



SHABBAT CANDLE LIGHTING 6:16 PM | 12 TISHREI | OCTOBER 4, 2025

שבת פרשת האזינו
SHABBAT PARSHAT HAAZINU

Haftorah is Samuel II: 22:1-51. Do not say **צדקתך** or **אב הרחמים** צדק. Proper last time for Kiddush Levanah of Tishrei is all Sunday night, but if necessary, it can be said the first night of Sukkot.

FRIDAY EVENING

MINCHA 6:20 PM
TZAIT HAKOCHAVIM 7:15 PM

SHABBAT

HASHKAMA 7:45 AM
MAIN 9:00 AM

POST-HASHKAMA SHIUR 9:30 AM

LAST KRIAT SHEMA 9:51 AM

PRE-MINCHA SHIUR 5:25 PM

MINCHA 6:05 PM

MAARIV/HAVDALAH 7:18 PM

סוכות
SUKKOT

15/16 TISHREI, OCTOBER 6-8

MONDAY EVENING

CANDLE LIGHTING 6:11 PM

MINCHA 6:15 PM

TZAIT HAKOCHAVIM 7:10 PM

TUESDAY

HASHKAMA 7:45 AM

MAIN 8:45 AM

LAST KRIAT SHEMA 9:52 AM

MINCHA 6:10 PM

MAARIV 6:55 PM

CANDLE LIGHTING >7:13 PM

WEDNESDAY

HASHKAMA 7:45 AM

MAIN 8:45 AM

LAST KRIAT SHEMA 9:52 AM

MINCHA 6:10 PM

MAARIV/HAVDALAH 7:11 PM

OCTOBER ANNIVERSARY & BIRTHDAY KIDDUSH

Kiddush is sponsored to celebrate October birthdays and anniversaries!



Happy birthday to - **Ezra Borsuk, Ron Dworkis, Michael Dworkis, Tamar Gorelik, Aliza Mayer, Ahavah Nudelman, William Plotnick, & Natan Santacruz**

Add someone to future monthly lists at \$36 per family per month by clicking here: [SIMCHA](#).

KIDDUSH - 2ND DAY OF SUKKOT

Kiddush is sponsored by the Winchester family on the Yahrzeit of Steve's mother Helen Winchester^{ע"ה}, Miriam Hendl bas Shimon.

SIMCHAT TORAH KIDDUSH

To become a sponsor (Platinum - \$180, Gold - \$118, or General - \$54), email Steve at seplotnick@gmail.com. We also need donations of single malt Scotch. Donors to date on Page 3.

SEUDAH SHLISHIT

Seudah Shlishit is sponsored by Jewel & Robert Safren to commemorate the Yahrzeit of Jewel's mother Sara Mondshine^{ע"ה}, Sarah bat Reuvain.

SUKKAH HOP

Sukkah hop on the 1st day of Sukkot will take place as follows: (1) Mayer Sukkah - 3:55 PM, (2) Transit - 4:25 PM, (3) Goldberg ("ChaChas") Sukkah - 4:35 PM, (4) Transit - 5:05 PM, (5) Borsuk Sukkah - 5:25 PM, (6) Transit - 5:55 PM, and (7) Shul - 6:10 PM.



TODAH RABBAH



Thank you to the builders of the shul's Sukkah: Eliot Bickoff, David Garfunkel, Elliot Greene, Rich Mayer, Eitan Sufian, & Matt Zimmelman.

BARUCH DAYAN HA'EMET

We regret to inform you of the passing of our member and friend Howard Rein^{ע"ה}. המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים.

KOL NIDREI & YIZKOR APPEALS

To make your pledges, click: [Kol Nidrei](#) and [Yizkor](#).

