

Service Times

* Sign up to attend Shabbat services at Dortikvah.org/event/Join-Minyan. Please register by Fridays at 5 pm. Services are indoors and safety protocols are in effect.

Erev Shabbat

Friday, May 21 (Sivan 10)

10:30 am - Last Tot Shabbat
[Youth Parsha Activity](#)

6:30 pm - *Mincha/ Kabbalat Shabbat/ Maariv
6:49 pm - Earliest Candle Lighting
7:58 pm - Late Candle Lighting

Shabbat

Saturday, May 22 (Sivan 11)

9:00 am - *Shacharit
9:46 am - Latest preferable time to say Shema

7:50 pm - *Mincha
Weekly Shiur - Notes available at [this link](#).
8:59 pm - Maariv/Havdallah
9:10 pm - *[Zoom](#) Havdallah*

Classes

• Daf Yomi with Rabbi Paul & Yoni Alon
Sunday-Thursdays 8:30 pm, [Phone Conference](#).

• Torah Study with Rabbi Davies
Sunday 8:00 pm, [Join on Zoom](#)

• Ketuvim with Kenny
Monday 8 pm, [Join on Zoom](#) Last class May 24th

• Lunchtime Talmud with Rabbi Davies
Thursdays 12 pm, [Facebook](#) & [Zoom](#)

• Cholent & Learn with Kenny Abitbol
Thursday 8 pm, [Join on Zoom](#) Last class May 27th

Life Cycle

Yahrzeits

> Yankel Kirshstein, Uncle of Nathan Kirshstein (5/21)
> Leon Hasid, Father of Nina Mocle (5/28)

Birthdays

Anniversaries

> Randall Cohen (5/25) > Kenneth & Janet Fox (5/29)
> David Beckmann (5/26)

Announcements

> Missed or want to relive our hybrid Torah Slam 5781? Watch [the recording](#) at tinyurl.com/Torah5781.

Dor Tikvah Events & Programs

* **Zoom Havdallah** - Saturdays, Following Havdallah

As we return to more in-person engagement, we will now be streaming Havdallah at the conclusion of Shabbat services, beginning this week.
[Join on Zoom](#). Meeting ID: 374-672-2612

* **Congregational Meeting** - May 23rd, 5:30 pm

Join us on Zoom. Schmooze at 5:15 pm. Details and updates at Dortikvah.org/event/Cong-May-Meeting.

* **Davies Goodbye Celebration** - June 6th, 10:00 am

Join us for a celebration of the Davies family's time in Charleston and with our congregation, as we wish them well in the next chapter of their lives. Details and registration at tinyurl.com/Farewell-Davies.

* **Davies Memory Book** - Last call for submissions!

Share messages and photos to be compiled into a special book that the Davies can take with them to remember their time in Charleston. Get details and submit at tinyurl.com/Davies-Memory.

Refuah Shleima

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

Shlomo Yoel ben Miriam (Stanford Kirshtein)
Bloom bat Chaya Sara (Bertha Hoffman)
Channah Penina bat Miriam Rochel
Nechama Chana bat Tziporah Rachel
Blumah Leah bat Yitzhak Dov (Rosalind Minster)
Rahel Tzvia bat Feigel Sara
Aron David ben Yudah Yisroel
Yael Bracha bat Pnina
Nechemiah ben Chanah
Yael Bracha bat Pnina

Simcha ben Etlle
Hodel bat Raozel
Miriam bat Mazal
Talia bat Shoshana
Esther bat Alitza
Yonatan ben Chana
Moshe ben Esther
Chaim ben Pesha
Rina bat Gisya
Gana bat Gisya

Contributions

Davies Legacy Donations

- Jeffrey and Jody Cohen
- Laura & Jonathan Zucker
- Robyne & Charles Steinert
- Debbie, Greg, & Truere Rothschild
- Barbara & Lenny Zucker
- Linda & David Gilston

Please consider [making a donation](#) in honor of the "Davies Legacy."

Laura and Jonathan Zucker

- In memory of loved ones for Yizkor

Elisia Abrams & Keath Blatt

- In honor of Rabbi Davies

Contributions to CDT can be made at DorTikvah.org or sent to 1645 Raoul Wallenberg Blvd. Charleston, SC 29407.

Thank you to the generous sponsors of our Shavuot Kiddush Lunch & Learning!

