

The Carlebach Shul

Program Schedule
Fall 2022/5783



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Shabbat & Holiday Candle Lighting Times

DATE	PARSHA	CANDLES
September 2-3	Shoftim	7:08 PM
September 9-10	Ki Teitzei	6:57 PM
September 16-17	Ki Tavo	6:45 PM
September 23-24	Nitzavim	6:33 PM
September 25-26	Rosh Hashanah Day 1	6:30 PM
September 26-27	Rosh Hashanah Day 2	7:27 PM
Sept. 30 – Oct. 1	Vayeilech, Shabbat Shuvah	6:21 PM
October 4-5	Yom Kippur	6:15 PM
October 7-8	Ha'Azinu	6:10 PM
October 9-10	Sukkot – Day 1	6:06 PM
October 10-11	Sukkot – Day 2	7:04 PM
October 14-15	Shabbat Chol HaMoed Sukkot	5:59 PM
October 16-17	Shemini Atzeret	5:56 PM
October 17-18	Simchat Torah	6:53 PM
October 21-22	Bereshit, Mevarchim	5:48 PM
October 28-29	Noach	5:39 PM

A MESSAGE FROM RABBI NAFTALI CITRON

High Holidays and Sukkot Message

The upcoming series of holidays, Rosh Hashanah, Yom Kippur, Sukkot, and Simchat Torah, form a continuum, a progression through which we can integrate the experiences of the past year and improve the quality of what we will be able to achieve in the future. Our preparation for this progression begins a month before Rosh Hashanah, at the beginning of Elul. The word Elul itself, spelled *aleph lamed vav lamed*, is a *roshei tevos* for “*Ani Ledodi Vedodi Li*” – I am to my Beloved and my Beloved is to me. This represents the reciprocity of the relationship between us and G-d.

“I am to my Beloved.” During the month of Elul, even before we are awakened from Above, we reach out of our comfort zone and begin our attempt to nourish and improve our connection to G-d.

Through Rosh Hashanah and Yom Kippur, our goal is to take heed of the life lessons we’ve learned this past year. We must take to heart the wake-up calls, both communal and individual, to create a picture of who we were and who we can be. If we stay that course, hurt can lead to positive changes in our lives; pain can be eased when we find that we have become better versions of ourselves.

The special quality of Shabbat Shuvah gives us the advantage of focusing not on our past wrongdoings but instead on our potential. When we do *teshuva* out of *ahava* (love), we get a glimpse of what we could achieve if we only had the right inspiration. We see just how much higher we have the ability to reach.

“And my Beloved is to me.” G-d manifests Himself more fully in the month of Tishrei, from Rosh Hashanah all the way through Sukkot and Simchat Torah. By the time Sukkot arrives, G-d’s light is shining into us so strongly that we can’t help but to rejoice and be happy.

The holiday of Sukkot brings *simcha* on multiple levels. The sukkah we sit in represents being under the Divine shadow. As the school of the Maggid of Mezritch taught, “G-d is your Shade,” as if to say that G-d shadows us. As we do in this world, G-d does in the higher realms. In the *Simchat Beit Hashoeva*, the drawing of the water, we have the great joy of the simple water. And finally, we come to Hoshana Rabbah. On this day we elevate the *hoshana*, the simplest of the Four Species, which represents the simple Jew. In the end, even the most holy of us needs to connect with that simplicity and purity.



HIGH HOLIDAYS

5783

SELICHOT NIGHT WITH YEHUDA GREEN Saturday Night, **September 17th**

(Technically Sunday Morning, September 18th)
12:30 AM at West Side Institutional Synagogue
(120 West 76 St.)