ORTHODOX UNION יהדות Enhancing Jewish Life	SUNDAY 10/5	MONDAY 10/6	TUESDAY 10/7	WEDNESDAY 10/8	THURSDAY 10/9	FRIDAY 10/10
WEEKDAY MINYONIM AT AHAVAT ACHIM						
SHACHARIT	8:00 AM	6:15 AM			6:00 AM	6:00 AM
2nd SHACHARIT		7:25 AM*			7:10 AM*	7:10 AM*
MINCHA/MAARIV	6:19 PM				6:13 PM	6:10 PM
ZMANIM *YISHTABACH EXPECTED AT 7:40 AM FOR INDICATED 2ND SHACHARIT MINYONIM						
Earliest Talit	6:03 AM	6:04 AM			6:07 AM	6:09 AM
Gedolah	1:13 PM	1:13 PM			1:12 PM	1:12 PM
Shkia	6:31 PM				6:25 PM	
Tzait	7:11 PM				7:05 PM	

UPCOMING EVENTS

Oct. 11 - Kohelet Round Robin. Click here to sign up to discuss a chapter: [KOHELET](#).

Oct 19 - Sukkah dismantling after Shacharit.

Nov. 1 - Birthday/Anniversary Kiddush.

Nov. 12 - Israeli Bond Event - For more info, see page 3.

Dec. 6 - Birthday/Anniversary Kiddush.

IN OUR FUTURE

Oct. 18 - Seudah Shlishit is sponsored by the Mayer family in memory of Richie's father.

Oct. 25 - Seudah Shlishit is sponsored by David & Lori Garfunkel in memory of Jonathan ז"ל and Lori's mother רחל ברוניא ז"ל, Tootsie Markovitz ז"ל, and by Betsy & Marty Sonnenblick on the Yahrzeit of Betsy's father ירמיהו בן חיים יהודה בן ירמיהו, Howard Perlmutter ז"ל.

BOARD MEETINGS 8:15 PM

Oct. 28 - At shul w/Zoom option.

Nov. 18, Dec. 29 (Monday), Jan. 27, Feb. 24, Mar. 24, Apr. 28, May 26, & June 30

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.

BIRTHDAY & ANNIVERSARY KIDDUSH

- To add a birthday or anniversary to our September list (next Kiddush on Shabbat, Oct. 4), click here: [SIMCHA](#). Listings/ sponsorships are \$36 per family per month. RSVP for the October birthday by Saturday night, September 27.

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. This week: **Chapter 17**.
- SHABBAT SHIUR, **Sanhedrin Ch. 8**, 40 minutes prior to mincha.
- 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).
- SEDER ON THE SIDDUR, at Seudah Shlishit - **Berachot Part III: R. Donin pp. 191-197, R. Monk pp. 23-37**.

ETROG COMPOSTING DROP-OFF DEADLINE



November 7 is the Deadline: For info, click here: [Etrog Composting Drop-Off](#)

18-25 Saddle River Road
Fair Lawn, NJ 07410
201.797.0502
<http://www.ahavatachim.org>

GITA COOPERWASSER ז"ל YOUTH EVENTS

Oct. 12 - Kids Sukkah Hop, 3:00 PM.

Oct. 14 - 26th Annual Farewell to Sukkah/ Kinderkafot in the Sylvia Latkin ז"ל Sukkah at 5 PM, followed by kid's dinner, hakafot, & dancing in the David Schwitzer ז"ל social hall. \$5 per child/\$12 per family. RSVP here: [Simchat Torah for Kids](#), by Oct. 9.

GITA COOPERWASSER ז"ל SHABBAT YOUTH INFO



- **SHABBAT YOUTH LEADERS: 3RD - 5TH GRADE: ZOE & ISABELLA; K - 2ND GR.: ABBY & ARNELLA; AND 3 YRS OLD - PRE K: PERRI & NICOLE**
- **1ST DAY SUKKOT YOUTH LEADERS: 3RD - 5TH GRADE: TBD; K - 2ND GR.: TBD; AND 3 YRS OLD - PRE K: TBD**
- **2ND DAY SUKKOT YOUTH LEADERS: 3RD - 5TH GRADE: TBD; K - 2ND GR.: TBD; AND 3 YRS OLD - PRE K: TBD**
- **GROUPS ON SUKKOT WILL START AT 8:45 AM.**
- 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.

