



CANDLE LIGHTING 5:19 PM | 4 ADAR | FEBRUARY 21, 2026 | HAVDALA 6:23 PM

שבת פרשת תרומה
SHABBAT PARSHAT TERUMAH

Haftorah is Kings I 5:26-6:13.

FRIDAY EVENING

MINCHA 5:25 PM

SHKIA 5:37 PM

TZAIT HAKOCHAVIM 6:17 PM

SHABBAT

HASHKAMA 7:45 AM

SHACHARIT - MAIN 9:00 AM

POST-HASHKAMA SHIUR ≈9:25 AM

LAST KRIAT SHEMA 9:26 AM

FUNDAMENTALS SHIUR ≈11:30 AM

PRE-MINCHA SHIUR 4:30 PM

MINCHA 5:10 PM

SHKIA 5:38 PM

MAARIV 6:23 PM

SEUDAH SHLISHIT

Seudah Shlishit is co-sponsored by the Greens commemorating the Yahrzeit of Elliot's mother, Sylvia Greene^{הע}, Serah bat Ya'acov Tzvi; the Garfunkels commemorating the Yahrzeit of יהושע פאליק ב"ר משה הכהן, David's father, Shea Garfunkel^{הע}; the Farajuns commemorating the Yahrzeit of Moshe ben Chaya & Aaron^{הע}, Ziv's father, משה בן חיה ואהרן; and the Vanns commemorating the Yahrzeit of Avi's father, ברוך בן יוסף מאיר, Bert Vann^{הע}.

4TH ANNUAL COMEDY NIGHT WITH MIKE FINE

This Saturday night, doors open at 7:30 PM, show starts at 8:00 PM! Buy Tickets here: [LAUGHS!](#)



ANNUAL DINNER - JUST ONE DAY AWAY!



Mazal tov to this year's Dinner Honoree, Dr. Melanie Kwestel, and this year's Young Leadership Awardees Sara & Natan Santacruz. Thank you to Lisa & Aryeh Brenenson, Aaron Czinn, Laura Dantus and Randi & Arnie Spier for making this dinner happen!



MATANOT LEVYONIM

Each person can fulfill the mitzvah of Matanot Levyonim by contributing no less than \$30 (to help two poor individuals purchase food for Purim) here: [ML](#). Funds will be distributed to Project Ezra (50%), JFCS (25%), and Leket Israel (25%).

ROUND ROBIN PEREK-BY-PERK SHIUR



Please sign up for our Megillat Esther "round robin" next Shabbat at Seudah Shlishit. To present on a perek please contact Andrew Wigod or click here to indicate the Perek you want to speak on: [ESTHER](#).

	SUNDAY 2/22	MONDAY 2/23	TUESDAY 2/24	WEDNESDAY 2/25	THURSDAY 2/26	FRIDAY 2/27
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	5:27 PM	5:29 PM	5:30 PM	5:31 PM	5:32 PM	5:30 PM
ZMANIM						
Earliest Talit	5:46 AM	5:45 AM	5:44 AM	5:42 AM	5:41 AM	5:39 AM
Gedolah	12:38 PM	12:38 PM	12:38 PM	12:38 PM	12:37 PM	12:37 PM
Shkia	5:39 PM	5:41 PM	5:42 PM	5:43 PM	5:44 PM	
Tzait	6:19 PM	6:21 PM	6:22 PM	6:23 PM	6:24 PM	

UPCOMING EVENTS

Feb. 21 - 4th Annual Comedy Night with Mike Fine. Buy Tickets here: [LAUGHLA LOT!](#)

Feb. 22 - Annual Dinner.

Feb. 28 - Esther Chapter-by-Chapter Round-Robin Shiur. To sign up, click: [Esther](#).

Mar. 3 - Women-Only Megillah Reading, 9:30 AM. Sign up here: [Women](#).

Mar. 3 - Deadline to order matzah through the shul from Kerestir: [Matzah Order](#).

Mar. 6 - Last Hour Friday Night Shabbat Dinner, RSVP here: [Dinner](#).

Mar 7 -Board Games Night, 8:15 PM: [Games](#)

Mar. 8 - Blood Drive

Mar. 28 - Pre-Pesach Luncheon. RSVP here: [Lunch](#).

