

The Carlebach Shul

Program Schedule
Fall 2023-Winter 2024/5784



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www.thecarlebachshul.org

Shabbat & Holiday Candle Lighting Times

DATE	PARSHA	CANDLES
Sept. 1 -2	Ki Tavo	7:10 PM
Sept. 8-9	Nitzavim/Vayeilech	6:58 PM
Sept. 15	Rosh Hashanah – Night 1	6:47 PM
Sept. 16	Rosh Hashanah – Night 2	7:45 PM
Sept. 22-23	Ha'Azinu, Shabbat Shuvah	6:35 PM
Sept. 24-25	Yom Kippur	6:31 PM
Sept. 29-30	Sukkot – Day 1	6:23 PM
Sept. 30 – Oct. 1	Sukkot – Day 2	7:21 PM
Oct. 6-7	Shmini Atzeret	6:12 PM
Oct. 7-8	Simchat Torah	7:09 PM
Oct. 13-14	Bereshit, Mevarchim	6:00 PM
Oct. 20-21	Noach	6:00 PM
Oct. 27-28	Lech-Lecha	5:40 PM
Nov. 3-4	Vayera	5:31 PM
Nov. 10-11	Chayei Sara, Mevarchim	4:24 PM
Nov. 17-18	Toldot	4:18 PM
Nov. 24-25	Vayetzei	4:13 PM
Dec. 1-2	Vayishlach	4:10 PM
Dec. 8-9	Vayeshev, Chanukah, Mevarchim	4:11 PM
Dec. 15-16	Miketz	4:11 PM
Dec. 22-23	Vayigash	4:13 PM
Dec. 20-30	Vayechi	4:18 PM

DATE	PARSHA	CANDLES
Jan. 5-6	Shemot, Mevarchim	4:24 PM
Jan. 12-13	Va'era	4:31 PM
Jan. 19-20	Bo	4:39 PM
Jan. 26-27	Beshalach	4:47 PM
Feb. 2-3	Yitro, Mevarchim	4:56 PM
Feb. 9-10	Mishpatim, Rosh Chodesh	5:04 PM
Feb. 16-17	Terumah	5:13 PM
Feb. 23-24	Tetzaveh	5:21 PM
Mar. 1-2	Ki Tisa	5:27 PM
Mar. 8-9	Vayekhel, Mevarchim, Shabbat Shekalim	5:37 PM
Mar. 15-16	Pekude	6:45 PM
Mar. 22-23	Vayikra, Shabbat Zachor	6:52 PM
Mar. 29-30	Tzav, Shabbat Parah	7:00 PM
Apr. 5-6	Shemini, Shabbat HaChodesh, Mevarchim	7:07 PM
Apr. 12-13	Tazria	7:14 PM
Apr. 19-20	Metzora, Shabbat HaGadol	7:22 PM
Apr. 22	Passover First Seder	7:25 PM
Apr. 23	Passover Second Seder	8:26 PM
Apr. 26-27	Shabbat Passover	7:29 PM
Apr. 28	Passover 7 th day	7:31 PM
Apr. 29	Passover 8 th day	8:32 PM

A MESSAGE FROM RABBI NAFTALI CITRON

Talmud Brachot Top Ten Teachings, Daf 46:

1. The short one with the singed thigh. Rabbi Zeira was ill, and Rabbi Avahu said, “when the short one with the singed thigh recovers, I will make a festive meal for the rabbis.” This is possibly the only reference in the Talmud to the idea of making a *seudat hoda’ah*, a festival of gratitude, which people still do today. Why did Rabbi Avahu refer to Rabbi Zeira with this nickname? Rabbi Zeira is one of the most interesting characters in the Talmud. He delved into some very deep mysteries. Rava once made a *golem* (android) and sent it to him as a kind of prank, and when he realized what it was he said something that caused it to stop working. There is a fascinating story in Tractate Megillah: Rabba invited Rabbi Zeira to a festive Purim meal. At the meal, Rabba got drunk and slaughtered Rabbi Zeira. When he realized what he’d done, he prayed for Rabbi Zeira to come back to life, and it worked. The next year Rabba again invited Rabbi Zeira to join him for Purim, and Rabbi Zeira declined because “a miracle doesn’t happen every time.” Why would Rabba even try to invite Rabbi Zeira back after literally killing him the previous year? Some explain that the story is metaphorical. Rabba didn’t kill Rabbi Zeira, but drew his soul so high that it couldn’t return to his body. Others do understand the story literally, suggesting that the two rabbis were experimenting with dying and coming back to life, just like they had experimented with building a *golem*. Every thirty days Rabbi Zeira would go into an oven just to see if the fire would hurt him, presumably as a test to see if he was worthy of being spared the fires of Gehinnom. What all of these strange stories have in common is

mysticism. Rabbi Zeira was like one of those people who walk on fire to reach a meditative state in which fear doesn’t affect them. It could be that one time an experiment didn’t work perfectly, and that is how his thigh got singed. Maybe some other rabbis gave him an *ayin hara* because they were jealous of his piety. This could explain the singed thigh, but it doesn’t explain Rabbi Zeira calling him “the short man with the singed thigh” when he was ill. Perhaps it is like the story of the Kotzker Rebbe: one of his young relatives was ill, and everyone was asking how such a great Torah scholar could have fallen ill. The Rebbe said, “he’s not so great.” And then the young man recovered. What was going on? In Heaven they were hearing how great this young man was, and they were saying it was time to take him. So the Kotzker Rebbe said, “he’s not so great,” as if to say that he still had a lot of work to do and Heaven didn’t really want him yet. Similarly, Rabbi Avahu was bringing up Rabbi Zeira’s singed thigh to show Heaven his vulnerability and awaken G-d’s compassion.

