

The Carlebach Shul

Program Schedule
Spring 2023-5783

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Shabbat & Holiday Candlelighting Times

DATE	PARSHA	CANDLES
March 10-11	Ki Tisa	5:39pm
March 17-18	Vayekhel-Pekudei	6:47pm
March 24-24	Vayikra	6:54pm
March 31-April 1	Tzav	7:01pm
April 5	Passover 1st Night	7:07pm
April 6	Passover 2nd Night	not before 8:07pm
April 7	Shabbat Passover	7:09pm
April 11	Passover 7th Night	7:13pm
April 12	Passover 8th Night	not before 8:14pm
April 14-15	Shemini	7:16pm
April 21-22	Tazria-Metzora	7:23pm
April 28-29	Acharei Mot-Kedoshim	7:30pm
May 5-6	Emor	7:38pm
May 12-13	Behar-Bechukotai	7:45pm
May 19-20	Bamidbar	7:52pm
May 25	Shavuot	7:57pm
May 26	Shabbat Shavuot	7:58pm



Talmud Brachot Top Ten Teachings, Daf 48



1. **Can a child be counted?** The gemara discusses several possible workarounds for a group that is only one person short of a *zimun*. For example, perhaps Shabbos itself can count as the third man. Perhaps a non-Jewish slave or a boy who is almost 13 years old can be counted. But we are told that the halacha does not follow any of these things, but does follow Rabbi Nachman's ruling that a child who knows to Whom we are bentsching can be counted. This is actually a big discussion among the Rishonim, and Tosfot finds the statement that halacha doesn't follow any of the above opinions suspect. Thus Tosfot rules that Rabbi Yochanan's earlier statement stands, and a boy who has barely reached puberty, even before Bar Mitzvah, can be part of a *zimun* if he knows to Whom we are bentsching. Rabbeinu Tam says that even if the halacha doesn't follow any of the listed opinions, that doesn't include Rabbi Yehoshua ben Levi's opinion that a child can be counted as the tenth man for a *zimun* of ten or a minyan. The requirement that the child be past the age of puberty and know to Whom he is blessing applies only to a three-person *zimun*. Rabbeinu Tam, while defending the idea of counting a child as the tenth man for a minyan, derides the practice of having this child hold a chumash. There is a concept that for *kiddush hachodesh*, sanctifying the moon, if you only have nine men then the Sefer Torah

is like the tenth man. Some tried to apply that concept to a minyan and have the child hold a chumash and be counted together with it as the tenth man. But Rabbeinu Tam says that the child himself is enough to be counted; he does not need a chumash. The Ri strongly objects, saying that even Rabbeinu Tam himself never actually followed this ruling and allowed a child to count for a minyan.

2. **Young Abaye and Rabba.** The halacha is that a child can count as the tenth man for a *zimun* (though most people don't do this today) but not as the third. If a child is being counted as the tenth, it is important that he knows to Whom he is blessing. A story is told about when Abaye and Rava were children. Rabba asked them, "To Whom do we make our blessing?" They responded, "To the Merciful One." He asked, "Where is the Merciful One?" Rava pointed to the ceiling, and Abaye went outside and pointed to Heaven. The teacher saw this and said, "These two are going to be great rabbis." Why did Rava point to the ceiling and Abaye point to Heaven? Perhaps because Abaye was an orphan, so he didn't have the same level of reliability at home as Rava did and therefore went outside to point to G-d. But there is a deeper way to understand this: In Chassidus, there is a closer level of transcendence and a more distant transcendence. The closer transcendence is in your home, surrounding you. That is what

Rava was pointing to; the ceiling was above him but still close by. The more distant transcendence is symbolized by Heaven, and that is what Abaye was pointing to. You might think based on this that Abaye was greater because he was able to grasp bigger and grander concepts. But there is something powerful in the closer transcendence as well, because it symbolizes faith that comes into reason rather than just pure faith. Abaye and Rava helped crystalize the analytical element of the Talmud, a blend of faith and logic that already existed from their youth.