- Jennifer Schager
- Joe & Edie Rubin
- William Weinstein
- David & Marcie Rosenberg



Nasso

(Numbers 4:21-7:89) The Nazir: a Holy Sinner

By Rabbi Zev Leff Aish.com



"All the days of his abstinence, he is holy to G-d." (Numbers 6:8)

"The Kohen shall make one as a sin-offering and one as an elevation-offering, and he shall bring atonement on him for having sinned against the person; and he shall sanctify his head on that day." (Numbers 6:11)

The *nazir* who vows not to drink wine is elevated to a level of holiness similar to that of the Kohen Gadol (High Priest). Like the Kohen Gadol, he is prohibited from defiling himself for the dead, even his closest relatives, and the Torah describes his hair, which he must let grow, as sanctified. Yet this very same *nazir* must bring a *korban chatas* – a sin offering – at the termination of his vow. The Talmud explains that this sacrifice is to atone for the sin of denying himself the pleasure of wine. Thus the same vow which elevates him to a level of holiness also causes him to be adjudged a sinner. Why?

"All that the Holy One, Blessed is He, created in His world, He created solely for His glory." (Avot 6:11)

G-d created the world for man to utilize in His service, not to be retreated from. Every aspect of creation can and must be utilized to aid one in understanding and drawing closer to its Creator. The Torah outlook on the physical world is diametrically opposed to the certain Christian viewpoints which teach that the material world is inherently evil. Any enjoyment of the pleasures of the physical world is permissible only as the lesser of two evils. The only sacrifice a non-Jew may bring is an olah, which is wholly consumed. The holiness [often] understood by the nations of the world is negation of the material world. By contrast, the Jews' most exalted sacrifice is the *shelamim* (literally a perfect, harmonious offering), where only a small portion of the offering is burnt on the altar. Most of the offering is eaten by the one who brought the sacrifice and the Kohen who offered it. My Rosh Yeshiva, Rabbi Mordechai Gifter, explained the verse, "*Be holy, for I, the Lord your G-d am holy*" (Leviticus 19:2), to mean that just as G-d is intimately involved in every aspect of the physical world – since only His will at every moment allows anything to exist – so, too, must we have contact with the entire physical world. But our involvement must imitate G-d's: we must elevate and sanctify the physical, and not let the physical drag us into materialism devoid of spirituality. In the World to Come, we will be taken to task for everything in this world we could have enjoyed and elevated but did not. Every year we make a blessing over the blooming fruit trees to remind ourselves that G-d created good and beneficial creations for man's enjoyment.

FRUIT OF THE VINE

The wine forbidden to the *nazir* can enhance our performance of various Mitzvot and occasions of joy by helping us give expression to our innermost sentiments. When detached, however, from Mitzvot and utilized as an end in itself, it degrades a person by robbing him of his most precious possession, his mind. Thus one who "sees a *sotah* (woman suspected of adultery) in her disgrace," i.e. brought to shame from an abuse of wine, and who recognizes a similar weakness in himself, should vow to abstain from wine for a period of time to control his weakness. Recognizing one's weakness and choosing abstinence over abuse renders one holy. But lest the *nazir* lose sight of the ideal, the Torah reminds him that he is nevertheless a sinner. He has not yet achieved the goal of life of elevating the entire physical world. Were he on the ideal level, he would not have to abstain from wine, but would instead utilize it for spiritual growth. Thus the same vow that renders him holy is also a compromise of the true ideal.

HAIR LESSONS

In this context, we can better understand the requirement that the *nazir* let his hair grow wild. The hair corresponds to the spiritual connections that link a person to his spiritual essence above. When the hair is in order, the physical and spiritual worlds mesh. Both the king and the Kohanim are required to cut their hair regularly as a sign of the orderly bond to the spiritual world that is necessary to properly fill their exalted positions of authority.

A *nazir* must let his hair grow wild to signify the short-circuit that necessitates his temperance. At the conclusion of his lesson in self-control, he shaves his hair to signify a new beginning, a total reorganization and rewiring of his physical-spiritual bonds. The hair is then burnt under the pot in which his *shelamim* offering is cooked to signify this newfound harmony. In this context the Torah states, "*and after [this process] the nazir can drink wine*" (Numbers 6:20). This verse is problematic, since after the process is finished he is no longer a *nazir*. The Torah is telling us that the purpose of his nezirus was not abstinence for its own sake, but rather as a lesson in how to properly drink wine after the period is over. Hence the goal of his nezirus is to drink wine as a *nazir*, as one sanctified and uplifted.