

The Shul
at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209
410-486-2666
www.chabadshul.org



January 9, 2021

Shemot — Shabbat M'vorchim

25 Tevet, 5781

Trim-Tabs

When NASA began to consider the possibilities of extended space travel, they decided to experiment with the effects of weightlessness on plants.

Seedlings were sent in one of the first satellites. When the satellite returned, the biologists were amazed; roots were growing out of every side, a stem had started to grow, only to have its growth aborted, leaves had sprouted at random. Researchers came to an obvious conclusion: plants without up and down clearly defined don't grow correctly.

Topsy-turvy has become the rule and not the exception in our society. Today, in all areas - politics, science, economics, and health - things look uncertain.

In previous generations, sweeping change took time. In recent decades, advances in science, travel, and communications increased the rate of change. Moreover, it is not only the rate of change that is unique, it is the nature of the changes occurring.

Most of us grew up with a Newtonian concept of the universe - that readily discernible causes produce predictable effects. Einstein's "Theory of Relativity" hinted at the existence of a higher degree of interrelation.

People began thinking of non-linear systems whose organization is not predictable in terms of the information within our grasp at any given moment.

This type of thinking has spawned a new theoretical approach referred to as the mathematics of chaos. Generally, we conceive of chaos as confusion or disorder. This new approach understands that what may be chaos to us is, nonetheless, the reflection of a hidden order motivated by a deeper and more abstract reality. Complex behavior appears random, yet conforms to a pattern.

In previous generations, our lives followed more clearly mapped-out routines, and so we had less difficulty charting our future. But now, these maps are continually being redrawn.

In this environment, how does a person prevent himself from becoming disoriented as our weightless plants? By having a sense of direction and purpose.

When the leader of a desert caravan needed direction he would look into the night sky and find the North Star. As civilization advanced, the compass was invented. A person with an inner sense of purpose has a needle constantly pointing him true-north.

What is meant by inner purpose? A person once complained of depression. Nothing in particular was wrong; both at home and at work, he was moderately successful. But he was haunted by feelings of futility. A friend told the Rebbe of the problem and the Rebbe advised: "Share this insight of our Sages with your friend: 'I was created solely to serve my Maker.' "

It made a difference. The person's attitude changed. After he saw the direction, he knew where to put his feet.

Our Sages describe every person as an entire world, and the world as a person in macrocosm. Conceiving of ourselves as a world - multifaceted and multidimensional - enables us to develop harmony between and within the different aspects of our beings. Conversely, viewing the world as a macrocosm of man also provides us with constructive insights.

Just as an inner sense of spiritual purpose is the key to an individual's success and happiness, so, too, the world at large will thrive from gaining awareness of its spiritual purpose.

What is the purpose of the world? Our Sages state: "The world was created solely for Moshiach" - for the Era Redemption. The first step in facilitating this sense of direction in the world is a revolution in our own thinking.

(continued on the other side)

To speak in metaphoric terms: Ships have long been guided by rudders. As ships got larger, rudders did, too. But moving the larger rudders was difficult, so a small rudder (trim-tab) was attached to the larger rudder. The trim-tab moves the large rudder, which in turn changes the course of the entire ship. Today, each of us can be a trim-tab. The direction in which we point our lives can affect the direction of the vessel of humanity.

Learning about the ideals that G-d envisions for our world, and integrating these principles in our lives can serve as a trim-tab for each person, channeling the direction of global change.

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

Today in Jewish History

Birth and Passing of Shimon (1567-1447 BCE)

According to sources cited in Seder Hadorot, **Tevet 28** is both the birthday and the day of passing of Shimon the second son of Jacob and Leah; other sources place the date as Tevet 21.

Sadducees Ejected From Sanhedrin (81 BCE)

Shimon ben Shetach successfully completed the expulsion of the Sadducees (a sect which denied the Oral Torah and the authority of the Sages) who had dominated the Sanhedrin (Supreme Court), replacing them with his Torah-loyal disciples, on the **28th of Tevet** of the year 3680 from creation (81 BCE).

(from www.chabad.org)



Rabbi Kaplan is holding a weekly Thursday evening (8:30pm) online shiur on the Shaar HaBitachon section of Chovos Halivavos. Shaar HaBitachon has been effective in giving strength and encouragement to people facing difficult and challenging situations in everyday life. What a perfect topic, presented by a gifted teacher, for these times. This online shiur is open to anyone who would like to attend and can be joined at: <https://cutt.ly/join-shiur>

Yahrzeits This Week:

Avraham Rosenblum 28 Tevet - Monday night / Tuesday for mother Ita Bluma bas Moshe

SHUL DIRECTORY

Rabbi: Shmuel Kaplan . . . rabbikaplan@chabadmd.com
Treasurer: Michael Frank . . . shul.chabad@gmail.com
Security: Jay Bernstein . . . jaybernsteinesq@gmail.com
Kiddush: Reuven Frank rfrank82@gmail.com
Bulletin: Howard Kaplon hkaplon@towson.edu
Website: Shoshana Zakar sue.zakar@gmail.com

Gabbaim:
 Yehudah Buchwalter . . . judahbuchwalter@verizon.net
 Allan Genut agenut@gmail.com
 Ephraim Siff
Mikvah Mei Menachem 410-415-5113
Aleph Learning Institute . Mrs. Rochel Kaplan, Director
www.alephlearninginstitute.org / email: alephjli@gmail.com

DAVENING AND SHIURIM SCHEDULE³²²⁹⁹⁶

Friday, 1/8 — 24 Tevet

Shacharit — 7:00 a.m.
 Shabbat Candles — 4:43 p.m.
 Minchah / Ma'ariv — 4:45 p.m.

Shabbat, 1/9 — 25 Tevet

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:48 a.m.
 Beitzah Gemora Shiur — 4:00 p.m.
 Minchah — 4:30 p.m.
 Ma'ariv — 5:46 p.m.

Sunday, 1/10 — 26 Tevet

Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 4:50 p.m.

Monday, 1/11 — 27 Tevet

Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 4:50 p.m.

Tuesday, 1/12 — 28 Tevet

Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 4:50 p.m.

Wednesday, 1/13 — 29 Tevet

Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 4:50 p.m.

Thursday — Rosh Chodesh Shevat, 1/14 — 1 Shevat

Shacharit — 6:40 a.m.
 Minchah / Ma'ariv — 4:50 p.m.

Friday, 1/15 — 2 Shevat

Shacharit — 7:00 a.m.
 Shabbat Candles — 4:50 p.m.
 Minchah / Ma'ariv — 4:50 p.m.