

The Shul

at the Lubavitch Center

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January 25, 2020

Vaera — Shabbat M'vorchim

28 Tevet, 5780

It's Not Fair!

It's not fair. Why can't I? You let him do it! You gave her the prize! I was only five minutes late. I only missed it by two points.

We hear these kinds of complaints from children all the time. They involve a perceived injustice. The injustice, in adult eyes, is slight - if it exists at all. But in the eyes of the child, the injustice is great indeed, an affront to the child's dignity, to his or her worthiness.

So the child believes, or would have us believe.

We soon graduate to greater injustices. In Little League, we're second team. In the school play, we don't get the part destined for us.

Someone cut me off from the parking space when I was late for the appointment. I didn't have time to do the report. The professor gave us homework even though there's a big game - what does he expect?

We fill our lives with excuses. And we excuse those we care about. Our explanations and excuses are clever, convincing, irrefutable - and denied to others.

This starts early in life: In elementary school, if you came to school on time, ready to start the day, you got a point or a star. After so many points or stars, those who came on time got a reward. And those who didn't? How many children, and mothers, complain and whine and accuse.

From elementary school through adolescence: How many students complain and argue and whine that they worked so hard on the paper, studied so hard for the test, and the teacher gave them a grade that they didn't deserve.

Into our adult lives, as well.

As children, we try to excuse our irresponsibility. As adults, we often teach and live a life of excuses.

It doesn't have to be this way. For the pattern of excuse making is detrimental not only emotionally and psychologically, but spiritually as well. And this in two ways.

First, getting angry at another for our irresponsibility, turning the consequences of our actions, or inactions, into an injustice, may be described as "all the more so like idolatry."

Additionally, not accepting the consequences of our actions avoids our primary spiritual responsibility. Chasidic teachings explains that we are to transform this world into a "dwelling place for G-dliness" - specifically by transforming our portion of the world. More than our Torah study and performance of mitzvot (commandments), we need to transform those actions and influences under our control.

And the only way to create that transformation is through teshuva - through acknowledging the consequences of our actions (and teaching others, our "children" in whatever sense, the same) even if it's as simple as: I was tardy three times, so I don't get the ice cream.

There are of course real injustices we must argue against. There is evil we must fight.

But an "it's not fair" requires a different response. An affront to our ego is a signal to accept the consequences of our actions, to use our mistakes and errors as opportunities for teshuva - for through the small, seemingly trivial transformations we make in our "corner of the world" will come the larger, world transforming teshuva - and the era of Redemption.

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

“I shall bring you to the land about which I raised My hand [i.e., swore] to give it to Avraham, Yitzchak, and Yaakov; and I shall give it to you as a Morashah / legacy—I am Hashem.” (6:8)

R' Shmuel Yehuda Katznelbogen z"l (1521-1597; rabbi of Venice, Italy) writes: There is a difference between the word “Morashah” / legacy and “Yerushah” / inheritance, namely that one receives an inheritance, while he leaves a legacy. It follows that, in this verse, Hashem hinted to Moshe Rabbeinu that the generation of the Exodus would not enter Eretz Yisrael. They would never inherit the Land; they would only leave their rights to it as a legacy for their descendants.

R' Katznelbogen continues: The word Morashah also appears in the verse (Devarim 33:4), “Moshe commanded us the Torah, a Morashah for the Congregation of Yaakov.” This indicates that we are commanded to pass on the Torah to our children as a legacy.

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

Community Information of Interest

January 25: Two Parties and a State: Israel and the Jewish People 1980-1983. Lecture by Rabbi Dovid Katz. *Israel and the Arabs in the Early Eighties.* This lecture will begin at 8:00 p.m. and be held at the Ner Tamid Congregation.

As it is dark going home after Ma'ariv;
please wear reflective clothing, bands, belts, vests, etc.
when walking home from Shul.



Kol Hanaarim– Father and Son Learning – every Friday evening during the winter at 7:45 to 8:30 p.m. in The Shul. Chulent and other refreshments are served. Each session is “topped off” at the end with a fascinating story. For any questions, please see Rabbi Itzkowitz.

Yahrzeits This Week:

Avraham Rosenblum 28 Tevet - Friday night / Shabbat for mother Ita Bluma bas Moshe

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DAVENING AND SHIURIM SCHEDULE

Friday, 1/24 — 27 Tevet
 Shacharit — 7:00 a.m.
 Candles — 4:59 p.m.
 Minchah / Ma'ariv — 5:00 p.m.
 Father and Son Learning — 7:45 to 8:30 p.m.

Shabbat, 1/25 — 28 Tevet
 Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:47 a.m.
 Beitzah Gemora Shiur — 4:15 p.m.
 Minchah & Seudah Shilishit — 4:45 p.m.
 Ma'ariv — 6:01 p.m.

Sunday, 1/26 — 29 Tevet
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 5:10 p.m.

Monday – Rosh Chodesh Shevat, 1/27 — 1 Shevat
 Shacharit — 6:40 a.m.
 Kerisus Gemora Shiur — 7:45 p.m.
 Ma'ariv — 8:15 p.m.

Tuesday, 1/28 — 2 Shevat
 Shacharit — 7:00 a.m.
 Kerisus Gemora Shiur — 7:45 p.m.
 Ma'ariv — 8:15 p.m.

Wednesday, 1/29 – 3 Shevat
 Shacharit — 7:00 a.m.
 Kerisus Gemora Shiur — 7:45 p.m.
 Ma'ariv — 8:15 p.m.

Thursday, 1/30 – 4 Shevat
 Shacharit — 6:50 a.m.
 Kerisus Gemora Shiur — 7:45 p.m.
 Ma'ariv — 8:15 p.m.

Friday, 1/31 — 5 Sevat
 Shacharit — 7:00 a.m.
 Candles — 5:07 p.m.
 Minchah / Ma'ariv — 5:10 p.m.