

The final time for Kiddush Levanah of Adar is Tuesday night, March 3 (14 Adar), until 10:12 PM.



If you can't make it to shul for health or other reasons and need a private Megillah reading, please email thegabba@aol.com to arrange it.

CANDLE LIGHTING 5:27 PM | 11 ADAR | FEBRUARY 28, 2026 | HAVDALA 6:31 PM

**שבת פרשת תצוה/פרשת זכור
SHABBAT PARSHAT TETZAVEH
PARSHAT ZACHOR**

It is a mitzvah דאורייתא to read Parshat Zachor. Two Sifrei Torah. Maftir is from Ki Seitzei, Deut. 25:17-19. Haftorah is I Samuel 15:2-34. Do not say אב הרחמים.

FRIDAY EVENING

MINCHA 5:30 PM
SHKIA 5:45 PM
TZAIT HAKOCHAVIM 6:25 PM

SHABBAT

HASHKAMA 7:45 AM
SHACHARIT - MAIN 9:00 AM
POST-HASHKAMA SHIUR ≈9:20 AM
LAST KRIAT SHEMA 9:21 AM
FUNDAMENTALS SHIUR ≈11:30 AM
PRE-MINCHA SHIUR 4:25 PM
MINCHA 5:05 PM
SHKIA 5:46 PM
MAARIV 6:31 PM

**פורים/PURIM
14 ADAR - MARCH 2 & 3**

MONDAY NIGHT

MINCHA/MAARIV 5:20 PM
MEGILLAH 6:30/9:30 PM

TUESDAY

SHACHARIT 6:00/8:00 AM
MEGILLAH 6:25/8:25 AM



WEEKDAY MINYANIM AT AHAVAT ACHIM

	SUNDAY 3/1	MONDAY 3/2	TUESDAY 3/3	WEDNESDAY 3/4	THURSDAY 3/5	FRIDAY 3/6
SHACHARIT	8:00 AM	6:00 AM	6:00/8:00 AM	6:25 AM	6:15 AM	6:25 AM
2ND SHACHARIT MINYON - YISHTABACH AT 7:40 AM		7:10 AM		7:25 AM	7:25 AM	7:25 AM
MINCHA/MAARIV	5:36 PM	5:20 PM	5:38 PM	5:39 PM	5:40 PM	5:40 PM

ZMANIM

FAST BEGINS		5:17 AM				
Earliest Talit	5:36 AM	5:35 AM	5:33 AM	5:32 AM	5:30 AM	5:29 AM
Gedolah	12:37 PM					
Shkia	5:48 PM	5:49 PM	5:50 PM	5:51 PM	5:52 PM	
Tzait - FAST ENDS	6:28 PM	6:29 PM	6:30 PM	6:31 PM	6:32 PM	

SEUDAH SHLISHIT PEREK-BY-PERK SHIUR



Perek-by-perek shiur will be given by: Matthew Levine (Ch. 1), Josh Rossman (Ch. 2), Ethan Steinberg (Ch. 3), Moshe Katz (Ch. 4), Rich Mayer (Ch. 5), Marty Sonnenblick (Ch. 9), & Steve Plotnick (Ch. 10)

GITA COOPERWASSER ע"ה YOUTH EVENTS

This Shabbat, 4:00 PM, is our annual Pre-Purim Interactive Youth Program with dinner, including reading Parshat Zachor. Also, this Sunday, 10:30 AM - Noon, is our Youth pre-Purim baking and decorating event.

PURIM

- (1) Fulfill the mitzvah of Matanot La'evyonim by contributing here: [ML](#). Funds will be distributed to Project Ezra (50%), JFCS (25%), and Leket Israel (25%).
- (2) Breaking the Ta'anit Esther fast following the Megillah reading is sponsored by Lori & David Garfunkel to commemorate the Purim yahrzeit of Herman Klein ע"ה, David's grandfather, חיים בן אברהם הלוי.
- (3) Purim Spiel, Monday night at 7:05 PM.
- (4) Women-only Megillah reading, Tuesday morning, 9:30 AM. RSVP here: [Esther](#).
- (5) Open House Seudat Purim with Kids Costume Purim Play, Shestack home, 12:30 PM - 2:00 PM.