3. **What if not everyone ate bread?** When ten men eat bread together, they do a *zimun* with the word Elokeinu. But what if not all of them actually ate bread? Rabbi Yehuda says in the name of Rav, if nine men ate bread and one ate vegetables, they can do a ten-person *zimun*. Rabbi Zeira asks him, what if only eight of the ten ate bread, or seven? Rabbi Yehuda says the rule is the same - they can do a ten-person *zimun*. Rabbi Zeira says that he didn't bother asking about six because he thought it was obvious that wouldn't be enough. But should he have asked? Rabbi Yirmiya says there is no need to ask the question

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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



MARCH 17TH: *Reb Eli Chaim Carlebach - Yahrzeit Celebration*

Reb Eli Chaim, as he was affectionately referred to, was a warm and caring presence in the life of The Carlebach Shul. Reb Eli Chaim opened up the lost world of the Chassidic masters by his Institute's publishing of encyclopedias of Chassidut. Please join the family and friends of Reb Eli Chaim for this Shabbat.



MAY 19TH: *Yom Yerushalayim - Shabbat dinner*

Check website for more information



MAY 25TH & MAY 26TH: *Shavuot Dinners with Dr. Rabbi Nehemia Polen*

Nehemia Polen, professor of Jewish thought, director of the Hasidic Text Institute at Boston's Hebrew College, and an ordained rabbi, is the author of *Stop Look Listen: Celebrating Shabbos Through a Spiritual Lens*. He is a contributing commentator to *My Peoples Prayer Book*, a multivolume Siddur incorporating diverse perspectives on the liturgy. A recipient of the National Jewish Book Award, Nehemia has studied with and served as a teaching fellow for Elie Wiesel and was a visiting scholar at the Hebrew University in Jerusalem.

Dinner (per night)
Members \$50
Non-members \$60

\$5 discount if reserved by May 21



APRIL 5TH: *First Seder with Rabbi Naftali Citron*

Members \$125
Non-members \$140
\$5 discount if paid by March 27



APRIL 7TH: *Rabbi Naftali Citron - Shabbat Chol Ha'moed Pesach*

Members \$70
Non-members \$80
\$5 Discount if paid by March 27



APRIL 11TH: *Seventh Night Pesach Dinner - Rabbi Naftali Citron and Rabbi Avraham Newman*

Following dinner, please join us at the Shul at 11:00 PM as we walk to the 79th Street Boat Basin for the "Splitting of the Sea," a Carlebach Shul tradition that brings to life the story of the splitting of the Red Sea.

Members \$65
Non-members \$75
\$5 Discount if paid by March 27

Monthly - Sunday Morning

(check website for details)

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: \$8

Sunday – Thursday

9:20 PM – 10:00 PM: 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, Nachman Alpert, Rabbi Chaim Zev Citron and Rabbi Naftali Citron, Coordinated by Shy Yellin.

Please call the shul for virtual access information

Shabbat

30 MINUTES BEFORE MINCHA (1 HOUR BEFORE MINCHA AFTER CLOCK CHANGE): TEACHINGS AND STORIES OF TORAH GIANTS WHOSE YAHRZEITS WE REMEMBER DURING THE CURRENT WEEK

Monthly

BRACHOT TALMUD TOP 10 TEACHINGS

■ A monthly exploration of how to understand a page of Talmud. This class will be emailed to you in writing as well as video format for those who request both.

Please email info@thecarlebachshul.org and write: Please add me to the Top 10 Talmud emails

because six is the same as seven - all that is needed is a majority. Rabbi Zeira apparently thought that it needs to be a more noticeable majority. In fact, that halacha is that six is not enough; a ten-person *zimun* requires at least seven of the ten to have eaten bread. The Or Zarua argues that it should be allowed with six, but other major poskim disagree, and since we have no tradition that six is enough we do not allow it.

