

The Carlebach Shul

Program Schedule
Spring/Summer 2018

305 West 79th Street, New York, NY 10024
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www.thecarlebachshul.org



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Shabbat & Holiday Candlelighting Times

DATE	PARSHA	CANDLES
March 23-24	<i>Tzav</i>	6:53
March 30	<i>Erev Pesach</i>	7:01
March 31	<i>Pesach</i>	8:10
April 5	<i>Pesach</i>	7:07
April 6	<i>Pesach</i>	7:08
April 13-14	<i>Shmini</i>	7:15
April 20-21	<i>Tazria-Metzora</i>	7:23
April 27-28	<i>Achrei Mot-Kedoshim</i>	7:30
May 4-5	<i>Emor</i>	7:37
May 11-12	<i>Behar-Bechukotai</i>	7:44
May 18-19	<i>Bamidbar</i>	7:51
May 19	<i>Shavuot</i>	9:00
May 20	<i>Shavuot</i>	9:01
May 25-26	<i>Nasso</i>	7:57
June 1-2	<i>Beha'alotcha</i>	8:03
June 8-9	<i>Sh'lach</i>	8:07
June 15-16	<i>Korach</i>	8:11
June 22-23	<i>Chukat</i>	8:13
June 29-30	<i>Balak</i>	8:13
July 6-7	<i>Pinchas</i>	8:11
July 13-14	<i>Matot-Masei</i>	8:08
July 20-21	<i>Devarim</i>	8:04
July 27-28	<i>Vaetchanan</i>	7:58
August 3-4	<i>Eikev</i>	7:50
August 10-11	<i>Re'eh</i>	7:42
August 17-18	<i>Shoftim</i>	7:32
August 24-25	<i>Ki Teitzei</i>	7:22



A MESSAGE FROM RABBI NAFTALI CITRON

Understanding Personality Through the Lens of Kabbalah

In the Kabbalah of the Arizal, there is an attempt to understand the struggles and contradictions of human nature. Why are so many people attracted to things that are not holy, even to things that are self-destructive? One theory suggests that in order for good to exist, bad must exist alongside it. Otherwise we wouldn't have the free will to make good choices, and it is only for our choices that we are rewarded in this world and the next. But the Ari sees quite a different dynamic at work.

Based on earlier Kabbalistic sources, yet in very much his own distinct language, the Ari postulates that the very foundation of our world is built on a chaotic energy called *tohu* (chaos). In the world of *tohu*, different energies such as *chesed* (love) and *gevurah* (severity), which exist in "light" and "vessel" form, compete with each other. As the lights expand into their different vessels, their inability to cooperate with one another causes a metaphoric shattering of the vessels. The shattered vessels and particles of light fall into the lower worlds, where we live. In a way, the chaos lives within us. We would like to believe we are living in the world of *tikkun* (order), in which we are able to rectify this chaos. However, the allure of the *tohu* is perilous, and we often miss opportunities to transcend our baser natures.

In intricate detail the Ari lays out the process of transforming the brokenness that lives within and without. Much of it relates to reprocessing thoughts and feelings that we may have and planting them within a spiritual context, allowing them to be re-integrated into the proper order of being. In the methods of Lurianic Kabbalah, prayer involves combining Divine names—The Holy One Blessed Be He and the Shechinah—in an attempt to rectify our inner brokenness, so that we can become our true spiritual selves. However, the rectification of the self is not just a personal project. It is how we begin to fix all that is broken, realigning the cosmos so that G-d and His Name are One.

According to the Talmud, we should always look at the world as in a balance between merit and destruction. Or, as the Ari would say, *tikkun* and *tohu*. Every sin dating back to the Tree of Knowledge, but in a sense even earlier, when G-d Himself withdrew and broke the serenity of His Oneness, is a form of a shattering—a breaking of the vessels. Each *tikkun* (rectification) is a realignment, in which the light and the vessel merge. Every individual rectification can lead to a shift in consciousness in the world at large, so that when we have repaired enough of the vessels the world as a whole will be redeemed.



