


AHAVAT ACHIM AT 50
קהלת אהבת אחים
Yovel
THE FAMILY SHUL

**CANDLE LIGHTING 4:28 PM | 27 CHESHVAN | NOVEMBER 7, 2026 | HAVDALA 5:30 PM**

## שבת פרשת חיי שרה
## SHABBAT PARSHAT CHAYEI SARAH

Haftorah is I Kings 1:1-31. We bless the month of Kislev. Do not say אב הרחמים.

| FRIDAY EVENING | |
|---|---|
| **MINCHA** | **4:30 PM** |
| SHKIA | 4:46 PM |
| TZAIT HAKOCHAVIM | 5:26 PM |
| **SATURDAY** | |
| **HASHKAMA** | **7:45 AM** |
| **SHACHARIT** | **9:00 AM** |
| POST-HASHKAMA SHIUR | ≈9:30 AM |
| LAST KRIAT SHEMA | 9:07 AM |
| FUNDAMENTALS SHIUR | ≈11:30 AM |
| GEDOLAH | 12:05 PM |
| PRE-MINCHA SHIUR | 3:40 PM |
| **MINCHA** | **4:20 PM** |
| SHKIA | 4:45 PM |
| **MAARIV** | **5:30 PM** |




Molad for Kislev is Monday, Nov. 9, 10:27 PM & 3 Chalokim.

ראש חדש כסלו יהיה ביום שלישי וביום רביעי הבא עלינו ועל כל ישראל לטובה

## FALL INTO EARLY SHABBAT DINNER

Thank you to all those that made our first Shabbat dinner of the fall season happen!

## NOVEMBER BIRTHDAY & ANNIVERSARY KIDDUSH




Kiddush is sponsored to celebrate November birthdays and anniversaries! **Happy birthday** to Aryeh Frank, Yosef Goldberg, Yoni Gorelick, Jay Herman, Yonah Herman, Azi Nudelman, Ezra Santacruz, Ilana Silver and Westley Wexler. **Happy anniversary** to Rebecca Berger & Jay Herman, Elianna Kaplowitz & Aaron Czinn, Caryn & Mark Follender, Rachel & Jonathan Frank, Eitan & Nicole Sufian, and Jen & Gary Wexler.

## BERGEN COUNTY CHANUKAH TOY DRIVE




We are proud to be participating in the Annual Bergen County Chanukah Toy Drive again this year! A donation box will be in the shul lobby from Sunday, November 8, through Thursday, November 19. Please drop off new, unwrapped gifts for children and teens. You can also donate directly from the toy drive's Amazon wish list by clicking here: TOY DRIVE.

## VETERANS KIDDUSH

Honor those who served in the US armed forces by adding a star to our board and donating in their name to our special Kiddush on Shabbat, November 14. Submit names of veterans and sponsorships by November 10, here: VETERANS.

| ORTHODOX UNION Enhancing Jewish Life | SUNDAY 11/8 | MONDAY 11/9 | TUESDAY 11/10 | WEDNESDAY 11/11 | THURSDAY 11/12 | FRIDAY 11/13 |
|---|---|---|---|---|---|---|
| **WEEKDAY MINYANIM AT AHAVAT ACHIM** | | | | | | |
| **SHACHARIT** | **8:00 AM** | **6:15 AM** | **6:00 AM** | **6:00 AM** | **6:15 AM** | **6:25 AM** |
| **2ND SHACHARIT MINYON - YISHTABACH AT 7:40 AM** | | **7:25 AM** | **7:10 AM*** | **7:10 AM*** | **7:25 AM** | **7:25 AM** |
| **MINCHA/MAARIV** | **4:32 PM** | **4:31 PM** | **4:30 PM** | **4:29 PM** | **4:28 PM** | **4:25 PM** |
| **ZMANIM** | | | | | | * YISHTABACH AT 7:25 AM |
| Earliest Talit | 5:37 AM | 5:38 AM | 5:39 AM | 5:40 AM | 5:41 AM | 5:42 AM |
| Gedolah | 12:05 PM | 12:05 PM | 12:05 PM | 12:05 PM | 12:05 PM | 12:05 PM |
| Shkia | 4:44 PM | 4:43 PM | 4:42 PM | 4:41 PM | 4:40 PM | |
| Tzait | 5:24 PM | 5:23 PM | 5:22 PM | 5:21 PM | 5:20 PM | |

## UPCOMING EVENTS

**Nov. 8-19** - Bergen County Chanukah Toy Drive: drop new, unwrapped gifts for children and teens in the box in the shul lobby, or donate from the Amazon wish list by clicking here: TOY DRIVE.
**Nov. 26** - Thanksgiving Flag Football & Pie Donation. Start your Thanksgiving Day with community and gratitude! RSVP here: THANKSGIVING.
**Dec. 2** - Chanukah Shiur w/ Dinner.
**Dec. 11** - Shabbat Chanukah Dinner.