MARCH BIRTHDAY/ANNIVERSARY KIDDUSH

Next Shabbat is the birthday/anniversary kiddush! \$36 per family for all birthday/anniversary March listings. Sponsor/provide names here: [SIMCHA](#), by Sunday night.

FRIDAY NIGHT SHABBAT DINNER & BLOOD DRIVE IN ONE WEEK!

RSVP by Monday night for the Shabbat dinner here: [Daylight Savings is Coming Soon!](#) Sign up for the Blood Drive here: [Blood is Needed!](#)

UPCOMING EVENTS

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. Sign up here: [BLOOD](#).

Mar. 15 - "What's the Plan? Navigating Advance Halachic Healthcare Directives & Meaningful Family Conversations," with Bassie Taubes, RN, Director of Community Outreach, Ematai, discussing advance planning, healthcare goals and values. RSVP: [Health](#).

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, SEUDAH SHLISHIT, & ETC.

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

Mar. 7 - Birthday and Anniversary Kiddush

Apr. 25 - Birthday and Anniversary Kiddush

June 20 - Kiddush is sponsored by Shelly & Steve Winchester celebrating Daniel's Avf Ruf and upcoming wedding to Yael Simons.

- 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 - **Hiatus this Shabbat**.

BOARD MEETINGS 8:15 PM

Mar. 24 - At shul w/Zoom option.

Apr. 28, May 26, & June 30

GITA COOPERWASSER^{ה"ע} YOUTH EVENTS

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: ISABELLA & LETIZIA
K - 2ND: ABBY & SOPHIA
3 YRS - PRE-K: PERRI & ZOE
- 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.ahavatachim.org>

PARSHAT ZACHOR - "REMEMBER WHAT AMALEK DID TO YOU ON YOUR WAY OUT OF EGYPT!"

On Shabbat preceding Purim, two Torah scrolls are taken; one for regular parsha and one for Maftir - 'Remember what Amalek did to you' (Dvarim 25). Because of this, it is called, Shabbat Zachor (Remember). Haftorah also deals with Amalek. It is a Mitzvah D'Orayta to remember Amalek and his descendants and to orally recall their iniquity. We tell our children in each generation what Amalek did to us during our departure from Egypt. This mitzvah will be fulfilled completely only when we have caused Amalek's memory to perish, and their name erased from the world with any remnant of anything that bears their name. As the Torah says: 'Remember what Amalek did to you on the way, upon your departure from Egypt'... 'You shall erase the memory of Amalek from beneath the heavens, you shall not forget.' Upon which the Sages say: 'Remember,' orally - 'You shall not forget,' in your heart.

To properly fulfill this commandment, the Sages have prescribed the public reading of this passage from a Torah scroll, once every year, on the Shabbat which precedes Purim - so that the 'wiping-out' of Amalek might be adjacent to the 'wiping-out' of Haman, the latter being a descendant of Amalek. Although this passage is read in the parsha of Ki Tetzeh, we still must read this passage separately in its prescribed time before Purim. This is done in fulfillment of the Torah's commandment to remember the cowardly attack of Amalek. Only a boy of Bar-Mitzvah age should be called to the Torah for Maftir on Parshat Zachor, or read the parshah for others, since he is free of the obligation of mitzvot he cannot enable others to fulfill their obligation through him.