Mar. 28 - Shir HaShirim Chapter-by-Chapter Round-Robin Sign up here: [Song of Songs](#).

Apr. 25 - Rabbi Binny Freedman SIR.

IN OUR FUTURE - KIDDUSH AND SEUDAH SHLISHIT

Mar. 2 - Break fast is sponsored by Lori & David Garfunkel to commemorate the Purim yearzeit of Herman Klein^{ה"ע}, David's grandfather, חיים בן אברהם הלוי.

Mar. 7 - Birthday and Anniversary Kiddush

Apr. 25 - Birthday and Anniversary Kiddush

- Enjoying Scotch at Kiddush, please donate a bottle 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 March list (next Kiddush on Shabbat, March 7), click here: [SIMCHA](#). Listings/ sponsorships are \$36 per family per month. RSVP for the February birthday/anniversary Kiddush by Sunday night, March 1.

SHIURIM



- PESHAT OF 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.
- TORAH PODCAST FOR YOUR COMMUTE is available on Spotify or on other applications with an RSS code. Click here: [PODCASTS](#).
- POST-HASHKAMA SHIUR, alternates between examining the development of Halachot and analyzing Mishlei (Proverbs)
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush.
- 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.
- HALACHA SHIUR FOR WOMEN, Monday nights, 8:15 PM on Zoom - **Studying Borer**.
- SEDER ON THE SIDDUR, at Seudah Shlishit - **KADDISH 4 - R. DONIN PP. 220-221, ARTSCROLL'S KADDISH PP. 50-55**.

BOARD MEETINGS 8:15 PM

Feb. 24 - At shul w/Zoom option.

Mar. 24, Apr. 28, May 26, & June 30

GITA COOPERWASSER^{ה"ע} YOUTH EVENTS

Feb. 28 - Pre-Purim Interactive Youth Program with dinner, including reading Parshat Zachor, at 4:00 PM, \$8/child, \$15 family max.

March 1 - Purim Baking and Decorating, 10:30 - Noon.

May 23 - Interactive Youth Shavuot program with dinner.

GITA COOPERWASSER^{ה"ע} SHABBAT YOUTH INFO



SHABBAT YOUTH LEADERS:

3RD - 5TH: NICOLE

K - 2ND: ARNELLA & CASSANDRA

3 YRS - PRE-K: ARIELYS & 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.

18-25 Saddle River Road

Fair Lawn, NJ 07410

201.797.0502

<http://www.avatachim.org>

Mishlei/Proverbs
Post-Hashkama Shiur 21 – A Gold Nose Ring on a Pig

”גַּמַּל נַפְשׁוֹ אִישׁ תְּסֹד וְעֹבֵר וְשָׂאוֹ אַכְזָרִי: ”רִשָּׁע עֲשֵׂה פְעֻלַּת־שֹׁקֵר וְזָרַע צְדָקָה שֹׁכֵר אֶמֶת: ”כִּי־צְדָקָה לְסִיּוּם וּמִרְהַף רַעְיָה לְמוֹתוֹ: כִּתּוּעֵבֶת יְהוָה—הַגֵּי־הַגֵּי עֲקוּשֵׁי־לֵב וְרִצּוֹנוֹ תַמְיָמִי דָרָף: ”כִּי־יָד לֵיָד לֹא־יִגָּקֶה רָע וְזָרַע צְדִיקִים נִמְלֵט: ”גִּינּוֹם זָהָב בְּאֵף חֲזִיר אֲשֶׁה יִפֶּה וְסִרְתָּ טַעַם: ”תִּשְׁאֹת צְדִיקִים אֲדֹ־טוֹב תִּקְוֹת רִשָּׁעִים עֲבָרָה: ”יֵישׁ מִפְּזֵר וְנוֹסֵף עוֹד וְחֹשֶׁף מִיִּשָׁר אֲדֹ־לְמַחְסוֹר: ”הַנֶּפֶשׁ־בְּרָכָה תִדְּלֶשׁן וּמְרוֹה גַם־הוּא יוֹרֵא: ”כִּי־מִנְעֵ בָר יִקְבְּהוּ לְאֹם וּבְרָכָה לְרֹאשׁ מִשְׁבִּיר: ”שֹׁחֵר טוֹב יִבְקֹשׁ רִצּוֹן וְדָרַשׁ רַעְיָה תְבוֹאָנוּ: ”בּוֹטֵם בְּעֲשָׂרוֹ הוּא יִפֹּל וְכַעֲלָה צְדִיקִים יִפְרָחוּ: ”כִּי־עוֹבֵר בְּיָתוֹ יִגְחַל־רוּחַ וְעֹבֵד אֲזִיל לְחַבְס־לֵב: לְפָרִי־צְדִיק עֵץ חַיִּים וְלֶחֶם נַפְשׁוֹת חֲכָם: ”אֵהוּ צְדִיק בְּאַרְצוֹ יִשְׁלַם אֵף כִּי־רִשָּׁע וְחֹטֵא: —