## IN OUR FUTURE - KIDDUSH, SEUDAH SHLISHIT, & ETC.




**Nov. 14** - Veterans Kiddush. Add a star to our board in honor of those who served. Submit names and sponsorships by Nov. 10 here: VETERANS.
**Nov. 14** - Seudah Shlishit is sponsored by Betsy & Marty Sonnenblick in memory of Betsy's mother, עלקא שיינדל בת צבי הירש, Elaine Perlmutter ע"ה.
**Nov. 28** - Seudah Shlishit is sponsored by Dina & Elliot Greene in memory of Dina's mother, זלדה בת צבי, Zelda Rubinowitz ע"ה, on her yahrzeit.
**Dec. 5** - Birthday Kiddush.

## BIRTHDAY & ANNIVERSARY KIDDUSH




To add a birthday/anniversary to upcoming lists (next Kiddush on Shabbat, December 5), click here: SIMCHA. Listings/sponsorships are $36 per family per month. RSVP for the December birthday/anniversary Kiddush by Sun. night, Nov. 29.

## BOARD MEETINGS - 8:30 PM

- **Nov. 24**
- **Dec. 29, Jan. 26, Feb. 23, Mar. 30, May 11, June 29**

## SHIURIM



- NEW FACETS ON THE PARSHA, Tuesdays at 1:00 PM, click here: Parsha.



- TORAH FOR YOUR COMMUTE, via Whatsapp, with 3-minute daily Halacha insights. To join email Rabbi Shestack at rabbishestack@gmail.com.
- POST-HASHKAMA SHIUR, analyzing Mishlei (Proverbs).
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush, discussing fascinating halachic topics on Shabbat (weather permitting, at the playground tables through Thanksgiving weekend). This week: **"Watching Bar Mitzvahs Videoed on Shabbat"**
  - Nov. 14: "Washing Dishes with Steel Wool on Shabbat"
  - Nov. 21: "Paying a Babysitter for Work on Shabbat"
- SHABBAT SHIUR, **SANHEDRIN CH. 1**, 40 minutes prior to mincha.
- TZURBA M'RABANAN w/ Zack Doberman, Wednesdays at 8:30 PM. In-person at the shul and via Zoom.
- SEDER ON THE SIDDUR, at Seudah Shlishit.
- BEGINNER CLASS ON HOW TO READ HEBREW, Monday nights, 8:45 PM, at the shul. To sign up, click here: Hebrew.

## COMMUNITY EVENTS

**Nov. 8, Sunday** - Ezrah's "The Aisle," a money and communication workshop for engaged and newlywed couples, 12:00-4:00 PM, Teaneck. Register here: Aisle.
**Nov. 11, Wednesday** - Ezrah's "Budgeting Basics," open to all, 7:30-9:00 PM, on Zoom. Register here: Budgeting.
**Nov. 21, Saturday night** - Fair Lawn Mikvah Association's Fourth Annual Mikvah Chava Faiga Dinner for all women, 7:30 PM, at Shomrei Torah. Speaker: Mrs. Chavah Kolakowski. $80 early bird; $95 after Nov. 9; $72 first-time. Register here: Mikvah.

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

## GITA COOPERWASSER ע"ה YOUTH EVENTS

**Nov. 13** - Friday Night Kids Tisch, 7:15-8:00 PM, for children in 1st grade and up, led by Rich Mayer and Rabbi Shestack. RSVP by Nov. 10 to get the address, here: TISCH.
**Nov. 14** - Parent/Child Learning, Saturday night, 6:10 PM, for children in 1st grade and up. Rabbi Shestack will lead a discussion on "Shema: When we say Shema each night, everything will be alright," and we will design our own Shema bracha cards. Pizza dinner will be served! RSVP by Nov. 11 to get the address, here: RSVP.
**Dec. 5** - Chanukah program with children's seudah shlishit, followed by musical havdalah.
**Dec. 19** - Parent/Child Learning.
**Dec. 19** - Teen event at Humdingers. Stay tuned for more details!
**Jan. 2** - Parent/Child Learning.