THE FAST OF ESTHER (13TH OF ADAR)

On the 13th of Adar, the Fast of Esther is observed in commemoration of the Fast observed by Mordechai and Esther and all Israel. On that day, the enemies of the Jews planned to subjugate and destroy them. The opposite, however, occurred and the Jews ruled over their enemies. The practice of fasting was observed by the people of Israel whenever they were faced by war. Thus Moshe Rabenu also fasted when he came to wage war against Amalek. The aim of the fast was to affirm that a man does not prevail by physical or military strength, but only by lifting his eyes heavenward in prayer so that Divine Mercy might give him the strength to prevail in battle. This then was the purpose of the fast observed by Israel in Haman's time, when they gathered to defend themselves against those who sought to destroy them. And in memory of that Fast, a yearly Fast was fixed for generations on the same day. We recall thereby that God accepts each person's prayer and penitence in the hour of his trouble. The acceptance of this Fast of the 13th of Adar on the part of Israel for later generations is alluded to in the Scroll of Esther: 'And as they accepted upon themselves and upon their children, the matters of their fastings and their cry' (Esther 9). The Fast is called by the name of Esther because it was she who first requested the observance of a fast, of Mordechai: 'Go and gather all the Jews who are found in Shushan and fast over me, and do not eat and do not drink three days, night and day; and I and my maidens will also fast thus.' (ibid. 4)

The fast which we observe is nevertheless not observed for a three-day period, as was the case with the original Fast, nor is it observed on the same date. Originally the Fast was observed by Esther and the entire people of Israel on the 14th, 15th and 16th of Nisan, immediately after Mordechai was informed of Haman's decree and of the letter of annihilation which Haman wrote on the 13th of Nisan. Our Fast however, is observed on the 13th of Adar, in memory of the Fast observed by Israel on the day of their mobilization for war against the enemies. The Fast is nevertheless called by the name of Esther since it was she who first proposed its observance. Others hold that even our Fast is also primarily a commemoration of the original three-day Fast observed by the Jews when the decree was announced. But since the Fast could not be permanently fixed for later years in its proper time (because fasting is not permitted during Nisan), the Sages therefore fixed it for the 13th of Adar - which was also a Fast day for the Jews, who then gathered to wage war against their enemies. And although the Fast of Esther is therefore a memorial to the original three days of fasting, the Rabbis were nevertheless lenient in fixing it for only one day. In deference to this view, there are some who fast an additional three days; on Monday, Thursday and Monday after Purim. Others voluntarily fast the night as well as the day on the 13th of Adar, since the original three-day Fast was observed night and day, so each year. The reason for the giving of three 'halves' is that the term *trumah* (contribution) is mentioned three times in the portion of Ki-Tisa, in the account of the Mitzvah of the half-shekel. The established practice is to consider the giving of the half-shekel as not freeing one from the Mitzvah of giving charity to the poor, which is specifically prescribed for Purim.

SOME LAWS OF THE FAST OF ESTHER

Since the Fast of Esther is not one of the Fast days which are specifically mentioned in the Prophetic Writings, it is observed with greater leniency than the other Fast days. Pregnant women, nursing mothers, as well as others of generally weak health (who would suffer by fasting) do not fast. The additional penitential prayers, and the Torah Reading, which are prescribed for the other Fast days are also required for the Fast of Esther. If the 13th of Adar falls on Shabbat, the Fast is observed the preceding Thursday which is the eleventh of Adar. Because of Purim, the Fast is not postponed to the following day, nor is it observed Erev Shabbat: Since it is no longer observed in any event in its proper time, it was not fixed for Erev Shabbat, in deference to the honor of Shabbat. (A Fast whose prescribed date can fall on Erev Shabbat such as the 10th of Tevet, is neither postponed nor observed earlier, but it is observed on its fixed day). Tachanun is not said during Mincha of the Fast of Esther.

THE DAY OF NIKANOR

The 13th of Adar is also mentioned in the Talmud as the day on which vengeance was executed (during the time of the Hasmoneans) against a tyrant who oppressed the land of Yehudah cruelly and arrogantly blasphemed the city of God. The name of the tyrant was Nikanor and he fell by the hand of Yehudah, the son of Matityahu, on the 13th of Adar, which was hence celebrated as a festive day.