2. Who makes the *hamotzi*? Rabbi Zeira recovered from his illness, and Rabbi Avahu hosted a festive meal to celebrate, as he’d promised. When the meal began, Rabbi Avahu asked Rabbi Zeira to make the *hamotzi* for everyone gathered. But Rabbi Zeira said, “Don’t you hold like Rabbi Yochanan, that the head of the household makes the bracha?” So Rabbi Avahu made the bracha and started the meal. Typically the host should be the one to make the *hamotzi* and distribute the bread, because if a guest distributes the bread he might not give enough to everyone. If



the host does it, he can be sure to give out large enough portions - at least a *kezayit* of bread for everyone. If there is a kohen or a big talmid chacham at the meal, should he be given the honor of making the *hamotzi*? No, it should be the head of the household. This isn’t an honor that needs to be given out, because it’s more important to make sure all the guests get enough bread. What if there is a roll set aside for everyone so there is no worry that people won’t have enough bread? In that case, the head of the household can decide if he wants to make the bracha himself or honor someone else with it. At Rabbi Avahu’s festive meal, Rabbi Zeira could have been considered the host because the party was in his honor. But he was so humble that even though he was the center of attention, he cared more about giving honor to the friend who had prayed for him and made this party for him. He therefore insisted that Rabbi Avahu, as the host, be the one to make the *hamotzi*.

3. Who leads the *zimun*? At the end of the meal, Rabbi Avahu asked Rabbi Zeira to lead the *zimun*, and again Rabbi Zeira declined. He said, “Don’t you hold like Rav Huna, that whoever made the first blessing (the *hamotzi*) should also lead the bentsching?” Rabbi Avahu acquiesced but didn’t actually agree, and in fact this is not the halacha. When

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HIGH HOLIDAYS

5784

SELICHOT NIGHT WITH YEHUDA GREEN Saturday Night, **September 9th**

(Technically Sunday Morning, September 10th)
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

Friday, September 15th

Candle Lighting 6:47 PM
Mincha/Maariv 6:50 PM

Followed by High Holiday Dinner (see page 8)

1ST DAY ROSH HASHANAH

Shabbat, September 16th

Morning Services 9:00 AM
Mincha 6:45 PM
Candle Lighting not before 7:45 PM
Maariv 7:45 PM

Followed by High Holiday Dinner (see page 8)

2ND DAY ROSH HASHANAH

Sunday, September 17th

Morning Services 9:00 AM
Mincha 5:45 PM

Followed by Tashlich at 79th Street Boat Basin

*(Tashlich will be in the vicinity of the 79th Street Boat Basin Marina.
Due to renovations of the Boat Basin, we highly recommend
coming to Shul for mincha and walking over together.)*

YOM KIPPUR EREV YOM KIPPUR

Sunday, September 24th

Mincha 2:30 PM
Candle Lighting 6:31 PM
Kol Nidre 6:45 PM

YOM KIPPUR DAY

Monday, September 25th

Morning Services 9:00 AM
Yizkor 12:45 PM
Mincha 4:35 PM
Neila 6:00 PM
Fast ends 7:29 PM

SUKKOT

EREV SUKKOT

Friday, September 29th

Candle Lighting 6:23 PM
Mincha 6:23 PM

1ST DAY SUKKOT

Shabbat, September 30th

Morning Services 9:30 AM
Mincha 6:20 PM
Candle Lighting not before 7:21 PM
Maariv 7:21 PM

2ND DAY SUKKOT

Sunday, October 1st

Morning Services 9:30 AM
Mincha 6:11 PM

HOSHANA RABBAH/ EREV SHEMINI ATZERET

Friday, October 6th

Shacharis Morning service 10:00AM
Hallel 11:00AM
Candle lighting 6:12 PM
Mincha 6:12 PM

SHEMINI ATZERET

Shabbat, October 7th

Morning Services 9:30 AM
Yizkor 11:45 AM
Mincha/Maariv 6:10 PM

SIMCHAT TORAH EVE

Candle Lighting not before 7:09 PM

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

SIMCHAT TORAH

Sunday, October 8th

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



BRESLOV SIMCHAT BEIT HASHOEVA

A joyful evening on the Yahrzeit
of Reb Nachman of Breslov



TUESDAY NIGHT,
OCTOBER 3RD
DOORS OPEN 7:00 PM

Refreshments will be served

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

HOSHANA RABBAH DAVENING



FRIDAY MORNING,
OCTOBER 6TH

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

MORNING SERVICE
AT 10:00 AM
HALLEL AT 11:00AM

Add your voice to the music
Experience the joy of Hallel

With Rabbi Naftali Citron and
Noah Solomon

Simchat Torah Celebration

MOTZEI SHABBAT, OCTOBER 7TH

Fun, Good Food, and Much More...

