

**The Shul**  
at the Lubavitch Center  
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January 6, 2018

Shemot

19 Tevet, 5778

### It's All A Dream

Times, thank G-d, are good. We are, for the most part safe, well fed, and free to pursue the lifestyles and goals we choose. Why do we need Moshiach? Everything is just fine. How can this be called exile?

This bewilderment regarding the need for Moshiach is the biggest indication of how much we need Moshiach. The most distressing aspect of exile is that we are unaware that we are in exile.

Physical suffering is not exile's cardinal characteristic, as is obvious from the experience of most Jews today. The definitive feature of exile is the absence of a central, unifying purpose to existence. People's lives appear to be determined by random forces: economic, political, and physical.

One classical metaphor for exile is that of a dream. A dream is often a grossly distorted melange, totally alien to what one encounters in normal life. From the dreamer's point of view, the dream world appears entirely ordinary and very real. The surrealistic distortion that is so apparent on awakening is entirely acceptable and natural in the dream. The dreamer may be terrified by something that, on awakening, merely evokes a shiver or even a bewildered smile.

In the dream-like world of exile there is the illusion of reality. People are entirely comfortable with the lunacy of modern life. No one sees it as unusual that billions of people watch videos for hours, enjoying murder, rape, filth and perversion. It is normal for thousands of people to push and scream in a stadium to watch a man hit a ball with a stick. A person spends his precious life's strength laboring to acquire prestige or a moment's illusion of power. Driven by advertisements he labors mightily for the latest electronic gadget or luxury vacation. Such behavior is not only "normal," it is exemplary.

In resolving the question as to why people are content with exile, the dream metaphor raises an even more perplexing paradox. If we are all products of the dream of exile, how can we objectively assess our circumstances? How can we expect a world that is blind to its own madness to yearn for redemption?

The answer is that the darkness of exile is not absolute. There are those for whom the dense obscurity of exile is only partial. They are like dreamers who know that they are dreaming and are thus able to stand somewhat aloof and perceive the truth. The agonizing impact of exile can be properly appreciated only by such people. Such individuals must be totally out of step with the rest of humanity.

Each Jew has the innate ability to be such an individual. The Divine Jewish soul penetrates the profuse concealments of exile and illuminates the life of the Jews in this world. The strength of this influence varies, from prophets and holy individuals whose very perceptions are those of the Divine soul, to ordinary Jews in whom the illumination is somewhat beclouded by the insensitivity of the body and the delusions of worldly life.

The Jews have always been a people apart, isolated, alienated, regarded with suspicion by an uncomprehending world. For 2,000 years the Jews have yearned for redemption and to that end, have pursued goals that are incomprehensible to the rest of humanity. Because Jews, in essence, transcend exile, we are ultimately capable of, and therefore responsible for, ushering in the redemption, for ourselves, and for the entire world.

*(by Dr. Yaakov Brawer from <http://www.lchaimweekly.org/>)*

### Modern Medicine Corroborates Medieval Doctors

The pasuk says, "And the children of Israel were fruitful, teemed, increased, and became strong – very, very much so, and the land became filled with them" [Shmos 1:7]. Chazal state that the Jewish women in Egypt miraculously gave birth to six children at a time (sextuplets). The Ibn Ezra writes that he himself witnessed a case in which a woman had four children at once (quadruplets). He further states that the doctors advised him that women can physically have up to 7 children from a single pregnancy.

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Until fairly recently, we would have been tempted to write off such a statement with sentiments such as “what did the doctors know in the time of the Ibn Ezra?” However, modern medicine, has proved that the doctors in the time of Ibn Ezra were right. It is possible to have up to seven children in one pregnancy – witness: the McCaughey septuplets (born on November 19, 1997 in Des Moines, Iowa).

(by Rabbi Yissocher Frand from Project Genesis at [www.torah.org](http://www.torah.org))

**Community Information of Interest**

**January 6: Hubris and Atonement: The State of Israel and the Jewish People 1972-75. Lecture by Rabbi Dovid Katz.** *Israeli Political Earthquake: The Fall of Golda, the Rise of Rabin.*  
This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah.

Rabbi Kaplan's Breakfast shiur on Monday, January 1<sup>st</sup> was sponsored by  
**Mr. and Mrs. Chaim Kahn**  
in memory of Chaim's father, **R. Nachman b. Meir**, whose yahrtzeit was on 1 Tevet.

Kol Hanaarim this Friday evening at 7:45 p.m. in The Shul. Cholent is provided by O'Fishel Catering!

**“The Rav’s Friday Night Hashkafa Q&A Shiur for Men”**

The next shiur will take place **this** Friday night (Parshat Shemot – January 5<sup>th</sup>) at 8:00 p.m. and will be held in the home of Mr. & Mrs. Chaim Kahn, 2325 Blackberry Road in Beazer North.

**Mr. and Mrs. Moshe Rosenfeld** are sponsoring Kiddush this Shabbat in memory of Moshe's father, **Esriel ben Moshe**, whose yahrzeit is this Thursday – the 24<sup>th</sup> of Tevet.



**Yahrzeits This Week:**

Moshe Rosenfeld      24 Tevet - Wednesday night/Thursday      for father      Esriel ben Moshe

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**Davening and Shiurim Schedule**

**Friday, 1/05 — 18 Tevet**  
Shacharit — 7:00 a.m.  
Candles — 4:40 p.m.  
Minchah / Ma'ariv — 4:40 p.m.

**Shabbat, 1/06 — 19 Tevet**  
Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:47 a.m.  
Berachot Gemora Shiur — 4:00 p.m.  
Minchah & Seudah Shilshit — 4:30 p.m.  
Ma'ariv — 5:42 p.m.

**Sunday, 1/07 — 20 Tevet**  
Shacharit — 8:00 a.m.  
Minchah / Ma'ariv — 4:45 p.m.

**Monday, 1/08 — 21 Tevet**  
Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 8:15 p.m.

**Tuesday, 1/09 — 22 Tevet**  
Shacharit — 7:00 a.m.  
Ma'ariv — 8:15 p.m.

**Wednesday, 1/10 — 23 Tevet**  
Shacharit — 7:00 a.m.  
Ma'ariv — 8:15 p.m.

**Thursday, 1/11 — 24 Tevet**  
Shacharit — 6:50 a.m.  
Ma'ariv — 8:15 p.m.

**Friday, 1/12 — 25 Tevet**  
Shacharit — 7:00 a.m.  
Candles — 4:47 p.m.  
Minchah / Ma'ariv — 4:50 p.m.