



YOUNG ISRAEL OF CHERRY HILL

Shabbos Times

Pre-game Farbrengen	5:55 pm
Mincha & Maariv	6:05 pm
Candle Lighting	6:07 pm
Sunset	6:25 pm
Shacharis	8:30 am
Jr Minyan R' Binyamin	9:45 am
Shabbos Groups	9:45 am
Rabbi's Class	5:25 pm
Mincha	5:55 pm
Maariv	7:05 pm
Shabbos Ends	7:14 pm

Dvar Torah: Aaron Roller

For Rav Avraham Yitzchak HaKohen Kook, the sin of Adam and Eve's disobedience in eating from the Tree of Knowledge of Good and Evil drove a wedge between the relationship between Heaven and Earth and between humans and the divine. The relationship does not begin to be restored until the emergence of Avraham Avinu as the bearer of Hashem's vision next week in Parshat Lech Lecha. Rav Kook frames the two main narrative portions of this week's parsha, Parshat Noach, within this perspective.

Rav Kook sees the generation of the flood as the strongest expression of the gulf that had developed between the physical and the spiritual. Over the ten generations between Adam and Noach, the people had become mired in the depths of hedonism and immorality. All boundaries

of modesty and propriety were dissolved as the people sought more and more outrageous physical sensations. The consequence of their transgressions was the dissolution of their entire world, as the flood washed them away.

This, Rav Kook explains, is why Noach was not on the level of Avraham. While Noach refrained from the immorality of his generation, he did not fully learn from their downfall that the purpose of the physical is to uplift and elevate the physical. We see this reflected in his action of planting a vineyard and becoming drunk immediately following the flood. Alcohol and physical intimacy are both fraught areas that have the potential to either imbue holiness into our world (through the mitzvot of kiddush and kiddushin, respectively) or bring us down the very depths of animalistic behavior. While Noach was indeed a tzaddik in his generation, he was ultimately not able to escape their folly.

As for the generation of the Tower of Babel, they went in the opposite direction, seeking to use the physical to connect with the divine, but in the most misguided way imaginable. They misunderstood that the way to use the physical to reach G-d is by developing morality and using the world around them to help others. They thought they could access Hashem by literally building a tower that would reach heaven, and in misunderstanding Hashem, they thought it possible for finite human beings to battle with the infinite G-d.

These misguided expressions pave the way for the story of the man who, through his relationship with Hashem, would begin the process of bringing Heaven and Earth together again. May we all merit to live up to the example of our Patriarch, Avraham Avinu.

Kiddish Sponsored by Duke

McCarthy: All praise, honor, glory and blessings to HaShem in heaven above. The great G-d of heaven and earth, and all the universe. For the hurricane and all in its path for mercy. And may He all Israel and Jews throughout the world and for all good things for the good. Especially all Young Israel and families. Please, Amen.

Seudat Shlishit is Sponsored by the Cohen family in memory of the 47th yeirzeit of Lee's grandfather **David ben Mordechai haKohain**

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\$500 First year at YI—Family
\$250 First year at YI—Single
\$500 Associate Membership
 For more info, contact Shmuel at Samuel.Gluck@gmail.com

Newsletter submissions deadline 4:00 pm Thursdays.

Next Week

Shacharis (Sun)	8:30 am
Shacharis (Mon-Fri)	6:45 am
Mincha & Maariv	6:00 pm
Mincha & Maariv (Fri)	5:55 pm
Nightfall/Shma after	7:03 pm
Kollel Maariv	9:15 pm
Gemara Makos— Men (Mon)	8:30 pm