



CANDLE LIGHTING 7:03 PM | 13 ELUL | SEPTEMBER 6, 2025 | HAVDALA 8:05 PM

שבת פרשת כי תצא SHABBAT PARSHAT KI TEITZEI

Haftorah is Isaiah 54:1-10 (רני). Pirkei Avot Chs. 1 & 2. Final time for Kiddush Levanah of Elul is Saturday night, Motzei Shabbat, Sept. 6 (14 Elul) until the following daybreak.

FRIDAY EVENING

MINCHA 7:05 PM

SHKIA 7:22 PM

TZAIT HAKOCHAVIM 8:02 PM

SHABBAT

HASHKAMA 7:45 AM

SHACHARIT - MAIN 9:00 AM

POST-HASHKAMA SHIUR 9:30 AM

LAST KRIAT SHEMA 9:41 AM

FUNDAMENTALS SHIUR 11:30 AM

PRE-MINCHA SHIUR 6:15 PM

MINCHA 6:55 PM

SHKIA 7:20 PM

MAARIV 8:05 PM

SEPTEMBER BIRTHDAY & ANNIVERSARY KIDDUSH

Kiddush is sponsored to celebrate September birthdays and anniversaries.



Happy birthday to - **Jonathan Frank, David Garfunkel, Bernice Goldberg, Sruli Goldberg, Dina Greene, Heidi Kwestel, Pauly Kwestel, Adina Jacobson, Nathaniel Jacobson, Steven Mayerz'l, Kira Miller, Brett Norton, Madeline Simanowitz, Sara Santacruz, Randi Spier,**

Brian Shanblatt, Hunter Wexler, Oliver Wexler, & Elana Winchester

Happy anniversary to - **Lori & David Garfunkel, Fern & Oded Strich, Angela & Isaac Rozenfeld, and Beth & Steve Wechsler**



To add someone to future monthly lists at \$36 per family per month, sponsor and provide names by clicking here: [SIMCHA](#).

YOMIM NORAIM 5786

For Yomim Noraim seats, click here by Sept. 9: [Seats](#); and register your children ages 2-12 for YN groups here: [Childcare](#). For Misheberachs for 5786 email thegabbai@aol.com. To wish a "Shanah Tova" to your fellow shul members via our Rosh Hashanah scroll, click here: [Scroll](#). For listings in the Yizkor Memorial booklet, click here by Sept. 7: [Yizkor](#).

PLAYDATE IN THE PARK!

Radburn B Park (off Howard Ave) 3:45 PM

BLOOD DRIVE

This Sunday is the blood drive. Sign up here: [BLOOD](#). Questions? Email Natasha at chesed@ahavatachim.org

UPCOMING SHUL EVENTS

- BBQ, Sept. 14, 3:00-5:30 PM, RSVP by Sept. 10 here: [BBQ](#).
- Shabbat Chayal, featuring Rabbi Benjy Kwalwasser of Lev Hatorah and honoring IDF soldiers, is next Shabbat. To sponsor (all proceeds to go Lev LaChayal), click: [Soldiers](#).



SUNDAY
9/7

MONDAY
9/8

TUESDAY
9/9

WEDNESDAY
9/10

THURSDAY
9/11

FRIDAY
9/12

WEEKDAY MINYANIM AT AHAVAT ACHIM

SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
2ND SHACHARIT MINYON - YISHTABACH AT 7:40 AM		7:25 AM	7:25 AM	7:25 AM	7:25 AM	7:25 AM
MINCHA/MAARIV	7:07 PM	7:05 PM	7:03 PM	7:01 PM	7:00 PM	6:55 PM

ZMANIM

Earliest Talit	5:34 AM	5:35 AM	5:36 AM	5:37 AM	5:38 AM	5:39 AM
Gedolah	1:26 PM	1:26 PM	1:25 PM	1:25 PM	1:24 PM	1:24 PM
Shkia	7:19 PM	7:17 PM	7:15 PM	7:13 PM	7:12 PM	
Tzait	7:59 PM	7:57 PM	7:55 PM	7:53 PM	7:52 PM	

UPCOMING EVENTS

Sept. 7 - Blood drive. Sign up here: [BLOOD](#).
Sept. 13 - Shabbat Chayal, honoring IDF soldiers, with Rabbi Benjy Kwalwasser. To sponsor (all proceeds to go Lev LaChayal), click here: [Soldiers](#).
Sept. 14 - Community BBQ, 3:00 - 5:30 PM, shul parking lot! RSVP by Sept. 10 here: [BBQ](#).
Sept. 21 - Scholar-In-Residence R. Josh Blass
Oct. 8 - Kiddush is sponsored by the Winchester family on the Yahrzeit of Steve's mother Helen Winchester^{נ"ע}, Miriam Hendl bas Shimon
Oct. 11 - Kohelet Round Robin. Click here to sign up to discuss a chapter: [KOHELET](#).