17A kind man does himself good, but a cruel person troubles his flesh [kin]. 18A wicked man earns illusory wages, but he who sows righteousness [gets] a true reward. 19Sincere charity brings life, but one who pursue evil leads to death. 20Those with perverse hearts are an abomination of the Lord, but [Hashem] desires those whose way is upright. 21[Punishment will come] from [Hashem’s] hand to [the evildoer’s] hand and his evil will not be cleansed, but the offspring of the righteous will be safe. 22[Like] a gold ring in a pig's snout, so is a beautiful woman from whom sense has departed. 23The desires of the righteous will be for their good, but the wicked can expect wrath. 24There is one who gives generously and yet ends up with more, and there is one who refrains from giving justly only for a loss. 25A generous person will enjoy prosperity, and one who satisfies others shall himself become sated. 26The nation will curse one who withholds grain, but a blessing will be bestowed on the head of a provider [of grain]. 27He who desires good [for others] will receive [Hashem’s] favor, but he who is bent on evil [for others] will see it befall on himself. 28He who trusts in his wealth will fall, but the righteous will sprout like leaves. 29One who troubles his household will inherit the wind; and the skeptic [fool] will become a servant of the wise hearted. 30The fruit of a righteous man is a tree of life, and the wise man wins over souls. 31If a righteous man is punished on earth; surely also the wicked and the sinner.¹

A. The Torah warns us not to turn our back on the needy, in particular prior to a shemittah year, and that blessings shall befall one that is charitable (Devarim 15:9-10), and in the context of tithes Hashem challenges us to test him as to whether blessings will pour down on those that give (Malachi 3:10). In the last half of chapter 11 of Mishlei, giving and being better off as a result thereof is a common theme:

- V.17 – A kind man does himself good, but a cruel person troubles his flesh [kin].
 - o Rashi understands both parts of this couplet as referencing relatives. More particularly, he sees this as reinforcing the idea that a kind man’s primary charitable obligation is to relatives (reference to himself being his family), and if instead one is cruel it will result in his “flesh” (*i.e.*, his family) suffering.
 - o Alternatively, Metzudot sees this as a condemnation against asceticism. If you do well by yourself, you will be able to do well by others. But if one denies himself all worldly pleasures, the toll it will take on him will limit his ability to help others.
- V. 18 - A wicked man earns illusory wages, but he who sows righteousness [gets] a true reward.
 - o This translation renders this in a manner similar to the modern saying “you can’t take it with you when you go.” If you understand “שֹׁקֵר” more literally as falsehood or deceitful, the pasuk would instead seem to be making a statement on what deserves merit or not.
- V. 19 - Sincere charity brings life, but one who pursue evil leads to death.
- V. 21 - [Punishment will come] from [Hashem’s] hand to [the evildoer’s] hand and his evil will not be cleansed, but the offspring of the righteous will be safe.
- V. 23 - The desires of the righteous will be for their good, but the wicked can expect wrath.
- V. 24 - **There is one who gives generously and yet ends up with more, and there is one who refrains from giving justly only for a loss.**

¹ Mishlei Chapter 11.

