רבי עקיבא אומר מישאל ואלצפן היו שהיו עוסקין בנדב ואביהוא. רבי יצחק אומר אם נושאי ארונו של יוסף היו כבר היו יכולין ליטהר, אם מישאל ואלצפן היו יכולין היו ליטהר! אלא עוסקין במת מצוה היו...

Who were those men? The pallbearers of Yosef, per Rabbi Yosi haGlili. Rabbi Akiva said: Misha'el and Eltzafan, who dealt with Nadav and Avihu. Rabbi Yitzchak said... they were people involved in a *meit mitzvah*...

10. Rabbi Asher Weiss (21st century Israel), Minchat Asher 2:9

One who keeps himself from becoming obligated in a mitzvah, before its time arrives, has not 'failed' in the mitzvah. However, the desire of the Torah – places an expectation upon people to make certain they will be able to fulfill mitzvot, and indeed pursue their fulfillment.

11. Rabbi Aharon Lichtenstein, <http://etzion.org.il/en/travelling-and-mitzva-sukka>

I am well aware that many believe that there is much educational value to youth groups' tiyulim - mostly because of how it deepens the love and relationship to Eretz Yisrael. They also claim that the days of Chol Ha-mo'ed are most appropriate for scheduling tiyulim. As an outsider, it is difficult for me to judge. However, I am convinced that, except for extremely extenuating circumstances, the most important educational message we can pass on to our youth during Sukkot is deepening the awareness and sensitivity for observance and enthusiasm about mitzvot - even if this means some difficulty and even if it involves sacrifice...

But if a tiyul is organized, arrangements should be made - the same way they are for trucks and water supply, counselors and guides - to be able to fulfill the mitzva of sukka properly. I am sure that the heads of the organizations, where the need and desire is clearly felt, can grapple with more complex technical and logistical challenges than arranging for sukkot for their campers.

We close with a prayer that He who spreads a sukka of peace over his people Israel should help them succeed and merit organizing programming that will give both recreation and education, both bring pleasure and uplift, while deepening the mitzva of sukka specifically and mitzvot in general. So said he who was the greatest of those who loved the land and longed for it, "Let mitzvot that can be fulfilled by me, be fulfilled by me."