

# HASHKAMA WEEKLY

פרשת ויגש

ו' טבת תשפ"ו

DECEMBER 26, 2025

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## חכמה ב-AI תאמיין!

By Reb Gemini

Consider the following “Torah” thought, generated by Gemini: Did the AI get it right? Do you find it to be accurate? Or did the technology miss the boat?

Rabbosai, let us look deeply at the dramatic opening of our Parsha. Yehuda approaches Yosef not with weapons, but with a plea that shakes the foundations of the palace. He says, “For your servant took responsibility for the boy” (Bereishis 44:32). The Meshech Chochmah explains that Yehuda wasn’t simply afraid of his father’s grief; he was demonstrating the highest level of Areivus, of mutual responsibility. He understood that his own spiritual existence was inextricably tied to the safety of Binyamin. Yehuda was willing to remain a slave in Egypt forever, giving up his own freedom and future, just to ensure his brother returned home. This wasn’t just a negotiation strategy; it was a tikun—a rectification—for the sale of Yosef years prior. By placing his own life on the line for his brother, Yehuda proved that the baseless hatred of the past had been replaced by a boundless, sacrificial love, showing us that true leadership is defined by the weight of responsibility one is willing to carry for another. This act of total selflessness is exactly what unlocks the redemption we see later in the Parsha. When the brothers return to Yaakov Avinu and tell him “Od Yosef Chai,” the Torah tells us, “The spirit of their father Yaakov was revived” (Bereishis 45:27). Rashi, citing the Targum, tells us this means the Shechinah (Divine Presence), which had departed from him during the years of mourning, rested upon him once again. But we must ask: why now? It is because the Shechinah cannot dwell in a place of fragmentation and deceit. As the Sfas Emes teaches, the revival of Yaakov was a direct result of the unity restored by Yehuda. Because one brother was willing to sacrifice everything for another, the barrier of falsehood was shattered, the truth of Yosef was revealed, and the life-force of Yaakov—and indeed, of Klal Yisrael—could finally return. The spiritual life of the father was entirely dependent on the bonds of responsibility rebuilt by the sons. **Practical Takeaway:** This Shabbos, let us try to emulate the Areivus of Yehuda. Identify one person in your community or family who is struggling—whether they need help with a job, a kind word, or just someone to listen. Do not wait for them to ask; take personal responsibility for their burden as if it were your own. In doing so, you help rebuild the unity of our people and create a resting place for the Shechinah.

## News & Simchos!

### Regular Kiddush This Week

With Cholent, Kugel, and Short Shuir

All Previous Newsletters  
are available to download  
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## Exciting Opportunity!

If you'd like to light up our lives with a נר למאור sponsorship or add some flavor with a kiddush sponsorship, please contact Tzvi Zev Rubin:

845-252-1260



## Drasha Duty!

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## Shabbus Zmanim

<b>מנחה</b>	1:30 pm
הדלקה	4:16 pm
<b>מןחה - קבלת שבת</b>	<b>4:19 pm</b>
שകיעה	4:34 pm
עלות השחר (16.1/72)	5:51/6:08 am
וצ' החמה	7:20:25 am
<b>7:15 am</b>	<b>שחרית</b>
<b>Hotkiddush &amp; Shiur after davening</b>	
ס"ז קראת שמע	9:03/9:39 am
ס"ז תפילה	10:01/10:25 am
חצאת היום	11:57:11 am
מןחה גדולה (30)	12:27:11 pm
מןחה קטנה (גר"א)	2:39:05 pm
פלג המנחה (גר"א)	3:36:49 pm
<b>3:50 pm</b>	<b>מןחה</b>
שקיעה	4:35 pm
צה"כ ר' משה (8.5/50)	5:21/5:25 pm
<b>5:27 pm (52)</b>	<b>עריב (52)</b>
צה"כ (60/72)	5:35/5:47 pm



## Next Week's Zmanim

<b>מנחה</b>	1:30 pm
הדלקה	4:21 pm
שקיעה	4:39 pm
<b>7:15 am</b>	<b>שחרית</b>
שקיעה	4:40 pm
<b>5:32 pm (52)</b>	<b>עריב (52)</b>

## This Week's Riddle

**Riddle:** In this parsha, in what context is the number five mentioned?

(3 answers)

Pharaoh (Bereshis 47:2).

Yosef brings five of his brothers to meet

gives Binyamin five suits (Bereshis 45:22).

Years of famine remain (Bereshis 45:6). Yosef

Answer: Yosef informs the brothers that five



## Donations & Payments

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**Check:** Write Out to Bais Midrash 715

**Cash:** Hand to Tzvi Zev or Adam Edelstein

**Credit Card:** Ask Tzvi Zev Rubin for a link

**Gift Card/Bitcoin:** Do we look like

Indian Scammers to you?

## משל ונמשל ב-אי תאമין!

By Reb Gemini

**Mashal:** Rabbosai, let us reflect on the terrifying moment of confrontation in our Parsha through the lens of a Mashal commonly attributed to the Dubno Maggid. Imagine a wealthy merchant traveling through a small, dusty village. His carriage breaks down, and he becomes impatient, berating a simple-looking peasant who is struggling to fix the wheel. The merchant mocks the man's intelligence, his clumsy hands, and his slow pace, treating him with utter disdain. Days later, the merchant arrives in the capital city to petition the King for a vital business license. As he enters the royal court, trembling with awe before the throne, the figure wearing the royal crown turns to face him. The merchant's heart stops; the King is none other than the "peasant" he had insulted on the road. The merchant does not need to be punished or yelled at to feel destroyed. The King merely looks at him and smiles. The shame is absolute. The realization that he had been mocking the very authority he now needs—that he had failed to see the nobility hidden in the dust—is a rebuke more painful than any prison sentence. **Nimshal:** The Nimshal strikes at the heart of Parshas Vayigash. When Yosef HaTzaddik finally revealed himself to his brothers, saying "Ani Yosef," the Medrash Rabbah tells us that the brothers could not answer him because they were terrified before him. The Beis HaLevi (Rabbi Yosef Dov Soloveitchik of Brisk) asks: What was the nature of this terror? Yosef did not threaten them; he asked about their father. The Beis HaLevi explains that the words "Ani Yosef" were the tochecha (rebuke) itself. For twenty-two years, they believed they were justified in their judgment of Yosef, and for months they thought they were being persecuted by a cruel Egyptian tyrant. In a single second, the curtain was pulled back. The "tyrant" was the brother they had misjudged; the "random" suffering was a Divine plan they had failed to recognize. Just like the merchant, their terror was the crushing shame of realizing they had been fighting against the very person they needed to save them. This, says the Beis HaLevi, is a foreshadowing of the Yom HaDin (Day of Judgment). After one hundred and twenty years, the Ribono Shel Olam will not need to list our sins; He will simply show us the reality of our lives, revealing how often we mistook His kindness for cruelty, or His messengers for enemies. **Practical Takeaway:** We must strive to bring this awareness into our daily lives to avoid that overwhelming shame in the World to Come. This week, whenever you encounter a frustration—a difficult boss, a delayed train, or a complicated shidduch suggestion—stop and remind yourself: "This is not a random peasant; this is the King in disguise." Do not react with anger or kaas. Instead, pause and tell yourself that Hakadosh Baruch Hu is hiding behind this challenge. By recognizing the hand of Hashem in the mundane struggles of Olam HaZeh, we treat every person and every situation with the proper kavod and patience, ensuring that when the "mask" is finally removed, we will face our Creator not with shame, but with the confidence of faithful servants who recognized their King all along.

**GOOD SHABBUS!**