## GITA COOPERWASSER ע"ה YOUTH LEADERS

| | |
|---|---|
| **3rd & Up:** | ARNELLA & SOPHIA |
| **K-2nd:** | ABBY, ALICIA & ISABELLA |
| **2 Yrs - Pre-K:** | HAILEY, JAYME & MAYA |

## GITA COOPERWASSER ע"ה SHABBAT YOUTH INFO




- All groups start at 9:00 AM:
  – Tot Shabbat (new name for Parent & Me), birth-2 years old
  – 2 years old-Pre-K
  – K-2nd Grade
  – 3rd Grade and up
- 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.

**Shirley Vann has dedicated the attached Covenant & Conversation (used with permission of The Rabbi Sacks Legacy Trust) in memory of her beloved mother נעכא בת יצחק ע"ה.**



| NAME | HEBREW DATE | CANDLE EVENING OF | DEDICATOR | RELATIONSHIP |
|---|---|---|---|---|
| Benjamin Mittelpunkt | 1 | November 10 | Eita Latkin | Grandfather |
| David Berant Rozenfeld | 1 | November 10 | Zehava Baron | Father |
| Helen Graber | 3 | November 12 | David Graber | Mother |
| Abraham Wigod | 7 | November 16 | Seymour Wigod | Father |
| Solomon Goldfarb | 8 | November 17 | Enid Anziska | Father |
| Oscar Mueller | 8 | November 17 | Joyce Heller | Father |
| Roslyn Weinraub | 9 | November 18 | Barry Weinraub | Mother |
| Seymour Martin Farbstein | 10 | November 19 | Bill Farbstein | Father |
| Milton Lehner | 10 | November 19 | Steven Plotnick | Dad |
| Lina Rothschild | 11 | November 20 | Audrey Bickel | Grandparent |
| Beverly Susan Shimoff | 16 | November 25 | Melanie Kwestel | Sister |
| Clara Shimoff | 17 | November 26 | Melanie Kwestel | Mother |
| Karla Spier | 20 | November 29 | Arnie Spier | Mother |
| Moses Garfunkel | 25 | December 4 | David Garfunkel | Grandfather |




## DAVID SCHWITZER ע"ה SOCIAL HALL

Contact Lori at garfmom@gmail.com to book the David Schwitzer ע"ה 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 David at dmgarfunkel@gmail.com for details.

## MISHEBAYRACH

For a Mishebayrach 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 Yahrtzeits, 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.

## חנוכה - CHANUKAH (FRI., DEC. 4 - SAT., DEC. 12)

One should light Chanukah candles as close to 10 minutes after sunset as possible (excepting Sat. night). However, it is preferable for the family to light together rather than have a portion of the family light earlier. Everyone in the household is encouraged to light chanuka candles. (The matriarch of the household should follow the family custom.) There must be enough oil/wax to last one half hour past the time when the stars appear. If one is lighting after the appearance of the stars there must still be enough oil to burn for half an hour.

Under extenuating circumstances, one may light even after midnight if any members of the family are awake to see the lights. If the Chanukah lights are accidentally extinguished prior to their having burned the requisite time, one is not obligated by Halacha to rekindle them; it is, however, permissible to rekindle them, but without a Bracha.

There is a custom to give children Chanukah Gelt as part of publicizing the miracle.

In Shemonah Esrei and Bircat HaMazon add ועל הנסים (do not repeat if omitted). At Shacharit we recite the complete Hallel even on Rosh Chodesh.

### ערב חנוכה - FIRST NIGHT, FRIDAY EVENING, DECEMBER 4 (24 KISLEV)

### ח' דחנוכה - EIGHTH NIGHT, FRIDAY EVENING, DECEMBER 11 (1 TEVET)

We light the Chanukah Menorah at home before lighting the Shabbat candles. One must be careful to use enough oil (or light a large enough candle) to remain lit until thirty minutes after the appearance of three stars. There is a minhag to daven Mincha before lighting the Menorah, but one should not delay the welcoming of Shabbat because of this. One may not light Chanukah or Shabbat candles earlier than Plag HaMincha (3:30 PM on December 4; 3:31 PM on December 11).

### MOTZEI SHABBAT - מוצאי שבת (DECEMBER 5)

There are two approaches concerning the order of Havdalah and Chanukah Menorah lighting in the home. If one has a family minhag, they should continue to follow that practice, otherwise the psak (ruling) of the Rabbi is to make Havdalah first, and then to light the Chanukah Menorah.