SIMCHAT TORAH KIDDUSH

We can't pull off the Simchat Torah Kiddush without you! To become a Platinum Sponsor (\$180), Gold Sponsor (\$118) or a General Sponsor (\$54), email Steve at seplotnick@gmail.com. We also need donations of single malt Scotch. Sponsors to date: **PLATINUM (\$180)**: Garfunkel, Heller, Kessel, Plotnick, Santacruz, & Winchester; **GOLD (\$118)**: S.&A. Brooks, A. Cohen; & Rozenfeld; and **GENERAL (\$54)**: Dubin, E&M Dworkis, Eisman, Greenbaum/Goldman, Greene, Halpern, Herman/Berger, Mayer, Oppenheim, Riskin, Safren, Sokoloff, Sonnenblick, Strich, Wechsler, & S. Wigod.



ISRAEL BONDS

Join Israel Bonds on November 12, at 7:30 PM, as we welcome Israeli artist and elite combat soldier Albert Levi. Albert served in the IDF in an elite combat unit and will speak about his experiences serving, as well as how he became an artist. He has created beautiful works of art that showcase the beauty and strength of Israel. His artwork and merchandise will be available for purchase at the event. Attendees will also enjoy a very special Israeli wine tasting. Please consider donating an Israel bond to Belev Echad, a 501(c)(3) that provides life saving support to wounded IDF soldiers, which is very important to Albert. For more information, please contact Danielle Ross at danielle.ross@israelbonds or 973-712-1408.

DAVID SCHWITZER ד"ר SOCIAL HALL

Contact Lori at garfmom@gmail.com to book the David Schwitzer ד"ר Social Hall for an event or occasion. \$250 (members), \$325 (Associates), or \$400 paid in advance for non-members, plus the cost of clean up (and a \$150 refundable security/cleaning deposit). Private caterers must be approved by the Rabbi.

CHESED TEAM

If you or someone you know needs assistance, email us at chesed@ahavatachim.org.

Yahrzeit Plaques

Memorialize a loved one with a plaque, \$300 for members/\$450 for nonmembers. We will strive to send you written notice of upcoming yahrzeit and announce name during public Yizkor. Email Amy at yahrzeit@ahavatachim.org to arrange.

DONATE A SEFER, ETC.

Donate Siddurim & Machzorim (\$40), and Chumashim (\$60). Contact Jeff Safier at jeff.Safier@gmail.com for details.

MISHEBAYRACH

For a Mishebayerach pledge to give Tzedakah on behalf of those for whom you asked Hashem's blessing, contributions to the shul can be made using Paypal's Giving Fund (with 100% of the proceeds going to the Shul), by clicking here: [Ahavat Achim Donations](#). If by check, please indicate on its face "Aliyah Donation."

HONORARIA

The available Honoraria list will be provided upon request by contacting Steven Plotnick at seplotnick@gmail.com.

SINGLES SHIDDUCH GROUP

Reach out to Rabbi Shestack or Sara Levine (saralevine06@gmail.com if interested).

SPONSORSHIPS

Sponsorships opportunities for Yahrzeits, Refuahs, and Hodahs (thanks), are available for regular shiurim, youth events and similar activities (but not for established honorariums or sponsorship funded events). Cost of sponsorship (shiur or youth event) is \$100 per sponsor. Multiple sponsors for an event will be accepted. Sponsorships will be listed in the bulletin and announced at the event (and, if possible, a placard with the sponsorship will be prepared and displayed at the event).

Sponsorships do not include any extra amenities (such as food). Please contact Steve Plotnick for questions or clarifications.

MEN'S CLUB

Email MensClub@AhavatAchim.Org to join the Men's Club.

PREPARATION FOR SUKKOT

A man who is exempt from living in the Succah is not exempt from building a Succah. One should purchase a fine set of the Four Species:

- Etrog — The Etrog should be free of holes, thin blister-like protrusions or discoloration. Be sure that the Etrog is not the product of grafted branches.
- Lulav — The central leaf that emanates from the spine, whose end is the highest point of the Lulav, must be whole (not split or clipped), straight and green. Minimum length of Lulav's spine is four handbreadths (ד' טפחים).
- Haddasim — Take three stems of Haddasim, majority of each covered with groups of three leaves from the same rung. Each stem should be at least three handbreadths (ג' טפחים) long. Most leaves should be intact.
- Arovot — We take two Arovot, each reddish in color, whose leaves are long and smooth (not jagged) at the edges. Each stem should be at least three handbreadths (ג' טפחים) long. Most of the leaves should be intact.