Maariv 6:45 PM

followed by Kiddush and Hakafot

Hakafot 9:00PM

SIMCHAT TORAH DAY
SUNDAY, OCTOBER 8TH

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 9TH

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 15TH – 16TH
 and Yom Kippur September 24TH – 25TH

New members who have joined us since Yom Kippur 5783 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

Guests and Topics are subject to change



SEPTEMBER 8TH

Welcome back dinner with Rabbi Naftali Citron and Rabbi Ephraim Buchwald

Rabbi Buchwald is the founder and leader of NJOP that has created Shabbat Across America and Read Hebrew America.



SEPTEMBER 15TH-16TH

ROSH HASHANAH DINNERS with Rabbi Naftali Citron & Yehuda Green

First night - Friday, September 15th

Second night - Motzei Shabbat, September 16th

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



SEPTEMBER 29TH-30TH

SUKKOT DINNERS with Rabbi Naftali Citron & Yehuda Green

First night - Friday, September 29th

Making the Sukkah Your Home

Second night - Motzei Shabbat, September 30th

Joy that Isn't Complicated

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



OCTOBER 6TH

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)



OCTOBER 27TH REB SHLOMO'S YAHRZEIT SHABBATON

Join Rabbi Avraham Sutton, Rabbi Naftali Citron
and Yehuda Green and other special guests

Yahrzeit Dinner: \$65 (MEMBERS), \$75 (NON-MEMBERS)



DECEMBER 8TH

SHABBAT CHANUKAH with Rabbi Naftali Citron and Rabbi Hillel Goldberg
Join our Chevra with Chanukah latkes and other fun foods for a joyous Shabbat
Chanukah dinner celebration.

Rabbi Hillel Goldberg is the publisher of the Intermountain Jewish News in Denver
Colorado. He is a scholar of modern Jewish History and had published books on
Rabbi Yisroel Salanter and the Musar movement.

We will commemorate the life of Rabbi Dr. Naphtali Carlebach
on the occasion of his Yahrzeit.



JANUARY 27TH

KABBALAH SHABBATON with Rabbi Naftali Citron and Guest Speakers
In anticipation of our annual Day of Kabbalah (this year January 29th)
at the Marlene Meyerson JCC we will be hosting scholars for Shabbat.
Please visit our website for updates.



FEBRUARY 23RD

MEMBER APPRECIATION

Join fellow members for an elegant, uplifting,
and entertaining evening.

Members will receive an invitation by email.

*"Members Only" Dinner : If you
are not yet a member it is worth
joining just to attend this din-
ner. We pull out all the stops!*

Rabbi Naftali Citron



MARCH 1ST

SHABBAT ACROSS AMERICA with Rabbi Naftali Citron,
Miriam Morgenstern and Benyamin Cantz

We are proud to join thousands of Jews at hundreds of synagogues
across North America to celebrate Shabbat. We are also celebrating wine
on Shabbat by learning about making, marketing and enjoying Kosher
wine with Benyamin Cantz. He makes one of the most sought after
kosher wines: "Four Gates." We also celebrate with Miriam Morgenstern
who is Vice President and Associate Publisher of Wine Spectator.



MARCH 22ND

SHABBAT ZACHOR – EREV PURIM

Join Rabbi Naftali Citron and guest comedian.



APRIL 5TH

Reb Eli Chaim Carlebach - Yahrzeit Celebration

Eli Chaim, as he was affectionately called, 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.



