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REMINDER TO MAKE AN ERUV TAVSHILIN

Zmanin for Shavous & Shabbos Shavous 2023

ערב שבועות:

Hadlokas Neiros (שהחינו): 8:28

Mincha: 8:30

Maariv: 9:30

שבועות יום טוב ראשון

Alos Hashachar: 4:30

Misheyakir: 4:38

First Shacharis: 5:05

Neitz Hachama: 5:42

Second Shacharis: 8:45

Early Mincha: 6:55

Plag Hamincha: 7:13

שבת שבועות יום טוב שני

Shacharis (רות/יזכור): 8:45

Mincha (נעילת החג): 8:20

Maariv/ Motsei Shabbos & Yom Tov: 9:33

Motsei Shabbos & Yom Tov R"t: 10:00

Speakers: תיקון ליל שבועות

Rabbi Ari Hofsteder at 12:40 AM

Rabbi Shmuel Rabi at 1:30 AM

Rabbi Nesanel Feitman at 2:10 AM

Rabbi Kaufman at 2:50

Shavous Shiur between Mincha and Maariv

by Rabbi Avraham Rudner

Shabbos Shiur before Mincha

The Rav will be giving a Shiur 45 before Mincha on the Shabbos, the second day of Yom Tov at 7:40

לעילוי נשמת הרבנית דבורה גיטל בת ברב יצחק אייזיק הלוי ע"ה

Guest Speaker Neilas Hachag

Rabbi Ari Hofsteder

Week of Parshas Naso**Shacharis:****Sunday:** 8:00**Monday:** 7:00 & 8:00**Tuesday:** 7:00 & 8:00**Wednesday:** 7:00 & 8:00**Thursday:** 7:00 & 8:00**Friday:** 7:00 & 8:00

Refreshments on Leil Shavous are sponsored by

An Anonymous Sponsor for a
Refuah Shlema Chaim ben Chana

1st Day Shavuos Kiddush is sponsored by

Bruria and Daniel Frances
.in memory of Danny's father Yaakov ben Moreno Harav Eliaou Frances,
whose Yahrzeit is the first Day of Shavuot.

2nd Day Shavuos Kiddush is sponsored by

The Rov & Rebbitzin Kaufman
לעילוי נשמת הרבנית דבורה גיטל בת ברב יצחק אייזיק הלוי ע"ה

and by

Shimon & Judy Sturm
in honour of Judy's late father
ר'משה בן נפתלי ז"ל

and by

Michael & Betty Spiro
on the occasion of the upcoming first yahrzeit for his father, Rabbi David Spiro,
on Yud Sivan.

As well

Thank you to Mr. George Wiseman
for generously donating to the Shul's Shavous needs.

Neilas Hachag / Shalosh Seudos is sponsored by:

Daniella and Hillel Lichtenstein
for the yartzeit of Hillel's great grandparents
and his extended family whose yartzeits are commemorated on the first day of
shavous

BS"D - Shavuos 5783

Please join us for a special ladies shiur on

*LESSONS FROM MEGILLAS RUS: MOTHER OF
ROYALTY*

by MRS. MICHAL HOROWITZ

first day Shavuos, Friday afternoon, 5pm at

Shomrai Shabbos Chevrah Mishnayos

585 Glengrove Ave. West, Toronto,

*Originally from Toronto, Mrs. Michal (Fried) Horowitz lectures
on all topics related to Torah, Jewish thought, inspiration,
hashkafa and the Jewish calendar. She has over 1,500 shiurim
online and her Zoom shiurim reach audiences around the
world.*



Night Seder Program!

Agudah South is excited to introduce a New Night Seder Program
run by R' Yitzy Czermak.

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For inquiries and Chavrusas, please contact R' Ari Hofstedter (416) 459-1022
Monthly sponsorship opportunities are available.