Can we tip the balance of the world toward *tikkun*?

Another idea that the Ari puts forward to explain humanity's inner struggles is the idea of multiple spirits, or souls. According to Kabbalah, every inanimate object has a soul. So does everything in the botanical world, as well as zoological beings, and of course, humans. And each higher level being contains its own soul as well as the lower-level souls. So a human being has a mineral soul, a plant soul, an animal soul, and a human soul. This explains why humans are able to relate to the zoological, botanical, and mineral worlds on such a deep, interconnected level.

What does it mean that we have these lower-level souls within us? One way to understand the mineral soul would be through Freud's death drive. Freud theorized that every organic life, on some level, wants to return to an inanimate state. While this is still a controversial aspect of Freudian psychoanalysis, it makes a lot of sense within this Lurianic view of a mineral soul within

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Yom Hashoah Event

Thursday, April 12th at 3:00 PM

The Holocaust through the Arts: Music, Poetry and Drama

Both during the Holocaust and in the 72 years since, many talented artists have sought ways of creatively expressing the agonizing pain and awesome courage of the Jews as they resisted the Nazi Regime of Terror. Come and see local artists present some of their most moving works.



5778 Pesach Dinners

While each and every Seder is unique in its own way we hope that this Seder will challenge and expand the relevance of the story of the exodus. Rabbi Naftali Citron who will be leading the Seder is dedicated to understanding ancient teachings in a contemporary and meaningful way. Adding to the experience will be traditional songs as well as the songs of Rabbi Shlomo Carlebach during the course of the Seder. The Hagaddah will be read in Hebrew and in English.

First Seder – Friday night, March 30th

RABBI CITRON WILL BE JOINED BY RABBI JOSEPH TELUSHKIN
\$90 Members, \$100 Non-Members; Prices will go up by \$5 after March 22nd.

Second Seder – Saturday night, March 31st

\$80 Members, \$90 Non-Members; Prices will go up by \$5 after March 22nd.

7th night dinner – Thursday night, April 5th

\$45 Members, \$55 Non-Members; Prices will go up after April 1st.

THE CARLEBACH SHUL'S
SIXTEENTH ANNUAL
GALA DINNER
AND SCROLL OF HONOR

THURSDAY, JUNE 14, 2018

Cocktails 6:30 p.m. Dinner 7:30 p.m.

THE ST. REGIS NEW YORK

2 E. 55th Street at Fifth Avenue

\$554 per person (\$972 for two people),

Jr. Reservation (Under 35) and Chevrah ticket (no Scroll of Honor listing): \$325 per person

[] Builder: \$18,000 [] Benefactor: \$10,000 [] Sustainer: \$5,400 [] Guardian: \$3,600

[] Redeemer: \$1,800 [] Patron: \$972 [] Sponsor: \$554 [] Supporter: \$360

[] Contributor: \$180 [] Friend: \$72

☐ Please confirm ____ reservations for the dinner.

☐ Please confirm ____ table(s) at \$5,400 per table

☐ I/We cannot attend the dinner,
but would like to contribute \$_____

☐ I/We wish to be listed in The Carlebach Shul's
Scroll of Honor as follows:

Name_____

In honor/memory of
(name)_____

\$554 listing includes 1 dinner reservation

\$972 listing includes 2 dinner reservations

*\$325 - JR. (35 and under) and Chevrah ticket
(DINNER ONLY, NO SCROLL OF HONOR LISTING)*

\$250 represents the cost of the dinner.

*The remainder of your contribution is tax-deductible to
the extent permitted by applicable law.*

☐ Enclosed please find a check for \$

☐ Please charge my: ☐ Mastercard ☐ Visa

Card #: _____

Exp.: _____ CVN: _____

Signature: _____

Name_____

Address_____

City/State/Zip_____

E-Mail _____

Home Telephone _____

Work Telephone _____

Deadline for Honor Scroll Listing: May 29th

Please make checks payable to **The Carlebach Shul**

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Phone: (212) 580-2391 Fax: (212) 721-4872

Email: info@thecarlebachshul.org

To make donations online: www.thecarlebachshul.org

Sunday Morning

11:30 AM – 2:00 PM: SUNDAY MORNING YESHIVA

■ Learning with Rabbi Avraham Newman, followed by a video of Reb Shlomo Carlebach's teachings.