4. Shimon ben Shetach bentsched without bread. King Yanai and his queen were having a dinner with their court and they wanted a rabbi to join them who would be able to make the blessing. But King Yanai had killed all the rabbis. Why? The gemara in Kiddushin tells the story: The king, who was also the Kohen Gadol, had conquered many cities, and when he returned he invited the rabbis to celebrate with him. But one of his advisors was a troublemaker, and this advisor told Yanai that the rabbis didn't like him. "How do I know they don't like me?" asked the king. The advisor suggested that he put the *tzitz* (one of the garments of the Kohen Gadol) on his forehead and see how the rabbis reacted. He did, and one of the rabbis, who is given the derogatory name Yehuda Son of the Divider, said to him, "It's enough that you're the king, you don't also have to be the Kohen Gadol." Yanai asked why he couldn't be the Kohen Gadol, and this rabbi said that his mother was *pasul* for the priesthood. That claim couldn't be verified. Yanai became angry and sent all the rabbis into exile, but the troublemaking advisor still wasn't satisfied. He told the king exile is a fitting punishment for someone who insults a regular person, but insulting a king deserves a greater punishment. So the king killed the rabbis, but the queen managed to save one by hiding him: her

brother, Shimon ben Shetach. When Yanai asked his queen if there were any rabbis left who could make the blessing at his celebratory meal, she said she would bring someone as long as the king swore not to harm him. So Shimon ben Shetach was brought to this meal and seated between the king and queen. The king said to him, "Look how much we're honoring you!" Shimon ben Shetach responded, "It's not me you're honoring, it's the Torah that I've studied." He quoted a verse from Proverbs (4:8): "Hug the Torah, it will lift you up, it will honor you when you embrace it." When they brought Shimon ben Shetach a cup to make the blessing after the meal, he asked how he was supposed to do it. Should he bless King Yanai and his friends who had eaten? He himself had not been given any food. So he just made a *hagefen* and drank the cup of wine. Then they brought him a second cup, and he said *bircat hamazon* over that cup. Rabbi Abba says that by bentsching without having eaten bread he must have been following his own opinion. The Yerushalmi has a different version of this story: There were a few hundred *nezirim*, and Shimon ben Shetach was able to undo the vow for half of them. He came to King Yanai for help, asking if the king could give half of the 900 animals that were needed for sacrifices. The king agreed, but later found out that Shimon ben Shetach had not given any animals of his own. The king was furious, and Shimon ben Shetach ran away. Years later, the king was visited by nobility from Persia. They told him they remembered an elder sage who was entertaining and wise, and asked him to invite this sage to the dinner party. He knew they meant Shimon ben Shetach, so he had no choice but to bring him back. At the meal he asked Shimon ben Shetach why he'd tricked him, and Shimon ben Shetach explained that while the king had given his half in money, he'd given his own half in Torah. He hadn't

tried to explain himself right away because when someone is angry at you the best thing to do is leave until their anger passes. He seated himself now between the king and queen, and the king asked why he had taken that honor for himself. He quoted a verse from Ben Sira: "Delve into Torah and it will uplift you, between the rulers it will seat you." The rest of the story is almost the same except that he was at some point given food, though not bread. Rabbi Yochanan says we don't agree that one can lead bentsching without having eaten bread.

5. Leading bentsching after a kezayit. In the past, before bentschers were easily accessible, the leader of the *zimun* would say the whole *bircat hamazon* out loud, and everyone else would listen and say amen and thereby fulfill their obligations. We know that there are two levels of obligation involved in *bircat hamazon*: the Biblical requirement to bless G-d after eating enough to be satisfied, and the rabbinic requirement to say these three specific blessings after eating at least a *kezayit* of bread. Since a *kezayit* is not generally enough to satisfy, someone who eats only a *kezayit* has only a rabbinic obligation, while someone who eats enough to be satisfied has a Biblical obligation. Can one with only a rabbinic obligation lead the *zimun* and fulfill the mitzvah for those with a Biblical obligation? Rashi says yes, because though a *kezayit* technically does not create a Biblical obligation, it does create a rabbinic obligation and we therefore consider this person obligated to say *bircat hamazon*. That personal obligation would allow him to fulfill the mitzvah for the sake of others. What about a child, who is rabbinically obligated through the mitzvah of *chinuch*? He cannot lead the bentsching because that obligation is technically on the father, who is required to teach the child, rather than on the child. Tosfot doesn't agree with Rashi on this