ROSH HASHANAH & YOM KIPPUR at The Carlebach Shul

(see page 7 for High Holiday seating information)

ROSH HASHANAH

with



RABBI NAFTALI CITRON, YEHUDA GREEN, & MICHAEL MOST

EREV ROSH HASHANAH

Sunday, September 25th

Candle Lighting 6:30 PM
Mincha/Maariv 6:35 PM

Followed by High Holiday Dinner (see page 8)

1ST DAY ROSH HASHANAH

Monday, September 26th

Morning Services 9:00 AM
Mincha 5:45 PM

Followed by Tashlich at 79th Street Boat Basin

Candle Lighting not before 7:30 PM
Maariv 7:25 PM

Followed by High Holiday Dinner (see page 8)

2ND DAY ROSH HASHANAH

Tuesday, October 27th

Morning Services 9:00 AM
Mincha 6:40 PM

YOM KIPPUR EREV YOM KIPPUR

Tuesday, October 4th

Mincha 2:30 PM
Candle Lighting 6:15 PM
Kol Nidre 6:45 PM

YOM KIPPUR DAY

Wednesday, October 5th

Morning Services 9:00 AM
Yizkor 12:45 PM
Mincha 4:20 PM
Neila 5:45 PM
Fast ends 7:15 PM

SUKKOT

EREV SUKKOT

Sunday, October 9th

Candle Lighting 6:06 PM
Mincha 6:06 PM

1ST DAY SUKKOT

Monday, October 10th

Morning Services 9:00 AM
Mincha 6:10 PM
Candle Lighting not before 7:04 PM
Maariv 7:04 PM

2ND DAY SUKKOT

Tuesday, October 11th

Morning Services 9:00 AM
Mincha 6:11 PM

EREV SHABBAT CHOL HAMOED

Friday Night, October 14th

Shabbat Candle Lighting 5:59 PM
Mincha 5:59 PM

SHABBAT CHOL HAMOED

Shabbat, October 15th

Morning Services 9:00 AM
Kiddush for those who were in Shul by 11:00 AM
Mincha 5:58 PM
Followed by Seudah Shelisheet in Sukkah

HOSHANA RABBAH EVE

Reading of Sefer Devarim 10:00 PM

HOSHANA RABBAH/ EREV SHEMINI ATZERET

Sunday, October 16th

Morning Services* 9:30 AM – 1:30 PM
Candle Lighting 5:56 PM
Mincha 5:56 PM

**Please see Page 6 for more details
Followed by Yom Tov dinner (see page 8)*

SHEMINI ATZERET

Monday, October 17th

Morning Services 9:00 AM
Yizkor 11:45 AM
Mincha/Maariv 5:55 PM

SIMCHAT TORAH EVE

Candle Lighting not before 6:53 PM

*Kiddush following Maariv
(Priority admission to Members)
Followed by Hakafof at 9:00 PM*

*Members, please remember to bring
your priority admission card*

SIMCHAT TORAH

Tuesday, October 18th

Morning Services 10:00 AM
Followed by full Kiddush before Mussaf
Mincha following Mussaf

BRESLOV SIMCHAT BEIT HASHOEVA

CO-SPONSORED BY NANACH NATION

A joyful evening on the Yahrzeit
of Reb Nachman of Breslow



WEDNESDAY NIGHT,
OCTOBER 12TH
DOORS OPEN 7:00 PM

Refreshments will be served

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

HOSHANA RABBAH DAVENING

SUNDAY MORNING,
OCTOBER 16TH

HOSHANA RABBAH
at The Carlebach Shul
305 W. 79th Street
New York, NY 10024

MORNING SERVICES
9:30 AM – 1:30 PM

Add your voice to the music
Experience the joy of Hallel

With Rabbi Naftali Citron



Simchat Torah Celebration

MONDAY, OCTOBER 17TH

Fun, Good Food, and Much More...

