

SCHEDULE

שבת קדש

Mincha Erev Shabbos	4:25 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- 9:34 גר"א < 8:58 מ"א	
Mincha- Followed by Shalosh Seudos	4:20 PM
Maariv	5:33 PM

Sunday

Shacharis	8:30 AM
~ Shiur will resume next week	
Mincha / Maariv	4:30 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed, Fri	6:45 AM

*Interested in the later Minyan but not completely sure about the time?
"Doodle It".*

*Vote online for an acceptable time.
See weekly email for details.*

Mincha (Mon-Thur)	1:45 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

SPONSORSHIPS

Kiddush

Sponsored

In honor of

Eli Vogel's Bar Mitzvah



Shalosh Seudos

Sponsored by

Shmaya Turner

In commemoration of the Yartheit of his mother

לע'נ בשה בת רב שלמא

*For future sponsorships, please contact
"Dr. Kiddush" Jeremy Schnittman
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Donations Can Be Made For Any Occasion

*For more information:
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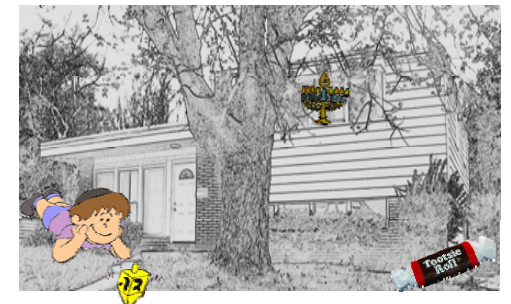
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Issue #117

RABBI'S MESSAGE

Will It and You Will Succeed! והנפץ ה' בידו יצלח (ישעיה נג, ו),

In the harrowing episode of the abduction of דינה by שכם, the Torah in describing his passion for her utilizes three unique verbs, ותדבק נפשו (בראשית לד, ג), *he became deeply attached*, חשקה נפשו (שם לדי"ח), *longs deeply*, כי חפץ (שם לד, ט), *for he wanted*. The Torah points out that these three verbs, attachment, longing and want, are the very same expressions that are used in the Torah to describe the affection between Hashem and בני ישראל!

Throughout his appeal for the hand of דינה in marriage, she is repeatedly referred to as יעקב בת, the daughter of יעקב. Was his desire truly related to her noble lineage or was it simple lust?

The Holy טוב שם taught that there is no emotion that is not rooted in good. When one experiences a desire for bad it is merely a misplacement of an instinctive yearning to cleave to Hashem, His Torah or His people that has gone awry. The core motivation of שכם unbeknownst to him, stemmed from his נשמה, his soul, being drawn to be part of the destiny of בנינו. יעקב אבינו, He misdirected it into a most base expression of an animalistic conquest.

This "holy" נשמה found it's ultimate manifestation many generations later in the great Tannaitic sage and martyr, רבי חנינא בן תרדיון. The ארז"ל shows that this is indicated in the verse that describes the "territory" of שכם as (שם לד, כא), *ample room*, רחבת ידים (שם לד, כא), the word "רחבת" being an acronym of רבי רחבת ידים (*Based on שלום נתיבות*) חנינא בן תרדיון

Wherein lies the תיקון of שכם in the life of תרדיון בן חנינא?

The גמרא (שבת לג) tells how when יעקב אבינו upon returning from many years in חוץ לארץ and entering his first territory in ארץ ישראל, the city of שכם, he established three innovations. He minted a coin and instituted currency, he set up market places and built bathhouses. Bathhouses help people maintain a sense of basic human dignity. Market places give avenue for social interaction. Currency gives man the ability to acquire wealth by advancing the opportunity to buy and sell thereby establishing a reputation and forging a unique contributing role to society.

The גמרא (עיי"ב) describes the end of days and the Roman's desperate efforts to claim a piece of the action and a rightful reward. They will claim that they enhanced the lives of the Jews by building a society that possessed "markets", "bathhouses" and "commerce" all to the benefit of the Jews so that they may live comfortably and study Torah. The גמרא concludes that Hashem will respond to their appeal that they did it for their own ulterior motives. The markets were excuses to institute houses of ill repute, the baths were venues for self indulgence and trade was merely a place for greed.

Our bodies are tools used by our נשמה to live in a physical world and infuse Hashem's presence into all that we do. Our soul and it's emotions are instruments to connect positively to the people around us and create a society that reflects the beauty of our collective souls. Our minds are to be used to define the goals and objectives we strive for and in implementing the strategies we must use to achieve that closeness to Hashem we so instinctively yearn for.

דביקות, cleaving, denotes a physical connection, as in דבק, glue, used to attach two materials. חשק, implies a longing or craving that is at times not necessarily rational but more emotional. חפץ, wanting, most often alludes to a thoughtful willing of something.

There are times when we indulge in physical pleasure for pleasure's sake alone. We allow our emotions to flow without direction or purpose. Too often we have misguided objectives and desires that drive us to self destruction.

This is what יעקב אבינו sought to correct by implementing positive goals in these three vital arenas of life. This is where however שכם failed and allowed his body, spirit and intellect to run rampant. It was reflected again in the history of Rome and their selfish motives that will bring them to their ultimate ruin.

רבי יוסי בן קיסמא who sought political compromise by teaching Torah clandestinely, רבי חנינא בן תרדיון defies the Romans and passionately teaches Torah to the masses in public. To win the battle of assimilation there has to be clear and defined objectives otherwise they will succumb to temptation. The inherent pure spirit of דביקות to Hashem, חשק, חפץ and מצוות must be without concession in order for Jews to survive in גלות.

Rome will fall! רבי חנינא בן תרדיון quotes from earlier sources that in the merit of the martyrdom of רבי חנינא בן תרדיון (עיי"ב):

We all have a natural curiosity to discover new things, experiences and pleasures. ותצא דינה... לראות בבנות הארץ (שם לד, א), *Now Dinah... went out to look over the daughters of the land*. חז"ל parallel this "outgoingness" with that of her mother לאה, when she "goes out" to greet יעקב in her noble quest to bear more children, ותצא לאה... (שם לו, ט), *and Leah went out*. From this misguided "curiosity" came a corrupted response from שכם, a otherwise holy נשמה and the episode ended in disaster. When goals are undefined and the objective unknown we are liable to descend into dangerous zones.

Our lives must be filled with a clear "חפץ", in it's double meaning, חפץ, desire, and חפץ, object, focusing on the objective.

רבי חנינא בן תרדיון extols the value of bringing Torah and thereby Hashem into our lives, whether we are with others or alone. In the absence of Torah it becomes a מושב לצים, a session of scoffers. Without Torah our endeavors have no purposeful objective, as he quotes the verse in *and in the session of the scoffers did not sit, rather in the Torah of Hashem is his desire!*

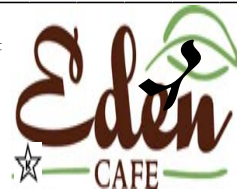
May we keep our sights always on the goal so that every endeavor and moment will be accompanied by the presence and protection of Hashem!

באהבה ובחפץ,
צבי טייכמן

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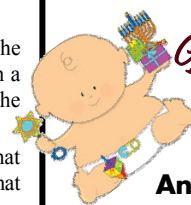
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FRIDAY NIGHT LEARNING

