

Service Times

We are returning to our normal length of services, and are resuming beginning services with morning blessings & Pesukei D'zimrah. We are considering adjusting seating and welcoming children back to Shul.

* 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 will continue to be in effect.

Erev Shabbat

Friday, May 28 (Sivan 17)

6:35 pm - *Mincha/ Kabbalat Shabbat/ Maariv
6:53 pm - Earliest Candle Lighting
8:02 pm - Late Candle Lighting

Shabbat

Saturday, May 29 (Sivan 18)

9:00 am - *Shacharit
9:45 am - Latest preferable time to say Shema

7:55 pm - *Mincha

Weekly Shiur - Notes available at [this link](#).

9:04 pm - Maariv/Havdallah

9:15 pm - [Zoom](#) Havdallah

Meeting ID: 374-672-2612

Classes

We are no longer holding "Ketuvim with Kenny" or "Cholent & Learn."

You may contact Kenny Abitbol for more information.

• **Daf Yomi with Rabbi Paul & Yoni Alon**
Sunday-Thursday 8:30 pm, **Phone Conference**.

• **Torah Study with Rabbi Davies**
Sunday 8:00 pm, **Join on Zoom**

• **Lunchtime Talmud with Rabbi Davies**
Thursdays 12 pm, **Facebook & Zoom**

Life Cycle

Yahrzeits

- > Leon Hasid, Father of Nina Mocle (5/28)
- > Bessie Rosenberg, Grandmother of David Rosenberg (6/2)

Birthdays

Anniversaries

- > Randall Cohen (5/25)
- > David Beckmann (5/26)
- > Kenneth & Janet Fox (5/29)
- > David & Esther Beckmann (6/4)

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.

[Join on Zoom](#). Meeting ID: 374-672-2612

* **Davies Farewell 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.

Refuah Shleima

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

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

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

Contributions

Davies Legacy Donations

- Esther & David Beckmann
- Elisia Abrams & Keath Blatt
- Ilisa & Ezra Cappell
- David & Linda Cohen & family
- Jeffrey & Jody Cohen
- Stuart Feldman
- Linda & David Gilston
- Lori & Slade Gleaton
- Fran & Colby Grossman
- Gerald Katz
- Linda & Nathan Kirshstein
- Nina & Virgil Mocle
- Debbie, Greg, & Truere Rothschild
- Bama & Paul Saltzman
- Linda Scheer
- Deborah Sosebee
- Robyne & Charles Steinert
- Tamar & Scott Sternfeld
- Ruth & Barry Warren
- Marian & Gregory Yarus
- Barbara & Lenny Zucker
- Laura & Jonathan Zucker

Gerald Katz

- In memory of Sandy Katz, and all loved ones to be remembered for a blessing

Marian & Gregory Yarus

- In memory of Ruth Gilston

Stanley Hoffman

- In memory of Father, Howard Hoffman

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

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

The deadline for donations to be included in the Memory Book has passed. However, the Davies will still be informed of all gifts made in their honor.



Beha'alotcha

(Numbers 8-12)

Variety Effect

By Rabbi Dr. Mordechai Schiffman

Aish.com



May 23, 2021

Research on the “variety effect” proves what most of us know after partaking of a smorgasbord. People tend to eat more when there are more options. When the color, flavor, or shape of a food is varied we ingest more than we do if there is just one choice. By satiating a range of sensory experiences, we are able to fulfill more desires with increased consumption. Perhaps unsurprisingly, variety related eating habits are linked to obesity.

After over a year of consuming the manna, the Children of Israel had enough. Yes, it looked nice and tasted good, but food falling from the Heavens was not enough to prevent complaining. They wanted meat. They remembered with fondness the fish they ate in Egypt *chinam* (for free), as well as the cucumbers, melons, leeks, onions, and garlic. Yet upon analysis, we are left wondering. Are cucumbers, melons, leeks, onions, and garlic really that superior to the manna? Was the food in Egypt really that free and easy to come by that it beat the convenience of food falling from the sky?

The *Midrash*, cited by Rashi, is convinced that there is a deeper motivation behind the complaint. The Children of Israel couldn't be longing for the free food in Egypt, because according to the *Midrash*, there was no free food in Egypt. The Egyptians made them work tirelessly to find their own straw in order to make their own bricks – the Egyptians weren't exactly in the business of handing out free food. Rather, underneath the Children of Israel's complaints, either consciously or subconsciously, was a more serious protest. They missed not the free food, but the freedom from restraints. In Egypt they were free from *mitzvot*, and now they were constrained with rules and regulations.

Unlike the *Midrash*, Ramban understands *chinam* (free) at face value. In Egypt, he suggests, they did have ease of access to food. If they worked by the river, they were allowed to catch and eat fish. If they worked in the fields, there was such an abundance, that the field owners allowed the Children of Israel to eat what they liked as they gathered the crops. Yes, they had to work, but they could eat whenever they wanted because it was so plentiful and available. Manna was also free financially, but it was not as free from restrictions. With the manna, the Children of Israel could only get a controlled portion within a specific schedule. The Meshech Chochma points out that they even had meat available to eat, but the only way to eat it was to bring it to the *Ohel Moed*, the Tent of Meeting. There was plenty of free food, but there were also restrictions.

Perhaps an additional part of the complaint is tied to the monotony of the manna. It was the same food, every day. The nostalgia of cucumbers, melons, leeks, onions, and garlic is not about taste, but variety. On a similar level, the Netziv proposes that the foods they requested represent different courses. Instead of just having one course of manna, the Children of Israel wanted appetizers, dips, and dessert to go along with it.

G-d was trying to teach them controlled, scheduled, spiritually-motivated eating. The Children of Israel rebelled and complained because they desired the unbounded, unrestricted, smorgasbord variety of eating that they were used to from Egypt. In our own lives, whether in the context of food or otherwise, we may have a natural desire for variety and freedom from constraints. Yet, the message of the manna and the aftermath of the complaint is that it is beneficial to curb this craving. In so doing, may we merit living more psychologically, physically, and spiritually healthy lives.