Maariv 6:45 PM

followed by Kiddush and Hakafot

(FOR EASY ACCESS TO KIDDUSH, PLEASE BRING YOUR MEMBERSHIP CARD)

SIMCHAT TORAH DAY
TUESDAY, OCTOBER 18TH

Morning Services 10:00 AM

HAKAFOT 11:30 AM



Please join us for our special
SELICHOT SERVICE

In the Carlebach tradition of seeking forgiveness through song

WITH YEHUDA GREEN
Saturday Night, מוצאי שבת קדש
September 17TH

West Side Institutional Synagogue
 120 W. 76th St. New York, NY 10023

12:30 AM Doors open

12:45 AM Rabbi Naftali Citron

To ensure entrance please arrive early

Priority seating \$50, VIP seating \$180

Minimum donation of \$20, no charge to Carlebach Shul members

Proceeds will be used to further the activities of The Carlebach Shul

To reserve go to www.thecarlebachshul.org

ALIYOT

In keeping with Reb Shlomo's derech of connecting our material possessions with the Torah, we will again be auctioning Rosh Hashanah and Yom Kippur aliyot. An aliyah can be bought for yourself, to honor someone, or as a group effort, but only one person can be called up to the Torah. If a woman is the purchaser or part of the purchasing group, if desired, taleisim will be extended to the front of the women's section so she/they can be connected to the Torah. Any aliyah not sold, as well as "add ons," will be auctioned at services. Your donations will allow The Carlebach Shul to carry on its holy work.

You can bid to reserve your aliyah by calling the Carlebach Shul at 212-580-2391 or at www.thecarlebachshul.org

HIGH HOLIDAY SEATS

Come celebrate the High Holidays with

Rabbi Naftali Citron
 and **the Carlebach community**

along with our amazing Ba'alei Tefilla

Yehuda Green & Michael Most

Rosh Hashanah September 25TH – September 27TH
 and Yom Kippur October 4TH – October 5TH

New members who have joined us since Yom Kippur 5782 will receive special discounted High Holiday seats.

High Holiday seating prices:

New members: \$50 (special discount)

Members: \$200

Non-members: \$250

If you are joining us for the first time: \$180

Unless otherwise indicated, prices for dinners are: \$55 (Members: \$45)
 Out-of-town guests and all newcomers pay MEMBER prices. There is a \$5 discount per meal if paid no later than the Tuesday before the dinner.
 ALL reservations for Shabbat meals must be made by noon Thursday at www.thecarlebachshul.org.

Shabbat & Holiday Dinners



SEPTEMBER 25TH-26TH

ROSH HASHANAH DINNERS with Rabbi Naftali Citron & Yehuda Green

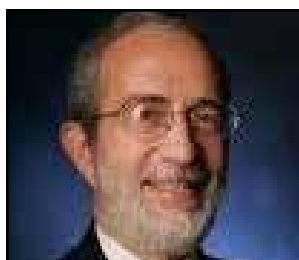
First night - Sunday, September 25th

The Inner Meaning of the Simanin and Interesting Factoids About the Foods

Second night - Monday, September 26th

How Does Coronating a King Work in the Age of Democracy?

ROSH HASHANAH DINNERS: \$55 (MEMBERS), \$65 (NON-MEMBERS)



SEPTEMBER 30TH

Shabbat Shuva with Rabbi Naftali Citron and Rabbi Hershel Reichman

Rabbi Reichman is a Rosh Yeshiva of the Mazer Yeshiva program at Y.U. and has authored 6 volumes of Reshimos Shiurim of Rav Dov Soloveichik.



OCTOBER 9TH - 10TH

SUKKOT DINNERS with Rabbi Naftali Citron & Yehuda Green

First night - Sunday, October 9th

Making the Sukkah Your Home

Second night - Monday, October 10th

Joy that Isn't Complicated

SUKKOT DINNERS: \$50 (MEMBERS), \$60 (NON-MEMBERS)



OCTOBER 16TH

SHEMINI ATZERET DINNER with Rabbi Naftali Citron & Yehuda Green

How to be Happy with Your Place in Life Without Giving Up Your Drive for a Better Life.

SHEMINI ATZERET DINNER: \$50 (MEMBERS), \$60 (NON-MEMBERS)

Your Holiday Checklist

Elul

1. **Beach Reading.** Select a book about self-improvement. While these books may not be typical beach reading material, the month of Elul is an important time for introspection and spiritual growth.