IN OUR FUTURE

Sept. 14 - On this Sunday Rabbi Dov Goldzweig, our Yomim Noraim Ba'al Tefilah for over a decade, will be at our shul to check mezuzas and tefillin. If you would like to get in touch with him beforehand you can email him at goldzweig@bezeqint.net.
Sept. 20 - Seudah Shlishit is sponsored to commemorate Yahrzeits by the Agress family for Amy's father, הרב ישראל יהודה בן, אפרים מיכל הלוי ז"ל, and by the Greene family for Elliot's father, Harold Greene^{נ"ע} (Tzvi Hersch ben Shimon).

COMMUNITY EVENTS

September 14 - Ahavat Achim is proud to be a sponsor of a Shiur Petichah for Seder Kodshim entitled "The Relevance and Significance of Studying Kodshim", to be given by Rav Michael Rosensweig, Rosh Yeshiva and Rosh Kollel, RIETS. Sunday, 10 - 11 AM, at Jewish Center of Teaneck, 70 Sterling Place. See the flyer for more info.

BOARD MEETINGS 8:15 PM


Sept. 16 - At shul w/Zoom option.
Oct. 28, Nov. 18, Dec. 29 (Monday), Jan. 27, Feb. 24, Mar. 24, Apr. 28, May 26, & June 30

TORAT ACHIM

- Halacha: Tzurba M'rabanen, Wed. evenings with Zack Doberman.
- Summer Book Club: *Majesty and Humility* by Rav Soloveitchik, Ch. 13, at Fundamentals Shiur.

SHIURIM



- RAV SOLOVEITCHIK ON THE PARSHA, Tuesdays at 1:00 PM (<https://zoom.us/j/7291311899>, PW: 112233).
- TORAH FOR YOUR COMMUTE, via a Whatsapp group, with 3-minute daily Halacha insights. To join email Rabbi Shestack at rabbishestack@gmail.com.

- POST-HASHKAMA SHIUR, alternates between examining the development of Halachot and analyzing Mishlei (Proverbs)
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush, discussing *Majesty and Humility* by Rav Soloveitchik.
- SHABBAT SHIUR, 40 minutes pre-mincha.
- SEDER ON THE SIDDUR, at Seudah Shlishit.
- TZURBA M'RABANAN w/ Zack Doberman, Wednesdays at 8:30 PM. In-person at the shul and via Zoom.
- MISHNA CHABURAH, w/Jeff Safier, after 7:25 AM Shacharit minyan (≈10 minutes).

KIDDUSH & SEUDAH SHLISHIT



- Enjoy Scotch at Kiddush, please donate a bottle to the shul from time to time.
- To sponsor a Kiddush (prices start at \$318, plus a bottle of scotch) email dmgarfunkel@gmail.com.
- Want to know the menu for Kiddush? Email dmgarfunkel@gmail.com to be put on the WhatsApp group. To sponsor Seudah Shlishit for \$136 (or in the case of multiple sponsors, \$100 per sponsor), email dmgarfunkel@gmail.com.
- kiddush by Sunday, August 31, please.

- Women's Chabura, Shabbat at 6 PM, studying Yehoshua.
- Gemara: Sanhedrin Ch. 8 - Pre-Mincha Shiur.
- "Seder on the Siddur" at Seudah Shlishit - Birkat HaTorah Part 2: R. Donin pp. 188-190, R. Monk pp. 47-60.

GITA COOPERWASSER^{נ"ע} YOUTH EVENTS

Sept. 6 - New Groups configuration (with a 4th group).
Sept. 6 - Play date at Radburn B Park (off of Howard Ave.) at 3:45 PM.
Sept. 20 - High Holiday Youth Program.
Sept. 24 - 2nd Day of Rosh Hashanah, Shul Playground and Snacks, 4:00 PM.
Sept. 28 - Sukkot Decoration & Donuts, 10:00 AM.
Oct. 12 - Kids Sukkah Hop, 3:00 PM.

