

Service Times

* Though we will not be meeting at the Shul for prayer, it is preferable to partake in prayer services as a community, even apart. Therefore, times will remain listed.

Friday, April 3 (Nisan 9)

- 5:30pm - Virtual Pre-Shabbat Ruach @ zoom.us/j/3746722612
- 6:24pm - Earliest Candle Lighting
- 7:20pm - Mincha/ Kabalat Shabbat/ Maariv *
- 7:23pm - Late Candle Lighting

Saturday, April 4 (Nisan 10)

- 9:00am - Shacharit*
- 10:13am - Latest Preferable Time to Say Shema

6:05pm - Weekly Parsha Shiur

Notes to be sent out before Shabbat.

6:50pm - Mincha *

8:21pm - Maariv/Havdalah *

8:30pm - Virtual Havdallah & Schmooze @ zoom.us/j/3746722612

Weekday Services

Mincha/Maariv, Monday & Wednesday 7:20pm

In lieu of Minyan at the synagogue, Rabbi Davies will be sending learning material through the Minyan What's App Group for a dose of Torah (and a reminder to pray). bit.ly/DTMinyan

Classes

- Daf Yomi with Rabbi Paul & Yoni Alon

Sunday-Thursday 8:30pm

Phone Conference.

Contact Rabbi Elisha Paul elisha.paul@addlestone.org for more information.

- Torah Study: "The Avraham Stories" with Rabbi Davies
Sunday 7:30pm, Available through Zoom. bit.ly/Torah-Study

- "Ketuvim with Kenny"

Monday 7:45pm, Off this week.

- "Lunchtime Talmud" with Rabbi Davies
Thursday 12pm, Off this week.

- "Cholent and Learn" with Kenny Abitbol
Thursday 8pm, Off this week.

Announcements

- > Go to Dortikvah.org/covid19 for details and updates on how we are handling concerns over the Coronavirus pandemic.
- > To volunteer to assist those who need help with grocery pickup and other errands, contact Ora at oradavies@gmail.com.
- > Our facilities are currently closed. You can still contact the Administrative Assistant at info@dortikvah.org.
- > See Youth Parsha Activities for Tzav at bit.ly/Tzav-YouthActivities.

Coming Up

Passover – Apr. 8th –16th

See all Passover information, and in-depth guidelines from the Rabbi, at Dortikvah.org/pesach2020.

Sell your Chametz before Pesach by filling out the form at bit.ly/chametz-form. Print, photograph, and email it to Rabbi Davies at rabbi@dortikvah.org by Apr. 8th, 9am.

Community Events

Virtual Yom HaShoah Commemoration – Apr. 19th, 4pm

Yom HaShoah gathering to recognize Holocaust Remembrance Day. FREE and open to the entire community, join at zoom.us/j/678557037. More info at remember2020.jewishcharleston.org/virtual.

Refuah Shelema

To add or remove a name, contact charlessteinert@gmail.com.

Esther bat Alitza
Yisrael ben Chaya
Yisrael Haynu ben Shimon Avraham
Chaiah Leah bat Shier
Noach Yoseph ben Shira Shaina
Elijah Myer ben Malkah
Rivka bat Batya (Robyn Dudley)
Yisroel Mordechai ben Fradel
Yocheved Chava bat Leah Rivka
(Janet Fox)
Yehudit bat Sarah
Tova bat Sarah (Katie Bielsky)
Yesuskah Levy ben Shosha Hannah
Eliezer Yitzchak ben Shifra
Yonatan Reuven ben Hulda

Simcha ben Etlle
Hodel bat Raozel
Miriam bat Mazal
Talia bat Shoshana
Bloom bat Chaya Sara
(Bertha Hoffman)
Refael Aharon ben Devorah
Yocheved bat Sarah
Isabella Beaudoin
Yoseph ben Sara
Aharon ben Yitta
Zachary Yarus
David ben Malkah
Louis Waring
Jack Spitz

Life Cycle

Yahrzeit

- > Clara Rogovoy Yarus, Grandmother of Gregory Yarus (4/3)

Birthday

- > Linda Kirshstein (4/3)
- > Wade Manaker (4/4)

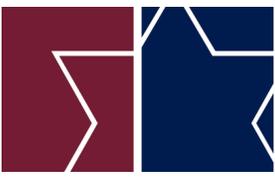
Anniversary

- > Randall & Robyn Cohen (4/4)
- > Michael & Ora Davies (4/7)

Contributions

- > Laura and Jonathan Zucker, in memory of Jerry Zucker, Yehoshua Mordechai ben HaRav Aryeh Tzvi, on the occasion of his yahrzeit
- > Esther and David Beckmann, in memory of Dayan Yehuda Refson
 - > Eliza and Vladimir Varadi to Rabbi Discretionary Fund
 - > Leah Chase in honor of the Yahrzeits of
 - Philip Harold Chase
 - Joseph Chase
 - Freda Lerner Chase

We appreciate all contributions – those of \$10 or more will be acknowledged here. Contributions can be made at DorTikvah.org.