point, because the child would have a rabbinic obligation. The Baal Halachot Gedolot says that one who ate a *kezayit* can lead the bentsching only if everyone ate only a *kezayit*; if others ate enough to be satisfied and one of those people is capable of leading, he should, because only someone with a Biblical obligation can say *bircat hamazon* for others who have a Biblical obligation. Today we do *zimun* differently, with the leader usually reading the first blessing out loud and everyone reading the whole thing quietly to themselves. Therefore, the Alter Rebbe says that today we do not need to be careful about this. There is another reason to say it is not a problem for someone who ate only a *kezayit* to lead bentsching: technically anyone can fulfill anyone else's obligation in any bracha, because of the principle of *kol yisrael arevim zeh lazeh* - all Jews are responsible for one another. One person can even fulfill another's obligation to daven. But the rabbis didn't want that for davening or for *birchot hanehenin*, because these things are supposed to be personal. So in general we do not allow one person to fulfill another's obligation in prayer or in *birchot hanehenin*, but there are some exceptions: *chazeret hashatz* (the chazzan's repetition of Shemonah Esrei) and the *zimun*. Since we are making exceptions in these cases anyway, we don't need to place limits on who can take advantage of them. The Alter Rebbe says that the only reason one person can make a *hamotzi* for the group at the beginning of the meal is that sitting down to a meal together binds people together as a unit. But when the meal ends, psychologically that group setting has ended and everyone should say *bircat hamazon* individually. The only thing keeping this unit together is the *zimun*, and as Rashi says, there is greater praise when people join together to make a blessing. In other words, the *zimun* is the creation of a group dynamic, similar to the creation

of a minyan which allows the *shaliach tzibbur* to recite the Shemonah Esrei for everyone. Rabbi Soloveitchik, in Reshimas Shiurim daf 45, citing Rashi's comment on "*shlosa*," reaches the same conclusion as the Alter Rebbe. See Alter Rebbe S"A Orach Chaim 2, 192-194 to see how many of Rabbi Soloveitchik's points were already made.

6. Eating something other than bread. One who has only had wine cannot lead the *zimun*. But if there is a group of ten in which seven people have eaten bread, the other three can participate in a ten-person *zimun* if they've had anything at all to eat or drink. Even in a three-person *zimun*, if one of the three ate something other than bread he can still participate, although it is better for all three to eat bread.

7. The formulation and source of *bircat hamazon*. Rabbi Nachman says that Moses composed the first blessing of *bircat hamazon*, thanking G-d Who gives us sustenance, at the time the *man* fell in the desert; Joshua instituted the second blessing, on the land, at the time the nation entered Israel; and King David and his son Solomon instituted the third blessing, "builder of Jerusalem" - specifically, King David instituted the words "*al Yisrael amecha ve'al Yerushalayim irecha*" (on Israel Your people and on Jerusalem Your city), and King Solomon instituted the words "*al habayit hagadol vehakadosh*" (on this holy great house). The fourth blessing, as we've discussed, was instituted after the *harugei Beitar* incident. A group of rebels were killed by the Romans, and the people weren't allowed to bury the bodies for months. When they eventually got the bodies back and were able to bury them, the bodies hadn't decayed at all. In gratitude the people established the blessing *hatov vehemetiv*. *Hatov* for protecting the bodies from decay, *vehemetiv* for allowing the bodies