For example:

- a. **Chovot Hatalmidim** – a guide to education from the Piacesner Rebbe
 - b. **Teshuva** – Adin Steinsaltz
 - c. **The Sabbath** - Abram Joshua Heschel.
2. **Listen to the Shofar.** Everyone knows the Shofar is the main event on Rosh Hashanah, but starting on August 28th (Rosh Chodesh Elul this year), about a one-minute version of shofar blowing ends the morning service. Of course, it is just a reminder to do teshuva, while the actual mitzvah of shofar blowing is on Rosh Hashanah: September 26-27.
 3. **Attend Selichot Service.** While Sephardim recite Selichot the entire month of Elul, Ashkenazim begin this year on Saturday night, September 17th. Besides our amazing Selichot with Yehuda Green, our Shul offers Selichot the week of September 18th every night after our 10 PM Maariv service.
 4. **Shopping for Rosh Hashanah:**
 - a. Get your High Holiday seats
 - b. Score an invitation for a Rosh Hashanah meal
 - c. Make your own Rosh Hashanah dinner. The custom for the first night is to include special foods that signify blessings. While you may have these foods both nights of Rosh Hashanah, most people just have all these foods the first night. The custom is to continue to dip the challah in the honey (not salt) through the end of Sukkot. The second night of Rosh Hashanah, the custom is to have the new fruits right after eating the challah. The new fruits should not be eaten the first night. For the appropriate blessings and how to recite them, please see the Artscroll Machzor. Your list should include:
 - i. Round challah and honey (skip the salt)
 - ii. Fish head
 - iii. CarrotsFor extra credit you can add:
 - iv. Beets
 - v. Fenugreek
 - vi. Leeks
 - vii. Gourds
 - viii. Dates.
 - d. Sign up for dinner at the Shul.
The Shul will offer a carefully curated dinner the first night of Rosh Hashanah with the special foods integrated into select recipes and tell the related stories.

5. **While Rosh Hashanah** is a spiritual time, we also take care of the body so that the soul can celebrate with the body. Three things you can do to integrate body and soul:
 - a. When you go to the river or pond to do Tashlich, spend some extra time before in solitude with personal reflection.
 - b. When walking to shul, walk with intention that each step is a movement in sync with being created with a purpose.
 - c. Enjoy eating something you love and while doing so, be aware you are enjoying G-d's Holiday. For many that would be a nice brisket; for other people that would be apples dipped in honey.
6. **Tashlich** – join a group to say Tashlich (a prayer by the water's edge). Please don't bring bread to feed the ducks or fish. Not only is it dangerous for the wildlife, but many authorities find halachic problems with it.
7. **Hatarat Nedarim** – sometime between erev Rosh Hashana and Yom Kippur it is appropriate to convene a Bet Din after morning services to nullify oaths. For whatever reason women usually use the Kol Nidrei service to undue their vows rather than a Bet Din. Note: any promise you made to someone still must be kept.
8. **Shabbat Shuvah** – The Shabbat between Rosh Hashanah and Yom Kippur has a special Haftarah as well as a special sermon from the Rabbi known as the Shabbat Shuvah Drasha.
9. **Erev Yom Kippur** – on October 4th we begin to prepare for our most holy day by eating the best foods. Many people have two almost festive meals, one around lunch time and one an early dinner that must be concluded before the fast begins. Make sure to keep eating hydrating foods and stay away from salt and sugar. **Pomegranate juice** is great for fasting.
10. **Yom Kippur Attire** – dress for spiritual success. White for purity or a reminder of the shrouds we will be buried in. Married men wear a kittel. Many women wear white. No leather shoes, but belts are okay. Some people don't wear jewelry but strictly speaking, it is allowed.
11. **Yom Kippur Restrictions** – although the fast on Yom Kippur is very serious, it is not more serious than your life. If you have a medical condition or are elderly, pregnant, or nursing, please talk to your doctor and rabbi about your health. Many times, the mitzvah of taking care of yourself overrides the mitzvah of fasting. Then again, healthy people who just like food should be fasting. In addition to not eating or drinking, we don't bathe or anoint ourselves. We don't wash ourselves in any way that we derive pleasure. Removing dirt or germs is okay. In addition, no marital intimacy, and no leather shoes.