## 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.]

ORTHODOX UNION תורה ומצוות
Enhancing Jewish Life

Mishlei/Proverbs
Post-Hashkama Shiur 48 – Cause and Effect

יא בַּעְנַשׁ־לֵץ יֶחְכַּם־פֶּתִי וּבְהַשְׂכִּיל לַחֲכָם יִקַּח־דָּעַת: יבמַשְׂכִּיל צַדִּיק לְבֵית רָשָׁע מְסַלֵּף רְשָׁעִים לָרָע: יגאׇטֵם אָזְנוֹ מִזַּעֲקַת־דָּל גַּם־הוּא יִקְרָא וְלֹא יֵעָנֶה: ידמַתָּן בַּסֵּתֶר יִכְפֶּה־אָף וְשֹׁחַד בַּחֹק חֵמָה עַזָּה: טושִׂמְחָה לַצַּדִּיק עֲשׂוֹת מִשְׁפָּט וּמְחִתָּה לְפֹעֲלֵי אָוֶן: טזאָדָם תּוֹעֶה מִדֶּרֶךְ הַשְּׂכֶל בְּקְהַל רְפָאִים יָנוּחַ: יזאִישׁ מַחְסוֹר אֹהֵב שִׂמְחָה אֹהֵב יַיִן־וְשֶׁמֶן לֹא יַעֲשִׁיר: יחכֹּפֶר לַצַּדִּיק רָשָׁע וְתַחַת יְשָׁרִים בּוֹגֵד: יטטוֹב שֶׁבֶת בְּאֶרֶץ־מִדְבָּר מֵאֵשֶׁת מִדְיָנִים (כתיב מדונים) וָכָעַס: כאוֹצָר נֶחְמָד וָשֶׁמֶן בִּנְוֵה חָכָם וּכְסִיל אָדָם יְבַלְּעֶנּוּ: –

11When a scoffer is punished, the simpleton becomes wise, and when a wise man acts prudently he acquires knowledge. 12The righteous bring prudence [leading to prosperity] to the house of the wicked, leading the wicked to greater evil. 13One who shuts his ear to the cry of the poor will himself cry out and not be answered. 14A gift given in secret pacifies anger, and a bribe in the bosom – fierce wrath. 15Doing justice is a joy to the righteous, but ruin to those who do wrong. 16A man who strays from the path of prudence will rest in the company of ghosts. 17One who loves pleasure will be a poor man; one who loves wine and oil will not be rich. 18The wicked man is an atonement for the righteous, and the transgressor takes the place of the upright. 19It is better to dwell in a desert land than with a quarrelsome and angry wife. 20Precious treasure and oil are in the dwelling of the wise, but a foolish man swallows it up.[1]

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A. After addressing man's free will in the beginning of the chapter, Shlomo turns to various observations of cause and effect.[2]

- V. 11 → When a scoffer is punished, the simpleton becomes wise, and when a wise man acts prudently he acquires knowledge.
    - At Mishlei 19:25, we were told: "Strike a scoffer and a simpleton will beware; reprove a man of understanding and he will understand knowledge." We previously worked under the assumption that the first part of the couplet of 19:25 was addressing the positive deterrent effect on the simpleton. Malbim sees our pasuk as the evolution (my term) of the simpleton and the wise man, *i.e.*, (1) the first half of our pasuk is focusing on the punishment (and not the striking) and when the simpleton became aware of why the scoffer was punished he becomes wise; and (2) the wise man went from "understanding" knowledge when reproved to "acquiring" knowledge when he acquired prudence.
- V. 12 → The righteous bring prudence [leading to prosperity] to the house of the wicked, leading the wicked to greater evil.
    - Translation follows Artscroll and Koren, following the understanding of the Ralbag, that a house can be blessed due to the presence of a righteous individual, resulting in the wicked person mistaking those blessings as condoning his choices, resulting in worsening choices.
    - The more common translations see the "Righteous One" as being Hashem, Who examines the house of the wicked subverting them to their ruin.
- V. 13 → One who shuts his ear to the cry of the poor will himself cry out and not be answered.
    - Interestingly, this philosophical statement has a similar idea codified in halacha –
        - Shulchan Aruch Yoreh Deah 247:1 – "There are numerous positive commands as to charity; and a negative command not to close one's eyes to charity, as it is written, 'do not harden your heart or shut your hand [from your needy brother]'[3]."
        - Shulchan Aruch Yoreh Deah 247:3 – "Whosoever has compassion on the poor, the Holy One, blessed be He, has compassion on him."
- V. 14 → A gift given in secret pacifies anger, and a bribe in the bosom – fierce wrath.

[1] Mishlei Chapter 21.
[2] Where translation variants are at odds with each other, I chose to translate the applicable pasuk with a cause and effect structure.
[3] Devarim 15:7.