Sponsorships are available. Suggested donation: \$5

Sunday – Thursday

9:20 – 10:00 PM: DAF YOMI

■ The Talmud is a masterpiece of law, logic, stories and our history. This class completes the entire Talmud every 7 1/2 years.

Faculty: Heshey Lieberman, Jan Buckler, David Prager, Nachman Alpert, Yosef Landau, Rabbi Naftali Citron and Yitzy Weinberg. Coordinated by Shy Yellin.

Thursday Daf Yomi event with refreshments and interesting topics with Yitzy Weinberg – the most popular Gemara shiur on the West Side of Manhattan!

Tuesday Night Learning

7:00 – 8:00 PM: A TOUCH OF KABBALAH/SEFER DERECH HASHEM

■ *The Way of G-D* by R' Moshe Chaim Luzzato interpreted and applied.

Rabbi Fund is a well-known lecturer and interpreter of Kabbalistic texts. He is the Rabbi of the Flatbush Minyan in Brooklyn and was a student and close friend of Reb Shlomo, zt"l.

Members: \$8, Non-members: \$10

8:00 – 9:00 PM: A TASTE OF TORAH/THE CHASSIDIC MASTERS

■ *Rabbi Meir Fund*

Members: \$8, Non-members: \$10

Shabbat (Saturday)

9:00 – 10:30 AM: MONTHLY MEDITATIVE SERVICE

■ Join us monthly for a meditative service that brings you back to the original intent of the Shabbat Liturgy. The Kabbalists saw the siddur (prayerbook) as a map of the higher universes. Get your spiritual GPS working when you tune into this monthly meditation. Followed by the holiest whitefish and lox Kiddush.

April 14th, May 5th, June 2nd, July 21, August check shul website

ONE HOUR BEFORE MINCHA: WEEKLY SHABBAT LECTURE SERIES WITH RABBI NAFTALI CITRON

■ American Judaism of the 21st Century – How do our sacred texts and traditions respond to technological advances, political movements, and our place in the modern world?

FRIDAY NIGHT AND YOM TOV DINNERS



APRIL 20TH: *Rabbi Hershel Reichman*

Rabbi Hershel Reichman is one of the foremost expounders of the teachings of Rabbi Joseph B. Soloveitchik. Rabbi Reichman also teaches Chassidic thought, with an emphasis on the teachings of the Shem Mishmuel.



MAY 4TH: *Rabbi Joseph Telushkin*

Since the early 90's, Rabbi Joseph Telushkin has often come to the shul to serve as a guest speaker or scholar-in-residence. He particularly enjoys the chevra of our shul and the challenging questions they pose. Rabbi Telushkin is the author of Jewish Literacy, Jewish Wisdom, Jewish Humor, and The Ten Commandments of Character, to name but a few.



MAY 18TH DINNER

\$40 for members and first-time attendees, \$50 for non-members

Shavuot Dinners:

\$55 for non-member; \$45 for Members, with a \$5 discount if reserved by May 15th

SATURDAY NIGHT MAY 19TH/SUNDAY NIGHT MAY 20TH

Rabbi Dr. Alan Brill

Celebrate the giving of The Torah with Rabbi Naftali Citron and Rabbi Alan Brill

Rabbi Dr. Brill received his B.A., M.A. and Ordination from Yeshiva University and his Ph.D. from the Department of Theology at Fordham University. He was selected to deliver the 2008 Gannon Lecture at Fordham University and was the invited Jewish speaker representing Hebrew College at the Boston Theological Institute in 2011. He has also authored many articles on the interface of traditional Jewish thinkers with philosophy and the surrounding culture.