Bind the Lulav, Haddasim, and Arovot together. Haddasim to the right of the Lulav and Arovot to the left of the Lulav when the back of the spine is facing the person holding the Lulav. Make two (some make three) additional rings out of the leaves of the Lulav and place them on the Lulav higher than the Haddasim and Arovot.

ערב סוכות - EREV SUKKOT

We bathe (many immerse in a Mikveh), and make preparations for Yom Tov. Candles are lit in the Succah and the Brachot "להדליק נר של יום טוב" and "שהחיינו" are said.

סוכות - SUKKOT

We say אושפיין in the Succah. Don't make Kiddush for Yom Tov on the first two nights before the appearance of three small stars. On the first two nights one must eat in the Succah even if one suffers distress as a consequence of being in the Succah, or if it rains, one should eat at least an olive's size (כזית) of bread in the Succah (but without the Bracha "לישב בסוכה" if it is raining). On other nights, and during the days, if you suffer distress from rain or from any physical condition or malady you are exempt from staying in the Succah. All seven days of Succot one should eat, drink, and spend free time in the Succah. Snacks, such as a quantity of bread up to the size of an egg, or fruit of any quantity, need not be eaten in the Succah. One who strives to do all of his eating and drinking in the Succah will be rewarded, especially if all of his meals with family and friends are eaten in a Succah. In cold climates, one is exempt from sleeping in the Succah. One who does not make Kiddush should make the Bracha "לישב בסוכה" after "המוציא", and intend that this Bracha apply to all of his activities in the Succah until the next meal. The Bracha over the Four Species is: "...וצונו על נטילת לולב..." and on the first day, שהחיינו. The Brachot are made with the Etrog held with the pitum facing down so that the Mitzvah is first performed in its proper manner after the Bracha, when the Etrog is held correctly (pitum facing up). Hold the Etrog in the left hand, and the Lulav with the other species in the right hand, with the back of the Lulav's spine facing the holder. When the Four Species are held properly, they are shaken three times back and forth in front of the person, three times to his right, behind him, to his left, above, and downward.

חול המועד - CHOL HAMOED

If you forgot יובא but remember before מודים, say it before מודים, but if you began מודים return to the beginning of רצה. If one steps backward after Shemonei Esrei [or even on saying "יהי לרצון אמרי פי" before moving your feet], repeat Shemonei Esrei. If you omitted יובא in Birkat Hamazon and remember after concluding the 3rd Bracha ("בונה ירושלים"), but did not begin the 4th Bracha ("הא-ל אבינו") say the compensatory Bracha: "...אשר נתן...". If you began the 4th Bracha, on Yom Tov begin again because of the omission of יובא, but on Chol HaMoed you do not have to repeat Birkat HaMazon if you forgot יובא. According to Nusach Sefard & Vilna Gaon, Tefillin is not worn during Chol HaMoed. If you wear Tefillin do so without Brachot (some say the Brachot inaudibly).

AHAVAT ACHIM MEMBERSHIP/ HOSPITALITY

Email Sara at membership@ahavatachim.org for membership details or Shabbat hospitality.

PERSONAL ANNOUNCEMENTS

Various life cycle events related to members are announced in the bulletin (e.g., births and weddings of children/grandchildren, bar/bat mitzvahs of children, deaths requiring shiva observance, as well as travel to/from Israel to study). Other personal announcements are not appropriate except as part of the bulletin's dedication (\$36 cost - \$54 with photo).

NUMBERS & INFO

ERUV: To subscribe for updates, email fairlawneruv@groups.io. Check status at <https://groups.io/g/fairlawneruv> or call 201-254-9190.

MIKVAH: 201-796-0350. At Shomrei Torah. Go to <http://www.fairlawnmikvah.org/> for online booking.

TWITTER: AhavatAchimFL

FACEBOOK: www.facebook.com/profile.php?id=100091322384429

INSTAGRAM: www.instagram.com/ahavatachim/

FLICKR: flickr.com/photos/ahavatachim/albums

BULLETIN DEDICATIONS, ANNOUNCEMENTS, AND SHUL CALENDAR

Email seplotnick@gmail.com for an announcement of a simcha, refuah or life cycle event in the bulletin or to dedicate a bulletin for \$36 (\$54 w/Photo).

