

HASHKAMA WEEKLY

פרשת וישב
כב' כסלו תשפ"ו
DECEMBER 12, 2025
VOL 5786 ISSUE 12



חכמה ב-אI תאמין?

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?

Morai V'rabosai, We open this week's Parsha with the famous Rashi on the words "Vayeishev Yaakov." Rashi brings the Midrash that tells us Yaakov Avinu sought to dwell in tranquility (shalva), yet immediately the agitation of Yosef sprang upon him. The Meforshim ask: Why is the desire for peace considered a flaw for such a Tzaddik? The answer lies in the juxtaposition of the Shevatim's actions. When the brothers sat down to eat bread after throwing Yosef into the pit ("Vayeshvu le-echol lechem"), the Sforno explains they did not act out of simple jealousy, chas v'shalom. They held a Din Torah. They calculated that Yosef was a rodef (pursuer) endangering the spiritual integrity of Klal Yisrael. They felt justified, thinking they were removing a threat to the family's future. They sought their own form of "stability" by removing the agitator. Yet, the Torah reveals that human calculations—even those of holy Tzaddikim—can be diametrically opposed to the Divine plan. They thought they were ending Yosef's dreams; in reality, they were setting the stage for their fulfillment. This connects profoundly to the very next narrative: the story of Yehuda and Tamar. The Torah interrupts the drama of Yosef to tell us "Vayered Yehuda"—that Yehuda went down from his brothers. Rashi asks, why is this section placed here? To teach that the brothers demoted Yehuda because they blamed him for not saving Yosef completely. It looks like a failure; a descent into darkness. But Chazal in Midrash Bereishis Rabbah (85:1) reveal the deeper truth. The Midrash says: "The tribes were busy selling Yosef, Yaakov was busy with his sackcloth and fasting, and Yehuda was busy taking a wife... and meanwhile, Hakadosh Baruch Hu was creating the light of Mashiach." Precisely in the moment of greatest fracture—the sale of a brother and the descent of a leader—Hashem was weaving the ultimate redemption. The "interruption" was not a detour; it was the destination. Both the sale of Yosef and the descent of Yehuda teach us that what we perceive as chaos is often the Ribbono Shel Olam laying the foundation for salvation. **Practical Takeaway:** In our own lives, we often make a cheshbon (calculation) of how things should go—we want shalva, we want our children to follow a straight line, we want our parnassah to be predictable. When a "Yosef moment" happens—a sudden crisis—or a "Yehuda moment"—a personal failure or descent—we feel the plan has failed. We must internalize that these are not interruptions. When you feel you are "going down" or facing agitation, do not despair. Pause and realize that davka (specifically) in that confusion, Hashem is often planting the seeds of your greatest future success. The descent is merely the preparation for the ultimate aliyah. Gut Shabbos.

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לרפואה שלמה של אריה לב בן חנה



Shabbus Zmanim

1:30 pm	מנחה
4:10 pm	הדלקה
4:28 pm	שקיעה
5:44/6:01 am	עלות השחר (16.1/72)
7:13:01 am	נץ החמה
7:15 am	שחרית
Hot kiddush & Shiur after davening	
8:56/9:32 am	סיור קריאת שמע
9:54/10:18 am	סיור תפילה
11:50:20 am	חצות היום
12:20:20 pm	מנחה גדולה (30)
2:32:23 pm	מנחה קטנה (גר"א)
3:30:12 pm	פלג המנחה (גר"א)
4:28 pm	שקיעה
5:18 pm	צה"כ (50)
5:20 pm	מעריב (52)
5:28 pm	צה"כ (60)
5:40 pm	צה"כ (72)



Next Week's Zmanim

1:30 pm	מנחה
4:11 pm	הדלקה
4:29 pm	שקיעה
7:15 am	שחרית
4:30 pm	שקיעה
5:22 pm	מעריב (52)

This Week's Riddle

Riddle: Where in this parsha do people handle a goat? (2 answers)

Answer: The brothers slaughter a goat into which they dip Yosef's tunic (Bereishis 37:31). Yehudah sends a goat to Tamar as payment (Bereishis 38:20).



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משל ונמשל ב-א תאמין?

By Reb Gemini

Morai V'rabosai, in this week's Parsha, Parshas Vayeishev, Rashi brings the famous Medrash on the pasuk "Vayeishev Yaakov." Rashi tells us: "Yaakov Avinu sought to dwell in tranquility (shalva), but immediately the agitation of Yosef sprang upon him." The Ribbono Shel Olam said, "Is it not enough for the tzaddikim what is prepared for them in Olam Haba, that they seek tranquility in this world?" This is a heavy tvia (claim) against Yaakov. Why is the desire for a little peace after a life of running from Esav and Lavan considered such a flaw? To understand this, we must look at the nature of how Hakadosh Baruch Hu builds Klal Yisrael. **Mashal:** Imagine a wealthy Gvir who decides to commission a world-renowned architect to build a magnificent, towering skyscraper in the center of Manhattan, a legacy for his family for generations. The Gvir visits the construction site a few months in, expecting to see beautiful walls and soaring heights. Instead, he is horrified. The site is a disaster zone. There is a massive, muddy pit in the ground. The crew is blasting away bedrock with dynamite, creating noise, dust, and chaos. The Gvir screams at the architect, "I paid you millions to build me a palace, but you are destroying my land! You're digging a hole, not building a tower!" The architect calmly places a hand on the Gvir's shoulder and says, "My dear friend, you do not understand the laws of engineering. If you want a small hut, I can build on the surface. But for a structure that must withstand the winds and storms for centuries, we must first dig deep. The depth of the descent determines the height of the ascent. The hole is not the destruction of the building; it is the very anchor that holds it up." **Nimshal:** Morai V'rabosai, this was the answer to Yaakov Avinu. Yaakov wanted shalva; he wanted to rest. But Hakadosh Baruch Hu was acting as the Divine Architect. He was looking at Yaakov and saying, "I am not building a small family here; I am building the eternal Am Yisrael. We are constructing a nation that must survive Mitzrayim, Bavel, and the long, bitter Galus of Edom." For a building of that magnitude—one that will last until Mashiach Tzidkeinu—we cannot just build on the surface. We need a yesod (foundation) that is rock solid. The sale of Yosef, the descent into the tumah of Egypt, the pain and the separation—this was the digging of the foundation. It looked like a churban (destruction), just like the muddy pit. But be'emes, it was the necessary preparation for the Geulah. The "agitation of Yosef" was not a punishment; it was the digging required to sustain the height of Klal Yisrael's future greatness. **Practical Takeaway:** We all have moments in our lives where we feel the ground falling out from under us. Maybe it is a difficulty with parnassah (livelihood), a struggle with chinuch habanim (raising children), or a shidduch that fell through. We look at the Ribbono Shel Olam and cry out, "I just want a little menucha! Why is everything falling apart?" We must remember the lesson of Vayeishev. When Hashem digs a hole in our lives, He is not destroying us. He is deepening our capacity for emunah and bitachon. He is preparing us for a bigger aliyah than we could ever imagine. We must stop looking at the mud and start trusting the Architect. Gut Shabbos.

GOOD SHABBUS!