PESACH DINNERS

FIRST SEDER - APRIL 22ND

Members: \$125; Non-Members \$140

\$5 discount if paid by April 15

SECOND SEDER - APRIL 23RD

Members: \$115; Non-Members \$125

\$5 discount if paid by April 15

7TH NIGHT DINNER - APRIL 28TH

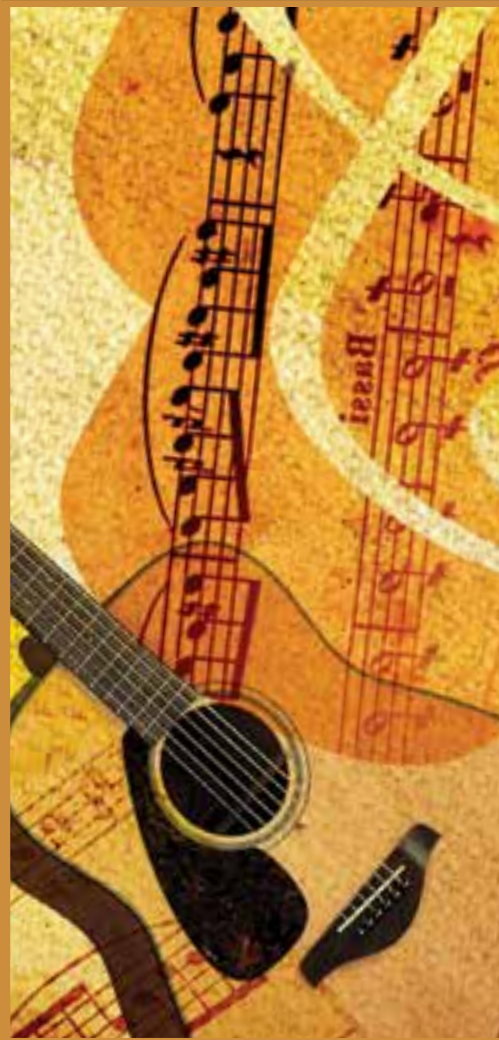
With Rabbi Avraham Newman

Members: \$65; Non-Members \$75

\$5 discount if paid by April 15

REB SHLOMO CARLEBACH'S 29TH YAHRZEIT COMMEMORATION, OCTOBER 27TH-28TH

For additional Yahrzeit program information, check www.thecarlebachshul.org



YAHRZEIT SHABBAT October 27th-28th

Join Rabbi Avraham Sutton and Rabbi Naftali Citron
for inspirational davening and Shabbat meals.

Friday night davening
will begin at **5:40 PM**

Friday Dinner

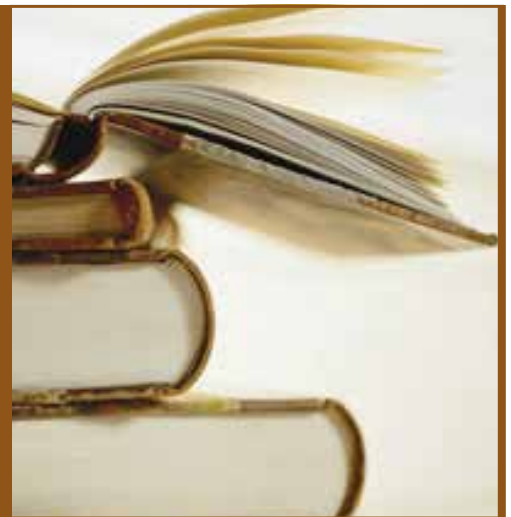
Member \$60, Non-member \$70

Shabbat morning davening
will begin at **9:30 AM**
(followed by kiddush)

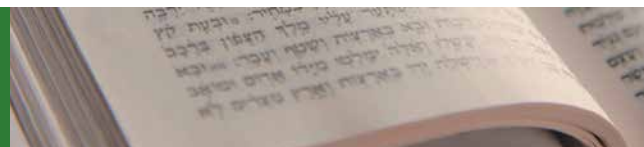
29TH YAHRZEIT COMMEMORATION

Tuesday, October 31st

**9:00 AM SHACHARIS
SIYUM TO FOLLOW**



*This weekend has been made possible through a generous donation
by Joy Fishman in memory of her son Jonathan Stamper.*



For class details as well as additional classes, please visit us online at www.thecarlebachshul.org

MONTHLY SUNDAY MORNING YESHIVA

11:30 AM – 2:00 PM

■ 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

SHABBAT AFTERNOON PRE-MINCHA SHIURIM

— **SEPTEMBER THROUGH NOVEMBER 4TH: One hour before Mincha**

— **NOVEMBER 11TH THROUGH MARCH 9TH: Half hour before Mincha**

Please note Holidays may affect Shabbat shiurim schedule.

Topics Include: Tzaddikim on their Yahrzeit, Chassidic teachings on the Parsha, Highlights of weekly Daf Yomi.

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

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. **Benei Mahashavah Tova** – a guide to conscious community by the Piaseczno Rebbe
 - b. **Teshuvah** – Adin Steinsaltz
 - c. **The Sabbath** – Abraham Joshua Heschel
 - d. **Mesilat Yesharim** – Rabbi Moshe Luzzato
2. **Listen to the Shofar.** Everyone knows the *shofar* is the main event on Rosh Hashanah but starting on Aug. 17th (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 17th, 2023. There is NO *shofar* blowing on first day of Rosh Hashanah because it is Shabbat.
 3. **Attend Selichot Service.** While Sephardim recite *Selichot* the entire month of Elul, Ashkenazim begin this year on Saturday night September 9th. Besides our amazing *Selichot* with Yehuda Green, our Shul offers *Selichot* the week of September 10th every night after our 10pm *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 particular foods that signify blessings to the Holiday. While you may have these foods both nights of Rosh Hashanah, most people have all these foods the first night. The custom is to dip the Challah in the honey (not salt) through the end of Sukkot. On the second night of Rosh Hashanah, the custom is to have the new fruits right after eating the Challah. 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, spend some extra time before in solitude with personal reflection.
 - b. When walking to shul, walk with the 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 *Halakhic* problems with it. This year *Tashlich* is on Sunday.
7. **Hatarat Nedarim** – Erev Rosh Hashanah through Yom Kippur it is appropriate to convene a *Bet Din* after morning services to nullify oaths. Women usually use the Kol Nidrei service to undo their vows rather than a *Bet Din*. Note: Any promise you made to someone still has to be kept.
8. **Shabbat Shuvah** – The Shabbat between Rosh Hashanah and Yom Kippur has a special *Haftarah* and a special sermon from the Rabbi known as the *Shabbat Shuvah Drasha*.
9. **Erev Yom Kippur** – on September 24th, 2023, we begin preparing 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 conclude before the fast begins. Make sure to keep eating and drinking 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. Men wear a *kittel* (after marriage.) Many women wear white. No leather shoes, but belts are okay. Some people don't wear jewelry.
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 tasting, 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.

