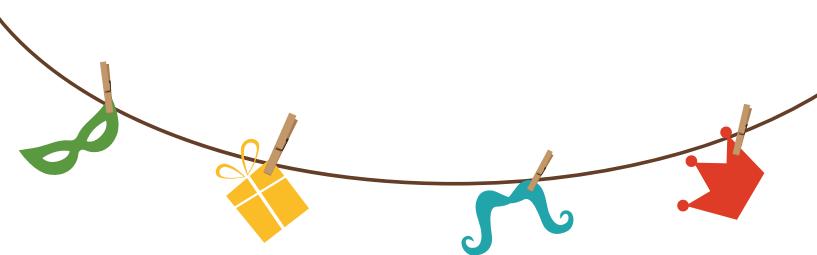


The Carlebach Shul

Program Schedule
Winter 2025

305 West 79th Street, New York, NY 10024
Phone: (212) 580-2391 Fax: (212) 721-4872
Email: info@thecarlebachshul.org
www.thecarlebachshul.org



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Shabbat & Holiday Candle Lighting Times

DATE	PARSHA	CANDLES
January 24	Vaera	4:46 PM
January 31	Bo	4:54 PM
February 7	Beshalach	5:03 PM
February 14	Yitro	5:11 PM
February 21	Mishpatim	5:20 PM
February 28	Terumah	5:28 PM
March 7	Tetzaveh	5:36 PM
March 14	Ki Tisa	6:43 PM
March 21	Vayakhel	6:51 PM
March 28	Pekudei	6:58 PM
April 4	Vayikra	7:06 PM
April 11	Tzav	7:13 PM
April 12	Pesach First night (not before 8:15)	8:15 PM
April 13	Pesach Second Night	8:16 PM
April 18	Shabbat Pesach	7:20 PM
April 19	Pesach	8:23 PM
April 25	Shemini	7:28 PM

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Talmud Brachot Top Ten Teachings, Daf 54



Tzedukim. The mishna says that in the Beis Hamikdash, people would end certain prayers with the words “*ad ha’olam*” - until the world. But the rabbis instituted that we should instead say “*min ha’olam ad ha’olam*” - from this world until the next world, to make it clear that we are not Tzedukim (Sadducees), who don’t believe in the World to Come. Who exactly are these Tzedukim? According to the Talmud, the Tzedukim were a group who didn’t believe in rabbinic interpretation of Biblical law. Most notably, they followed a different calendar than the rest of the Jews, because they interpreted a verse about the holiday of Shavuot differently. The Torah says that we count seven weeks starting the day after Shabbos, and after seven full weeks we have Shavuot. The rabbis interpret Shabbos here as meaning the first day of Pesach, but the Tzedukim didn’t accept this rabbinic understanding. They therefore insisted that the first day of the fifty days had to be Shabbos, and they set up their calendar around that requirement. They may have used a solar calendar, with holidays falling on set days of the week. Josephus describes the Tzedukim as a group that vied for power in the Beis Hamikdash. Many were kohanim, deeply involved in the running of the Beis Hamikdash, and they were at odds with the rabbis. They may also have had seats in the Sanhedrin and battled for power in the legislative sphere. They were a more elite crew, not representing the simple people, and they had more power within the Roman government. Some rabbis offer a different explanation of who the Tzedukim were: Two rabbis, Tzadok

and Baysus, were students of Antigonus Ish Socho. They misunderstood something and came to the conclusion that there is no afterlife, and they became heretics. It may even be possible that when the rabbis refer to Tzedukim they are somehow referring to an amalgamation of both groups - the priestly elite and the followers of Tzadok. However, some texts have the word *minim* (heretics) rather than Tzedukim.

