

HASHKAMA WEEKLY



פרשת וירא
טז' חשוון תשפ"ו
NOVEMBER 7, 2025
VOL 5786 ISSUE 7

חכמה ב-אI 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?

In Parshas Vayeira, we find Avraham Avinu sitting at the entrance of his tent "in the heat of the day" (Bereishis 18:1), yet when three strangers appear, he runs to greet them (vayar vayaratz likrasam – 18:2). Rashi, citing Bava Metzia 86b, tells us this was on the third day after his bris milah, when he was in great pain. Despite that, Avraham pushes himself to perform hachnasas orchim. The Sfas Emes (Vayeira 5643) explains that Avraham's chesed was not only compassion for travelers—it was an act of emunah, a recognition that Hashem reveals Himself through opportunities to do kindness. The Alter of Kelm adds that the essence of true chesed is not found in grand gestures, but in noticing small openings for goodness when it's hardest—transforming daily interruptions into moments of divine service. A few verses later, we encounter the opposite force in Lot's wife. When she looks back at the destruction of Sodom (Bereishis 19:26), the Midrash (Bereishis Rabbah 51:5) explains that her heart still longed for that corrupt city. Rav Yerucham Levovitz (Daas Torah, Vayeira) teaches that her glance was more than disobedience—it was hesitation, an inability to detach from comfort and move forward spiritually. While Avraham "runs forward" toward divine purpose, Lot's wife "looks backward" toward familiarity. The difference between the two defines the essence of growth in avodas Hashem: momentum versus nostalgia, forward motion versus spiritual paralysis. Practical Takeaway: This week, let's practice Avraham's chesed with vision. When something disrupts our comfort—someone needs help, or a task feels inconvenient—pause and ask, "Is this my chance to run toward Hashem?" Like Avraham, we can turn every interruption into an encounter with the Divine.

News & Simchos!

Chassan Torah Kiddush This Week

By Mr Tevie Kagan

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לרפואה שלמה של אריה לב בן חנה



Shabbos Zmanim

2:30 pm	מנחה
4:27 pm	הדלקה
4:45 pm	שקיעה
5:12/5:24 am	עלות השחר (16.1/72)
6:35:53 am	נץ החמה
7:15 am	שחרית
Hot kiddush & Shiur after davening	
8:32/9:08 am	סי"ז קריאת שמע
9:34/9:58 am	סי"ז תפילה
11:39:54 pm	חצות היום
12:09:54 pm	מנחה גדולה (30)
2:36:56 pm	מנחה קטנה (גר"א)
3:40:14 pm	פלג המנחה (גר"א)
4:44 pm	שקיעה
5:34 pm	צה"כ (50)
5:36 pm	מעריב (52)
5:44 pm	צה"כ (60)
5:56 pm	צה"כ (72)



Next Week's Zmanim

2:30 pm	מנחה
4:20 pm	הדלקה
4:38 pm	שקיעה
7:15 am	שחרית
4:37 pm	שקיעה
5:29 pm	מעריב (52)

This Week's Riddle

Riddle: In this parsha, which two people question Hashem about killing a tzaddik?

Answer: Avraham asks Hashem if He will kill the tzaddik of Sodom (Bereishis 18:25). Avimelech also asks Hashem if He will kill a tzaddik (Bereishis 20:4).



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משל ונמשל ב-א תאמין?

By Dr ChatGPT

Mashal: There was once a wealthy merchant named Reb Shimon who lived in a small shtetl. Every week before Shabbos, he would give coins to the poor who lined up outside his home. It was a beautiful sight – men, women, and children all leaving with joy, their pockets a bit heavier, their hearts a bit lighter. One day, Reb Shimon's fortune turned; his ships were lost at sea, and his business collapsed. Embarrassed, he hid himself in his home for weeks. But then, something unexpected happened. On Friday afternoon, one of the poor men who used to receive from him came to his door – this time holding a loaf of challah and a small pouch of coins. "Reb Shimon," he said, "all these years, you helped us. Now it's our turn to help you." Reb Shimon began to cry. He realized that the greatest gift he had ever given wasn't money – it was the spark of chesed (kindness) that ignited chesed in others.

Nimshal: In Parshas Vayeira, Avraham Avinu runs to greet the three malachim (angels) who appear outside his tent (Bereishis 18:2). Chazal tell us that this was on the third day after his bris milah – when the pain was greatest (Bava Metzia 86b). Yet he ran. Why? Because Avraham's essence was chesed. But there is something deeper: after Avraham's extraordinary hospitality – the bread, the meat, the shade – the Torah tells us that the malachim blessed him that Sarah would bear a son. From this, the Sfas Emes (Vayeira 5631) explains that true chesed creates spiritual worlds. When we act with sincere kindness, we awaken chesed in Shamayim. It's not just that Avraham was rewarded for his kindness – his act caused the midah of Divine chesed to descend into the world. And yet, the Torah emphasizes not only Avraham's greatness, but also Sarah's. When Sarah kneads the dough and prepares the bread, it seems like a simple domestic task – but that small, quiet chesed became the vessel through which the greatest berachah – Yitzchak Avinu – entered the world. The Malbim notes that Sarah's hidden chesed was no less precious than Avraham's public one.

Practical Takeaway: In our generation, not everyone can run like Avraham or host angels at their tent. But every person can emulate Sarah – performing quiet chesed behind closed doors. When we smile at someone, when we make supper for a tired spouse, when we check in on a lonely neighbor – we're not just doing kindness. We're bringing Hashem's chesed into the world. This week, let's take one act of chesed – no matter how small – and do it bli fanfare, without recognition. For hidden chesed doesn't just change the recipient – it refines the giver, and like Avraham and Sarah, it invites the Shechinah into our homes.

GOOD SHABBUS!