

The Shul

at the Lubavitch Center

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October 17, 2020

Bereshit — Shabbat M'vorchim

29 Tishrei, 5781

Sweet Dreams

"Sweet dreams," is a typical wish before retiring for the night. Often, if you dream at all, your dreams really are quite pleasant, though more often than not a bit unrealistic. Once in a while, though, it doesn't go so well. You wake up in the middle of the night in a cold sweat.

Jewish teachings often compare the current era in which we live as a dream. In King David's Psalms we read: "When G-d will return the exiles of Zion, we will have been like dreamers."

For, when dreaming, we think that what we see in our mind's eye is real, when in reality, it is simply a figment of our imagination.

Similarly, while in exile, we think that the world runs itself, that G-d is removed from this world; that every occurrence is independent, or, at the most, "coincidental." This is our reality. But our reality is just a dream.

Regarding our current state of exile, the Lubavitcher Rebbe explained: "A person can become so permeated with a feeling of exile that he cannot sense the impending Redemption, to the point that any discussion of it sounds to him like a dream. In reality, however, the opposite is true: it is the exile which resembles a dream, as is explained in Chasidut.

"There is a positive side to this analogy, for in one moment one can wake up from a dream and return to reality. In the same way the entire Jewish people can return, in one moment, to their true reality - to a state in which they love G-d and cleave to Him, to an actual state of Redemption.

"Current conditions can be transformed, literally in one moment, so that on this very day, and at this very moment, people will open their eyes and suddenly see that Moshiach is here!"

There is only one fail-proof method to make sure that we stop dreaming and start living with the reality of the Redemption, a time of international and interpersonal peace, prosperity for all, and connectedness to the Divine. That method can be understood through the following story:

The Yid HaKadosh ("the Holy Jew," Rabbi Yaakov Yitzchak of Pshischa) and Rabbi Simcha Bunim of Pshischa were once discussing the statement of one of our Sages in the Talmud, "Let him [Moshiach] come, but let me not be there."

The Sage felt compelled to say this because the time immediately preceding the coming of Moshiach will be a very difficult one, so difficult that we are told we will be holding on to our faith by the skin of our teeth!

The two Rebbes were debating what the best way to react would be if they were privileged to be alive at that time.

Said Rabbi Simcha Bunim, "The best advice I can think of is to get drunk and go to sleep."

"That is truly good advice," responded the Yid HaKadosh. "If someone has sechel (intelligence), that is certainly what he will do!"

"Why," one might ask, "would someone - a scholar and holy person at that - give such advice? Get drunk?! Go to sleep?!"

The true meaning of these sagacious words is as follows:

Get drunk on Torah, particularly the Torah as elucidated by Chasidic philosophy, known as the "wine of Torah." Imbibe it, savor it, partake of it at every opportunity. And then, in this spiritual drunken stupor, go into a deep sleep, a sleep in which exile is considered just a bad dream nay, a nightmare. And know that the true reality is Redemption, a time when we will truly be awake to the goodness and G-dliness inherent in every creature and all of creation.

(from <http://www.lchaimweekly.org/>)

What a Wonderful World!

R' Yechezkel Sarna z"l (1890-1969; Rosh Yeshiva of the Chevron Yeshiva in Yerushalayim) writes: For the most part, Parashat Bereishit is far above and beyond our understanding, as R' Moshe ben Nachman z"l (Ramban; 1194-1270; Spain and Eretz Yisrael) writes in his Torah commentary. Nevertheless, the foundational lesson that is learned from Ma'aseh Bereishit/ the Story of Creation is for every Jew; it is the foundation of Torah and Avodah / Divine service. What we must take away from Bereishit, continues R' Sarna, is not merely the Emunah / belief that Hashem created the world, a belief without which we have nothing. More than that, we are obligated to get to know the created world, to recognize its inherent worth, its essence, man's connection to it, and man's obligation to say, "All of this was created for me." Man's ability to understand the depth of his own obligation in this world depends on the clarity with which he recognizes that the world was created for him. When our Sages say (Sanhedrin 37a), "Every person is obligated to say, 'The world was created for me'," they mean that literally: "Every person."

Midrash Kohelet Rabbah relates: When Hashem created Adam, He took him on a tour and showed him all the trees of Gan Eden. He told Adam, "Look how beautiful and worthy of praise My handiwork is. Everything I created, I created for you. Take care not to destroy My world, for if you do destroy it, no one after you will repair it." This Midrash is teaching the above lesson, writes R' Sarna. (Daliot Yechezkel Vol. 1, p.7)

"And Elokim said, 'Let us make Man in Our image, after Our likeness. They shall rule over the fish of the sea, the birds of the sky, and over the animal, the whole earth, and every creeping thing that creeps upon the earth'." (1:26)

At first glance, it might seem incongruous that man is described as being created in G-d's image and, in the very same verse, is assigned the task of ruling over all the wildlife of the world. However, explains R' Shlomo Eliasov z"l (1841-1926; leading early 20th century Kabbalist; grandfather of R' Yosef Shalom Elyashiv z"l), this verse is teaching that it is as a result of being used by mankind that all of these creatures will attain the purpose for which they were created. Indeed, man is commanded to use the animals of the world in order to elevate them. (Quoted in Niglot Leshem Shevo V'achlamah)

(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)

A Special thank you to Sarala Tarshish for assembling several hundred candy bags for Simchas Torah.

Yahrzeits This Week:

Rebetzin Rochel Kaplan	30 Tishrei - Saturday night / Sunday	for mother	Chaya bas Chanoch Henech HaKohen
Dr. Moshe Silver	30 Tishrei - Saturday night / Sunday	for father	Binyomin ben Mordechai

SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

<p>Friday, 10/16 — 28 Tishrei Shacharit — 7:00 Candles — 6:06 p.m. Minchah / Ma'ariv — 6:10 p.m.</p> <p>Shabbat, 10/17 — 29 Tishrei Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 10:03 a.m. Beitzah Gemora Shiur — 4:55 p.m. Minchah — 5:55 p.m. Ma'ariv — 7:08 p.m.</p> <p>Sunday — Rosh Chodesh Cheshvan, 10/18 — 30 Tishrei Shacharit — 8:00 a.m. Minchah / Ma'ariv — 6:10 p.m.</p> <p>Monday — Rosh Chodesh Cheshvan, 10/19 — 1 Cheshvan Shacharit — 6:40 a.m. Minchah / Ma'ariv — 6:10 p.m.</p>	<p>Tuesday, 10/20 — 2 Cheshvan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 6:10 p.m.</p> <p>Wednesday, 10/21 — 3 Cheshvan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 6:10 p.m.</p> <p>Thursday, 10/22 — 4 Cheshvan Shacharit — 6:50 a.m. Minchah / Ma'ariv — 6:10 p.m.</p> <p>Friday, 10/23 — 5 Cheshvan Shacharit — 7:00 Candles — 5:57 p.m. Minchah / Ma'ariv — 6:00 p.m.</p>
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