Carlebach Shul Annual Dinner

The Carlebach Shul Annual Dinner honoring Karen and Leon Sutton took place on Thursday, July 14th at the Reserve Cut restaurant.

Special thanks go to Dinner Chair Joy Fishman and Journal Chairs Ellen and Mordechai Lipkis. The dinner inspired, entertained, and helped fund the Shul's many programs and services.







Sunday – Thursday

9:20 – 10:00PM: DAF YOMI ON THE PHONE

■ 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, Rabbi Nachman Alpert, Rabbi Naftali Citron, and Rabbi Chaim Zev Citron. Coordinated by Shy Yellin.

Wednesday Night Learning (Virtual Shiur starts after the holidays)

8:45 – 10:00PM: CHASSIDUT OF THE STUDENTS OF THE MAGGID

■ Chassidut of the Students of the Maggid

One of the most spectacular moments of creativity followed the passing of the Maggid of Mezritch when his student inspired Eastern Europe with their different interpretations of Chassidism. This included Rabbi Levi Yitzhak of Berdichev, the Alter Rebbe of Chabad, Reb Elimelech of Lyzensk and many more.

Shabbat

2:00 – 3:00PM: SHABBAT AFTERNOON DRASHA-MAMAR AND NIGUNIM WITH RABBI NAFTALI CITRON

A *mamar Chassidus* is a mystical teaching that explains a concept of *Chassidism*. Join the Carlebach Shul *chevreh* for 3 unique *mamarim* from Rabbi Citron with *niggunim*

Starting October 1st

- Oct. 1 – Shabbat Shuvah – Kecha Imachem Devarim
- Oct. 22 – Shabbat Berieshis – Betchila Allah Bemachshava
- Oct 29 – Parshas Noach – Mie Noach

PRE-MINCHA SHIUR (ONE HOUR BEFORE MINCHA): A REVIEW OF WEEKLY DAF YOMI

■ This class has 4 to 10 topics from the weekly Daf Yomi. We review and analyze them. The class is suitable for those with limited Talmudic background but will be more appreciated by students of Daf Yomi.

Talmud Brachot Top Ten Teachings, Daf 35

One of the many learning opportunities the Shul offers is an in-depth class on a page of Talmud every few weeks. Here are highlights from Brachot Daf Yomi 35. To sign up to have this class emailed to you, please contact info@thecarebachshul.org.