COMMUNITY SECURITY



To become part of our community security service, email Margo at security@ahavatachim.org.

HOW TO DONATE TO THE SHUL USING PAYPAL

Please do not simply pay the shul using PayPal, as that incurs a 3% service charge that will get charged to the shul. Instead, please use our fee-free dedicated PayPal link <http://paypal.com/us/fundraiser/charity/1444321>. PayPal will email you a receipt for your charitable donation and the shul will receive 100% of your donation. [Make sure you click the "SHARE MY NAME" box so the shul will know who paid so that we can credit your account.]



Mishlei/Proverbs
Post-Hashkama Shiur 4 – Lessons from Father to Son (Lady Wisdom)

תְּחַכְמֹת בְּחַיִּיז תִּרְצֶה בְּרַחֲבוֹת תִּתֵּן קוֹלָהּ: כ"ב כִּי בְּרֹאשׁ הַמַּיִּוֹת תִּקְרָא בְּפִתְחֵי שְׁעָרִים בְּעִיר אֲמַרְיָה תֹאמַר: כ"ג עַד־מָתַי פְּתִיחַ תִּתְּנֶם תִּתְּנֶם וְתִתְּנֶם נְטִייתִי יָדִי וְאִין לְצוֹן חֲמָדִי לָהֶם וְכִסְיִלִּים יִשְׁנְאוּ־דַעַת: כ"ד תִּשְׁוּבוּ לְתוֹכְחָתִי הִנֵּה אֲבִיעֶה לָכֶם רוּחִי אוֹדִיעֶה דְּבָרִי אֶתְכֶם: כ"ה יִשְׁעֵן קִרְאָתִי וְתִמְאַנּוּ נְטִייתִי יָדִי וְאִין מִקְשִׁיב: כ"ו וְתִפְרְעוּ כָל־עֲצָתִי וְתוֹכְחָתִי לֹא אֲבִיתֶם: כ"ז גַּם־אֲנִי בְּאִידְכֶם אֲשַׁחֵק אֲלַעַג בְּבֹא פִּתְחֵכֶם: כ"ח כִּי בָּא לְשׂוֹאֵה פִּתְחֵכֶם אֲאִידְכֶם כִּסּוּפָה יֵאָתֶה בְּבֹא עֲלֵיכֶם צָרָה וְצוּקָה: כ"ט אֲזִי יִקְרָאֲנִי וְלֹא אֶעֱנֶה יִשְׁחַלְנִי וְלֹא יִמְצָאֲנִי: כ"י תִּפְתַּח כִּי־שְׁנְאוּ דַעַת וְיִרְאֵת לֹא־יָהּ לֹא בְּחָרוּ: כ"י לֹא־אָבוּ לַעֲצָתִי לֹא־צִוּוּ כָל־תוֹכְחָתִי: כ"י אֲיֹאכְלוּ מִפְּרִי דִרְכָּם וּמִמַּעֲצָתֵיהֶם יִשְׁבְּעוּ: כ"י כִּי מִשׁוֹבֶת פְּתִיחַ תִּהְרָגֶם וְשִׁלּוֹת פְּסִילִים תִּתְּנֶם: כ"י לִי־שִׁמְעָ לִי - יִשְׁכֹּן־בְּטַח וְיִשְׁאֲנוּ מִפֶּחַד רָעָה:

20Wisdom[s] shouts in the street; in the squares she gives forth her voice. 21She calls at the head of the busy streets; she utters her words at the entrances of the gates in the city. 22“How long simpletons will you love being naïve, and will the scoffers covet scoffing, and fools hate knowledge? 23You shall repent due to my reproof; behold I will pour out my spirit to you; I will let you know my words. 24Since I called you and you refused; I stretched out my hand and no one listened. 25And you have made nothing of all my advice, and you did not desire my reproof. 26I, too, will laugh at your calamity, I will scoff when what you fear comes. 27When fear comes like a storm, and calamity comes like a whirlwind; as trouble and straits come upon you. 28Then they will call me, and I will not answer; they shall seek me, and they shall not find me. 29Because they hated knowledge, and did not choose the fear of the Lord. 30They did not desire my advice; they despised all my reproof. 31They will eat of the fruit of their way, and from their counsels they will be sated. 32For the backsliding of simpletons shall slay them, and the tranquility of the fools shall cause them to perish. 33But he who hearkens to me shall dwell confidently and shall be tranquil from the fear of harm.¹

A. We had just begun the father – son discourses, but Mishlei immediately takes a detour to describe an emotionally didactic discourse between “personified wisdom” and anyone willing to listen (via references to people at locations in the city know for the most human traffic).