- V. 25 - **A generous person will enjoy prosperity, and one who satisfies others shall himself become sated.**
- V. 26 - The nation will curse one who withholds grain, but a blessing will be bestowed on the head of a provider [of grain].
- V.27 - He who desires good [for others] will receive [Hashem's] favor, but he who is bent on evil [for others] will see it befall on himself.
 - o From Bava Kamma 92a: **Rava said to Rabba bar Mari: From where is this matter derived whereby the Sages stated: Anyone who asks for compassion from Heaven on behalf of another, and he requires compassion concerning that same matter, he is answered first?** Rabba bar Mari said to him that the source is as it is written: **“And the Lord changed the fortune of Job, when he prayed for his friends”** (Job 42:10).
- V. 28 - He who trusts in his wealth will fall, but the righteous will sprout like leaves.

B. A few notes on individual pasukim:

- V. 22: [Like] a gold ring in a pig's snout, so is a beautiful woman from whom sense has departed.
 - o Unlike the popular idiom, “You can put lipstick on a pig, but it’s still a pig,” this proverb assumes realizes the absurdity of beautifying a pig (*i.e.*, no need to say “it is still a pig”).
 - o Instead, the focus is on how something beautiful (a gold ring or a woman) can be rendered unattractive due to other factors (being placed on a pig or a lack of sense, respectively).
- V. 29: One who troubles his household will inherit the wind
 - o The word used for wind here is רִיחַ, something that also carries with it imagery of a spirit that cannot be grasped. In Kohelet, the word famously used as a metaphor for vanity/futility is הֶבֶל, or breath/vapor. Simply inheriting nothing, הֶבֶל, arguably would be preferable to your inheritance being something tangible, רִיחַ, that is out of your reach.
 - o One of the most famous plays/movies in American culture, Inherit the Wind, takes its name from this pasuk. In this play/movie, based on the 1925 Scopes trial, it is the schoolteacher is set up as the troublemaker for teaching evolution, but later the censoring society and its prosecutors were the ones that “inherit the wind”. Alternatively, maybe the play/movie was understanding this pasuk in a manner similar to Rashi, in that those that seek to inherit the “wind” (*i.e.*, grasping at an idea that can be obtained or sustained) will be the ones troubling their household (community).
- V. 30 - The fruit of a righteous man is a **tree of life**, and the wise man wins over souls.
 - o We are first introduced to the Tree of Life in Bereshit 2:9, together with the Tree of Knowledge of good and evil. When it is time to punish man, Hashem says he is worried that man now “having [obtained] the ability of knowing good and evil, . . .[must not be allowed to] stretch forth his hand and take also from the Tree of Life and eat and live forever.”² So “the cherubim and the blade of the revolving sword [are stationed] to guard the way to the Tree of Life” to prevent this.³ Eden’s tree is life by eating.
 - o Four items in Mishlei are metaphorically referred to as a tree of life. At 3:18, its first appearance, it was Torah (*i.e.*, Wisdom, itself a metaphor for Torah), and here it is the fruit of the righteous (a metaphor for good deeds).⁴ Perhaps Mishlei 11:30 clarifies 3:18, in that it is not sufficient to grasp on to Torah, but you must produce something from it as well. In that regard, Mishlei’s tree is life by embodying Torah through action.

² Bereshit 3:22.

³ Bereshit 3:24.

⁴ Mishlei 13:12’s reference is to hope realized, and Mishlei 15:4 is to comforting words. To be discussed when we come to it.



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

AHAVAT ACHIM INVITES YOU
TO JOIN OUR

ANNUAL DINNER

Honoring



DINNER HONOREE
DR. MELANIE KWESTEL



YOUNG LEADERSHIP AWARD
SARA & NATAN SANTACRUZ

2026

SUNDAY

22

FEBRUARY

5:00 pm

TEMPLE ISRAEL
475 GROVE STREET
RIDGWOOD, NJ

\$250 per person



AHAVAT ACHIM
— קהלת אהבת אחים —
THE FAMILY SHUL

45th Annual Dinner | Honor Scroll

Shorashim: Caryn & Mark Follender, Joan & Barry Goldberg, Janet Greenberg & Daniel Santacruz & Family, Kwestel & Jacobson Families, Sara and Natan Santacruz