Chanukah Preparations – Chanukah Checklist

Before Chanukah make sure to procure the following items:

- A Menorah
- Olive oil and wicks preferred or, if unavailable, then procure candles for your Menorah.
- A minimum of 44 candles are needed for the Menorah. This includes both the daily candles as well as the *shamash* candles (the candle used for lighting the daily ones) for all eight nights of the holiday.

Chanukah is primarily celebrated by lighting the Menorah every evening. It takes the center stage!

The Chanukah Menorah: Where, When, How and Why:

Where: The custom is to light the menorah by the window or door facing the street so people passing on the street can be reminded of the miracle of Chanukah.

- There were times when lighting the Menorah for public view was unsafe so that some people would light the menorah inside on their dining room or other table. This custom has grown in popularity, especially since members of the family gather around the table for the Chanukah menorah lighting
- If you are lighting by the doorway, it should be on the left side of the entrance, so you are surrounded by *Mitzvot*; the *Mezuzah* on the right side and the Menorah on the left. It is utmost importance that the menorah be set up in a safe manner with nothing flammable if it falls. It is also important not to leave the menorah unattended. If one must leave the house and is concerned about fire safety, one may put out the Menorah as long as it has burned for half an hour.
- The entire point of the Menorah is to give off light. Family members and people passing by can share in this special Chanukah experience. The light should not be used for any other purpose other than looking at it.

That was the Where.

Now the When: The Menorah is lit at nightfall.

- On average that would be about an hour after the Shabbat candle lighting time for that week. It's ok to light it earlier but not before sundown. Some people try to light it within a half an hour after nightfall.
- If that is not possible, its ok to light later as long as someone is awake in the household or there are people walking by and able to see the menorah.
- One must be very careful on Friday and Saturday evenings. On Friday evening, one must not light the Menorah when it is already Shabbat. To avoid this, we light the Menorah before lighting the Shabbat candles at 18 minutes before sunset.
- Saturday evening, one should wait until Shabbat is over which is at least one hour after the candle lighting time on that Friday. For example: If candle lighting was 4:11 in NYC on Friday evening, one should light the menorah on or after 5:11 on Sat night.
- In NYC in 2023 the candle lighting time for the Menorah, i.e., nightfall the first night is Thursday, Dec. 7 at 4:59PM; Friday Dec. 8, 4:11PM; Saturday Dec. 9, 5:11PM; Sunday, Dec. 10 – Thursday, Dec. 14 is at 5:00PM.

How: The Menorah is lit at nightfall.

- The first night we light one candle the plus the *shamash*. The second night we add an additional candle to the left of the first candle. Each night we add another candle to the left side until the final night we have eight lights. On each succeeding night we light the additional candle first. We make the following blessings on the first night:
- Blessings upon lighting the candles:
 - » First blessing: *Baruch Atah Hashem Elokeinu Melech Haolam Asher Kidshanu Bemitzvotav Vzivanu Lehadlik Ner Shel Chanukah.*
 - » Second blessing: *Baruch Atah Hashem Elokeinu Melech Haolam She-asa Nissim La-avotaynu Bayamim Hahaym Bazman Haze*
 - » Third blessing (only the first night) *Baruch Atah Hashem Elokeinu Melech Haolam Shehechianu VeKimanu Lazman Haze.*

While making the actual blessing remember to say G-d's name properly (not *Hashem Elokheinu*). See in the Artscroll Sefard Siddur page 830.

The third blessing is only made on the first night or the first time one lights the Menorah this year. After one has lit the Menorah, one recites or sings a prayer called *Hanairot Hallalu Kodesh Haim*, meaning "These lights are holy." We then also sing the famous *Moaz Zur*.

Why: We light the Menorah to remind us of the miracle in the days of the *Hashmonean* (Maccabean) Priests, when the Greek Hellenists, at that time from the dynasty of the Seleucid empire, a Greek state in Syria, wished to hellenize ancient Israel. The *Hashmonean* family rose against them leading a rebellion and retaking the Temple in Jerusalem. When they went to light the Menorah, there was only enough pure olive oil to last for one day. Miraculously it lasted for 8 days.

- » To remember the miracle, we too light the Menorah for 8 days.
- » We increase the lights each night as an important lesson that we should increase goodness.
- » We light the *shamash* as a reminder that if we want to benefit from the light, it shouldn't be from the candles but from the *shamash*. The reason is to publicize this miracle of Chanukah, which also represents the few against the many, the weak against the strong, and those who would wish to forget the Torah and just become like the dominant culture.
- » Today for many people it is an expression of religious freedom. It is also an expression of hope against even great adversity. It is also a time to celebrate with friends and family.