- I have not seen any commentary that suggests reasons for this “lady wisdom” interlude, but perhaps it is because it supports the idea that the thoughts being expressed in Mishlei (or at least the section of father-son discourses) are not simply the conclusions or traditions of the father (“Instructional Authority”), but are universal truths (“Moral Authority”).² That said, these pasukim metaphorically describe public proclamations, as distinguished from the private discussions between father and son, driving home the point that the father is giving himself over to his son with these discourses, and the father is not relying on the son to learn these truths as part of a collective being instructed.
- Interestingly, there are a number of parallels between the initial instructions from father to son and the proclamations of wisdom:

Father (1:8–19)

1:8 בְּנִי שְׁמַע מוֹסֵר אָבִיךָ — “My son, hear your father’s discipline.”

1:16 כִּי רָגְלֵיהֶם לָרַע יָרוּצוּ — “Their feet run to evil”.

1:19 נַפְשׁוֹת בְּעֲלֵיהֶם יִקָּחוּ — “It takes the lives of its possessors”.

Wisdom (1:20–33)

1:33 שְׁמָעוּ לְמוֹסְרִי — “Listen to my discipline.”

1:33 מִפֶּחַד רָעָה — “From fear of evil” (the listener will be spared).

1:32 בְּשׁוֹבֶת פְּתִיחַ תִּהְרָגֶם — “The backsliding of simpletons will kill them”.

¹ From Mishlei Chapter 1

² Introducing Lady Wisdom here also sets up later references contrasting Lady Wisdom to Lady Folly. So this might also be setting the stage for later.

B. Wisdom is written in the plural, but thereafter personified wisdom is referenced in the singular.

- Alshich sees the plural form of wisdom as a reference to the sources of wisdom, *i.e.*, the oral and written Torah. Others have comparable understandings. Interestingly, the Artscroll Tanach Series translation doesn't indicate any female aspect to wisdom, notwithstanding the female form of various words used in these pasukim. Instead, wisdom's pronoun is "it", presumably as Artscroll only sees the references to wisdom in these pasukim as being the Torah, and doesn't want to focus on the personification element.³
- That said, when biblical literature tries to express a passionate "crying out", it commonly emphasizes this point by referring to a woman or women having such outbursts.⁴ This seems to be what is happening here, but Artscroll's translation unfortunately misses this connection.
- Based on the way that I relate to Shlomo's writings, I would suggest that pluralization of wisdom might be a reference to both divine wisdom and secular wisdom, and that "wisdom" is shouting out universal truths emanating from both Hashem as well as truths with universal philosophical underpinnings. Note that on the one hand there is a reference to "repentance" after listening to wisdom, and elsewhere wisdom being giving over is referred to advice or counsel. And in verse 29 it says that those rejecting wisdom both "hated knowledge" and "did not choose to fear Hashem", which again suggests this duality.

C. Some parallels from other philosophical works:

- Compare this with Shlomo's proclamation in Kohelet: כָּל־זֶה נִסֵּיתִי בְּחָכְמָה אֲמַרְתִּי אֶחְכָּמָה וְהִיא רְחוּקָה מִמֶּנִּי: "All this I tested with wisdom; I said, 'I will become wise,' but it was far from me."⁵
- Iyov, on the other hand, does not see wisdom and fearing Hashem as working in parallel. Instead we find: וַיֹּאמֶר לְאָדָם הֵן יִרְאֶת אֱ-לֹהִים-נִי הִיא חָכְמָה וְסוּר מִרַע בִּינָה: "And He said to man, 'Behold, the fear of the Lord is wisdom and shunning evil is understanding."⁶
- Socrates is described in Plato's works as going to public spaces (*e.g.*, the King's court) and imploring those willing to listen to follow a path of wisdom. Wisdom is meant for all, not just the elite.
- Aristotle in "Nicomachean Ethics" promises "ease" when one aligns his life with reason. Compare this to Mishlei 1:33 above describing tranquility as a reward for listening to wisdom.