to be buried. This is how the text of *bircat hamazon* came to be, but how do we know that it is based on the Torah? According to a *beraita*, it is based on the verse "You shall eat and be satisfied and bless the Lord your G-d for the good land that He has given you." "Eat and be satisfied" is the first blessing. "The Lord your G-d" is the *zimun*. "For the land" is the blessing on the land. "The good land" is the blessing on Jerusalem. "That He has given you" is the *hatov vehemetiv* blessing. The gemara then lists several things that must be said as part of *bircat hamazon*. Rabbi Eliezer says if someone leaves out "*erezt chemda tova urechava*" (desirable, good, and spacious land) in the second blessing and the kingdom of the house of David in the third blessing, he hasn't fulfilled his obligation. Nachum Hazaken says you must mention circumcision in the blessing on the land. Rabbi Yose says you must mention the Torah. Plimi adds that the covenant of circumcision must be mentioned before Torah. When Mashiach comes, we will update the third blessing to reflect that Jerusalem is once again in our hands. Couldn't we do that now? Theoretically, but politically it's complicated because we'd need to get everyone to agree. Interestingly, though *bircat hamazon* is a mitzvah we do not see that this is the reason Moses established the first blessing. Rather, he established the blessing in response to the appearance of the *man*. Perhaps there are two parts to the mitzvah: the Biblical requirement and the rabbinic enactment. Moses, Joshua, King David, and King Solomon were all acting like rabbis in enacting the specifics of the mitzvah. Or we might say that even though the specific blessings are not a Biblical obligation, there is some kind of Biblical fulfillment. G-d gave us food, the

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land, and Jerusalem, and He wants us to thank Him for these things. The people who enabled each of these gifts from G-d were the ones who established the way to thank Him.

8. The Shabbos addition. On Shabbos we add a paragraph, *retzeh*, to *bircat hamazon*. Where do we add this paragraph? In the blessing on Jerusalem, which is known as *nechama* (comfort). The blessing begins with the word "*rachem*" and gives us comfort that Jerusalem will one day be rebuilt. "G-d, have mercy on Israel Your people, and on Jerusalem Your city, and on Zion the resting place of Your honor, and on the kingdom of David Your anointed one, and on the great, amazing, holy house that Your name is called upon...and make us not need the gifts or the loans of people, but only Your wide open, holy, and generous hand, so that we not be embarrassed or ashamed forever." The Shabbos addition follows naturally from there: "May it please You, Hashem our G-d, that we find rest through Your commandments and through the commandments of the seventh day, the great and holy Shabbos...to rest and find respite with love, according to the will of Your mitzvot. It is Your will, G-d our Lord, that we find no hardship and anguish and sadness on the day of our rest. And show us, G-d, the comforting of Zion Your city and the rebuilding of Jerusalem Your holy city, because You are the Master of salvation and the Master of comfort." From here we continue with *uveneh Yerushalayim* - "rebuild Jerusalem the holy city soon in our days." Shabbos is to time what Jerusalem and the Temple are to space. We need the consolation of the rebuilding of Jerusalem as well as the consolation of the Shabbos day. We insert the Shabbos addition into the comfort blessing because it should

be connected to the rebuilding of Jerusalem. Like we say in *lecha dodi*: "*lo sevoshi velo sichalmi...venivnesah ir al tilah*" - Do not be embarrassed and do not be ashamed...and the city shall be rebuilt on its hill. The redemption is connected to Shabbos. We ask G-d that He not make us poor and needy, but that He show us our ultimate comfort and lack of shame, which we will have when we are where we belong in time and place.

9. Before eating. How do we know that you have to make a bracha before eating? Three answers are given: 1) If we are required to bless G-d when we've eaten enough to be satisfied, *kal vachomer* (how much more so) we must bless Him when we're hungry. 2) We learn it from the same verse that is the source for *bircat hamazon*. "Eat and be satisfied and bless" requires us to bless G-d after eating. "That He has given you" means that when G-d gives us something, we must bless Him for it. 3) Rabbi Yitzchak says we learn from the verse "He will bless your bread and water" - we should read this as "You will bless your bread and water." Two of these answers are based on verses and one is based purely on logic. It is easy to bless G-d before we eat, but harder when we're full. Human nature is to recognize something only in its absence. When someone is healthy, wealthy, and in good relationships, it's easy for him to take all these things for granted. But when someone isn't well, or struggles financially, or is in a broken relationship, he feels pain and is more likely to pray to G-d. Before we've eaten, we are hungry, so it is not difficult for us to bless G-d. But the Torah requires us to bless G-d even when we're full, even at the point when we might be inclined to take what we've been given for granted. And if the Torah requires us to bless G-d when we are satisfied and not inclined to bless Him, an obvious extension of that requirement is to bless Him when

we feel a lack and therefore do have a natural inclination to bless Him.