GITA COOPERWASSER^{נ"ע} SHABBAT YOUTH INFO



- **SHABBAT YOUTH LEADERS: 3RD - 5TH GRADE: LETIZIA & SEBASTIAN; K - 2ND GR.: ARNELLA & NICOLE; AND 3 YRS OLD - PRE K: ABBY & MAYA**
- Youth group for in 2nd - 5th Graders starts at 9:00 AM (Drop Off) in the Youth Room on left on entering the social hall.
- Youth group for children 4 years old through 1st Grade starts at 9:00 AM (Drop Off) in the Youth Room on the right upon entering the social hall.
- Parent & Me, 9:00 AM in the Beit Midrash.
- Rabbi Meet & Greet, Friday night, kids can come over to the Rabbi after davening to receive a cup of grape juice and a ticket!
- Children earn tickets for coming to minyan (Friday night and/or Shabbat day), asking the rabbi questions or attending parent-child learning programs! Tickets can be redeemed for prizes.
- Children's corner at Seudah Shlishit, 1st to 5th graders will get 10 Torah questions in 10 minutes from Rabbi Shestack, with special snacks, tickets and more.

BIRTHDAY & ANNIVERSARY KIDDUSH

- To add a birthday or anniversary to our September list (Kiddush on Shabbat, Sept. 6), click here: [SIMCHA](#). Listings/ sponsorships are \$36 per family per month. RSVP for the September birthday by this Saturday night.



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

September

*Simcha Kiddush
Honorees*

Birthdays

Jonathan Frank

David Garfunkel

Bernice Goldberg

Sruli Goldberg

Dina Greene

Heidi Kwestel

Pauly Kwestel

Adina Jacobson

Nathaniel Jacobson

Steven Mayer, z"l

Kira Miller

Brett Norton

Madeline Simanowitz

Sara Sanracruz

Randi Spier

Brian Shanblatt

Hunter Wexler

Oliver Wexler

Elana Winchester

Anniversaries

Lori & David Garfunkel

Fern & Oded Strich

Angela & Isaac Rozenfeld

Beth & Steve Wechsler

KIDS PLAYGROUND

Meet Up!

**2ND DAY OF
ROSH
HASHANAH
9/24 @ 4 PM**

@ the Ahavat Achim Playground



**Snacks will
be provided!**



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL



AHAVAT ACHIM BACKYARD BBQ



SEP. 14TH

3:00 - 5:30PM



FREE BBQ

AA PLAYGROUND FUN

BOUNCE HOUSE

CHALK + BUBBLES

MUSIC + GAMES



MUST RSVP BY SEP. 10TH AT
[TINYURL.COM/2025AABBQ](https://tinyurl.com/2025AABBQ)



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL



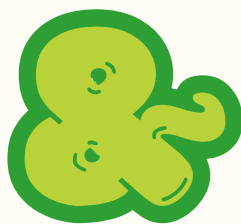
Sponsorship
opportunities
are available!

E-mail

youth@ahavatachim.org
to learn more.

JOIN US FOR

DONUTS



SUKKAH
DECORATIONS

CHILDREN OF ALL AGES ARE INVITED TO MAKE
SUKKAH DECORATIONS!

Sunday, September 28th at 10 AM

Bring a photo of your child
for a special project!



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

RSVP by 9/21:

<https://forms.gle/iDUdhCnRAn9wj7WE6>

HIGH HOLIDAY CHILDCARE

Drop off groups for children ages 2-12

Rosh Hashana @ 8:45 AM

Kol Nidre

Yom Kippur @ 8:45 AM

Neilah

All groups end when davening ends

Shofar blowing for youth after mussaf.
Davening will take place during groups.

sign up [Here!](#)

Early bird (By September 7th): \$15

After September 7th: \$25

No prior registration: \$30

Use of the parent & me room is free for
those who only have child(ren) under 2

*must purchase seats to sign up





AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

Ahavat Achim invites
you to join us for a fun

Monthly

Simcha Kiddush

Have a birthday, anniversary, or
another reason to say Mazel Tov?
For \$36, you can co-sponsor that
month's simcha kiddush!

Click HERE to get
your sponsorship in!



Deadline: 1 week before each kiddush!



Playdate in the Park

Shabbat, September 6th at 3:45 PM

Fruit & pretzels to be provided.

Bring your own water!

Radburn B Park
Off of Howard Ave



**Ahavat Achim Youth
invites children of all ages to**

Celebrate Rosh Hashana together!