  - For me, as it is not clear how an anonymous gift could appease wrath, I think the best answer is that it must be divine wrath that is appeased (Rabbeinu Yonah), and because one suppressed a natural desire for recognition, Hashem will suppress his anger.
  - Similarly, while many understand the second part of the couplet as being parallel to the first (*i.e.*, pacifying wrath), Daat Sofrim suggests that a bribe, showing a fear of men but not of Hashem, results in Hashem's wrath. Vilna Gaon sees the cause and effect a bit differently, *i.e.*, if you don't give charity to avoid Hashem's anger, you will be forced to give bribes to appease the wrath of men.
- V. 15 → Doing justice is a joy to the righteous, but the ruin of evil doers.
  - Rashi understands this pasuk as a tzadik revels in strict judgment that befalls him, as that cleanses him in this world before entering the world to come, while the wicked know they will not repent, so any punishment in this world will not have a similar impact.
- V. 16 → A man who strays from the path of prudence will rest in the company of ghosts.
  - Oftentimes the Yetzer Hora comes in the form of desires that are illogical. Prudence, "שֵׂכֶל", or the use of intellect and reasoning to make sensible choices overpowering irrational desires, is the path to a share in the world to come.
  - Vilna Gaon sees three levels of divine punishment: (1) Gehinnom, (2) Resurrection, but not as a human, and (3) a state in which one is never judged, but remains permanently dead. Presumptively, the Vilna Gaon would see this pasuk as discussing the third category.
- V. 17 → One who loves pleasure will be a poor man; one who loves wine and oil will not be rich.
  - The Declaration of Independence declared that the "unalienable rights", given to men by their creator, include "life, liberty and the pursuit of happiness." This pasuk seems to be warning a person that if you make the mistake of equating "pleasure" with happiness, it will bring you to financial ruin as you will never be satisfied, albeit restrained pleasures will only set your finances partially back.
- V. 18 → The wicked man is an atonement for the righteous, and the transgressor takes the place of the upright.
  - At Mishlei 11:8, we were told: "A righteous man is extricated from trouble, and the wicked man takes his place."
  - The Maharal in "Be'er Hagolah", sets forth a principle that a "decree" must be fulfilled, so in this context, I suspect the Maharal would argue that if a righteous man sinned but did teshuvah, thereby preventing his intended punishment, that punishment would need (spiritually speaking) to fall on someone else.

B. Some life advice is followed up on.

- V. 19 → It is better to dwell in a desert land than with a quarrelsome and angry wife.
  - Ten verses earlier, at Mishlei 21:9, we were told: "It is better to dwell in a corner of an attic than with a quarrelsome wife in a spacious house." Some see verse 19 as a progression, as at first one should try to find some way to stay with your quarrelsome wife, but at some point (perhaps when she becomes perpetually "angry") leaving your wife is warranted.
  - As before, the Vilna Gaon sees the wife as a metaphor, this time of sexual desire. If you can't control sexual desire (see verse 17, above), better to flee to a wasteland.
- V. 20 → Precious treasure and oil are in the home of the wise, but a foolish man swallows it up.
  - Previous verses addressed how a person can spend their money, *e.g.*, tzedakah, bribes, on pleasures, and on wine and oil. Rav Hirsch sees this pasuk as being straightforward, *i.e.*, a wise person will manage his money thoughtfully, while a fool will squander it.

AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

# FALL INTO EARLY SHABBAT WITH US!

**RSVP by 11/1!**

Join us for the first early Shabbat dinner of the year as we *fall* into the Shabbat spirit!

## *Friday, November 6th after davening (~5:30pm)*

| **Early Bird Pricing before 10/22:** | **Pricing after 10/23:** |
|---|---|
| ADULTS (12 YEARS OLD +) - $25 | ADULTS (12 YEARS OLD +) - $30 |
| CHILDREN AGES 6 - 11 - $10 | CHILDREN AGES 6 - 11 - $13 |
| CHILDREN AGES 3 - 5 - $3 | CHILDREN AGES 3 - 5 - $5 |
| FAMILY MAX - $70 | FAMILY MAX - $85 |

**tinyurl.com/AAFall2026**

events@ahavatachim.org

# CONGREGATION AHAVAT ACHIM

PRESENTS

# VETERAN'S DAY KIDDUSH

**WE INVITE YOU TO HONOR THOSE WHO SERVED IN THE US ARMED FORCES BY ADDING A STAR TO OUR BOARD AND DONATING IN THEIR NAME TO OUR SPECIAL KIDDUSH ON NOVEMBER 14TH.**

Since 1926, November 11th has been a day to remember both living veterans and those who have passed on. Join us as we honor and celebrate the selfless service of millions of veterans who have defended our freedoms and way of life by sharing the names of those who have served. The names will be displayed at the Kiddush.