- 1. The source for making brachot on food. How do we know that one needs to make a bracha before eating food?** A beraita says: The verse says, "it should be sanctified hilulim to Hashem." We learn from here, from the double language of hilulim, that there needs to be praise before and after eating. Based on this, Rabbi Akiva says that it is prohibited to taste food before making a bracha. But can the word hilulim be used for this teaching, or is it really there to teach us something else? The verse in question is talking about produce in the fourth year. For the first three years after a person plants an orchard, the fruits are called *orla* and cannot be eaten. In the fourth year, called *reva'i*, the produce is brought to Jerusalem and eaten there. But does this law of *reva'i* apply to all fruits or just to grapes? The three years of *orla* apply to all fruits, but the fourth year is a question that is debated. According to some opinions, the word *hilulim* in this verse comes to teach us two things: that the fruit can be redeemed for money which is then spent on food in Jerusalem, and that this law only applies to the type of produce that we sing songs over - grapes. Rashi says that in the Temple, the Levites did not sing songs except over wine when it was poured on the Altar. Tosfot says there were no songs on the other things the Altar "ate" (ie consumed), like water that was poured or blood that was thrown/sprinkled, but they did sing at other times, such as during Hallel when the Pesach offering was brought, even though nothing was on the Altar at that moment. Rav Shmuel bar Nachmeni says in the name of Rabbi Yonasan: How do we know that in the Temple the Levites would offer songs with instruments over wine? Because the verse says, "wine makes man and G-d happy." The gemara clarifies: how does wine make G-d happy? He is happy when we sing His praises. When we pour the wine and praise G-d, it makes Him happy.
- 2. Reva'i - what does it apply to? Is the law about the fourth year meant to be *neta reva'i* - for all fruits - or *kerem reva'i* - just for grapes?** As mentioned, it is a debate. So in Israel we accept the stricter opinion and require all fruits in the fourth year to be redeemed. Tosfot says that outside of Israel, the law of the fourth year applies only to grapes. One should take a coin to represent the value of the grapes in the vineyard and throw the coin into a river, and in this way the grapes are redeemed. This is allowed because when there is a lenient opinion that is not followed in Israel, we can follow that lenient opinion outside of Israel. The Rambam says that the fourth year does not apply at all outside of Israel. A third opinion says that the fourth year applies to all fruits even outside of Israel - everything needs to be redeemed before it can be used.
- 3. Making music in vineyards. Some commentaries say that when people would go into their vineyards to bring the fourth-year grapes up to Jerusalem or to transfer the sanctity of the grapes into coins that would be brought to Jerusalem, they would bring instruments and make music. This is what is meant by hilulim, songs.** Transferring the sanctity of the grapes into coins was a *mitzvah*, and people would make music and sing while doing that *mitzvah*. Playing instruments in vineyards is actually not uncommon, and it's possible that music makes the grapes grow better. G-d likes when we make music over *mitzvot*, because we are supposed to serve Him with joy. Without joy, *mitzvot* become routine until eventually we lose interest. In the past the Jewish people have been punished for failing to serve G-d with joy. This is the reason the rabbis instituted *kiddush* over wine: as we have already seen, wine makes men happy, and happiness is essential to the experience of Shabbos. If we lose that happiness, we will ultimately lose our connection with G-d. The joy of song over wine has become a staple of many of our holy times and *mitzvot*. While in the wrong context wine leads to bad behavior and in a neutral context it is a pleasure that can become problematic, in a holy setting the intoxication becomes subservient to the sacred. Like song that amplifies emotions, wine in a holy setting enhances the moment and imbues it with meaning, transferring the other-worldly holiness into our feelings and physical sensations.
- 4. The real source for making brachot. Rabbi Akiva attempts to use the word *hilulim* in the verse about the fourth year as a source for the requirement to make a bracha before eating, but as we have seen it's not an especially good source.** So how do we really know that we need to make blessings over food? Simply put, it's logical. We know that there is a Biblical requirement to make a bracha when one has eaten enough to be satiated. If a bracha is required when we're satisfied and no longer thinking about how much we need the food, then surely a bracha would be required when we're hungry. Because this *mitzvah* is based on logic, it does not need a specific Torah source to be considered a Biblical law. Tosfot argues that this isn't a real *a fortiori* (*kal vachomer*) inference with the power of Biblical law; rather it's a rabbinic law. Most commentators agree.
- 5. The *kal vachomer* isn't enough. The gemara suggested that the requirement to make a bracha before eating is logical because of a *kal vachomer* - we are required to make a blessing after eating, so of course we'd be required to make one before eating.** But does this *kal vachomer* really hold up? A person is more likely to rebel against G-d when he is satisfied than when he is hungry, so it makes sense that a bracha would be required only at the moment when he is in danger of forgetting about G-d. On top of that, the requirement to make a bracha after being satisfied does not even apply to all kinds of food, so why would we assume a bracha would be required before all kinds of food? The logic is far from foolproof. Perhaps

a more logical reason for the requirement is that we cannot benefit from this world without first thanking G-d. The gemara compares it to stealing, just like it would be theft to take something that belonged to the Temple for personal use. Rashi explains that when we don't make a blessing, we are stealing that which is G-d's – the chance to bless Him. Other commentators say that it is as if we are stealing the food. After all, we have a verse (Psalms 24:1) that says, "to the Lord is the earth and its fullness." Since everything belongs to Him, we cannot use anything without first acknowledging and thanking Him. However, there is another verse (Psalms 1:15) that says, "Heaven is G-d's but Earth He gave to humanity." So which is it - does the world belong to G-d or has He given it to us? Perhaps before we make a bracha the world belongs to G-d, but when we make the bracha He gives it to us.

