

## SHABBAT SCHEDULE

4:26pm Shabbat Candle Lighting  
**Friday Night**  
4:30pm Mincha/Kabbalat Shabbat in Nathaniel Richman Cohen Sanctuary Services officiated and Dvar Torah given by **Rabbi Shaul Robinson**. Davening led by **Chazzan Yisroel Lesches**.

7:45pm Friday Night Oneg with **Scholars in Residence, Rabbanit Malke Bina and Rabbanit Shani Taragin** at the home of Shirley Stark and Mark Hus.

**Shabbat Morning**  
7:45am Hashkama Minyan in the Belfer Beit Midrash followed by a shiur given by **Rabbi Moshe Sokolow**  
9:00am Services in the Nathaniel Richman Cohen Sanctuary Drasha given by **Scholar in Residence, Rabbanit Shani Taragin** following Musaf. Davening led by **Chazzan Yisroel Lesches**  
9:07am Latest Shema  
9:15am Beginners Service led by **Rabbi Ephraim Buchwald** in Rm LL201  
9:45am Rabbi Herschel Cohen Memorial Minyan in the Belfer Beit Midrash  
10:00am Youth Groups for children ages 2-12  
11:00am "Baby & Me" (ages 0-24 months, 3rd floor gym)

**Shabbat Afternoon**  
2:55pm Beginners Mishna Chavura with **Moshe Sheinwexler** in the Belfer Beit Midrash  
3:00pm Herb Weiss Bikur Cholim Society: Meet in the shul lobby to visit patients at Mount Sinai West (new volunteers needed)  
3:25pm Samson Raphael Hirsch Bible Class with **Rabbi Ephraim Buchwald** in Rm 211  
3:25pm Louis & Rhoda Lazar Memorial Shabbat Pre-Mincha Shiur in the Nathaniel Richman Cohen Sanctuary given by **Scholar in Residence, Rabbanit Shani Taragin**  
4:10pm Mincha/Seudah Shlishit. **Scholars in Residence, Rabbanit Malke Bina and Rabbanit Shani Taragin** will be speaking.  
5:25pm Ma'ariv/Shabbat Ends

## THANK YOU TO OUR SPONSORS

**Hashkama Kiddush:**  
**Margy-Ruth and Perry Davis** in commemoration of the 45th yahrtzeit of Margy-Ruth's beloved father, Henry J. Greenbaum z"l.

**Main Kiddush:**  
**Carol Hornung, Barbara Epstein, Dr. Renee Nossel**, in commemoration of the yahrtzeits of their dear friends Ruth Englander, Eleanor Jakubovitz, and Pearl Glassberg a"h.

**Ariella and Mendel Lazaros** in honor of the birth of their new daughter Rina Leah. May she grow to Torah, chuppa, and masim tovim.

**Rabbi Herschel Cohen Memorial Minyan Kiddush:** **Pinhas Zekry** in commemoration of the yahrtzeit of his grandmother, Rachel bat Frecha a"h and Rabbi David HaCohen z"l.

**Beginners Kiddush:** **Irwin Mandel** in commemoration of the yahrtzeit of his sister Beatrice Miller a"h and in honor of **Rabbi Ephraim Buchwald**.

**Seudah Shlishit:** **Gary, Noam and Tova Miller** in commemoration of the yahrtzeit of Gary's father, Nathan Miller, Natan ben Yosef z"l.

## THIS SUNDAY

**11:00am: Israel Bonds brunch hosted by the United Congregations for Israel, of which LSS is a member:** The program will feature a talk by IDF Sgt. Benjamin Anthony from the "Our Soldiers Speak" organization. Among the honorees are LSS members Renee Nossel and Nathan Vogel. Location: Habonim Congregation, 130 West End Avenue at 64 St.

## THIS SHABBAT

Please Join us for our Scholar in Residence Shabbat:  
The Ruth Lowenstein Belsky Lecture on Religious Zionism  
Sponsored by Miriam & Marvin Belsky

**Rabbanit Shani Taragin** teaches collegiates and adults at Matan, as well as in Migdal Oz, Sha'alvim for Women, Lander's College, and the Womens' Beit Midrash in Efrat and Ramat Shilo. Shani is a graduate of Nishmat's Keren Ariel Program for certification as a halachic advisor in issues of family purity law. She lectures and leads Tanach tours throughout Israel and serves on the local religious council dealing with issues of Jewish law and education.