Eis la’asos lahashem, heferu Torasecha. The rabbis say that when you greet your friend, you should use the name of G-d. We might say that we fulfill this by saying “*shalom*,” because that is a name of G-d, or by answering the question “How are you?” with “*baruch Hashem*.” But that’s probably not exactly what the mishna is talking about. In the book of Ruth, when Boaz returns from Beis Lechem he greets the workers in the field, “G-d be with you,” and they respond, “May G-d bless you.” In the book of Judges, an angel greets Gideon, “G-d is with you, mighty man of valor.” People actually used to use the name of G-d when greeting others. But how? We are not permitted to use G-d’s name carelessly. There is a principle, “*eis la’asos lahashem, heferu Torasecha*” - there is a time to act for G-d, they have nullified Your law. In other words, it is sometimes permitted to nullify a strict interpretation of Torah law as long as you’re doing it for G-d’s sake. Rav Chaim of Volozhin wrote a book called *Nefesh Hachaim*, in which he says one of the problems with chassidism is that this idea of nullifying G-d’s law for the sake of G-d is applied incorrectly. Certain chassidic rebbes did feel that it was acceptable to ignore

certain halachos in order to fix major problems within the Jewish community. The prime example of this is ignoring strict davening times in favor of davening with *kavanah*. The *misnagdim* were afraid that the chassidim would go too far, ignoring more and more halachos until they were no longer observant at all. Rav Chaim says the principle of *eis la’asos lahashem, heferu Torasecha* is not meant to be applied literally. Eliyahu Hanavi on Har HaCarmel, facing off against the false prophets, was able to do that correctly, but we cannot. But the Mei Hashiloach says that the chassidim don’t go too far; they ignore strict davening times but no other halachos. He also outlines a number of criteria that would allow someone to apply the principle even today. In fact, any time a *posek* makes a judgment in which he weighs two competing issues and abandons one in favor of the other, he is in a sense nullifying a halacha for the sake of G-d. One can argue that halacha is essentially all about evaluating competing principles, and specific times may call for a change in our response, such as the issue of davening times. Sometimes in emergency situations rabbis need to make complicated judgments, like traveling on Shabbos to raise money to save people during the Holocaust. The Mei Hashiloach points out that this can help us understand some parts of the Torah better,

Con’t on page 8

Unless otherwise indicated, prices for dinners are: \$60 (Members: \$50) Out-of-town guests and all newcomers pay MEMBER prices. There is a \$10 discount per meal if paid no later than the Tuesday before the dinner at 1:00 pm. 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.



JANUARY 24TH — *Kabbalah Shabbaton with Rabbi Naftali Citron, Rabbi Asher Crispe and Sara Esther Crispe*

In anticipation of our annual Day of Kabbalah (this year Sunday, January 26, 2025) we will be hosting guest scholars Rabbi Asher and Sara Esther Crispe for Shabbat. Please visit our website for updates.



FEBRUARY 28TH — *MEMBER APPRECIATION*

Join fellow members for an elegant, uplifting, and entertaining evening. Admission: \$50.

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

Rabbi Naftali Citron



MARCH 7TH: *Shabbat Across America with Rabbi Naftali Citron and Rabbi Sammy Intrator*

We are proud to join thousands of Jews at hundreds of synagogues across North America to celebrate what unifies all Jews – Shabbat!

Rabbi Intrator was the rabbi of The Carlebach Shul from 1994 to 2000. He currently heads Kavanah Life and is a sought after speaker.



MARCH 21ST: *Yahrzeit of Rabbi Eli Chaim Carlebach with Rabbi Naftali Citron*

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.

PESACH DINNERS

FIRST SEDER – SATURDAY NIGHT APRIL 12TH

With Rabbi Naftali Citron

Members: \$120; Non-Members \$140

\$10 discount if paid by April 7 at 12:00 PM

7TH NIGHT DINNER – FRIDAY NIGHT APRIL 18TH

With Rabbi Avraham Newman

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

\$10 discount if paid by April 7 at 12:00 PM





Mystical Tu B'shvat Seder

Fruits of The Four Worlds: Storytelling, Mystical, Musical, Magical

At The Carlebach Shul, 305 West 79th Street

Wednesday night, February 12th at 7:00 PM

\$40 in advance if paid before February 5th

\$50 after February 5th

Led by Rabbi Naftali Citron with music by Noah Solomon



Purim *March 13th - March 14th*

Thursday Night, March 13th

Maariv at 7:35 PM, Megillah at 7:45 PM

2nd Megillah Reading Upstairs at 9:00 PM

Friday Morning, March 14th

Shacharis at 9:30 AM, Megillah reading at 10:30 AM



The Carlebach Shul Purim Seudah

Friday, March 14th, 2025

(10:30 AM MEGILLAH READING) 11:30 AM SEUDAH

Menu: Lower East Side Delicatessen with open bar

Early bird price: \$30 through March 8th

Early bird price for kids: \$15 through March 8th

Regular price: \$40 (at the door)