Bonim: Brooks, Czinn/Kaplowitz, Garfunkel, Heller, Herman/Berger, Spier

Achim v'Achot: Agress, Bickoff, Brenenson, Coello, J & T Cohen, Cooper, R & R Dworkis, Eisman, Graber, Greene, Gorelick, Jacob/Avital, A Jacobson & P Kwestel & Family, Kessel, Kirschenbaum, R&S Kwestel, Levine, Riskin, Rozenfeld, Smedresman, Sonnenblick, Steinhardt, Stock, Vann, Wechsler, Winchester, S Wigod, Wolfson, Anonymous

Shomrim: Hochbaum/Czinn, C & C Goldberg, Greenbaum, T & G Herman, Hyman, Kestler, A Kwestel, Lerner, Plotnick, Reichardt, Schwed, Schwitzer, Sokoloff, Anonymous x2

Chaverim: Baron, Bernknopf, Bickel, H Brooks, Goldstein, Dubin, Golubtchik, Heda/Shanblatt, E Jacobson, Kor, Anonymous



JAN - FEB

RUN OF SHOW

2026

START 2026 W/ A BANG

NO CHAGIM. NO PROBLEM.

1/24 → GAME NIGHT FOR ADULTS

1/28 → TZURBA M'RABANAN: R. PODLASHUK

1/30 → SHABBAT SHIRA DINNER

1/31 → SUSTAINABLE KIDDUSH

2/1 → TU B'SHVAT W/ GROWTORAH

2/1 → HEAR FROM A CHAYAL: ADI KARNI

2/7 → SUPERBOWL KIDDUSH

2/7 → PARENT - CHILD LEARNING

2/14 → SIR: R. DR. SHLOMO BRODY (EMATAI)

2/21 → COMEDY NIGHT W/ MIKE FINE

LEADING TO...

2/22 → AHAVAT ACHIM ANNUAL DINNER

Claim your spot!



ahavatachim.org

Ahavat Achim Presents...

★ Annual ★
COMEDY
Night!
WITH WINE AND DESSERT



Saturday, February, 21
8:00 PM/Doors Open at 7:30

Address to be
given after
RSVP

FEATURING
the comedy of
MIKE FINE



★ Purchase Advance Tickets online before Feb. 10 ★
www.AhavatAchim.org/events/comedy

Before Feb 10:
Members: \$5
Non-Members: \$25

After Feb 10
Members: \$10
Non-Members: \$30

At the door:
Members: \$10
Non-Members: \$36

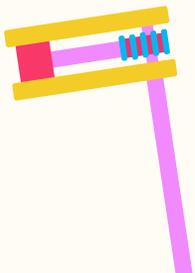


Sponsorships available! \$150 for 4 up-front seats!

JOIN US FOR

**Pre
Purim Fun**

SHABBAT 2/28 AT 4 PM



Children of all ages are invited to join us for a Pre-Purim interactive program including dinner followed by a reading of Parsha Zachor.

RSVP [here](#) by 2/25! \$8/child, \$15 family/max.

SCAN TO RSVP!





AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

JOIN AHAVAT ACHIM YOUTH FOR

PURIM BAKING & DECORATING

Bake Hamentaschen and
Decorate masks for Purim!

SUNDAY, MARCH 1ST 10:30-12
AHAVAT ACHIM SOCIAL HALL

RSVP [HERE](#) BY 2/22

SPONSORS WELCOME! E-MAIL
YOUTH@AHAVATACHIM.ORG

SCAN TO
RSVP!





AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

**ORDER BY
FEB 20TH!**

MAR 2, 2026
14TH ADAR, 5786

Purim Mishloach Manot

WE INVITE YOU TO
PARTICIPATE IN SENDING
MISHLOACH MANOT TO
OUR MEMBERS.

COST: \$7 PER HOUSE OR
\$185 FOR THE ENTIRE SHUL

SIGN UP ONLINE OR MAIL FORMS TO
SHELLY WINCHESTER
19-18 ANGELO TERR,
FAIR LAWN, NJ 07410

Interested in sponsoring Mishloach Manot
for a chayal? Click [here](#) to donate directly.