**This month's night seder program has been sponsored
L'ilui Nishmas Rachel bas yb"l R' Uri Kaufman.**

For more information about the night seder please contact
Ari Hofstedter 416-459-1022



אגודת אגודת אגודת

AGUDAH SOUTH
IS PLEASED TO OFFER A NEW

NIGHT SEDER PROGRAM

WITH *Rabbi Yitzzy Czermak*

**Starting
Maseches
Sukkah
On Sunday
April 23**

SUNDAYS-THURSDAYS
8:30-9:30, MAARIV AT 9:30

Join Rabbi Czermak for a nightly
shiur or learn with a chavrusah

Thursday Nights

<p>שיעור עיון</p> <p>BY RABBI CZERMAK</p> <p>AN IN DEPTH SHIUR ON THE WEEK'S SUGYA ON THURSDAYS AT 8:45</p>	<p>טועמיה</p> <p>HOT FOOD SERVED ON THURSDAY NIGHTS</p> 
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**ADDITIONAL PARKING AT BNOS BAIS YAAKOV PARKING
LOT UPON AVAILABILITY (ENTER FROM FRONTENAC AVE.)**

FOR MORE INFORMATION PLEASE CALL 416-459-1022

Sefer Bamidbar Schedule

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Sunday morning after Davening.

Minchas Chinuch Shiur this week

Sunday night 8:30 PM

Meseches Barachos Biyun Shiur!

מסכת ברכות בעיון

Wednesday night at 8:30 PM

Orysa Chabura

Orysa Amud Yomi program learning every evening Sun through Thursday at
7:45 PM

New Mesechta!

Today is the first day of Mesechtas Rosh Hashana

Scheduled Shiurim during the week:

Daily	Daf Yomi	8:00 AM / Sunday 7:15 AM
Sun - Thurs	Oraysa Amud Yomi (Pesachim)	7:45 PM Before Mincha
Sunday	עיונים בפרשת השבוע	8:45 AM (after Shacharis)

Monday	Meseches Megilla	7:00 PM
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Wednesday	Meseches Berachos	8:30 PM
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An Important Rokeach to Know When Listening to Birkas Kohanim

By Rabbi Yissocher Frand

Outside *Eretz Yisrael*, we only say *Birkas Kohanim* on limited occasions—the *Shalosh Regalim*, *Rosh HaShanah*, and *Yom Kippur*. Rav Zalman Sorotzkin, in his *sefer Ozneyim L'Torah*, stresses that when the Kohanim recite the three Priestly Blessings mentioned in Parshas Naso, they should realize that they have vast power in their hands. Every word of the *Birkas Kohanim* can make tremendous differences in a person's life.

The *pesukim* in the beginning of Parshas Bechukosai, prior to the *Tochacha*, contain the blessings of "*Im Bechukosai Teileichu*." The Rokeach writes that throughout all those *pesukim*, which describe the blessings that will come our way if we keep the Torah's laws, [[Vayikra 26:3-13](#)], the letter **Samech** does not appear. The Rokeach explains that the blessings of Parshas Bechukosai are all conditional, as implied by the word '*Im*' ('if' you will follow My laws). However, he says, the blessings of *Birkas Kohanim*, which contain **sixty** letters are **unconditional**. The letter **Samech**, with a numerical value of **60**, represents the *Birkas Kohanim*. Those blessings do not have strings attached. Therefore, we do not find the letter *Samech* in the conditional blessings of Parshas Bechukosai.

Rav Zalman Sorotzkin quotes an idea from Rav Yaakov Gezuntheit, who wrote *aseferon* Meseches Chullin and other *masechtos* as well. The end of Parshas Shoftim contains the parsha of *Eglah Arufah* (the Decapitated Calf).

achieve communal atonement for this tragedy. The *pasuk* there [[Devorim 21:5](#)] singles out “the Kohanim, sons of Levi, who were chosen by G-d to serve Him and to bless in the Name of *Hashem*“. They need to participate in that ceremony. Following that, representatives of the Court come and proclaim “Our hands have not spilled this blood...” [[Bamidbar 21:7](#)]

Rav Gezuntheit asks – What do the *Kohanim* have to do with all this? We understand that the *Beis Din* represents the city. They need to proclaim the innocence of the population. They state that they did not do anything wrong. “We did not send this victim away without food and accompaniment, etc.” But what is the role of the *Kohanim*? More pointed, why does the *pasuk* need to say that the *Kohanim* are “the sons of Levi, for G-d has chosen them to serve him and to bless in the Name of G-d?”