THE HALF-SHEKEL

On the 13th of Adar during Mincha, it is customary to give three halves of the coin which is the basis of the local currency. The money is given to the poor to do with it as they wish. This contribution is made in memory of the half-shekel given by Israel when the Beit Hamikdash still stood; and whose forthcoming collection was announced on Rosh Chodesh Adar. This commemorative act is performed before the Reading of the Megillah, because all Israel gathers for the Megillah Reading in the Synagogues. It is proper to give the half-shekel before Minchah, since 'the diligent perform Mitzvot earlier.' Those who live in 'open-cities' give the half-shekel before the Megillah Reading on the night of the 14th, whereas the inhabitants of Yerushalayim give the half-shekel before their Reading of the Megillah – the night of the 15th.

In a place that has no coin that is designated a 'half' coin, it is customary for the gabaim to bring three halves of silver coins which are issued elsewhere, and to give these coins in exchange, to anyone who makes his contribution in the coins available to him. After performing the Mitzvah, he returns the three 'halves' to the gabaim, so that others might also be able to observe the custom properly. Those who seek to observe Mitzvot with hidur (enhancement) give the half-shekel for each of the members of the household including minors, and in the case of an expectant mother, for the unborn child as well. Once a father has begun to give a half-shekel for a minor child, he is required to continue to do so each year. The reason for the giving of three 'halves' is that the term *trumah* (contribution) is mentioned three times in the portion of Ki-Tisa, in the account of the Mitzvah of the half-shekel. The established practice is to consider the giving of the half-shekel as not freeing one from the Mitzvah of giving charity to the poor, which is specifically prescribed for Purim.

פורים / PURIM

In Shemonei Esrei and Birkat Hamazon if one forgot to say ועל הנסים, and first recalled his omission only after he had already completed the Bracha that follows it, he does not begin Shemonah Esrei or Birkat Hamazon again. The reader of the Megillah recites the following three Brachot on behalf of the entire congregation: "שעשה נסים", "על מקרא מגילה", and "שהחיינו". In the morning we should intend that the Bracha "שהחיינו" also applies to Mishloach Manot, Matonot LaEvyonim and the Seudat Purim [Mitzvot that must be performed during the daytime]. Extreme care must be taken, because if one misses hearing even one word of the Megillah, one does not fulfill his/her obligation. After the Megillah reading and its rewinding, the Reader says the Bracha "הרב את ריבנו". A mourner during Shiva without a Minyan in his home should go to Shul for the Megillah Reading.

For Matanot LaEvyonim, give to a minimum of two poor people presents of money or of food and drink. In fulfilling his obligation of "Mishloach Manot," one should do this Mitzvah with food that may be eaten without further preparation, and with portions that reflect well on both the giver and the recipient. Don't send "Mishloach Manot" to a mourner. If the mourner is a poor man, one may send him money. A mourner must send "Mishloach Manot" to a friend.

Seudat Purim must be begun before sunset (if erev Shabbat, it must be completed before Halachic noon). We say ועל הנסים in Birkat Hamazon even if the meal is completed after dark. Begin to inquire about and expound upon the laws of Pesach thirty days before, beginning on Purim itself.

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



COMMUNITY
SECURITY
SERVICE

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 22 – MLK, Jr. and Shlomo

אֶהָב מוֹסֵר אֶהָב דַּעַת וְשׂוֹנֵא תוֹכַחַת בָּעַר: יָטוֹב יָפִיק רִצּוֹן מִן-הָרָה וְאִישׁ מְזֻמּוֹת יִרְשִׁיעַ: יֵלֵא-יִכּוֹן אָדָם בְּרִשְׁעוֹ וְשָׂרֵשׁ צְדִיקִים בְּלִי-יָמוּט: אֲשֶׁת-תֵּיִל עֲטָרַת בַּעֲלָהּ וּכְרָקֵב בַּעֲצֻמוֹתָיו מִבִּישָׁה: מִחֻשְׁבוֹת צְדִיקִים מִשְׁפָּט תִּהְיֶה לֹּת רְשָׁעִים מִרְמָה: יִדְבְּרֵי רְשָׁעִים אֲרַב-בָּדָם וּפִי יִשְׁרִים יִצְלָם: אֶהְפּוֹד רְשָׁעִים וְאֵינָם וּבֵית צְדִיקִים יִצְמָד: לִפְיִי-שִׁכְלוּ וְהִלֵּל-אִישׁ וְנִעְוָה-לֵב יִהְיֶה לְבוֹיו: טוֹב נִקְלָה וְעָבָד לֹא מִמְתַּכְפָּד וְחִסְרֵי-לֶחֶם: יוֹדַע צְדִיק גִּפְשׁ בְּהִמָּתּוֹ וְרַחֲמֵי רְשָׁעִים אֲכֹזְרֵי: אֲעַבֵּד אֲדַמְתּוּ יִשְׁבַּע-לֶחֶם וּמְרַדְרֵי רִיקִים חִסְרֵי-לֵב: יִתְמַד רִשָׁע מִצֹּדוֹ רָעִים וְשָׂרֵשׁ צְדִיקִים יִתּוֹ: —