**RSVP by
9/17**

**Saturday
9/20
@ 3:30 PM**

**\$5/child
\$12 Family
max**

**Join us for fun on
the playground at
3:30 followed by
a pre- Rosh
Hashana program
and dinner**



AHAVAT ACHIM
קהלת אהבת אחים

Shiur Petichah for Seder Kodshim

“The Relevance and Significance of Studying Kodshim”

Rav Michael Rosensweig, Rosh Yeshiva and Rosh Kollel, RIETS



**Sunday, September 14 from 10-11 am
Jewish Center of Teaneck
70 Sterling Place**

**Words of Introduction by Rabbi Elliot Schrier,
Rabbi of Congregation Bnai Yeshurun**

**Sigum on Seder Nezikin in Memory of the Kedoshim of Israel's War
Rabbi Daniel Fridman, Rabbi, Jewish Center of Teaneck**

**Shiur Generously Sponsored By:
Miriam and Elie Berman, Daniella and Dr. Michael Gottesman,
Nomi and Yechiel Rotblat, Daniel and Sipporah Tracer**

Co sponsors include:

Ahavat Achim, Ahavat Shalom, Ahavath Torah, Arzei Darom, Beis Knesses of New Milford,
Beis Medrash of Bergenfield, Beit Midrash of Teaneck, Bnai Yeshurun, Chabad of Teaneck,
Congregation Beth Aaron, Congregation Beth Abraham, Congregation Beth Tefillah of Paramus,
Congregation Darchei Noam, Congregation Keter Torah, Congregation Rinat Yisrael, East Hill Synagogue,
Ohr HaTorah, Ohr Saadya, Kehillat Keshet, Netivot Shalom, Sephardic Congregation of Fort Lee,
Shaarei Orah, Shaare Tefillah, Shomrei Emunah, Young Israel of Fair Lawn,
Young Israel of Fort Lee, Young Israel of Teaneck, Zichron Mordechai

Ahavat Achim Invites you to a
SIMCHAT TORAH

**Farewell to Sukkah
&
Kinderkafot**



**TUESDAY OCTOBER 14TH
@ 5 PM
INTERACTIVE PROGRAM
FOR ALL AGES WITH DINNER
FOLLOWED BY HAKAFOT**

**MEETING IN THE
SYLVIA LATKIN A"H SUKKAH**

RSVP [here](#) BY 10/9





AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL

Congregation Ahavat
Achim presents

SCHOLAR IN RESIDENCE

RABBI JOSH BLASS

SHABBAT, SEPTEMBER 20

Save the date and join us for
an uplifting and moving
Shabbat!



Rabbi Josh Blass has served for the past 21 years as a Mashgiach Ruchani in Yeshiva University. In this role R' Blass gives personal and spiritual guidance and mentorship to YU students of all stripes.

Additionally Rabbi Blass spent nearly two decades in the rabbinic community Rav in Einstein Medical School and Kehillas Beis Yehudah in Wesley Hills, NY. Rabbi Blass holds a Masters in Social Work and has a practice specializing in addiction and trauma. Rabbi Blass has been involved professionally both in a Rabbinic and Mental Health capacity with a number of organizations including Project Tikvah, My Extended Family, Keshet Family and Project Ezra. Rabbi Blass speaks and gives shiurim throughout the Tri-State area.

He will be joined by his wife Ilana who has been practicing law for over twenty years, including having worked for many years as the in-house attorney for the Beth Din of America. They very much look forward to spending Shabbos with the community.

EVENTS@AHAVATACHIM.ORG

Yizkor Memorial Booklet Form 2025-2026

Beloved's Name (PRINT CLEARLY)	Beloved's Hebrew Name (PRINT CLEARLY)	Remembered By
Morris Doe	Moshe benAvrum {Hebrew Letters Preferred}	Meir & Leah Doe and Family

Number of listings x \$20.00= Total Payment

PRINT YOUR NAME _____

Please respond by **Sunday, September 14, 2025**

Make check payable to: Ahavat Achim, mail this form and your check to Beth at:
 Beth Wechsler
 378 Owen Ave.
 Fair Lawn, NJ 07410
bethsbw@gmail.com

Or pay via PayPal at paypal.com/us/fundraiser/charity/1444321 Click the “SHARE MY NAME” box, so we will know who paid.