Regular price for kids: \$20 (at the door)

Reserve online: www.thecarlebachshul.org

Annual Day of Kabbalah

KABBALAH'S RELEVANCE TODAY

Co-sponsored by The Carlebach Shul and The Marlene Meyerson JCC in Manhattan

SAVE THE DATE

Sunday, January 26th, 10:00am - 5:00pm

(registration and breakfast at 9:30 AM,
Kosher lunch available for purchase)

At The Marlene Meyerson JCC in Manhattan,
334 Amsterdam Avenue

\$50 in advance/\$70 at the door

To register, please call 646.505.5708

*Join us once again for a deep dive
into the heart of Kabbalah.*

Topics include but not limited to:

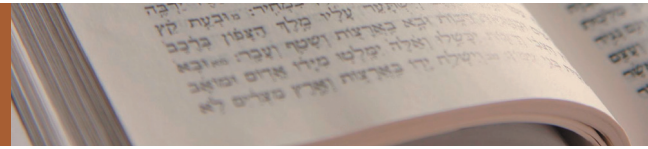
*Kabbalah and Artificial Intelligence, Kabbalah and Psychology,
Kabbalah and Meditation, Kabbalah and Identity, Kabbalah
and Linguistics, and Kabbalah and relationships.*

Speakers will include:

*Moshe Idel, Asher Crispe, Sara Esther Crispe,
Zevi Slavin, Dr. Nathaniel Berman, Sharron Flatto,
Naftali Citron, Shimona Tzukernik and others.*

*Combining academic excellence with opportunities
for experiential learning the Day of Kabbalah
will stimulate your mind and fill your heart.*





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 MORNING 9:00 AM – 9:30 AM

QUESTIONS AND ANSWERS ON THE PARSHA

■ Theo Kirsh poses difficult questions on the Parsha. Rabbi Citron will attempt to answer them.

SHABBAT AFTERNOON

— **DECEMBER THROUGH MARCH 8TH: Half hour before Mincha**

— **STARTING MARCH 15TH: One hour before Mincha**

Please note Holidays may affect Shabbat shiurim schedule.

Topics Include: Tzaddikim on their Yahrzeit and the Arizal on the Parsha. (check website for details)

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

TOP 10 TEACHINGS OF TALMUD BRACHOT

■ 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 to be added to the email list.

■ Also coming soon: top Teachings of Sukkah.

A MESSAGE FROM RABBI NAFTALI CITRON (CON'T)

Con't from page 3

by realizing that certain Biblical figures were on such a high level that they knew G-d's will, and the things they did might seem wrong to us but were really what G-d wanted and for His sake. Still, we do need to be careful to nullify halachos only in very limited circumstances.

We are not on such a high level, and if everyone had the power to decide when it's not necessary to follow the halacha we'd all quickly abuse that power.

Brachot on miracles. When we come to a place where a miracle occurred in the past, we make a special bracha. Does this apply only to miracles that occurred for the masses, or also to individual miracles? A man was traveling and was attacked by a lion, and he miraculously survived. He came before the sage Rava, and Rava told him that every time he passed the place where the lion attacked he should make a bracha. Mar the son of Ravina was traveling through a valley and was incredibly thirsty. A well miraculously appeared, and he drank and was well. Another time he was traveling in the marketplace of Mechuza and was attacked by a wild camel. A hole miraculously appeared in a wall and he was able to escape. From then on, whenever he was in the place where the well had appeared he would make a bracha for both miracles, and whenever he was in the marketplace of Mechuza he would make a blessing on the miracle that had happened there and also mention the miracle of the well. So the answer is yes, we make blessings on miracles that occurred for individuals, but it is only those individuals and their children (some halachic authorities include all descendants) who make the blessings. Some say that if a miracle occurs for the greatest sage in Israel, everyone should make a blessing in that place, and some extend this to any student in a place where a miracle happened for his Rebbe. Chabad chassidim have a holiday on Yud

Tes Kislev, because on that day the Alter Rebbe of Chabad was freed from Czarist prison. They do not make a bracha but they do have a festive meal of thanksgiving. If someone is miraculously saved from a wild beast, he should make a bracha. But if a person is attacked by a bandit, and the bandit brandishes a weapon and threatens to kill the person but then doesn't, this does not count as a miracle that requires a bracha. Why not? Because unlike the animal, the human bandit has free will. For a dangerous animal not to attack is considered miraculous, whereas a bandit who chooses not to follow through on a threat is simply changing his mind, which is not overtly miraculous.