- **Hallel:** During the morning service, we recite it every day after the *Amidah*. This is a gratitude prayer. We give thanks to the Creator for the miracles and wonders He performed back then as well as today. One of the most important things is to be grateful for the miracle and to recognize that there are still miracles happening in our lives today. Perhaps when we say *Hallel* we can take a moment to think about the things we are grateful for. Some of those things have elements of the extraordinary, perhaps even the small miracles.
- **Al HaNisim:** We also add a special prayer "*Al HaNisim*" in the *Amidah* and in the *Birkat HaMazon*. This prayer acknowledges the miracle of the military victory of the Macabees, few in number, over the mighty Greeks.
- **Chanukah Party:** The goal of a Chanukah party is not mainly the food or drink but the gathering, singing, and praising the Creator and acknowledging our miracles of the past and present. But what would a Chanukah party be without the traditional *latkes* and donuts? Because the miracle happened with oil, we eat these foods which are deep-fried in oil.
- **Dreidel game:** Many people play the *dreidel* some for money; others just for fun. The 4 sides of the *dreidel* have the letters, *Nun, Gimel, Heh, Shin*, standing for *Ness Gadol Haya Shom*. A great miracle happened there. Although many people give out gifts on Chanukah, it is more appropriate to give Chanukah *Gelt* to the children, particularly after the lighting of the candles.



THE JEW^(ish) SHOW

SUNDAY NIGHT, DECEMBER 24TH, 2023

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NY 1

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TICKETS (each show)

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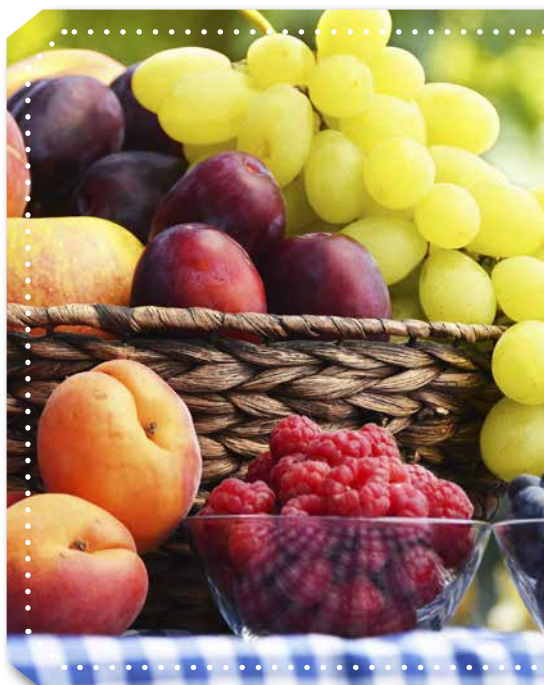
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Doors Open – 7:30 PM

Show at 8:00 PM

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SPEAKERS TO BE ANNOUNCED





Purim

March 23rd - March 24th

Saturday Night, March 23rd

Megillah at 8:15 PM

2nd Megillah Reading Upstairs at 9:30 PM

Sunday Morning, March 24th

Shacharis at 10:00 AM, Megillah reading at 11:00 AM



The Carlebach Shul Brunch Purim Seudah

Sunday, March 24th, 2024 · 12:00 PM

Mimosas, Irish Coffee, Wine Bar,
Scotch Smoked Salmon paired with Scotch

\$10 for members; \$20 for non-members

RESERVATIONS REQUIRED BY MARCH 20TH

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it comes to the *zimun* it is better for a guest to lead, so that he can make a blessing for the host. But if the host doesn't feel a need to be blessed and would prefer to lead the *zimun* himself, he can. Which guest should be given the honor of leading the *zimun*? If there is a talmid chacham at the table, he should be given the honor, even if there is also a kohen at the table. If the kohen is also a great scholar then the honor can be given to him, but it doesn't have to be. Some have the custom that when a non-kohen is leading a *zimun* with kohanim present, he accords respect to the kohanim by saying, "with the permission of the kohanim," though strictly speaking this is not required.

4. The blessing for the host. The bentschers we use today include a short blessing that guests make for their hosts. The gemara has a longer version of this blessing: *Yehi ratzon shelo yevosh ba'al habayit be'olam hazeh velo yichalem be'olam haba* - May it be G-d's will that this host not be embarrassed in this world or humiliated in the next world. What does this mean? Embarrassment can come in this world when we do the wrong thing. But sometimes people act badly and don't feel embarrassed, because they are powerful and no one would dare say a word against them. These people may be free of embarrassment in this world, but they will be humiliated in the next because the power they held in this world will not save them from G-d's judgment. Rebbe would add: *Veyitzlach me'od bechol nechasav, veyihyu nechasav v'nichsaynu mutzlachim ukrovim la'ir, ve'al yishlot satan lo bema'asei yadav velo bema'asei yadeinu, ve'al yizdaker lo lefanav velo lefaneinu shum davar hirhur chet ve'aveirah ve'avon me'atah ve'ad olam* - And may he be very successful in all his possessions, and his property should be successful and close to home, and may the evil Opposer not have any rule in the work of his hands or the work of our hands, and may there not be appearing

before him or us the thought of sin or *aveirah* from now until forever. Why do we bless the host that his possessions should all be close to home? According to Rabbi Nachman of Breslov, it's not good to have to travel all over the world to make a living. It's better to have everything you need close to home and easy to access. Our siddurim have altered the wording of the blessing of the host but have retained the concept. It has become less common in modern times for the leader of the bentsching to recite the blessings aloud, because nowadays every individual is able to read the *bircat hamazon*, but he really should.