AHAVAT ACHIM

PURIM 5786 / 2026

MODAY, MARCH 2ND

5:17AM - TAANIT ESTHER FAST BEGINS

5:20PM - MINCHA/MAARIV

6:30PM - MEGILLAH READING

7:05 - 8:00PM BREAK-FAST AND PURIM SHPIEL

9:30PM - LATE MEGILLAH READING

TUESDAY, MARCH 3RD

6:00AM - SHACHARIT W/
MEGILLAH READING (APPROX 6:25AM)

8:00AM - SHACHARIT W/
MEGILLAH READING (APPROX 8:25AM)

9:30AM - WOMEN'S MEGILLAH READING
(DAVID SCHWITZER SOCIAL HALL)

12:30PM - 2:00PM - OPEN HOUSE PURIM
SEUDAH AT THE SHESTACK HOME

[Click here](#) to give **Matanot L'evyonim** through the
Cheryl Wigod z"l Tzedakah Fund



WOMEN OF OUR COMMUNITY ARE INVITED TO A

WOMEN'S READING OF MEGILLAT ESTHER

MARCH 3, 2026 | 9:30 AM

CONGREGATION AHAVAT ACHIM
(DAVID SCHWITZER SOCIAL HALL)
18-25 SADDLE RIVER ROAD, FAIR LAWN, NJ

[RSVP HERE](#)

CONTACT ELIANNA WITH ANY QUESTIONS:
646-410-3041 | ELIANNAPLOWITZ@GMAIL.COM



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL



AHAVAT ACHIM

קהלת אהבת אחים

THE FAMILY SHUL

RSVP BY 3/2!

LAST HOUR FRIDAY NIGHT SHABBAT DINNER

NOT READY FOR THE CLOCKS TO CHANGE? JOIN US FOR ONE LAST COMMUNITY FRIDAY NIGHT DINNER BEFORE WE SPRING FORWARD AN HOUR!

FRIDAY, MARCH 6 FOLLOWING DAVENING

(~6:30PM)

Early Bird Pricing before 2/20:

ADULTS (12 YEARS OLD +) - \$25

CHILDREN AGES 6 - 11 - \$10

CHILDREN AGES 3 - 5 - \$3

FAMILY MAX - \$70

Pricing after 2/20:

ADULTS (12 YEARS OLD +) - \$30

CHILDREN AGES 6 - 11 - \$13

CHILDREN AGES 3 - 5 - \$5

FAMILY MAX - \$85



[TINYURL.COM/AALASTHOUR](https://tinyurl.com/aalasthour)



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL



Board Game Night

FOR
ADULTS!



WITH PIZZA & BEER

**SATURDAY
MARCH 7**

8:15 PM

\$10 per person

RSVP by 3/4

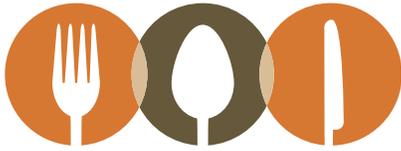
Bring your competitive spirit
(and your favorite board games!)
for a night of gaming and fun



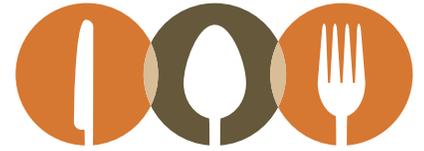
RSVP at:

<https://tinyurl.com/AAGameNight>

events@ahavatachim.org



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL



**CABINETS BARE BEFORE PESACH?
JOIN US FOR ONE LAST KIDDUSH!**

PRE-PESACH COMMUNITY LUNCHEON

**IT'LL BE
CHAMETZ-ING!**

SATURDAY, MARCH 28

SIGN UP TO SPONSOR OR VOLUNTEER TO
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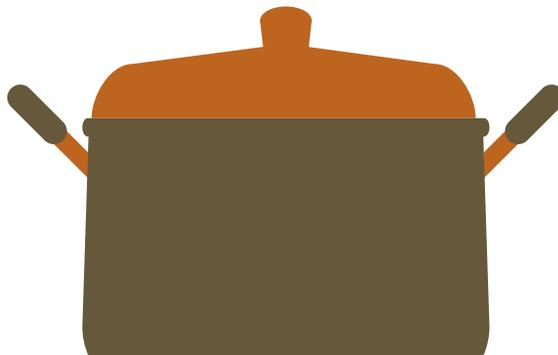
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Covenant & Conversation



TERUMAH • תְּרוּמָה

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 5773 (2012–2013). These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha.

