


HASHKAMA WEEKLY

פרשת מקץ
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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?

Gut Shabbos, Morai V'Rabbosai. As we examine Parshas Miketz, we are struck immediately by the suddenness of Yosef HaTzaddik's salvation. The Torah tells us that when Pharaoh demanded an interpreter, "they rushed him [Yosef] from the dungeon" (Bereishis 41:14). The Sforno comments on the word vay'ritzuhu ("they rushed him"), teaching us a fundamental principle of Hashgacha Pratis: the yeshuas Hashem (salvation of G-d) often comes k'heref ayin, in the blink of an eye. For two long years, Yosef sat in the darkness of the bor (pit), seemingly forgotten by the Sar Hamashkim and isolated from his family. It would have been easy to fall into despair, believing that his situation was permanent. Yet, the moment the eis ratzon (time of Divine will) arrived, the transition from prisoner to viceroy did not happen gradually—it happened instantaneously. This serves as a powerful reminder to us all: we must never view our current challenges as static, for Hakadosh Baruch Hu can turn the wheel of fortune in a split second. However, there is a deeper layer here that connects this rapid salvation to Yosef's internal character. Imagine the pressure of that moment: being dragged from a pit, shaved, and thrown before the most powerful ruler in civilization. Pharaoh says to him, "I have heard... that you can understand a dream." The natural human instinct would be to seize the glory, to take credit to ensure one's survival. Yet, Yosef stops the frantic momentum. He responds with one word: Bil'adai—"It is not me; G-d will answer the welfare of Pharaoh" (Bereishis 41:16). Rashi emphasizes that Yosef put the name of Heaven explicitly into his mouth before uttering a word of wisdom. This is the profound connection: The world around Yosef was rushing and changing with dizzying speed, as we discussed, but his internal world was completely still. Because he knew the salvation was solely from Hashem, he felt no need to posture or boast. His bitachon (trust) gave him the composure to acknowledge the Eibishter even in the most high-stakes environment imaginable. **Practical Takeaway:** In our own lives, we often rush to take credit when things go well, or we panic when things move too fast. Let us learn from Yosef: When success comes—whether in business, shidduchim, or chinuch—pause immediately to say "Bil'adai," acknowledging that the success is a gift from Hashem. By attributing our "lucky breaks" to Divine Providence, we anchor ourselves in reality and maintain our spiritual equilibrium, no matter how fast the world spins around us.

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Regular Kiddush This Week

With Cholent, Kugel, and Short Shuir

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Shabbus Zmanim

1:30 pm	מנחה
4:12 pm	הדלקה
4:30 pm	שקיעה
5:48/6:05 am	עלות השחר (16.1/72)
7:17:32 am	נץ החמה
7:15 am	שחרית
Hot kiddush & Shiur after davening	
9:00/9:36 am	סי"ז קריאת שמע
9:57/10:21 am	סי"ז תפילה
11:53:43 am	חצות היום
12:23:43 pm	מנחה גדולה (30)
2:35:13 pm	מנחה קטנה (גר"א)
3:32:49 pm	פלג המנחה (גר"א)
4:30 pm	שקיעה
5:20 pm	צה"כ (50)
5:22 pm	מעריב (52)
5:30 pm	צה"כ (60)
5:42 pm	צה"כ (72)



Next Week's Zmanim

1:30 pm	מנחה
4:16 pm	הדלקה
4:34 pm	שקיעה
7:15 am	שחרית
4:35 pm	שקיעה
5:27 pm	מעריב (52)

This Week's Riddle

Riddle: In what context are different types of nuts mentioned?

Answer: Pistachios and almonds are part of the gift that Yaakov sends to Yosef (Bereishis 43:11).



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משל ונמשל ב-א תאמין?

By Reb Gemini

Gut Shabbos, Morai V'Rabbosai. **Mashal:** Let us begin with a mashal that helps illustrate the nature of Divine timing. Imagine a master silversmith who is commissioned to craft a magnificent crown for a King. To properly shape the metal and remove its dross, he must thrust the raw silver into a scorching furnace. If the silver had consciousness, it would scream out in anguish, "Why are you destroying me? Why do you subject me to such unbearable heat?" But the silversmith stands by the fire, watching intently, never taking his eyes off the crucible for even a fraction of a second. He knows the precise science of his craft: if he pulls the silver out one moment too early, the impurities will remain, and the metal will be weak. If he leaves it one moment too late, the silver will be scorched and ruined. He keeps it in the fire until the exact moment he can see his own reflection clearly in the molten liquid. Only then is it ready to be molded into a crown. The heat is not a punishment; it is the only path to royalty.

Nimshal: The Nimshal illuminates the opening of our Parsha. The Pasuk begins, "Vayehi Mikeitz shnasayim yamim"—"And it was at the end of two full years" (Bereishis 41:1). Why does the Torah emphasize the exact timeframe? Rashi explains that Yosef was punished for putting his trust in the Sar HaMashkim (Chief Butler), but the Beis HaLevi offers a deeper perspective on the nature of this wait. The term Mikeitz means a "cutting off" or a "boundary." Hakadosh Baruch Hu set a specific keitz (end time) for the darkness. For those two extra years, Yosef was in the crucible of the silversmith. He was being purified of his reliance on flesh and blood until he reached the level of absolute Bitachon (trust in G-d). When the moment finally arrived, the Torah says "vay'ritzuhu"—"they rushed him" from the dungeon (Bereishis 41:14). The Sforno teaches us here that the yeshuas Hashem (salvation of G-d) often comes k'heref ayin (in the blink of an eye). Once the purification was complete—once Yosef could reflect the Kavod Shamayim (Honor of Heaven) by immediately telling Pharaoh "Bil'adai" ("It is not me, but G-d")—the fire was no longer needed, and he was instantly elevated to greatness. **Practical Takeaway:** Here is the l'maaseh (practical application) for our daily lives. We often find ourselves in situations where we feel "cooked" by the pressures of life—perhaps a stagnation in parnassah (livelihood), a difficult struggle with chinuch (raising children), or a health challenge that drags on. We cry out, feeling that Hashem is hiding His face. But we must realize that the Ribbono Shel Olam is like that silversmith; He has not looked away for a second. He is waiting for us to reflect His image, to let go of the idea that "my strength and the might of my hand made me this wealth" (Devarim 8:17). When you feel the heat rising, do not despair. Instead, strengthen your Emunah. Say to yourself: "Hashem is refining me for a purpose I cannot yet see." By accepting the struggle with patience and grace, we hasten the moment when the "fire" is no longer necessary, bringing closer our own personal geulah.

GOOD SHABBUS!