**Rabbanit Malke Bina** is the founder and chancellor of Matan. Matan's creation in 1988 pioneered women's learning institutions in Israel and abroad through its high level Talmud Beit Midrash and Masters Tanakh Scholars programs, its international Bat Mitzvah program and many other learning initiatives. In her role as teacher of Bible, Gemara and Jewish law, Rabbanit Bina has introduced hundreds of women of all ages to the joy of advanced level Judaic studies.



**Friday Evening:**  
**4:30pm:** Mincha/Kabbalat Shabbat in Nathaniel Richman Cohen Sanctuary Services officiated and Dvar Torah given by **Rabbi Shaul Robinson**. Davening led by **Chazzan Yisroel Lesches**.  
**7:45pm:** Friday Night Oneg with **Rabbanit Malke Bina and Rabbanit Shani Taragin** who will be speaking on "Educating and Parenting in the Post Modern Generation."

**Shabbat Morning:**  
**9:00am:** Services in the Nathaniel Richman Cohen Sanctuary Drasha given by **Rabbanit Shani Taragin** following Musaf on "Lentils, Legacy, and Life."  
Davening led by **Chazzan Yisroel Lesches**.  
**Shabbat Afternoon:**  
**3:25pm:** Louis & Rhoda Lazar Memorial Shabbat Pre-Mincha Shiur in the Nathaniel Richman Cohen Sanctuary given by **Rabbanit Shani Taragin** who will be speaking on "Akeidat Yitzchak Revisited."

**Seudah Shlishit, 4:10pm:**  
**Rabbanit Malke Bina and Rabbanit Shani Taragin** who will be speaking on "The Latest Developments in Women's Torah Scholarship and Leadership."

## MAZAL TOV

**Carol, Maurice, Marion, and Betsy** mother, grandparents, and aunt on the marriage of Sara Batya Spanbock to Jason Isaac Genrich. At this happy time they feel the continuing presence in their lives of Sara's beautiful father, Jonathan Harris Spanbock z"l.

**Grandparents Miryam and Amos Alter** on the Bar Mitzvah of their grandson, Avromi Alter, son of their children Yoel and Chana Baila Alter.

**Renee Nossel and Nathan Vogel** on being honored at the Israel Bonds Brunch taking place this Sunday.

**Grandmother Gail Castagnello** on the birth of a baby daughter to her children, Bess and Sim.

## HAKARAT HATOV

**Josh Danziger** for writing this week's Dvar Torah.

**Adena Samowitz and family** extend many thanks and much gratitude to the LSS family for tending to their needs from the sudden loss of their dear mother and matriarch Helen Samowitz. A special note of thanks to **Rabbi Robinson, Rabbi Rosenfeld** and all the attendees of the minyanim.

**HOSPITALITY NEEDS: Please email [hospitality@lss.org](mailto:hospitality@lss.org) with the subject line "Intern" and your availability to meet our current needs.**

**Rabbinic Intern, Zac Schwartz** is in need of lunch for Nov. 24, and both meals and lodging on Nov. 30-Dec. 1 and Dec. 21-22.

**Community Educator, Zissy Turner** and her husband, Sam, are in need of dinner and lodging on Nov. 16-17, lunch on Dec. 15 and both meals on Jan. 11-12.





## SPONSOR A SHIUR

To sponsor a shiur please visit [www.lss.org/form/sponsorship](http://www.lss.org/form/sponsorship)  
Clergy Shiur (\$360) Rabbinic Interns/Community Educators Shiur (\$120)

### The Importance of In-Depth Torah Study: Serving God through the Intellect

Dvar Torah written by: Harav Yehuda Amital, z"l

To read Harav Amital's full Dvar Torah please visit <https://www.etzion.org.il/en/importance-depth-torah-study>

In light of this definition of Divine service as service performed out of man's free will, the criteria are relative and liable to change from period to period and from person to person. Service of God, as distinguished from the observance of *mitzvot*, is determined according to the major emphases that are relevant to a particular period and a particular person. The service of God will always find expression in the hundred and first time, that is to say, not in a person's routine conduct, imposed from above, but in what is important to a person from the inside. Today, the intellect is a very important component of a person's life. In order for a person to acquire a profession, to advance in his chosen field, and to reach top levels of management – for all these things a person must engage in strenuous intellectual effort. The centrality of intellect determines special emphases in our service of God today, and this in several spheres.