Arnon and Og. A *beraisa* says that if you see these things you should make the bracha on a miracle: the place of the Splitting of the Sea, the crossing of the Jordan, the canyons of Arnon, the stones of Al Gavish, the stone that Og wanted to throw at Israel, the stone Moses sat on during the war with Amalek, the walls of Jericho, or the wife of Lot. We don't actually know where any of these places are, so if you think you've found one of them you can say the bracha without G-d's name. Some of these miracles might not sound familiar. What happened in the canyons of Arnon? The Jewish people were traveling through a narrow canyon, and they had no idea that there were Amorites hiding in caves waiting to ambush them. Miraculously, the Ark leveled the mountains, which came together and killed the hidden Amorites, and the Jews were able to pass through safely. They never would have known that anything had happened at all, but two *metzoraim* who were traveling behind the camp saw the blood of the Amorites flowing between the mountains and realized that a miracle had occurred. What miracle happened with Og and a stone? When the Jews were camped in the desert, Og the giant uprooted a mountain the size of their camp with the intention of

throwing it down and killing them all. As he held the mountain over his head, G-d made ants bore a hole through it, and it fell around his neck. Then his teeth grew on both sides so that he couldn't remove the mountain from his neck. This was the same Og who had once informed Abraham that Lot had been taken captive. He thought that one kind act from centuries ago gave him a special merit so that he could do whatever he wanted. He was strong but alone, and he thought he could crush people he considered little and insignificant. But in the end he was defeated by a group of tiny ants, who are able to attack foes much larger than themselves by working together. Og's strength relied on division, so it's fitting that his downfall came about through the power of unity. His teeth grew to keep him trapped, to symbolize that his only growth had been physical; despite the good deed he had done for Abraham, he hadn't stayed on a good path and never experienced true growth.

Lot's wife. It is somewhat strange that the *beraisa* includes Lot's wife on this list of miracles. That one was a punishment, so why should we say the bracha on a miracle? Perhaps it means that we should say a different bracha in this place: *baruch dayan ha'emes*, the bracha we usually say when someone dies. However, that is not the implication of the *beraisa*. So really we should make two blessings: *baruch dayan ha'emes* for Lot's wife, and *baruch zocher es hatzaddikim* - Blessed is the One Who remembers *tzaddikim* - for Lot. The commentaries explain that the *tzaddik* we're referring to isn't really Lot; Lot was rescued only in Abraham's merit. Reb Yochanan points out that even when G-d is angry with us, He remembers the *tzaddikim*.

Birchas hagomel and air travel. In the times of the Temple, there was a requirement to bring a thanksgiving offering at certain times. Based on that, the gemara says that four types of people need to show gratitude to

G-d: those who go to the sea, those who travel the desert, those who are healed from sickness, and those who are released from prison. These four types of people show their gratitude with a blessing known as *birchas hagomel*. Is *birchas hagomel* required after air travel? Obviously it is not included in the gemara's list, as air travel did not exist in those times. More modern halachic authorities debate. Rav Moshe Feinstein considers air travel to be more similar to seafaring than to desert travel, because survival depends on the functionality of the vessel. If something goes majorly wrong, there's little that can be done and the passengers will most likely die. Though air travel is theoretically safer than car travel, this dependence on the vessel adds a level of fear that does not exist with car travel. Because of this fear, says Rav Moshe, *birchas hagomel* should be said after a flight. Rabbi Soloveitchik holds that there is no need to say *hagomel* after most flights. In fact, when he flew from Boston to New York, which he did regularly, he didn't even say *tefillas haderech*. However, someone who is especially terrified of flying should say *tefillas haderech* when flying. Today most Ashkenazim do not say *hagomel* except after very long flights, like between Israel and America.