5. Rabbi Nachman vs. Rav Sheshet. There is a debate between Rabbi Nachman and Rav Sheshet regarding the *zimun*. Rashi explains the debate in this way: Until where is the bracha for the *zimun*? Rabbi Nachman says until *neva'rech*; Rav Sheshet says until *hazan*. In other words, Rabbi Nachman says the *zimun* bracha ends at the end of the *zimun*, while Rav Sheshet says the first blessing of the bentsching itself is still part of the *zimun*. This means that according to Rav Sheshet, someone who is bentsching without a *zimun* should skip the first blessing and begin with *nodeh lecha*. There is a *beraita* that can support each opinion. One *beraita* says bentsching is either two or three blessings. We can understand this to mean that without a *zimun* it is only two blessings, and with a *zimun* it is three (the fourth blessing, *hatov vehamativ*, is not included because it was a later addition). Another *beraita* says that bentsching is either three or four blessings. We can understand this to mean that without a *zimun* it is three blessings, and with a *zimun* it is four - the *zimun* itself counts as a separate blessing.

6. Tosfot: a different understanding of the debate. Tosfot has several complaints about Rashi's interpretation of the debate between Rabbi Nachman and Rav Sheshet. First, the first blessing of bentsching is Biblical, so how could it be that we skip it unless we have a *zimun*? Second, we have a rule that in a debate between Rabbi Nachman and Rav Shesh-

et regarding things that are prohibited the law follows Rav Sheshet. But that would mean it's the halacha that we skip the first blessing unless we have a *zimun*, and we know that's not the case - both because it's not common practice and because the gemara continues to refer to bentsching as three blessings. Third, we learn from a verse that the *zimun* and the first blessing are two separate things. Therefore, Tosfot reads the debate differently. He sees it as a continuation of the discussion on the previous page about what to do when one of the three people isn't finished with his meal. We learned that if three people are eating together and only two of them are ready to bentsch, the third must pause his meal and join the *zimun*, and after the *zimun* he can continue eating. The question is, how far into the bentsching does he need to wait before resuming his meal? Rabbi Nachman says only until the end of the *zimun* itself. Rav Sheshet says until the end of the first blessing - not because the blessing is part of the *zimun*, but because the *zimun* itself isn't technically a blessing and it doesn't really count as participating in the *zimun* unless he's heard one blessing.

7. Back-to-back blessings. The fourth blessing of *bircat hamazon*, *hatov vehamativ*, is not Biblical. How do we know? Because it starts with "*baruch atah Hashem*" and doesn't end with it. We learn in a *beraita* that all blessings begin with "*baruch atah Hashem*" and end with "*baruch*," with the exception of *birchot hanehenin* - blessings on things that we enjoy - and blessings on mitzvot. The other exception to the rule is a blessing that follows another blessing, which typically ends with "*baruch*" but doesn't start with "*baruch*." That is why in Shemonah Esrei, only the first blessing starts with "*baruch atah Hashem*." The *hatov vehamativ* blessing starts with "*baruch*" but doesn't end with it, which suggests that it is not connected to the previous blessing but is actually its own separate entity. What does it mean for a blessing to "follow" another? Is it just about when

Continued on p.20

we say them, or must there be an intrinsic connection between the blessings? *Hatov vehamativ* comes right after the third blessing of bentsching, but are they really connected? Tosfot says that even though we say the *al netilat yadayim* and *asher yatzar* blessings back-to-back every morning, they are not considered connected because each can be, and often is, said on its own. Rabbi Soloveitchik clarifies that while the 18 blessings of the Shemonah Esrei are always said together, *al netilat yadayim* and *asher yatzar* are two distinct blessings that do not always go together. Sometimes even if two blessings have no intrinsic connection, if they are consistently said together they may still be considered connected. What about *birchot hashachar*, the group of blessings we say in shacharit? The Rambam says that they are all distinct blessings and not a connected group, but they do not need to start and end with “*baruch*” because they fall into the category of *birchot hanehenin*. In fact, these blessings don't need to be said together; you could say them one at a time as you complete each step of getting ready in the morning. According to Rabbi Soloveitchik, Tosfot learns like the Rambam that these are all individual blessings. The Ran and the Rosh say that these are not *birchot hanehenin* but *birchot hashevach* - blessings of praise. Even if you don't personally benefit from the subject of one of these blessings, you can still say it. There is another Tosfot that might agree with this opinion, suggesting that the only reason these blessings don't follow the standard formula is that they are so short.