1One who loves instruction loves knowledge, but one who hates reproof is brutish. 2A good man will obtain favor of the Lord, but a scheming man causes wickedness. 3A man will not be established through wickedness; but the root of the righteous will not falter. 4A virtuous woman is the crown of her husband, but a shameful one is like rot in his bones. 5The thoughts of the righteous are just; but the strategies of the wicked are deceit. 6The words of the wicked lie in ambush for blood, but the mouth of the upright will rescue them. 7The wicked are overthrown and are then no more, but the house of the righteous will endure. 8According to one's sense is a man praised, but one with a twisted mind will feel contempt. 9Better off is one who is lightly esteemed but whose menial labor [allows him to] provide for himself, than one who is lofty but lacks bread. 10A righteous man regards the desire of his beast, but the heart (mercy) of the wicked is cruel. 11One who tills his soil will be sated with bread, but one who pursues empty things is devoid of sense. 12The wicked man desires the prey that is caught by evil men, but the root of the righteous yields [fruit].¹

A. Many of the first 12 pasukim of Chapter 12 try to establish a cause and effect relationship between what is “inside” a person (the cause) and how therefore the person is perceived/received/rewarded by others and what his legacy will be (the effect).

- V.2 – **Good** man → Receives the favor of the Lord
- V.3 – **Wickedness** → Nothing is established; **Righteous** → Their root (legacy) will not falter
- V.4 – **Virtuous** woman → Crown of her husband
- V.7 – **Righteous** → House (legacy) will endure.
- V.12 - **Righteous** → Root (legacy) yields fruit.

B. While sometimes Kohelet and Iyov lend support to the ideas expressed in Mishlei, often they provide pushback and counterpoints. Even though we have not explicitly stated it so far, keep in mind that Mishlei largely reflects how the world should ideally work (hopefully typically works), Kohelet provides observational tensions to that ideal, and Iyov protests the failure of the world to operate ideally.

1. Verse 1 says that one who loves musar (instruction) loves knowledge. Kohelet is not as firm, at first providing a hard-to-argue with comparison in that “[i]t is better to hear the rebuke of a wise man than for a man to hear the song of the fools,”² then clarifying that one should “not pay attention to everything said, so that you won’t hear your servant curse you.”³ Iyov starts receptive to the idea of receiving instruction, but then changes his attitude: “Instruct me and I will be silent, and allow me to understand where I have erred. How clear are just words, but what does your proof seek to prove? Do you think you are clarifying your arguments? Your words are like wind.”⁴
2. Verses 2, 3, and 7 discuss bad things happening to evil people, and good things happening to the righteous, but recall that we previously discussed pasukim in Kohelet and Iyov that marvel when it is to the opposite effect.

¹ Mishlei Chapter 12.

² Kohelet 7:5.

³ Kohelet 7:21.

⁴ Iyov 6:24-26.