Beth can be reached at **201-835-4657** or bethsbw@gmail.com

**AHAVAT ACHIM YOUTH INVITES CHILDREN OF ALL AGES TO
OUR ANNUAL**

YOUTH SUKKAH HOP

SUNDAY, OCTOBER 12TH

**REACH OUT
TO SPONSOR
A STOP!**



3:00 - 3:40 PM

John and Shifra Caruso



3:50 - 4:30 PM

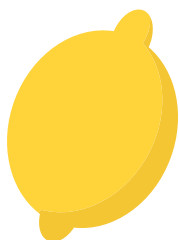
Tzahi and Jordana Cohen



4:40 - 5:30 PM

Andrew and Kira Wigod

Dairy dinner served at this stop!



5:40-6:20 PM

Ahavat Achim Playground

**RSVP BY OCTOBER 5TH TO GET THE
ADDRESSES!**

[HTTPS://FORMS.GLE/ZFBXKD35LZORIFA69](https://forms.gle/ZFBXKD35LZORIFA69)



Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

KI TEITSE • כי תצא

FROM THE TEACHINGS AND WRITINGS OF RABBI LORD JONATHAN SACKS זצ"ל

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel. "I have loved the Torah of R' Chaim Schimmel ever since I first encountered it. It strives to be not just about truth on the surface but also its connection to a deeper truth beneath. Together with Anna, his remarkable wife of 60 years, they built a life dedicated to love of family, community, and Torah. An extraordinary couple who have moved me beyond measure by the example of their lives." — Rabbi Sacks

This year's series of essays were originally written and recorded by Rabbi Sacks זצ"ל in 5772 (2011–2012). These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha and Haftara.

Letting Go of Hate

Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness . . .

Martin Luther King

I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain.

James Arthur Baldwin

There is a verse in Ki Teitse that is momentous in its implications. It is easy to miss, appearing as it does in the midst of a series of miscellaneous laws about inheritance, rebellious sons, overlaid oxen, marriage violations and escaping slaves. Without any special emphasis or preamble, Moses delivers a command so counterintuitive that we must read it twice to make sure we have heard it correctly:

Do not hate an Edomite, because he is your brother.

Do not hate an Egyptian, *because you were a stranger in his land.*

Deut. 23:8

What does this mean in its biblical context? The Egyptians of Moses' day had enslaved the Israelites,

"embittered their lives", subjected them to a ruthless regime of hard labour and forced them to eat the bread of affliction. They had embarked on a programme of attempted genocide, Pharaoh commanding his people to throw "every male [Israelite] child born, into the river" (Ex. 1:22).

Now, forty years later, Moses speaks as if none of this had happened, as if the Israelites owed the Egyptians a debt of gratitude for their hospitality. Yet he and the people were where they were only because they were escaping from Egyptian persecution. Nor did he want the people to forget it. To the contrary, he told them to recite the story of the Exodus every year, as we still do on Passover, re-enacting it with bitter herbs and unleavened bread so that the memory would be passed on to all future generations. If you want to preserve freedom, he implies, never forget what it feels like to lose it. Yet here, on the banks of the Jordan, addressing the next generation, he tells the people, "Do not hate an Egyptian". What is going on in this verse?

To be free, you have to let go of hate. That is what Moses is saying. If they continued to hate their erstwhile enemies, Moses would have taken the Israelites out of Egypt, but he would not have taken Egypt out of the Israelites. Mentally, they would still be there, slaves to the past. They would still be in chains, not of metal but of the mind – and chains of the mind are the most constricting of all.

You cannot create a free society on the basis of hate.

Resentment, rage, humiliation, a sense of injustice, the desire to restore honour by inflicting injury on your former persecutors – these are conditions of a profound lack of freedom. You must live *with* the past, implies Moses, but not *in* the past. Those who are held captive by anger against their former persecutors are captive still. Those who let their enemies define who they are, have not yet achieved liberty.

The Mosaic books refer time and again to the Exodus and the imperative of memory: “you shall remember that you were slaves in Egypt”. Yet never is this invoked as a reason for hatred, retaliation or revenge. Always it appears as part of the logic of the just and compassionate society the Israelites are commanded to create: the alternative order, the antithesis of Egypt. The implicit message is: Limit slavery, at least as far as your own people is concerned. Don’t subject them to hard labour. Give them rest and freedom every seventh day. Release them every seventh year. Recognise them as *like you*, not ontologically inferior. No one is born to be a slave.

Give generously to the poor. Let them eat from the leftovers of the harvest. Leave them a corner of the field. Share your blessings with others. Don’t deprive people of their livelihood. The entire structure of biblical law is rooted in the experience of slavery in Egypt, as if to say: you know in your heart what it feels like to be the victim of persecution, therefore do not persecute others.