³ That said, in these discourses in Mishlei, Artscroll does not the conversation as between a father and a son, but as between a father and a child. So perhaps Artscroll is simply trying to be gender neutral.

⁴ *E.g.*, "Thus says Hashem: A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more." Yermiyahu 31:15.

⁵ Kohelet 7:23.

⁶ Iyov 28:28.



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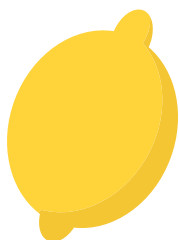
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FROM THE TEACHINGS AND WRITINGS OF RABBI LORD JONATHAN SACKS זצ"ל

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.

Moses the Man

*That very day the Lord spoke to Moses,
"Go up this mountain of the Abarim,
Mount Nebo, which is in the land of Moab,
opposite Jericho, and view the land of
Canaan, which I am giving to the people
of Israel for a possession. And die on the
mountain which you go up, and be
gathered to your people ...For you will see
the land only from a distance; you will not
enter the land I am giving to the people of
Israel."*

Deut. 32:48–52

With these words there draws to a close the life of the greatest hero the Jewish people has ever known: Moses, the leader, the liberator, the lawgiver, the man who brought a group of slaves to freedom, turned a fractious collection of individuals into a nation, and so transformed them that they became the people of eternity.

It was Moses who mediated with God, performed signs and wonders, gave the people its laws, fought with them when they sinned, fought for them when praying for Divine forgiveness, gave his life to them, and had his heart broken by them when they repeatedly failed to live up to his great expectations.

Each age has had its own image of Moses. For the more mystically inclined sages, Moses was the man who ascended to Heaven at the time of the giving of the Torah, where he had to contend with the Angels who opposed the idea that this precious gift be given to mere mortals. God told Moses to answer them, which he did decisively. *"Do angels work that they need a day of rest? Do they have parents that they need to be commanded to honour them? Do they have an evil inclination that they need to be told, 'Do not commit*

adultery?” (Shabbat 88a). Moses, the man, out-argued the Angels.

Other sages were more radical still. For them Moses was *Rabbeinu*, “our rabbi” – not a king, a political or military leader, but a scholar and master of the law, a role which they invested with astonishing authority. They went so far as to say that when Moses prayed for God to forgive the people for the Golden Calf, God replied, “*I cannot, for I have already vowed, “One who sacrifices to any God shall be destroyed”* (Ex. 22:19), *and I cannot revoke My vow.*”

Moses replied, “*Master of the Universe, have You not taught me the laws of annulling vows? One may not annul his own vow, but a sage may do so.*” Moses thereupon annulled God’s vow (Shemot Rabbah 43:4).

For Philo, the 1st century Jewish philosopher from Alexandria, Moses was a philosopher-king of the type depicted in Plato’s *Republic*. He governs the nation, organises its laws, institutes its rites and conducts himself with dignity and honour; he is wise, stoical and self-controlled. This is, as it were, a Greek Moses, looking not unlike Michelangelo’s famous sculpture.

For Maimonides, Moses was radically different from all other prophets in four ways. First, others received their prophecies in dreams or visions, while Moses received his when awake. Second, to the others God spoke in parables obliquely, but to Moses He spoke directly and lucidly. Third, the other prophets

were terrified when God appeared to them but of Moses it says, “*Thus the Lord used to speak to Moses face to face, as a man speaks to his friend*” (Ex. 33:11).

Fourth, other prophets needed to undergo lengthy preparations to hear the Divine word; Moses spoke to God whenever he wanted or needed to. He was “always prepared, like one of the ministering angels” (Laws of the Foundations of Torah 7:6).

Yet what is so moving about the portrayal of Moses in the Torah is that he appears before us as quintessentially human. No religion has more deeply and systemically insisted on the absolute otherness of God and Man, Heaven and Earth, the infinite and the finite. Other cultures have blurred the boundary, making some human beings seem godlike, perfect, infallible. There is such a tendency – marginal to be sure, but never entirely absent – within Jewish life itself: to see sages as saints, and great scholars as angels, to gloss over their doubts and shortcomings and turn them into superhuman emblems of perfection. Tanach, however, is greater than that. It tells us that God, who is never less than God, never asks us to be more than simply human.