JUNE 1ST: *Judith Leventhal*

Judith Leventhal is a psychotherapist as well as a mesmerizing storyteller and co-author of the Small Miracles series. Titles in this series include Small Miracles for the Jewish Heart, Small Miracles of Love and Friendship, and Small Miracles for Families.



JUNE 29TH: *Rabbi Naftali Citron*

Ma Tov.... "How good are your tents Jacob!".
Unity and Jewish Life, what is worth fighting for?



JULY 20TH SHABBAT CHAZZON

Moshe Liebert - Yahrzeit Dinner

Remembering our beloved past President, Moshe Liebert on the occasion of his eighteenth yahrzeit. Please join us for a "Finding The Niggun That Expresses Your Unique Quality" Shabbat dinner dedicated to his memory.

Unless otherwise noted, dinner : \$40 for members and first-time attendees, \$50 for non-members
There is a \$5 discount if reserved by Wednesday before the dinner



Tu B'Shvat

Our Tu B'Shvat Seder, filled with song, food, and wisdom, was led by Rabbi Naftali Citron, who created a brand new Tu B'Shvat Haggadah.

The evening began with Noah Solomon on the guitar and Stephanie Kurtzman on the violin, getting us ready and putting our minds in a place where we could begin to explore the Four Worlds.

After a light dinner, Rabbi Citron began the Seder.

Rabbi Naftali explained that there are four worlds for us to explore. As we progress through the worlds, growing and changing, it is as if our "shell" is slowly removed. We represent this growth at our Seder by eating different types of fruit. For the first world, we eat fruit that has a hard shell but is edible. For the second, the fruit has an edible outside but a hard pit in the middle. Fruits of the third world are completely edible inside and out. And for the fourth world, there is no fruit to eat; we use only our sense of smell. As a person grows, further removing the "shell" from his or her life, the person's actions change.

Yehuda Green sang a number of songs for us. The highlight was a fantastic rendition of Naomi Shemer's famous Shirat Ha'asavim, accompanied by the music of Noah Solomon.



Day of Kabbalah

The theme of this year's Kabbalah Day was Kabbalah and Meditation. Rabbi Aryeh Kaplan and others have written extensively about the rich history of meditative techniques in the Kabbalah, but a full day of workshops led by a diverse group of teachers was an immersive experience that gave participants a real taste of Kabbalistic meditation.

In the first session of the day, we learned a practice taught by the Baal Shem Tov merged with a meditation in the Zohar on reciting the Shema. After that we split into breakout sessions. We had a comparative study of Kabbalah and Hindu meditation led by Rabbi Dr. Alan Brill. Rabbi Avraham Sutton taught a meditation based on Avraham Abulafia, and had participants deeply engaged in the practice. Shimona Tzukernik led a workshop on contemplative practice, based on a Chabad text that has had a big impact on the living Chabad movement.

After lunch, another round of breakout sessions included Chaya Rivka Zwolinski teaching the *hitbodedut* of Rabbi Nachman of Breslov, Yael Shy leading a mindfulness meditation based on the moments before the Crossing of the Sea described in the weekly parsha, and Rabbi Dov Ber Pinson simplifying the normally complicated practice of Lurianic *kavanot*—mystical meditation that brings many layers of meaning into prayer and mitzvot.

This was followed by one more round of meditation sessions: Rabbi Naftali Citron taught the mantra meditation of the Piacsner Rebbe, Rabbi Avraham Sutton showed us a bowing meditation, and Shimona Tzukernik taught a Chassidic meditation.

Closing out the day, our final session was Chassidic Melodies as Meditation. Eli Beer led us in *Tzama Lecha Nafshi* (my soul pines for you) for a beautiful 30 minutes. When we were done, everyone left with practical meditative tools that we can continue using on our own.

Special thanks to Susie Kessler and the Marlene Meyerson JCC Manhattan. Special thanks to David Newton for his support and counsel, and to Fellowship in Prayer for their generous grant.