Hagomel for illness. Someone who gets ill and recovers says *birchas hagomel*. Many say the person does not need to have been deathly ill to say the *hagomel*. What qualifies as "deathly ill"? Maybe we can say this is not anything that would be enough to make us violate Shabbos. We are allowed to violate Shabbos for *pikuach nefesh* - saving a life - but how do we decide if something is dire enough to allow us to violate Shabbos? If it's something that you would go to the emergency room for during the week, you can go to the emergency room on Shabbos. Even if you don't know what's happening and you don't know whether or not it's serious, you can violate Shabbos if there's even a chance that what's happening is life-threatening. And this applies even if death is not imminent - preventing someone who is currently 50 years old from dying at 79 rather than 80 is still *pikuach*

nefesh. So what if you did go to the emergency room because you weren't sure what was happening, and then you found out it was never anything dangerous? Should you say *birchas hagomel*? If you were genuinely afraid that it could be life-threatening, this might be worth asking a rav. What if someone was very sick for a period of time but was never in danger of dying? This person should probably say *hagomel*. *Hagomel* is all about being grateful to G-d. Whenever something happens that scares us, even if it isn't life-threatening, we wish to show gratitude to G-d for getting us through it safely. Whether or not it warrants a bracha is just a technicality. The most important thing is to find a way to tell G-d how grateful we are.

Hagomel in public. Rabbi Yehuda gives us the words of the blessing: "*Baruch atah...hagomel lechayavim tovos shegemalani kol tov.*" G-d bestows beneficial kindness to those who are a little bit guilty. We are saying, "I know I'm not perfect, and on some level I am guilty, but nonetheless G-d chose to be kind to me." Abaye says *birchas hagomel* must be said in front of ten people, because of the verse, "Let me exalt Him in the assembly of people." According to Mar Zutra, two of these ten should be Torah scholars. Why not all ten? Because the verse says "people," and not all people are Torah scholars. We generally do not follow Mar Zutra. Typically *hagomel* is said during the Torah reading. We give the person an *aliyah* and he makes the blessing after his *aliyah*. If he does not get an *aliyah*, he can say the blessing after someone else's *aliyah* or after *kaddish* at the end of the Torah reading. What if he's in a community with no minyan? He should wait until he can get to a minyan, but some say he can do it in front of less than ten men if that is the only option. Are women obligated to say *birchas hagomel*? The gemara gives no indication that they are not, but women don't always go to shul. The Alter Rebbe's Shulchan Aruch says that women should say *hagomel* in shul. Some authorities say a woman's husband can do it for her, or that she can do it in front of her husband rather than in public, and some say she does not have to do it at

all. Some say she is not required to go to shul to say *hagomel*, but if she is there anyway she should say *hagomel* there. In many communities women are encouraged to come to the front of the women's section at the end of the Torah reading to say *hagomel*. In addition to *birchas hagomel*, it is also a good idea to give *tzedakah* and make a thanksgiving meal when G-d does a big miracle for you.

Saying hagomel for a friend. Reb Yehuda was sick and then recovered. When he was better, he was visited by a number of other rabbis, who blessed him, "Blessed is the Merciful One, Who has given you to us and has not given you to the dust." He told them that because of their blessing he did not need to say *birchas hagomel* himself. Because he said *amen* to them, it was as if he had made the blessing himself. But don't you need ten men to say *hagomel*? They happened to have ten people there. Can you actually make a *hagomel* on someone else's behalf? In theory we say that if someone you love is saved you can make your own *hagomel* in addition to, but not instead of, theirs. However, this isn't a common practice today. Either way, the person who was saved would still need to say his or her own *hagomel*.

Guarding a bride and groom. Three people need a guard: a sick person, a groom, and a bride. A *beraisa* adds: also a woman who recently gave birth, a mourner, and a Torah scholar. There is a custom that for some time before, and maybe also after, a wedding, the bride and groom are always accompanied when they go outside. Why? To protect them from negative energy. If someone, such as a jilted lover, wishes ill of the bride or groom, that can create a real negative energy, an *ayin hara* that in earlier times had the power to cause harm. One way to combat an *ayin hara* is to have people with you, in your corner protecting you, so the bride and groom should always have people with them. There is also a more positive way to understand the need for a guard: a bride and groom are like a king and queen, and we accompany them to give them honor.

Congregation Kehilath Jacob
THE CARLEBACH SHUL
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