Biblical ethics is based on repeated acts of role-reversal, using memory as a moral force. In the books of Shemot and Devarim, we are commanded to use memory not to preserve hate but to conquer it by recalling what it feels like to be its victim. “Remember” – not to *live* in the past but to *prevent a repetition* of the past.

Only thus can we understand an otherwise inexplicable detail in the Exodus story itself. In Moses’ first encounter with God at the Burning Bush, he is charged with the mission of bringing the people out to freedom. God adds a strange rider:

I will make the Egyptians favourably disposed toward this people, so that when you leave you will not go empty-handed. Every woman is to ask her neighbour and any

woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters.

Ex. 3:21-22

The point is twice repeated in later chapters (Ex. 11:2, Ex. 12:35). Yet it runs utterly against the grain of biblical narrative. From Genesis (14:23) to the book of Esther (9:10, 9:15, 9:16) taking booty, spoil, plunder from enemies is frowned on. In the case of idolaters, it is strictly forbidden: their property is *cherem*, taboo, to be destroyed, not possessed (Deut. 7:25; 13:16).

When, in the days of Joshua, Achan took spoil from the ruins of Jericho, the whole nation was punished. Besides which, what happened to the gold? The Israelites eventually used it to make the Golden Calf. Why then was it important – commanded – that on this one occasion the Israelites should ask for gifts from the Egyptians? The Torah itself provides the answer in a later law of Deuteronomy about the release of slaves:

If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free. When you release him, *do not send him away empty-handed*. Supply him liberally from your flock, your threshing floor and your winepress. Give to him as the Lord your God has blessed you. Remember that you were slaves in Egypt and the Lord your God redeemed you. That is why I give you this command today.

Deut. 15:12-15

Slavery needs “narrative closure”. To acquire freedom, a slave must be able to leave behind feelings of antagonism to his former master. He must not depart laden with a sense of grievance or anger, humiliation or slight. Were he to do so, he would have been released but not liberated. Physically free, mentally he would still be a slave. The insistence on parting gifts represents the Bible’s psychological insight into the lingering injury of servitude. There must be an act of generosity on the part of the master if the slave is to leave without ill-will. Slavery leaves a scar on the soul that must be healed.

When God told Moses to tell the Israelites to take parting gifts from the Egyptians, it is as if He were saying: Yes, the Egyptians enslaved you, but that is about to become the past. Precisely because I want you to remember the past, it is essential that you do so without hate or desire for revenge. What you are to recall is the pain of being a slave, not the anger you feel towards your slave-masters. There must be an act of symbolic closure. This cannot be justice in the fullest sense of the word: such justice is a chimera, and the desire for it insatiable and self-destructive. There is no way of restoring the dead to life, or of recovering the lost years of liberty denied. But neither can a people deny the past, deleting it from the database of memory. If they try to do so it will eventually come back – Freud’s “return of the repressed” – and claim a terrible price in the form of high-minded, altruistic vengeance. Therefore the former slave-owner must give the former slave a gift, acknowledging him as a free human being who has contributed, albeit without choice, to his welfare. This is not a squaring of accounts. It is, rather, a minimal form of restitution, of what today is called “restorative justice”.

Hatred and liberty cannot coexist. A free people does not hate its former enemies; if it does, it is not yet ready for freedom. To create a non-persecuting society out of people who have been persecuted, you have to break the chains of the past; rob memory of its sting; sublimate pain into

constructive energy and the determination to build a different future.

Freedom involves the abandonment of hate, because hate is the abdication of freedom. It is the projection of our conflicts onto an external force whom we can then blame, but only at the cost of denying responsibility. That was Moses’ message to those who were about to enter the Promised Land: that a free society can be built only by people who accept the responsibility of freedom, subjects who refuse to see themselves as objects, people who define themselves by love of God, not hatred of the other. “Do not hate an Egyptian, because you were strangers in his land,” said Moses, meaning: To be free, you have to let go of hate.



Around the Shabbat Table

1. How does holding on to hatred keep people enslaved even after physical freedom is achieved?
2. Can personal experiences of pain or injustice be transformed into compassion for others?
3. How does the command to remember Amalek differ from the command not to hate the Egyptians?

● These questions come from this week’s **Family Edition** to Rabbi Sacks’ Covenant & Conversation. For an interactive, multi-generational study, check out the full edition at <https://rabbisacks.org/covenant-conversation-family-edition/ki-teitse/letting-go-of-hate/>