8. Separate but connected. Tosfot says that *yishtabach* doesn't begin with “*baruch*” because it is connected to *baruch she'amar*. That means that blessings can be connected to each other even if they are not quite said back-to-back. *Baruch she'amar* is the beginning

of *psukei d'zimrah* and *yishtabach* is the end; there are more than 12 paragraphs between them. But they are thematically connected, and that is why we are supposed to be careful not to speak between the two blessings. The same is true for *ahava rabbah*, the blessing before the Shema, and *emes veyatziv*, the blessing after the Shema. Even though the Shema comes in the middle, the two blessings are still considered connected because the Shema and its blessings are all one unit. However, this does not apply in every case. There are blessings that we say before reading from the Torah or a Megillah and blessings that we say after, but those blessings are not considered connected to each other. Perhaps this is because originally only the last person would make the bracha after the reading, which means it was a very big interruption, or it might be that those blessings are more distinct from the mitzvah that they are said on, and so the whole section is not considered one unit the way the Shema and its blessings are. Therefore the blessings after reading from the Torah or a Megillah start and end with “*baruch*.”

9. Hatov vehamativ: Biblical or rabbinic? Most opinions say that the fourth blessing of bentsching, *hatov vehamativ*, is rabbinic, but there is an opinion that it is Biblical. Rav Yosef brings three proofs that the blessing is rabbinic: the workers don't say it; it starts with “*baruch*,” and generally a blessing that comes after a blessing does not, which suggests that it is a separate and somewhat unconnected blessing; and it isn't said in the house of a mourner. The gemara says later that this blessing was instituted in Yavneh after the *harugei beitar* incident. This was a situation in which many people died tragically and the bodies couldn't be buried until years later. When the burials were finally done, this new blessing was instituted in gratitude. But if that's true, how could there be an opinion that the blessing is Biblical? Rabbi Soloveitchik explains that there is no dispute regarding when the blessing

was instituted - everyone agrees that it happened in Yavneh. But was the new blessing added onto bentsching simply because there was nowhere else to put it, or was it specifically instituted as an extension of the Biblical requirement of *bircat hamazon*? If it was meant as an extension of the Biblical requirement, perhaps it could be considered Biblical. Rabbi Soloveitchik then points out eight distinctions between this blessing and the rest of *bircat hamazon*. One distinction is that you're supposed to say *bircat hamazon* in the same spot where you ate, but that might not be necessary for *hatov vehamativ*. Another is that according to the Rambam, if you forgot to say a part of *bircat hamazon* and you're already in the middle of *hatov vehamativ*, it's too late to say the thing you missed because you have already finished the actual *bircat hamazon*.

10. Who washes first? The Persian custom was to have the greatest person wash first. Rav Sheshet challenges this custom, because it means the greatest person at the meal is waiting the longest for his food. Theoretically he'd be allowed to eat before everyone else, but the general practice is for everyone to wait for the host to make *hamotzi*. For *mayim acharonim*, the Reish Galusa says to start with the least prominent person. Rav Sheshet challenges this too, saying that it is disgusting to make the most prominent person wait the longest with dirty hands. Though it does mean he'd be allowed to keep eating the longest. What is Rav Sheshet's suggestion? Based on a *beraita*, he says that at the beginning of the meal the most prominent person should wash first and be served first, so he doesn't have to wait. For *mayim acharonim*, if there are five people then the most prominent should go first, and if there are 100 people then the least prominent should go first until there are only five left, at which point the most honorable should go first, and this person should lead the *zimun*. Rav also says that this most honorable person should be the one to lead the *zimun*.

Carlebach Shul Annual Dinner

Our 22nd Annual Dinner was held on June 20th at the elegant St. Regis Hotel. This year's dinner was our first year back at the St. Regis after COVID. The evening began with an extensive cocktail hour prepared by Foremost Caterers. While Soulfarm played in the background, guests caught up with friends and enjoyed one of the best kosher events of the year.

The program began with the dinner Chair, Joy Fishman, graciously welcoming everyone. Rabbi Citron thanked Joy for her special emphasis on insisting that the dinner be back at The St. Regis Hotel. Shul President Shy Yellin introduced those receiving a Semicha certificate from the Yeshiva Lepsak Halachah.

Four of the ten graduates came in person to receive their Semicha certificates: Eliyahu Citron, Ahron Chernick, Menachem Deutsch, and Menachem Tiefenbrun. Rabbi Naftali Citron presented each of the young rabbis with their semicha giving each one words of empowerment. Eliyahu Citron spoke on behalf of the group explaining that the Yeshiva's goal was to help other people through Torah. The students of the Wednesday night Zohar group each received a Certificate of Completion of the class. The dedicated members of this group are David Barrett, Avi Blitman, Ted Cohen, Ben Moskovits, David Newton, Zev Teifer and Rabbi Yosef Zylberberg. Zev described the dedication of the group and what they studied.

Of course, it wouldn't be a Carlebach event if we didn't get up to dance. We had more lively music from Soulfarm, and then it was time to sit and eat dinner.

It was a lovely event and a successful fundraiser, and we are so grateful to everyone who participated and everyone who helped put the evening together. This dinner would not have been possible without the tireless efforts of Dinner Chair Joy Fishman, Journal Chairs Ellen and Mordy Lipkis, Dinner Coordinator Maria Fordin, and the Dinner Committee. Thanks as well to the Board of Trustees and the dedicated office staff and shul volunteers





Congregation Kehilath Jacob
THE CARLEBACH SHUL
305 West 79th Street
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