3. We are first introduced to an אִשָּׁת־חַיִל here at verse 12:4 (and of course she is famously later discussed in verse 31:10). Neither Kohelet nor Iyov single out a particular type of woman that would merit such praise, but Kohelet does remind us to “[e]njoy life with the wife you love.”⁵
4. The Torah has numerous provisions requiring one to treat animals with compassion in specific settings, and the law to not eat the flesh of a living animal⁶ applies even to non-Jews as part of the Noachide commandments.⁷ The wisdom books of the Tanach each reflect on animals a bit differently from the Torah and each other.
 - a. At Mishlei 12:10 we are told that the “righteous man regards the desire of his beast, but the heart (mercy) of the wicked is cruel.” Mishlei seems to refocus man’s treatment of animals from a purely objective one (e.g., whether it violates a Torah law or not), to a subjective one as to whether a man has taken into account his beast’s desires.
 - b. Kohelet, on the other hand, blurs the human/animal line existentially by declaring (at Kohelet 3:19-21) that as to the “fate of humans and the fate of animals, they have one and the same fate: as the one dies so dies the other, and both have the same life breath. Humans have no superiority over animals, since both amount to nothing. Both go to the same place; both came from dust and both return to dust. Who knows if the life breath of humans does rise upward and if the breath of animals does sink down into the earth?”
 - c. Iyov 38–41 discusses animals as miracles created by Hashem (e.g., the wild goat, donkey, ostrich, horse, behemoth (here presumably the hippo), leviathan (here presumably the whale), etc.) as a rebuke to human control fantasies.
 - d. So to summarize the distinctions, the Torah discusses treatment of animals from the perspective of *halacha* (obligation), Mishlei from the perspective of *middot* (moral character), Kohelet raises the spiritual standing of animals by emphasizing our shared fate, etc., and Iyov establishes that animals were established as an *os* (sign) of Hashem’s might and greatness.

C. MLK, Jr. famously said “One day our society will come to respect the sanitation worker... for the person who picks up our garbage... is as significant as the physician, for if he doesn’t do his job, diseases are rampant. All labor has dignity.”⁸ On the other hand, Mishlei 12:9 proffers that “[b]etter off is one who is lightly esteemed but whose menial labor [allows him to] provide for himself, than one who is lofty but lacks bread.”

Note the distinction between the two, MLK, Jr. calls to confer more *kovod* on necessary labor (reordering the prestige level of labor types), while Shlomo wants us to reorder personal priorities by putting self-support over appearance.

Consider how the off-quoted Rambam at Mishneh Torah 10:7, which stresses that before one becomes dependent on charity is when you support your fellow with “a present or a loan, entering into partnership with him, or finding him work”, would fit into the above paradigms. Note that Rambam at Mishneh Torah 7:8 stresses that what should be “given” to a person in need must be in accordance with that person’s “honor”.

So from a Torah perspective, it would seem that neither people nor work are deemed inherently on the same level, but respect is given those that provide for themselves over avoiding undignified labor.

⁵ Kohelet 9:9.

⁶ Bereshit 9:4.

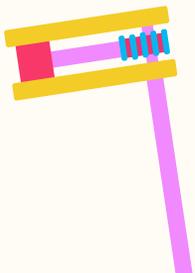
⁷ Sanhedrin 56a.

⁸ From the King Institute, published sermon transcripts.

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Purim Fun**

SHABBAT 2/28 AT 4 PM



**Children of all ages are invited to join us for
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AHAVAT ACHIM

PURIM 5786 / 2026

MONDAY, 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



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invite you to our
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OPEN
HOUSE
PURIM
SEUDAH

12:30-2pm,
Tuesday Mar 3rd

Kids Costume
Purim Play @ 12:30


AHAVAT ACHIM

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WOMEN OF OUR COMMUNITY ARE INVITED TO A

WOMEN'S READING OF MEGILLAT ESTHER

MARCH 3, 2026 | 9:30AM

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

[RSVP HERE](#)

CONTACT ELIANNA WITH ANY QUESTIONS:
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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



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THE FAMILY SHUL



Board Game Night

FOR
ADULTS!



