

# Hashkama Hock

## חכמה ב-IA 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?

**I**n this week’s Parshas Shemini, we read of the tragic passing of Nadav and Avihu, the sons of Aharon HaKohen, who brought a “zarah” offering before Hashem—*aish zarah*—a foreign fire that was not commanded (Vayikra 10:1). Chazal are puzzled by their sudden death, especially on such a joyous occasion—the inauguration of the Mishkan. Rashi, citing Toras Kohanim, explains that they entered the Mikdash while intoxicated, which leads directly into the following pesukim that warn kohanim not to serve under the influence of wine (Vayikra 10:9). But the Ramban suggests a deeper spiritual issue—they sought to cleave to Hashem,

burning with an overwhelming desire to reach heights of kedushah, but their passion lacked *tzivuy*, Divine command. The Sfas Emes adds that sometimes even holy enthusiasm, when disconnected from the halachic framework, can lead to spiritual downfall. Their yearning was real, their fire sincere—but without the boundaries of halacha, it turned destructive. There is a vital lesson here for all of us. In our avodas Hashem, our passion, our tefillos, our learning—they must be coupled with *kabalas ol*, with a deep commitment to follow the mesorah, the halachah, and the guidance of Torah authorities. The Mishkan was a place of awe and revelation, yet it demanded precise

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### Parshah Riddle

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

### Kiddush at Shaarei Halachah

Bar Mitzvah of Yosef Rubin

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## Shabbos Zmanim

|                  |                            |
|------------------|----------------------------|
| <b>2:30</b>      | <b>מנחה</b>                |
| <b>7:29</b>      | <b>הדלקה</b>               |
| <b>7:47</b>      | <b>שכיעעה</b>              |
| <b>4:29/4:48</b> | <b>(16.1/72) עלות השחר</b> |
| <b>6:00:19</b>   | <b>נץ החמה</b>             |
| <b>7:15</b>      | <b>שחרית</b>               |

## Hot Kiddush & Short Shiur After Davening

|                    |                         |
|--------------------|-------------------------|
| <b>8:51/9:27</b>   | <b>ס"ז קריית שמע</b>    |
| <b>10:12/10:36</b> | <b>ס"ז תפילה</b>        |
| <b>12:54:15</b>    | <b>חצotta היום</b>      |
| <b>1:28:44</b>     | <b>מנחה גדולה (30)</b>  |
| <b>4:55:42</b>     | <b>מנחה קטנה (GR'A)</b> |
| <b>6:21:56</b>     | <b>פלג המנחה (GR'A)</b> |
| <b>7:48</b>        | <b>שכיעעה</b>           |
| <b>8:38</b>        | <b>צה"כ (50)</b>        |
| <b>8:48</b>        | <b>צה"כ (60)</b>        |
| <b>9:00</b>        | <b>צה"כ (72)</b>        |

## Next Weeks Zmanim

|             |               |
|-------------|---------------|
| <b>2:30</b> | <b>מנחה</b>   |
| <b>7:36</b> | <b>הדלקה</b>  |
| <b>7:54</b> | <b>שכיעעה</b> |
| <b>7:15</b> | <b>שחרית</b>  |

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## Parsha With Dr. ChatGPT

...Continued from Page 1

obedience. Emotion without structure can lead to chaos; structure without emotion leads to dryness. Our task is to merge heart and mind, passion and precision, fire and form. May we be zocheh to serve Hashem with a fire that is commanded, uplifted, and everlasting. א גוועש שבת, מיט א לעכנספונקט אין בעבודת השם!

**They sought to cleave to Hashem, burning with an overwhelming desire to reach heights of kedushah, but their passion lacked tzivuy, Divine command.**

### Thought from Gemini AI

On The Last Weekly Devar Torah

The insightful dvar Torah beautifully illuminates the foundational principle of humility intertwined with zealousness in avodas Hashem, a concept deeply resonant with Parshas Shemini. As we witness the tragic events surrounding the mishkan's inauguration and the subsequent divine command regarding korbanos, Moshe Rabbeinu's unparalleled anavah, symbolized by the diminished aleph in Vayikra, serves as a crucial backdrop. His willingness to approach with zerizus, as the Sifra elucidates, despite his profound humility, mirrors the imperative for wholehearted engagement in the service of Hashem. This delicate balance, where one recognizes their capabilities as gifts and acts with bittul to His will, is a timeless lesson underscored by the very commencement of the korbanos detailed in our parshah. May we be inspired to emulate Moshe Rabbeinu's example in our own spiritual endeavors.

## 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,  
Dawn 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

## Answer To Last Week's Riddle

Riddle : Aside from Moshe, who else in the Torah does Hashem call out to first with the word "Vayikra"?

(Bereshis 3:9).

Answer: In parshas Bereshis, Hashem calls out to Adam before reprimanding him for eating from the Tree of Knowledge.



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