Two Narratives of Creation

The Torah describes two acts of creation: God's creation of the universe, and the Israelites' creation of the Mikdash, or Mishkan, the Sanctuary that travelled with them in the desert, the prototype of the Temple in Jerusalem.

The connection between them is not incidental. As a number of commentators have noted, the Torah invokes a series of verbal parallels between them. The effect is

unmistakable. The latter mirrors the former. As God made the universe, so He instructed the Israelites to make the Mishkan. It is their first great constructive and collaborative act after crossing the Red Sea, leaving the domain of Egypt and entering their new domain as the people of God. Just as the universe began with an act of creation, so Jewish history (the history of a redeemed people) begins with an act of creation:

The Universe (Bereishit)	The Mishkan (Shemot)
"And God made the sky" (Gen. 1:7)	"They shall make Me a Sanctuary" (Ex. 25:8)
"And God made the two great lights" (Gen. 1:16)	"They shall make an Ark" (Ex. 25:10)
"And God made the beasts of the earth" (Gen. 1:25)	"Make a table" (Ex. 25:23)
"And God saw all that He had made, and behold it was very good." (Gen. 1:31)	"Moses saw all the skilled work and behold they had done it; as God commanded it, they had done it." (Ex. 39:43)
"The heavens and earth and all of their array were completed." (Gen. 2:1)	"All the work of the Tabernacle of the Tent of Meeting was completed" (Ex. 39:32)
"And God completed all the work that He had done" (Gen. 2:2)	"And Moses completed the work" (Ex. 40:33)
"And God blessed" (Gen. 2:3)	"And Moses blessed" (Ex. 39:43)
"And sanctified it" (Gen. 2:3)	"And you shall sanctify it and all its vessels" (Ex. 40:9)

The key words - *make, see, complete, bless, sanctify, work, behold* - are the same in both narratives. The effect is to suggest that making the Mishkan was, for the Israelites, what creating the universe was for God.

Yet the disparity is extraordinary. The creation of the universe takes a mere 34 verses (Bereishit ch. 1, together with the first three verses of Bereishit ch. 2). The making of the Mishkan takes hundreds of verses (Terumah, Tetzaveh, part of Ki Tissa, Vayakhel, and Pekudei) - considerably more than ten times as long. Why? The universe is vast. The Sanctuary was small, a modest construction of poles and drapes that could be dismantled and carried from place to place as the Israelites journeyed through the wilderness. Given that the length of any passage in the Torah is a guide to the significance it attaches to an episode or law, why devote so much time and space to the Tabernacle? The answer is profound. The Torah is not man's book of God. It is God's book of humankind. It is not difficult for an infinite, omnipotent Creator to make a home for humanity. What is difficult is for human beings, in their finitude and vulnerability, to make a home for God. Yet that is the purpose, not only of the Mishkan in particular but of the Torah as a whole.

A Midrash puts it graphically:

“It came to pass on the day that Moses finished erecting the Tabernac-le” [Num. 7:1] - Rabbi [Judah HaNasi] said, “Wherever it says ‘and it came to pass’, it refers to something new.” Rabbi Shimon bar Yochai said, “Wherever it says ‘and it came to pass’, it refers to something that existed in the past,

and was then interrupted, and then returned to its original situation.”

This is the meaning of the words “I have come into My garden, My sister, My bride” (Song of Songs 5:1). When the Holy One, blessed be He, created the universe, He desired to have a dwelling place in the lower worlds, as He has in the upper worlds. He summoned Adam and said, “You are free to eat from any tree in the garden; but you must not eat from the tree of knowledge of good and evil” but Adam transgressed the command. The Holy One, blessed be He, said to him: “This is what I wanted, that just as I have a dwelling-place in the upper worlds, so I wished to have a dwelling place in the lower worlds. I commanded you one thing, and you did not keep it!” Immediately, God withdrew His Presence to the heavens. . .

[The Midrash then lists the subsequent sins of humankind, each of which caused the Divine Presence to withdraw one more level from the earth. Then came Abraham and his descendants, each of whom brought the Divine Presence one stage closer...]