10. Blessings on the Torah. How do we know we need to make a blessing on the Torah? Rabbi Yishmael says that this, too is a *kal vachomer*: if we must bless G-d for momentary livelihood like food, of course we must bless Him for the ability to reach eternal life. Rabbi Chiya bar Nachmeni, a student of Rabbi Yishmael, points out two verses that have similar wording: "*al ha'aretz hatovah asher nasan lach*," the verse that obligates *bircat hamazon*, and "*ve'eten lecha es luchos ha'even vehatorah vehamitzvah*" (I will give you the stone tablets, the Torah, and the mitzvot), which is about G-d giving us the Torah. Just like G-d gave us the land and therefore we make a blessing over our food, He gave us the Torah and we must make a blessing over it. But the Torah itself is a blessing. What is the connection between a blessing over food and a blessing over the Torah? There is a midrash that says that when Moses was on Mount Sinai to receive the Torah, the angels complained that G-d was giving the holy Torah to humans. G-d told Moses to respond to the angels. Moses asked them if they had gone down to Egypt, if they needed to be told to honor their parents, and if not stealing is something that is difficult for them. They responded that he was right, that the Torah was for humans. Did the angels really want the Torah that we have? No, they wanted the Torah of the higher realms. But Moses's point was that the whole Torah, of the higher and lower realms, is ultimately about transforming this world, and therefore it needed to be given to humans. This is an important aspect of the Torah, that it was given to us, almost like food. And we need to open ourselves up to receive it, to take the Torah into ourselves, so that it will affect who we are on a physical level.

Yom Hashoah Event

(Date to be Decided)

The Ritchie Boys

"The Ritchie Boys will be the subject of Carlebach's 2023 Yom HaShoah Program. This unique group of German and Austrian born Jewish refugees became U.S. Military Intelligence Officers during the Second World War. Trained in Camp Ritchie, these men and women helped defeat the Germans in the front and behind lines. Come here first-hand stories of their operations."

Mazel Tov to:

Rebbetzin Hadassa Carlebach on the following occasions:

Toba, a granddaughter, to Freydi and Rabbi Motel Laufer, parents Rabbi Eli Chaim and Mussia Laufer

Sora, a granddaughter, to Freydi and Rabbi Motel Laufer, parents Rabbi Berl Paltiel and Goldie Laufer

Adina, a granddaughter, to Esty and Rabbi Moshe Kugel, parents Rabbi Mendy and Rochel Wolwowski

Zahava, a granddaughter, to Esty and Rabbi Moshe Kugel, parents Rabbi Isroel and Ruthy Kugel

Michael and Tzipporah Mlesnita on the birth of a baby girl Esther Perel

Sharona and Steve Spivack on the birth of a grandson, Shachar Reuven, to parents Daron and Bar Spivack

Dr. Joel Warshowsky on his marriage to Shawn Samson

Condolences:

Phil Gassel on the passing of his father Arnold Gassel

Danny Goldschmidt on the passing of his father Dr. Eric Goldschmidt

Elaine Rubel on the passing of her father Richard Rubel

Dr. Joel Warshowsky on passing of his sister Donna Falk

Tobie Weisman on the passing of her mother Shulamith Weisman



Lag Ba'omer Seder

Monday, May 8th

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.

Rabbi Naftali has worked on putting the words of the Idra Zuta to music. Experience the Zohar in a beautiful and stirring way.

\$20 in advance, \$25 at the door

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