With all of these logical assumptions about the necessity of brachot, do they have the status of a Biblical commandment? Probably not. Most opinions consider the brachot before food rabbinic, though there are those that see them as Biblical because of the comparison to theft. Rabbi Nachman of Breslov says that consumption always has an element of taking the permitted from the forbidden. There is a tension involved in taking something from the world. Maybe because everything that I take is something that someone else can't have, or because people were harmed in the production of the thing that I'm taking. It's a little bit like theft, but it's not really theft. When we make a bracha on our food, we are acknowledging this forbidden element, saying that we realize there is something imperfect about this food we're eating. Through this acknowledgment, we take what is forbidden and make it permitted.

6. **Torah im derech erez. On the one hand, we have a verse that says, "You may gather in your grain"** (Deuteronomy 11:14). On the other hand, we have a verse that says, "This Torah shall not depart from your mouth, and you shall learn it day and night" (Joshua 1:8). Are we supposed to work the fields, or should we be spending all of our time studying Torah? Rabbi Yishmael says we should do both. Study, but also spend time working the field. There is a need for both, and we must find a good balance. Where does this discussion fit into the flow of the gemara? We've just resolved the apparent contradiction between two verses in Psalms by suggesting that the world belongs to G-d until we make a bracha, and the act of making the bracha on the food makes it ours and gives us permission to eat it. The same can be true regarding the apparent contradiction between the need to work and the requirement to always be learning Torah: when we make Torah our priority, we elevate even the mundane aspects of our lives. This gives us permission to spend time making a living rather than learning, because as long as we are prioritizing Torah it is as if we are always learning. In this way, we can have *Torah im derech erez*.

7. **Relying on community support.** If you're working in

a field, how can you also have time to learn and prioritize Torah? Rabbi Shimon bar Yochai says that when we do G-d's will, other people will do our work for us. But when we don't do G-d's will, we will have to do our own work or even work for others. Abaye says that there were people who tried to balance learning and working, as Rabbi Yishmael suggested, and it worked for them, while others tried only learning, as Rabbi Shimon bar Yochai suggested, and it didn't work for them. Maimonides has two teachings on the subject that seem to contradict each other. He says that people who study Torah shouldn't ask for handouts from the community (ie. everyone must work to support themselves), but he also says that it is not only the tribe of Levi that is called upon to serve G-d; anyone may be called upon to serve G-d and will not have to worry about the world (ie. other people will take care of them). Perhaps we can reconcile the two ideas by saying that while the average person shouldn't expect money for studying Torah, an exceptional person who gives his total selfless dedication to serving G-d and studying Torah can accept money. Alternatively, perhaps we can say that a person should not demand support from the community, but if the community volunteers to support a scholar he can accept it.

8. **Generational differences. The gemara says that later generations are not like the earlier generations and gives two examples of this. The first is that earlier generations made Torah primary and work secondary and they succeeded in both, while later generations made work primary and Torah secondary and succeeded in neither. The second is that earlier generations would bring produce in through the door so that *ma'aser* would be required, while later generations would bring their produce in through the roof or window or some other entrance so that *ma'aser* would not be required. Bringing in produce this way is certainly legal - the later generations weren't doing anything wrong. But they were taking advantage of a loophole so that they wouldn't need to give *ma'aser*. The later generations wanted to make everything easier for themselves.**
9. **Wine is special. For** most juices, the bracha we make is *shehakol*. But wine gets its own special bracha: *hagefen*. What is so special about wine? Perhaps that turning grapes into wine is a change for the better, and so the bracha must be upgraded. But turning olives into olive oil is also a change for the better, and does not come with an equivalent bracha upgrade. Mar Zutra explains that there is a satisfaction that comes from drinking wine that does not come through olive oil. Drinking wine can fill you up. So why does wine not get treated like bread? Because nobody drinks wine as a meal.
10. **Wine vs. olive oil.** Olive oil is similar in some ways to wine but doesn't truly match up. Olive oil can be used to improve other foods, but it remains secondary to those other foods. Wine, on the other hand, is satisfying on its own and does not need to be secondary to anything else.