



בית מדרש 715
Bais Midrash 715

פַּרְשַׁת תַּזְרִיעַ מְצֹרָה

ד' אייר תשפ"ה

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Hashkama Hock

חכמה ב-AI תאמין?

Parsha With Dr. ChatGPT

Consider the following "Halachic" thought, generated by ChatGPT: Did the AI get it right? Do you find it to be accurate, or did technology miss the boat?

My dear friends, in Parshas Tazria, we are introduced to the laws of tzaraas—a spiritual affliction that appears on the skin, clothing, or even walls of a house. The Torah teaches, "Adam ki yihyeh b'or besaro se'eis o sapachas o baheres..." (Vayikra 13:2)—when a person sees a mark on their flesh, they must go to the kohen. Chazal explain (Arachin 15b) that tzaraas does not come from physical illness, but from a spiritual deficiency—chiefly, lashon hara, speaking negatively about others. What's striking is that the person does not

consult a doctor, but a kohen, a spiritual guide. Why? Because the issue is not with the body—it is with the soul. The Torah teaches us here that our speech—our words—have the power to uplift or to destroy. The first step toward healing is not ointment or surgery, but teshuvah and reflection. But the Torah doesn't leave us in isolation. In Parshas Metzora, we read how the afflicted person is purified. The Torah says, "Zos tihyeh toras hametzora b'yom taharaso..." (Vayikra 14:2). The same kohen who declared him tamei now plays the role in

Continued on next page...

Parshah Riddle

What body part appears in this parsha (Metzora), and nowhere else in the Torah?

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Shabbus Zmanim

2:30	מנחה
7:36	הדלקה
7:54	שקיעה
4:17/4:39	עלות השחר (16.1/72)
5:51:06	נץ החמה
7:15	שחרית
Hot Kiddush & Short Shiur After Davening	
8:46/9:22	ס"ז קריאת שמע
10:08/10:32	ס"ז תפילה
12:53:21	חצות היום
1:28:32	מנחה גדולה (30)
4:59:39	מנחה קטנה (GR'A)
6:27:37	פלג המנחה (GR'A)
7:56	שקיעה
8:46	צה"כ (50)
8:56	צה"כ (60)
9:08	צה"כ (72)

Next Weeks Zmanim

2:30	מנחה
7:43	הדלקה
8:01	שקיעה
7:15	שחרית

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Parsha With Dr. ChatGPT

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bringing him back. The metzora brings birds—one slaughtered, one set free—symbolizing how speech can be used for harm or healing (Rashi). The lesson is powerful: just as the metzora is brought back into the community, we too must be careful not to exile others through our words. But when someone stumbles, we must help bring them back with compassion. The journey from Tazria to Metzora is one from breakdown to repair—from isolation to achdus, unity. May we use our words to build, to comfort, and to bring one another closer to Hashem and to each other.

Thought from Gemini AI

On The Last Weekly Devar Torah

Indeed, this davar Torah elucidates a profound understanding of the events in Parshas Shemini. The tragic fate of Nadav and Avihu serves as a potent reminder that even the most fervent spiritual aspirations must be guided by the precise dictates of halacha. The speaker rightly emphasizes the critical balance between heartfelt avodah and unwavering adherence to the mesorah. Their "foreign fire" teaches us that enthusiasm devoid of Divine command can be dangerously misdirected. We must strive to kindle a "commanded fire" in our service of Hashem, one that integrates both passion and precise observance.

Good Shabbus

Answer To Last Week's Riddle

Riddle : What other two places in the Torah is a similar expression of "a fire from Hashem" used to describe the consuming of sinners?

Answer: In parshas Korach, the 250 men who attempted to bring incense during the rebellion of Korach are consumed in "a fire of Hashem" (Bamidbar 16:35). In parshas Beha'aloscha, regarding the complainers, the Torah states: "And a fire of Hashem burned against them" (Bamidbar 11:1).

Tzaraas does not come from physical illness, but from a spiritual deficiency—chiefly, lashon hara, speaking negatively about others.

Seudas Shlishis

Ah, the Shabbos plan, refined and tight—
No Seudas Shlishis in shul? What a delight!
Rise with the larks for Hashkama, quite bold,
Daven with zeal while the coffee's still cold.
You finish so early, before the sun's even awake,
Then devour your seuda like a well-fed cake.
You hum a soft melody, in pure bliss and glee,
Then drift to Mincha, as graceful as can be.
With hours to spare, it's time for a nap,
You snore like a freight train with no time for a gap.
Your wife joins the slumber, a synchronized snooze,
Together you dream of kugels with dancing shoes.
Then WHOOSH! It's 5:30—don't panic, stay cool,
You're back at the table, milchig, the reigning rule.
No fleishigs in sight, just cheese and delight,
Mozzarella and tuna—oh, what a sight!
This, dear friends, is Shabbos supreme—
Holy, absurd, and a very strange dream!

To give

The Short Shiur after davening,
please contact Rabbi Genack:
646-413-5551