Moses is a human being. We see him despair and want to die. We see him lose his temper. We see him on the brink of losing his faith in the people he has been called on to lead. We see him beg to be allowed to cross the Jordan and enter the land he has spent his life as a leader

travelling toward. Moses is the hero of those who wrestle with the world as it is and with people as they are, knowing that *“It is not for you to complete the task, but neither are you free to stand aside from it.”*

The Torah insists that *“to this day no one knows where his grave is”* (Deut. 34:6), to avoid his grave being made a place of pilgrimage or worship. It is all too easy to turn human beings, after their death, into saints and demigods. That is precisely what the Torah opposes. “Every human being” writes Maimonides in his *Laws of Repentance* (5:2), “can be as righteous as Moses or as wicked as Jeroboam.”

Moses does not exist in Judaism as an object of worship but as a role-model for each of us to aspire to. He is the eternal symbol of a human being made great by what he strove for, not by what he actually achieved. The titles conferred by him in the Torah, “the man Moses”, “God’s servant”, “a man of God”, are all the more impressive for their modesty. Moses continues to inspire.

On 3 April 1968, Martin Luther King delivered a sermon in a church in Memphis, Tennessee. At the end of his address, he turned to the last day of Moses’ life, when the man who had led his people to freedom was taken by God to a mountain-top from which he could see in the distance the land he was not destined to enter. That, said King, was how he felt that night:

I just want to do God’s will. And He has allowed me to go up to the mountain. And I’ve looked over. And I’ve seen the promised land. I may not get there with you. But I want you to know tonight that we, as a people, will get to the promised land.

That night was the last of his life. The next day he was assassinated. At the end, the still young Christian preacher – he was not yet forty – who had led the civil rights movement in the United States, identified not with a Christian figure but with Moses.

In the end, the power of Moses’ story is precisely that it affirms our mortality. There are many explanations of why Moses was not allowed to enter the Promised Land. I have argued that it was simply because “each generation has its leaders” (Avodah Zarah 5a) and the person who has the ability to lead a people out of slavery is not necessarily the one who has the requisite skills to lead the next generation into its own and very different challenges. There is no one ideal form of leadership that is right for all times and situations.

Franz Kafka gave voice to a different and no less compelling truth:

He is on the track of Canaan all his life; it is incredible that he should see the land only when on the verge of death. This dying vision of it can only be intended to illustrate how incomplete a moment is human life; incomplete because a life like this could last forever and still be nothing

*but a moment. Moses fails to enter Canaan not because his life was too short but because it is a human life.*¹

What then does the story of Moses tell us? That it is right to fight for justice even against regimes that seem indestructible. That God is with us when we take our stand against oppression. That we must have faith in those we lead, and when we cease to have faith in them we can no longer lead them. That change, though slow, is real, and that people are transformed by high ideals even though it may take centuries.

In one of its most powerful statements about Moses, the Torah states that he was “*one hundred and twenty years old when he died, yet his eyes were undimmed and his strength unabated*” (Deut. 34:7). I used to think that these were merely two sequential phrases, until I realised that

the first was the explanation for the second. Why was Moses’ strength unabated? Because his eyes were undimmed – because he never lost the ideals of his youth. Though he sometimes lost faith in himself and his ability to lead, he never lost faith in the cause: in God, service, freedom, the right, the good, and the holy. His words at the end of his life were as impassioned as they had been at the beginning.

That is Moses, the man who refused to “*go gently into that dark night*”, the eternal symbol of how a human being, without ever ceasing to be human, can become a giant of the moral life. That is the greatness and the humility of aspiring to be “a servant of God.”



Around the Shabbat Table

1. Which lesson from Moses’ life do you think is most important for people today?
2. Does seeing Moses’ human side make him less impressive to you, or more relatable?
3. Martin Luther King Jr. compared himself to Moses. What does that tell us about the universal power of his story?

● 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/haazinu/moses-the-man/>