WITH PIZZA & BEER

**SATURDAY
MARCH 7**

8:15 PM

\$10 per person

RSVP by 3/4

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events@ahavatachim.org

Sunday, March 8th

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HERE



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Navigating Advance Halachic Healthcare Directives & Meaningful Family Conversations

Congregation Ahavat Achim and Ematai
invite you to join

Bassie Taubes, RN

Director of Community Outreach, Ematai

for a discussion about advance planning, healthcare goals and values,
and how to have this important discussion with friends and family



Sunday, March 15th

8PM

Congregation Ahavat Achim

18-25 Saddle River Rd, Fairlawn

RSVP: tinyurl.com/EmataiWorkshop

A guide to starting important
conversations with your family

Designate your healthcare
proxy and rabbinic consultant

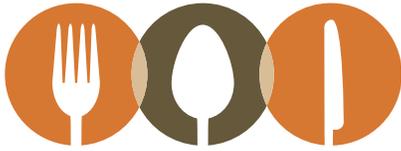
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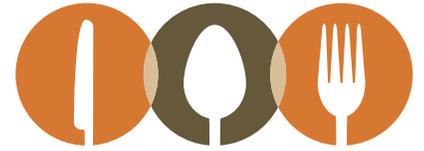


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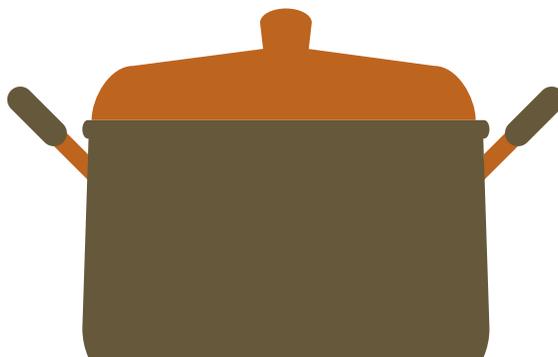
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MAGGID: \$118

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Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

TETZAVEH • תצוה

FROM THE TEACHINGS AND WRITINGS OF RABBI LORD JONATHAN SACKS ז"צ

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

Prophet and Priest

The sedra of Tetzaveh, as commentators have noted, has one unusual feature: it is the only sedra from the beginning of Shemot to the end of Devarim that contains neither the name nor the words of Moses. Several interpretations have been offered.

The Vilna Gaon suggests that it is related to the fact that in most years it is read during the week in which the seventh of Adar falls: the day of Moses' death. During this week we sense the loss of the greatest leader in Jewish history – and his absence from Tetzaveh expresses that loss.

The Baal HaTurim relates it to Moses' plea, in next week's sedra, for God to forgive Israel. "If not," says Moses, "blot me out of the book you have written" (Ex. 32:32). There is a principle that "The curse of a sage comes true, even if it was conditional" (Makkot 11a). Thus, for one week his name was "blotted out" from the Torah.

The Paneach Raza relates it to another principle: "There is no anger that does not leave an impression." When Moses, for the

last time, declined God's invitation to lead the Jewish People out of Egypt, saying "Please send someone else", God "became angry with Moses" (Ex. 4:13–14) and told him that his brother Aaron would accompany him. For that reason, Moses forfeited the role he might otherwise have had, of becoming the first of Israel's priests, a role that went instead to Aaron. That is why he is missing from the sedra of Tetzaveh, which is dedicated to the role of the Kohen.

All three explanations focus on an absence. However, perhaps the simplest explanation is that Tetzaveh is dedicated to a presence, one that had a decisive influence on Judaism and Jewish history.