Why is that germane to this parsha? What does this mean?

The Tiferes Yaakov explains that if the *Kohanim* would have had proper *Kavana* (intent) when uttering the blessing “And He will place upon you Peace” (*v’Yasem Lecha Shalom*) this would have never happened. If a Jew kills another Jew, it is because there is no *Shalom*. That is why the Torah mentions the Kohanim and singles out their role in blessing in the Name of G-d.

The Rokeach writes that the congregants should face the *Kohanim* with open arms and make personal requests for whatever their needs are during *Birkas Kohanim*. This is a most propitious time for making such requests, which then have an increased potential for being answered. If someone has pressing needs, a most fitting time to ask for Help is during *Birkas Kohanim*—a point in the liturgy that is particularly ripe for Heavenly dispensation of blessing.

This is something worth keeping in mind when listening to Birkas Kohanim.

The Preface to the Story of the Moshiach

introducing us to Boaz. History is about to occur. Which history? This is the beginning of the history of the Moshiach [Messiah]. We are about to learn of the first meeting between Boaz and Rus — the union that would eventually produce King David, from whom the Moshiach will descend.

Each pasuk [verse] is laden with great symbolism and significance. When Boaz first arrives “on stage,” we learn “Behold, Boaz arrived from Bethlehem. He said to the harvesters, ‘Hashem [G-d] be with you!’ And they answered him ‘May Hashem bless you!’ [Ruth 2:4]”. Why is this exchange of greetings necessary to the plot? If we were writing a play about this great historical event, would it be so crucial to insert the line “And Boaz came in and greeted his workers and asked, ‘How are you?’ and they responded ‘Fine. How are you?’” This does not make for good script! And yet the Navi found it necessary to include this exchange of “Shalom Aleichem” in this historic chapter.

The Talmud [Makkos 23b] adds significance to this event by explaining that they were performing an enactment of the Court of Boaz. Early in Jewish history, it had not been the case that friends would greet each other with the expression “May G-d be with you,” using the ‘real’ name of G-d (rather than the substitute generic name ‘HaShem,’ meaning ‘the Name’). A specific judicial enactment was required to permit this form of greeting. Prior to the time of Boaz, people never greeted each other in this way, and subsequent to the time of Boaz we no longer perform this enactment. This was a short-term “emergency” enactment.

What was the reason behind this enactment? I saw an insight into this enactment in a commentary on the book of Rus, called Nachlas Yosef. At this particular time, the Jewish people were in a sorry state. There was a terrible famine. The times were so bad that a leader of the people (Elimelech, husband of Naomi) could forsake his people and go off to, of all places, Moav. This was symptomatic of what was wrong with the Jewish people at the time.

What did the “Moetzes Gedolei HaTorah” [Council of Great Torah Sages] of that era decide to do to remedy the situation? They decided that everyone should greet each other with the actual name of G-d. The import of this enactment was that every single Jew is so important and so holy that it is worthy for him to be

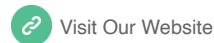
This enactment changed the mood. It reestablished the easily forgotten concept that every person is created b'Tzelem Elokim [in the Image of G-d]. This enactment emphasized, "All Jews are princes" and they deserve to be treated as such. The psychological impact of greeting someone with the Name of G-d had an entirely different meaning than that of just saying hello.

The enactment hammered home the idea that we must be careful of how we treat people. People are not merely intelligent animals. The recognition that people are b'Tzelem Elokim suggests an entirely different approach as to how to relate to others. This was the enactment of the Court of Boaz.

The Medrash says that when the time comes for us to move on to the next world (after 120 years, G-d willing), we will all be asked two questions: 'Did you make G-d your King?' and 'Did you make your friend your King?' In other words, did you treat everyone like you would treat the Queen of England, l'Havdil?

A new era was beginning. The times necessitated a new era with a new way of dealing with each other. That is why this chapter is the introduction to the story of the Moshiach. The story of Moshiach must begin with greeting our friends with the Name of G-d, indicating the importance and prestige of our friends, and indicating that they deserve to be treated like Princes. This, too, must be our preface to the coming of Moshiach, so that after 120 years, we will be able to respond in the affirmative to that question 'Did you anoint your fellow man?'

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