In many places, Rabbi Kook emphasizes the importance of developing a deep conceptual world, particularly in a generation which heavily emphasizes man's intellectual faculties. For example, he writes in *Be-Ikvei Ha-Tzon (Avodat Elokim, pp. 142-143)*:

If in a particular generation or generations all the general ideas have become elevated and developed, but those ideas which pertain to the Divine show no development, that generation remains in a lowly and unfortunate state, the religious fissures multiply, breach after breach, and there is no remedy other than intensive intellectual work... until the concepts pertaining to God become elevated, corresponding to the intellectual and moral development of the general culture reached by that generation in general.

Rabbi Kook is talking here about the need for sophisticated concepts in the realm of faith and Jewish thought. There is, however, an educational need to apply this principle to the intellectual aspect of Divine service, which finds expression in Torah study. Particularly during a period when intellectual pursuits are so central in human life, and especially for a person who chooses to engage in an intellectual profession, it is critically important that the service of God find special expression in this realm, and not only in the observance of *mitzvot*. This is the reason that it is so important for a person to continue with in-depth Torah study his entire life, even after he has left full-time study in the *beit midrash*. This is not only because this is the highest level of Torah study, but because it is in this way that the service of God finds expression in its fullest intensity. In a world where so much importance is attached to the intellect, a person cannot possibly fulfill his obligation by learning *Daf Yomi*, or the like, which does not require great intellectual effort.

The brain, the seat of the intellect, is man's most important organ. Should we content ourselves with serving God with our hands and other organs – taking the *shofar* in our hands and blowing it with our mouths, donning *tefillin* and eating *matza* on Pesach – and let our brains lie idle, uninvolved in His service? A person who does not occupy himself in Torah study lacks something very basic in his service of God. Should we leave our brains and intellect for our careers, for acquiring academic degrees, and serve God only with our other organs?

## YOUTH DEPARTMENT

**זרעים** Seedlings (2 years old) Room 210  
**שורשים** Roots (3-4 years old) Room 211  
**ניצנים** Buds (K-1st) Room 208  
**פרחים** Flowers (2nd-7th) Room 206  
**ענפים** Branches (2nd-7th) Room 207



### Shabbat schedule:

10:00 am Drop Off (Rooms 206-211)  
10:45 am Davening, circle time, and healthy kiddush (Rooms 206-211)  
11:00 am Parsha & Candy: Generations of Yitzchak  
11:00 am Baby & Me (3rd-floor gym) - Welcome back Ariella!  
11:10 am Recreation, games, and rehydration (Room 206-207, Terrace/Pre-Function)  
11:45 am Groups End

### Toldot Dvar Torah

Toldot literally means 'generations.' The Parsha recounts "these are the generations of Yitzchak." Yitzchak married Rivka, they had twins, the older Eisav and the younger, Yakov. As boys, one couldn't tell their actions apart, but after Bar Mitzvah, they chose different paths: Eisav a hunter and Yakov a Torah scholar. Eisav also knew how to trick his father into thinking he was good; Rashi (26:27) says Eisav would ask Yitzchak, how much maaser (charity) to give on straw and salt, both items patur (exempt) from maaser.

One day Eisav returned hungry from the hunt. Avraham had died and Yakov was preparing lentil soup, the food of a mourner. When Eisav demanded soup, Yakov offered to sell it in exchange for Eisav's birthright and Eisav agreed. Toward the end of the Parsha, Yitzchak was old and his eyes were dim. Rashi (27:1) gives three reasons he had poor eyesight: 1) from the incense Eisav's wives burned during idol worship 2) At Akeidat Yitzchak, malachim (angels) cried into Yitzchak's eyes 3) So Yakov could get the birthright bracha.