SUBMIT NAMES OF VETERANS OR SPONSORSHIPS HERE.
TINYURL.COM/AAVETERANS2026

AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

FOURTH ANNUAL
MIKVAH CHAVA FAIGA DINNER

# A Community Evening of Unity

FAIR LAWN
MIKVAH
ASSOCIATION

November 21, 2026
8-10 PM
Doors open 7:30

Congregation
Shomrei Torah

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FROM THE TEACHINGS OF RABBI LORD JONATHAN SACKS

Jonathan Sacks
THE RABBI SACKS LEGACY

*With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel.*

## Chayei Sarah

WRITTEN BY RABBI SACKS IN 5768 (2007–2008)

# Isaac and Prayer

One scene in this week's *sedra* has left a mark on Jewish law. Abraham has sent his servant to find a wife for Isaac. He finds Rebecca, and brings her back with him. The first glimpse she has of her future husband is significant. Isaac has 'gone out into the field towards evening to meditate.' It is a fitting image.

Isaac is the quiet figure among the heroes of Tanach. Jacob and Moses meet their future wives at a well, where they perform acts of courage and kindness. In the case of Isaac, it is Rebecca who does the act of kindness at the well — and Isaac himself is not even there. Instead it is his father's servant who has been sent to find her.

Isaac is withdrawn, inward, introspective. In their marriage it is more often Rebecca who is the active partner. Meditating in a field — that is Isaac's characteristic gesture. He is a man of complex psychology. How could he not be? Bound and almost killed as a child, one can only guess at the mark that moment left on his soul. The result (since the Torah usually gives us only oblique hints about people's inner feelings) is that he is curiously opaque. We know less about him than almost any other personality in Bereishit.

The Talmud, more concerned with *halachah* than psychology, draws its own inference from the verse. Isaac's 'meditation' was a prayer. 'Towards evening' means afternoon. If Isaac's behaviour had normative implications, it meant that he instituted Minchah, the afternoon prayer. What is the connection between the patriarchs and prayer?

The Talmud records a famous disagreement among the Sages as to the origin of the three daily prayers. Were they a substitute for the sacrifices that once took place in the Temple? Or did their origins go further back into Israel's past?

It has been stated: Rabbi Jose son of Rabbi Hanina said, 'The prayers were instituted by the patriarchs.' Rabbi Joshua son of Levi said: 'The prayers were instituted to replace the daily sacrifices.'

> It has been taught in accordance with Rabbi Jose son of Rabbi Hanina, and it has been taught in accordance with Rabbi Joshua son of Levi.
>
> It has been taught in accordance with Rabbi Jose son of Rabbi Hanina: Abraham instituted the morning prayer, as it says, "And Abraham got up early in the morning to the place where he had stood", and "standing" means prayer, as it says, "Then Pinchas stood up and prayed."
>
> Isaac instituted the afternoon prayer, as it says, "And Isaac went out to meditate in the field towards evening," and "meditation" means prayer, as it says, "A prayer of the afflicted when he faints and pours out his meditation before the Lord."
>
> Jacob instituted the evening prayer, as it says, "And he encountered [*vayifga*] a place, and *pegia* means prayer, as it says, "Therefore do

> not pray for this people nor lift up prayer or cry for them, nor make intercession [*tifga*] to Me."
>
> It has been taught in accordance with Rabbi Joshua son of Levi: Why did they say that the morning prayer could be said until midday? Because the regular morning sacrifice could be brought until midday. Rabbi Judah, however, says that it may be said up to the fourth hour because the regular morning sacrifice may be brought until the fourth hour.
>
> And why did they say that the afternoon prayer can be said until the evening? Because the regular afternoon offering could be brought until the evening. Rabbi Judah however says that it can be said only up to the middle of the afternoon, because the afternoon offering could only be brought up to the middle of the afternoon.
>
> And why did they say that for the evening prayer there is no limit? Because the limbs and fat that were not consumed on the altar by the evening could be brought during the whole of the night.

More is at stake in this disagreement than halachah and history. At issue is the very nature of prayer itself.

There were two distinct spiritual traditions in biblical Judaism. On the one hand were the patriarchs and prophets. They were, if one can put it this way, ordinary people with extraordinary gifts — the gift above all of being able to speak and listen to the voice of God. The patriarchs were shepherds. So too was Moses. They wore no robes of office. They lived far from the cities of their time. Alone — away from the noise of urban civilisation — they heard and heeded God's word. They prayed as the situation demanded. No two prayers were the same. They spoke from the depths of their being to the One who is the depth of all Being. That is patriarchal and prophetic prayer.