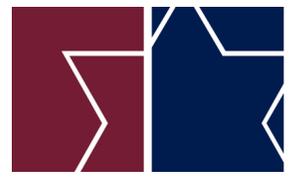


Tzav (Leviticus 6-8)

L'Chaim - To Life?

by Rabbi Boruch Leff

Aish.com



Life is good. There is no doubt that the vast majority of us feel this way. This is why the most common Jewish drink toast is "L'Chaim," To Life. Sure, there are difficulties, but when all is said and done, we conclude that it's worth bearing the painful times in order to experience life's pleasures.

This week's Torah portion confirms our observation in describing the thanksgiving offering, the korban todah. Rashi (Leviticus 7:12) states (paraphrased): A man offers a thanksgiving offering (in the Temple) when he is saved from potential danger. There are four types: sea travelers, desert travelers, those released from prison, and a seriously sick patient who has recovered. As the verse says in Psalms (107:22), "They should give thanks to G-d for His kindness, and for His wonders to mankind."

Interestingly and providentially, the mnemonic for this group of four is *CHaYYiM* - which means "life." [*Chavush* (jail), *Yisurim* (illness), *Yam* (sea), *Midbar* (desert)] (Shulchan Aruch 219:1). In our times, we fulfill this concept with the recitation of the blessing called HaGomel ("He who grants favors...").

Certainly, we thank G-d for delivering us from possible disaster because we wish to stay alive. We know that it is good to be alive. This is what we express each morning when we arise to the Modeh Ani prayer:

"I am thankful before You, Living and Everlasting King, that You returned my life to me with mercy. Great is your faithfulness!"

Life is good. Puzzling beyond words then, is the following passage in the Talmud Eruvin 13b:

"For two and a half years, the Academies of Hillel and Shammai debated. One school maintained that we would have been better off having never been created, while the other opined that we are indeed better off having been created. They finally concluded that we would have been better off having never been created but now that we are created we should examine and refine our deeds."

If ever a passage of Talmud needed explanation, this is it. The Talmud cannot mean what it seems to say. G-d is the Ultimate source of goodness. He decided to create the world. Can we now sit and debate whether He chose correctly? Is there any other possibility but to conclude that it was an absolute act of G-d's generosity and kindness for Him to create us? What kind of discussion could Hillel and Shammai have had? Just as a passage in the Talmud that were to say that $2 + 2 = 77$ cannot mean what it seems to say, so too with this passage of Talmud. There must be some explanation beyond what the simple reading of the words indicates. What then is the deeper meaning? We may be tempted to suggest (a simple reading of Tosafot might imply this but it cannot be taken at face value) that while it is certainly beneficial for righteous individuals to be created, most people do not fulfill G-d's Instructions for Living, and they will be punished. Therefore, it would have been better for them not to have been created.

Even if we were to try to fit that into the language of the Talmud, which has no indication that it is only discussing the wicked, it will still be very difficult to tolerate such an explanation. Could G-d have created a world in which only one pious person out of 100 or so succeeds in making creation worthwhile, while for all others, creation is detrimental? If so, based on *Imatatio Dei*, we can derive that it is permissible to make 100 people suffer as long as one benefits. Could this be what is meant by G-d as the ultimate source of Kindness? Rather, the explanation is the following. G-d created mankind and it is obvious that it was beneficial for all to have been created. Hillel and Shammai are not questioning G-d's actual choice to create. The only issue is whether specifically from our perspective, we should feel as if we should have been created.

Every person is bound to sin even if only once, as the verse in Kohelet 7:20 says: "There is no man so completely righteous on earth who always does good and never sins." Therefore, Hillel and Shammai wonder if all the benefits of being created are worthwhile from our human viewpoint, if it means we inevitably must disappoint and pain G-d through sin at some juncture. If a baby knew that by being born he would be giving his mother intense pain he should believe that all the benefits of being born are not worth having to give his mother this pain. Even if the mother says it's worth it to her, the child should be of the mindset that he would never want to put the mother through any pain even though he benefits later.

So too, we should feel similarly when it comes to our relationship with G-d. We know that G-d's creation is an amazing kindness. But we are unsure, says the Talmud, if we should experience feelings of regret at having been created since creation must involve delivering G-d some pain as a result of sin. We conclude in the Talmud that from our human vantage point we would not have chosen existence since it does entail sinning and disappointing G-d, to some degree. But once G-d has created us, "we should examine and refine our deeds." We must do our utmost to avoid sinning so as to distress and dissatisfy G-d as infrequently as possible.

G-d is not merely a distant Creator. He is a loving parent. We must always be aware of this. Children naturally like to please their parents. We should make it our business to naturally want to please our Father in Heaven.