Understanding Personality Through the Lens of Kabbalah

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a human one. But it's not just about wishing to literally become inanimate. People are often looking to become part of a greater whole in a non-spiritual way. We want to be part of a group in which we can become anonymous; we'd like our actions to be repetitive, as if we can never grow beyond what we were yesterday. This desire is rooted in our mineral soul, which, like a stone, wishes to be consistent rather than dynamic, to be part of a whole rather than individuating.

However, we are more than our mineral selves. We also have within us the potential for growth and the ability to change with the seasons, just like the botanical world. From this world comes the drive that we have to dress and style ourselves distinctly and to begin to individuate on an emotional level. Like plants, we remain rooted in the soil, not willing to truly break away from our surroundings, yet not wishing to be exactly the same as everyone else. We wish to reach towards the sky and begin to feel and be in touch with different forms of life.

The animal soul is the one we are most familiar with. It is the backbone of most of our drives. On its most basic level, it tends toward self-preservation—running away from pain and towards pleasure. But on a deeper level it is about further individuation, where we break free from our surroundings, our upbringings, and others' expectations to roam around to new locations, make new friends, and discover our unique sense of identity. It is the spirit of adventure

and intellectual curiosity.

Finally, the human soul, which is unique to us, represents the gift of communicating with words. With this gift, one person is able to bring out the best in another.

The mitzvot address every level of our souls. For the inanimate, object-oriented self, we have the hyper-focus on halachic conformity, insisting that entire communities perform the same actions. Strength in numbers, strength in obedience, and strength in repetitive commitment allow these actions to perpetuate themselves for thousands of years, much like the mineral world. This conformity serves as physical and spiritual protection.

But Judaism is also very much involved in matters of the heart, which is why we are told to serve G-d with love and awe. Emotions are the wings that elevate a mitzvah from simple conformity to a personal expression of a deep connection to G-d. Like the botanical world, our feelings may be rooted in a set place, but they can still grow tremendously and still give us a sense of individuality and personal accomplishment.

Then there are the mitzvot involving Torah study—the intellectual pursuit of understanding G-d's will, at least that which we are capable of comprehending. This, like the animal who can roam freely, allows people to have intellectual freedom in the Talmudic tradition that encourages questioning and debating. Just as a community

must support the emotional observance of Judaism, it is integral to have a community that learns and studies and promotes engagement with Biblical and Rabbinic texts.

Last but not least, we have mitzvot to feed our human souls. What makes humans unique is the ability for one person to be deeply concerned about another and to offer them sage advice to help them in their spiritual path. And so we have the need for a Rebbe, who guides people with wisdom to help them reach their spiritual potential. In our personal lives we all have the opportunity to use this aspect of our souls. A good parent can be like a rebbe to his children, helping them to find the right path to follow. Even a friend can often give wise advice.

The Ari teaches that each layer of our souls can be expressed in either a positive or a negative way. Since nature abhors a vacuum, if we cannot bring forth the positive expression of part of our soul, its negative counterpart will become activated. If someone doesn't find a way to express a vibrant Judaism at each of these four levels, the soul will express itself in another form. This may explain why some Jews have flocked to other forms of expression, such as the entertainment industry. Perhaps they were not exposed to the full Judaism and were not aware of the potential outlets for their creativity. Or perhaps they've brought a worthwhile story into the broader world.

PRESIDENT'S MESSAGE

Sweetest Friends:

Many of our chevra, particularly those under thirty, never had the opportunity to know Reb Shlomo, z"l. I was fortunate to have met "Shlomo" when, as a young boy, my parents took me to one of his concerts in Chicago in the 60's. When I first saw Reb Shlomo it was immediately apparent that this person was quite special, someone whose soul was truly on fire, and whose faith was unshakeable. I can still remember him back then, jumping up and down on the stage, tzitzit flying, singing esa einai – I will up my eyes ... my help will come from Hashem. Real passion for Judaism - that was something a small child could recognize.