There was another type of religious personality: the priest. He *did* have special robes of office. He was a "holy man", set apart from others (this is the root meaning of *kadosh*, 'holy', in Judaism). For him, *avodah*, Divine 'service', primarily meant the offering of a sacrifice. Everything about the sacrifices was subject to detailed prescriptive rules. The *temidim* or regular sacrifices had their own time (morning and afternoon), their own place (the Sanctuary, later the Temple), and their own precisely defined ritual, never varying, always the same.

Spontaneity, essential to the prophet, is disastrous for the priest. Aaron's two sons, Nadav and Avihu, seized by the mood of the moment, made their own offering at the inauguration of the Sanctuary, and died as a result. If the prophet represents the "now" of the religious life, the priest represents eternity. They speak to different aspects of the soul, and different needs of society. Without spontaneity, the spirit withers; without structure, it lapses into chaos. Without prophets, the faith of Israel would have grown old; without priests, it would never have been able to become the code of a nation.

The question at issue between Rabbi Jose son of Rabbi Hanina and Rabbi Joshua son of Levi was therefore: to which of these traditions did prayer belong? To the patriarchs or the priests? To supplication or sacrifice? To the personal dialogue of the soul or the collective worship of the nation?

One of the most remarkable and little noted facts about Judaism is that to this day we maintain both practices — because we say each Amidah (standing prayer) twice: once privately and silently as individuals, and then a second time publicly and collectively as a community (the "Reader's Repetition"). The silent prayer belongs to the world of Abraham, Isaac and Jacob, Rachel and Hannah — it is private, personal and can include (within certain halachic parameters) individualised requests. The Reader's Repetition follows the logic of the sacrifices (which is why there is no repetition in the case of Maariv, the evening service, because there was no nighttime sacrifice in the Temple). We thus preserve both the patriarchal and priestly traditions.

Equally significant is the different character of the prayers — due to the different personalities and histories of the patriarchs.

My predecessor, the late Lord Jacobovits of blessed memory, used to point out that the position of the sun at the various stages of the day mirrored that of the patriarchs themselves. In the morning, the sun is in the east — and Abraham began his life in the east, in Ur of the Chaldees, namely Mesopotamia. In the early afternoon, the sun is overhead in

the middle of the sky — reminding us of Isaac who spent his entire life within the land of Canaan, later to become Israel. In the evening the sun is in the west, as was Jacob who ended his life in the west, in exile in Egypt.

The characteristic mood of the different times of the day is also reflected in the lives of the three fathers. Abraham is morning: the dawn of a new faith. It was he who broke his father's idols, recognising the inner contradictions of polytheism and paganism. His religious career began with a journey away from home, from his birthplace, and his father's house, to a new and unknown destination. Abraham represents beginning — a new chapter in the religious history of humankind.

Isaac is afternoon. There is nothing spectacular about the afternoon; there is no qualitative change from dark to light or day to night. Instead there is a slow transition, an almost imperceptible shift. Isaac is the bridge between day and night, and between the lives of Abraham and Jacob, both fraught with drama. His own life is relatively uneventful and passive. He is not the prime mover of events. Yet without a bridge we cannot cross from one domain to another. If Abraham is the iconoclast, Isaac represents the quiet courage of continuity, without which the entire project of the covenant would die.

Jacob is night. He sees his great vision of the ladder and angels at night. He struggles with an unknown adversary at night. He ends his days in exile, at the beginning of the long, dark night of slavery. Jacob's great strength is that he does not let go. He is born holding his brother's heel. He refuses to let go of the stranger wrestling with him. If Abraham is originality and Isaac continuity, then Jacob represents tenacity.

The verbs associated with each are also different. Abraham 'rises early in the morning' and 'stands'. When it comes to prayer, he is the initiator. Acknowledging that he is "but dust and ashes," he nonetheless utters the most audacious prayer of all time: "Shall the Judge of all the earth not do justice?" That is prayer as *amidah*.

Jacob, by contrast, 'encounters'. It is not he who seeks God on his flight from home but God who seeks him. The phrase the Torah uses just before Jacob has his vision of the angelic ladder is *vayifga ba-makom*, which in rabbinic Hebrew could be read to mean, 'He bumped into God.' There are spiritual experiences we have when we are least expecting them — when we are alone, afraid, thinking of something else altogether. That was Jacob's vision of prayer. Not everything in the life of the spirit is under our control. The great transformative experiences — love, a sudden sense of beauty, an upsurge of happiness — happen unpredictably and leave us, in Wordsworth's famous phrase, 'surprised by joy'. The glory of Jacob's epiphany is that it happened at night, in the midst of fear and flight. That is prayer as *pegiah*.