Yitzchak called Eisav and told him to hunt and prepare a meal so Yitzchak could eat and bless him. Rivka overhears and tells Yakov to bring two small goats so Yakov can be blessed instead. Rivka dressed Yakov in Eisav's clothes. When Yakov goes in, Yitzchak asked, "Who is this?" and Yakov answered, "It's me, Eisav." Yitzchak asks how he prepared the meal so quickly and Yakov responded that Hashem helped. This response made Yitzchak suspicious so he touched Yakov and said, "The voice is the voice of Yakov, but the hands are the hands of Eisav.." This line also meant that the strength of Bnei Yisrael is in our prayers while Eisav's strength was in the military. After Yitzchak blessed Yakov, Eisav arrived with the meal and Yitzchak trembled. Eisav hated Yakov and vowed that after his father died, Eisav would get revenge. Rivka told Yakov to escape and go live in Choron with her brother Lavan.

### After Shul ask your children:

Which paths did Eisav and Yakov take?  
Why did Eisav sell his birthright?  
What are the three reasons Rashi says Yitzchak had poor vision?  
How would Eisav trick his father into thinking he kept Mitzvot?  
Where did Yakov escape to at the end of Toldot?

Shabbat Shalom, Ariella & Mendel Lazaros

### Upcoming Events:

**Thursday 11/22 10:00 AM**, Thanksgiving Day, Football @ the Great Lawn (Grades 3-6 and 7-12)

**Sunday, December 9 10:00 AM**, Babies & Brunch (Parents and Babies Age 0-2)

### Hakarat Hatov:

**Talia and Jethro Solomon** for sponsoring the next edition of Babies & Brunch!  
**Jesse Izaak** for sponsoring all of the Shabbos Nosh for Youth Groups!

## Parshat Toldot

In this week's parsha, we read how after 20 years of barrenness, Rivka becomes pregnant. However, she notices something strange:

"And the children struggled within her, and she said, "If [it be] so, why am I [like] this?" And she went to inquire of the Lord."

And the Lord said to her, "Two nations are in your womb, and two kingdoms will separate from your innards, and one kingdom will become mightier than the other kingdom, and the elder will serve the younger."

Rashi comments:

**"And the children struggled":** " When she passed by the entrances of [the] Torah [academies] of Shem and Eber, Jacob would run and struggle to come out; when she passed the entrance of [a temple of] idolatry, Esau would run and struggle to come out. Another explanation: They were struggling with each other and quarreling about the inheritance of the two worlds.

"And she went to inquire": to the Yeshiva of Shem

There are few immediate questions:

- Why was Rivka confused?
- If she had a question on the matter, why didn't she ask her husband (Yitzchak) or father-in-law (Avraham) rather than turning to Shem and Ever?
- If there was a "Yeshiva" of Shem and Ever, what were they teaching?

The answer to these questions is brought by Rav Akiva Tatz. There is a common misconception that the innovation Avraham introduced to the world was monotheism. This is untrue. Firstly, Adam, Noah and many generations before Avraham had full knowledge that there was only one Deity and this knowledge was widespread and taught (the idolatry that prevailed at the time was an attempt to engage intermediaries, not a confusion as to Who the ultimate power was). It's also clear from the fact that there was a "Yeshiva" of Shem and Ever that this knowledge was accessible.

What Avraham instituted was a system of spirituality that was linked to the physical realm; he innovated mitzvot not monotheism. Spirituality at the time (and in many religious systems today) was seen as something divorced from physicality, to be studied in isolation. The body was irrelevant at best, or a dangerous temptation to be subdued and avoided. The ideal of this sort of religious system is akin to a celibate monk living on a mountaintop outside of society, or an even more extreme example like Bilaam, where despite massive spiritual ability, he debased himself physically to the extent that he actually married his donkey.

This brings us the answer to our original question. Before she asked her question and is evident from the answer she receives from Shem, Rivka didn't know she was having twins. All she felt was that the baby in her womb seemed to be pulled towards both holiness and idolatry. It was living a non-integrated life, a sort of life that was common in the society around her. And this is why she didn't ask her husband or father-in-law, whose integrated system wouldn't allow for both drives. It was a question for teachers who were exponents of a different type of system, where the same person could be both immersed in the highest spiritual concepts while wallowing in the lowest depth.

As children of Avraham, Yitzchak and Yaakov, we have the privilege of living the integrated system. May we all merit to live a life of connection and mitzvot, where our spirituality integrates and uplifts the physical.