Judaism is unusual in that it recognises not one form of religious leadership but two: the *Navi* and *Kohen*, the prophet and the priest. The figure of the prophet has always captured the imagination. He or she is a person of drama, "speaking truth to power", unafraid to challenge kings and

courts or society as a whole in the name of high, even utopian ideals. No other type of religious personality has had the impact as the prophets of Israel, of whom the greatest was Moses. The priests, by contrast, were for the most part quieter figures, a-political, who served in the Sanctuary rather than in the spotlight of political debate. Yet they, no less than the prophets, sustained Israel as a holy nation. Indeed, though the Children of Israel were summoned to become “a kingdom of priests” they were never called on to be a people of prophets.¹

Let us therefore consider some of the differences between a prophet and a priest:

- The role of priest was dynastic. It passed from father to son. The role of prophet was not dynastic. Moses' own sons did not succeed him; Joshua, his disciple, was chosen instead.
- The task of the priest was related to his office. It was not inherently personal or charismatic. The prophets, by contrast, each imparted their own personality. “No two prophets had the same style.”²
- The priests wore a special uniform; the prophets did not.
- There are rules of *kavod* (honour) due to a Kohen. There are no corresponding rules for the honour due to a prophet. A prophet is

honoured by being listened to, not by formal protocols of respect.

- The priests were removed from the people. They served in the Temple. They were not allowed to become defiled. There were restrictions on whom they might marry. The prophet, by contrast, was usually part of the people. He might be a shepherd like Moses or Amos, or a farmer like Elisha. Until the word or vision came, there was nothing special in his work or social class.
- The priest offered up sacrifices in silence. The prophet served God through the word.
- They lived in two different modes of time. The priest functioned in cyclical time – the day (or week or month) that is like yesterday or tomorrow. The prophet lived in covenantal (sometimes inaccurately called linear) time – the today that is radically unlike yesterday or tomorrow. The service of the priest never changed; that of the prophet was constantly changing. Another way of putting it is to say that the priest worked to sanctify nature, the prophet to respond to history.
- Thus the priest represents the principle of structure in Jewish life, while the prophet represents spontaneity.

¹ Moses said, “Would that all God’s people were prophets”, but this was a wish, not a reality.

² This, incidentally, is why there were prophetesses but no priestesses: this corresponds to the difference between formal office and personal authority. See R. Eliyahu Bakshi-Doron, *Responsa Binyan Av*, I:65.

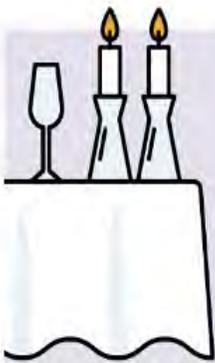
The key words in the vocabulary of the Kohen are *kodesh* and *chol*, *tahor* and *tamei*, sacred, secular, pure and impure. The key words in the vocabulary of the prophets are *tzeddek* and *mishpat*, *chesed* and *rachamim*, righteousness and justice, kindness and compassion.

The key verbs of priesthood are *lehorot* and *lehavdil*, to instruct and distinguish. The key activity of the prophet is to proclaim “the word of the Lord” The distinction between priestly and prophetic consciousness (*torat kohanim* and *torat nevi'im*) is fundamental to Judaism, and is reflected in the differences between law and narrative, *halachah* and *aggadah*, creation and redemption. The priest speaks the Word of God for all time, the prophet, the Word of God for this time. Without the prophet, Judaism would not be a religion of history and destiny. But without the priest, the Children of Israel would not have become

the people of eternity. This is beautifully summed up in the opening verses of Tetzaveh:

Command the Israelites to bring you pure oil from crushed olives for light, to kindle the lamp, every night. From evening to morning, before the Lord, Aaron and his sons shall set it up to burn in the Tent of Meeting, outside the curtain that veils the Ark of the Testimony. This shall be a rule for all time for the Israelites, throughout their generations.

Moses the prophet dominates four of the five books that bear his name. But in Tetzaveh for once it is Aaron, the first of the priests, who holds centre-stage, undiminished by the rival presence of his brother. For whereas Moses lit the fire in the souls of the Jewish people, Aaron tended the flame and turned it into “an eternal light”.



Around the Shabbat Table

1. How do the roles of Prophet and Priest complement each other in a community?
2. How do you experience keeping to routines alongside moments of significant change in your life?
3. Can you think of other pairs in Tanach where different leadership styles are highlighted? What can we learn from their dynamics?

● 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/tetzaveh/prophet-and-priest/>