There is a third kind of prayer. Isaac is 'meditating' in the field — but the word *sichah* in modern Hebrew means not only meditation but also, and primarily, conversation. When the Talmud says, in the context of Isaac, *ein sichah ela tefillah*, we could translate this phrase as "conversation is a form of prayer" — and in a profound sense it is so. Prayer is a conversation (between heaven and earth). But conversation is also a prayer — for in true conversation, I open myself up to the reality of another person. I enter his or her world. I begin to see things from a perspective not my own. In the touch of two selves, both are changed.

A genuine human conversation is therefore a preparation for, and a microcosmic version of, the act of prayer. For in prayer I attend to the presence of God, listening as well as speaking, opening myself up to a reality other and infinitely vaster than my own, and I become a different person as a result. Prayer is not monologue but dialogue. Before every Amidah we say, "O God open my lips, and my mouth shall declare Your praise." In a real sense, therefore, in prayer we do not simply speak; we are also spoken to and through. God — and the traditions of Jewish faith — speak through us. The very words we use are not our own but those of thousands of years of our people's history as they encountered God and articulated their response. Prayer is like an electrical connection. While it lasts, we become a channel through which the energy of the universe (creation) and Jewish history (redemption) flows, and which we make our own. That is prayer as *sichah*.

Thus there are three modes of spirituality and we experience each in the course of a single day. There is the human quest (Abraham, morning prayer), the Divine encounter (Jacob, evening prayer), and

the dialogue (Isaac, afternoon). That is how three events in the life of the patriarchs – Abraham's early rise, Isaac's meditation in a field, and Jacob's vision at night — became not just events in the past but permanent possibilities for us who follow in their footsteps, guided by their precedent, lifted by their example, enlarged by their spirit, summoned to their heights.

## Around the Shabbat Table



- How can we balance spontaneous, personal prayer with the structure and traditions of Jewish prayer?
- The patriarchs represent different spiritual experiences. Which is most familiar to us, and what might we learn from the others?
- Rabbi Sacks describes genuine conversation as a form of prayer, because it opens us to another person's reality. What makes a conversation transformative, and can the same happen in prayer?



# Covenant & Conversation

## FAMILY EDITION

INSPIRED BY THE TEACHINGS OF RABBI LORD JONATHAN SACKS

Jonathan Sacks
THE RABBI SACKS LEGACY

## Chayei Sarah: Giving a Little More

DEVELOPED BY SHOSH HILL

**parsha recap**

At the beginning of this week's parsha we learn the sad news that Sarah, Avraham's beloved wife, has passed away. Avraham buries her in the Cave of Machpelah, in the city of Chevron.

Sometime later, Avraham sends his servant to his hometown of Aram Naharayim to find a wife for his son, Yitzchak. When the servant arrives, he prays to God to guide him to the right woman. Soon after, Rivka appears at the well. She is the daughter of Betuel, the son of Nachor, Avraham's brother. Through her words and her actions, the servant of Avraham recognises that Rivka is indeed the right match for Yitzchak. Rivka not only offers to draw water for the servant, but she volunteers to fetch water for all ten of his camels too.

→ Why do you think Avraham sent his servant to find a wife for Yitzchak, instead of going himself?

→ How did the servant know that Rivka was the right person for Yitzchak? Did she do anything that reminds you of Avraham's past actions?

**a closer look**

### גַּם לִגְמַלֶּיךָ אֶשְׁאָב

"I will draw water for your camels, too." (BEREISHIT 24:19)

### RABBI SACKS TEACHES US:

While fulfilling the stranger's request for water, Rivka identifies a need he has not mentioned and meets that as well.

Jewish ethics is refreshingly down-to-earth. If someone is in need, give. If someone is lonely, invite them home. If someone you know has recently been bereaved, visit them and give them comfort. If you know of someone who has lost their job, do all you can to help them find another. The sages called this "imitating God".

Source: *To Heal a Fractured World, ch. 1*

**moral matters**

### LET'S DISCUSS!

→ Rivka does more than she is asked to do. Why might **noticing what someone needs** be important? Why is it better than doing exactly what you are asked to do?

→ The sages call this type of kindness 'imitating God'. Do you like the idea that **we can act more like God through the way we treat others**? Why?

→ Rivka's kindness takes effort and time. Should we **always help others, even when it is inconvenient**? Why, or why not?

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