Then came Moses and brought the Divine Presence down to earth. When? When the Tabernacle was erected. Then the Holy One, blessed be He, said: “I have come into My garden, My sister, My bride” - I have come to that which I desired [from the outset]. This is the meaning of “It came to pass on the day that Moses finished erecting the Tabernac-le” - the source of Rabbi Shimon bar Yochai's statement that

“Wherev-er it says ‘and it came to pass’ it refers to something that existed in the past, and was then interrupted, and then returned to its original situa-tion.”

Tanchumah [Buber], Naso, 24

The Tabernacle, small and fragile though it was, was an event of cosmic significance. It brought the Divine Presence [the Shechinah, which comes from the same root as Mishkan] down from heaven to earth. How, though, are we to understand this idea? It is contained in one of the key words of the Torah, namely *kadosh*, “holy”.

As the Jewish mystics noted, creation involves an act of self-limitation on the part of the Creator. The word *olam*, “universe” is directly related to the word *ne-elam*, meaning “hidden”. For there to be the possibility of a being with freewill, choice, and moral responsibility, God cannot be a ubiquitously tangible Presence. When the Israelites heard the voice of God at Sinai, they said to Moses, “Speak to us yourself and we will listen, but let not God say any more to us, or we will die” (Ex. 20:16). The direct, unmediated Presence of God is overwhelming.

The infinite crowds out the finite. God is like a parent; and unless a parent lets go, the child will never learn to walk. Letting go means that the child will stumble and fall, but not forever. Eventually it will learn to walk. So it is with other forms of learning-by-doing. At various stages a parent must progressively withdraw to leave space for the child to grow. So too God must withdraw if humanity - made in His image - is eventually to become His

“partner in the work of creation”. Creation is an act of Divine self-limitation.

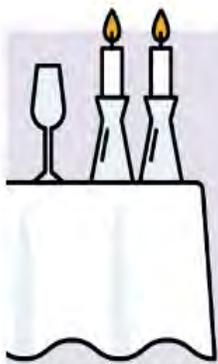
This, however, creates a paradox. If God is perceptible everywhere, there is no room for humankind. But if God is perceptible nowhere, how can humanity know Him, reach Him, or understand what He wants from us? The answer - already hinted at in the account of creation itself - is that God reserves, in several dimensions, a domain that is peculiarly His. The first is in time - the seventh day (and eventually, the seventh month, the seventh year, and the jubilee at the end of the seventh cycle of sabbatical years). The second was among the nations after their division into multiple languages and civilisations - the covenantal people, the children of Israel. The third was in space - the Tabernacle. Each of these is holy, meaning, a point at which the Divine Presence emerges from hiddenness to exposure, from concealment to revelation. As Shabbat is to time, so the Tabernacle was to space: *kadosh*, holy, set apart, God's domain. The holy is the metaphysical arena where heaven and earth meet.

That meeting has specific parameters. It is where God rules, not humankind. Therefore it is associated with the renunciation of the autonomous human will. There is no room for private initiative on the part of humankind. That is why, later, Nadav and Avihu die because they bring a fire-offering that “was not commanded.” Just as *chol* (“the secular”) is where God practises self-limitation to create space for humankind, so *kodesh* is where human beings engage in self-limitation to create space for God.

That is why the creation of the Tabernacle by the Israelites is the counterpart of the creation of the universe by God. Both were

acts of self-renunciation whereby the one made space for the other. The elaborate detail with which the Torah describes the making of the Mishkan is to show that none of it was done at the initiative of Moses, or Betzalel, or the Israelites themselves. Hence the lack of parallelism at one crucial point. Whereas after the creation of the universe we read, “And God saw all that He had made, and behold it was very good” (Bereishit 1:31), after the making of the Mishkan we read, “Moses saw all the skilled work and behold they had done it; as God commanded it, they had done it.”

When it comes to the holy, “as God commanded it” is the human equivalent of the Divine “it was very good”. *Chol* is the space God makes for man. *Kodesh* is the space we make for God.



Around the Shabbat Table

1. Why do you think the Torah spends so much more time describing the small Mishkan than the entire vast universe?
2. What does it mean to make space for God in our busy daily lives?
3. Why was it so important that Bnai Yisrael followed God's instructions exactly as He commanded rather than using their own creative ideas?

● 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/terumah/two-narratives-of-creation/>