As a young man, Reb Shlomo experienced the brokenness of European Jewry having fled with his family to America in 1940. The loss in the Shoah of so many friends and relatives, the loss of great Rebbes and Torah scholars whom he had the merit of knowing, had a marked effect. Just a few years after the war, in the 1950's, he was confronted by a new foe, assimilation, which appeared to be carrying on, in a different way, the evil perpetrated just a few years earlier in Europe. Before outreach was in anyone's lexicon, Reb Shlomo took it upon himself to change the world. He embarked on a mission to connect alienated youth to their beautiful heritage and to reveal the depth of their traditions to those who were searching everywhere but their own backyards. He felt the need to demonstrate love for people of all stripes by embracing them in order to show that the human spirit can overcome all estrangements. Reb Shlomo took risks to help others notwithstanding advice from his teachers to adhere to the main road and not to step out too far. He took those risks because he felt he had no other choice. For the thousands and thousands of people he embraced, Reb Shlomo's efforts gave new life to those, who without him, may have disappeared into an amorphous melting pot.

To those who knew Reb Shlomo, it is abundantly clear that he was a gift to his generation and to future generations. May his memory be a blessing.

Brother Shy

KIDDUSH & SEUDAH SHELISHIT SPONSORSHIP

* Seudah Shelishit *

FULL SEUDAT SHELISHIT

Carolyn and Marc Mishaan

David Newton

Debra Penchassi

Dina & David Reis

Iris Schneider

Liwen & Eli Yaacobi



We would also like to thank all those who have donated amounts under \$300 to our Kiddush fund, as well as our partial Seudat Shelishit sponsors, for making our weekly Kiddush and Seudat Shelishit possible.

* Kiddush *

FULL KIDDUSH

Mark Abel

Rafi Friedman

Farimah & Alex Lavian

Debra & Marvin Sternberg

Joel Warshowsky

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Andrew Bloom

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PARTIAL KIDDUSH

Mark Abel

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Mazel Tov to:



Nancy Violette and Bruce Birnberg on the marriage of their daughter Maggie Violette-Birnberg to Misha Shajnfeld.

Debbie and Rabbi Shmuley Boteach on the marriage of their daughter Shaina to Moshe Gitler.

Janet and Stan Broome on the engagement of their daughter Erica to Matthew Alter.

Hadassa Carlebach on the birth of a Great Granddaughter, Rochel, born to Batsheva and Rabbi Mendy Wolvovsky (grandparents Esty and Moshe Kugel).

Neshama Carlebach on her engagement to Rabbi Menachem Creditor.

Tal David on her engagement to Uriel Ashual

Nora and Jeff Lewis on the birth of a daughter, Ella.

Rabia and Oliver Mitchell on the engagement of their daughter Ellin to Jeremy Cooper

David Newton on the engagement of his son William to Lauren Goldenberg.

Rachel and Harry Skydell on the engagement of their daughter Dena to Marty Perlmutter.

Shifra and Judah Wassner on the engagement of their daughter Dena to Shuli Friedman.

NEW MEMBERS

Debbie & Shmuley Boteach

Yossi Elish

Mara & Richard Goldstein

Carolyn & Marc Mishaan

David Pessar

Irina Suconick

Condolences:

Marc Mishaan on the loss of his mother, Miriam bat Ephraim.

Congregation Kehilath Jacob
THE CARLEBACH SHUL
305 West 79th Street
New York, NY 10024

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*Lag Ba'omer
Wednesday, May 2nd
7:30 PM*

CELEBRATING THE MYSTERIES OF THE ZOHAR THROUGH WORDS, MUSIC, AND MEDITATION

Lag Ba'omer is a celebration of the mystical revelations that Rabbi Shimon Bar Yochai taught on the day of his passing. On that day, as described in the section of the Zohar known as the Idra Zuta, Rabbi Shimon Bar Yochai revealed to his students the mysteries of the Divine crowns. Every year, nearly half a million people gather on this day in Meiron to celebrate Rabbi Shimon Bar Yochai.

\$15 in advance, \$20 at the door