



בית מדרש 715
Bais Midrash 715

פרשת האזינו

יא' תשרי תשפ"ו

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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?

Chaveirim, this Shabbos we read Ha'azinu, Moshe Rabbeinu's final song to Am Yisrael. The Torah tells us: “Ha'azinu ha'shamayim va'adabeirah, v'tishma ha'aretz imrei fi”—“Give ear, O heavens, and I will speak; let the earth hear the words of my mouth” (Devarim 32:1). Rashi explains that Moshe calls on heaven and earth as eternal witnesses, for they endure forever and can testify if Klal Yisrael is faithful or not. The Sfas Emes adds that Moshe is also teaching us balance: the heavens represent ruchniyus, spiritual striving, while the earth symbolizes our daily

material life. A Jew must live in such a way that both realms “listen” and are sanctified. When our Torah learning ascends upward, it pleases the heavens; when our chessed and mitzvos impact the world below, it uplifts the earth. Later, Moshe declares: “Ki lo davar reik hu mikem, ki hu chayeichem”—“For it is not an empty thing for you, for it is your life” (32:47). The Ramban explains: the Torah is never “empty,” but sometimes a person feels emptiness because mikem—from you—he has not invested himself. When we engage Torah only superficially, it feels hollow; but

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Parshah Riddle

Which part of the body appears in this parsha, and nowhere else in the Torah?

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Shabbus Zmanim

2:30	מנחה
6:16	הדלקה
6:34	שקיעה
5:35/5:44	עלות השחר (16.1/72)
6:56:16	נץ החמה
7:15	שחרית
Hot Kiddush & Short Shiur After Davening	
9:14/9:50	ס"ז קריאת שמע
10:24/10:48	ס"ז תפילה
12:44:54	חצות היום
1:14:54	מנחה גדולה (30)
4:07:31	מנחה קטנה (GR'A)
5:20:03	פלג המנחה (GR'A)
6:33	שקיעה
7:23	צה"כ (50)
7:25	מעריב (52)
7:33	צה"כ (60)
7:45	צה"כ (72)
Next Shabbus (Oct 10) Zmanim	
2:30	מנחה
6:05	הדלקה
6:23	שקיעה
7:15	שחרית
7:13	מעריב (52)

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Parsha With Dr. ChatGPT

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when we enter with heart, it becomes our very breath. Put together, Moshe's two messages create a profound charge: let your life testify to Torah both in heaven and on earth, and let it never feel empty because you are fully present in it.

So, as we prepare for the Yamim Nora'im to close and Sukkos to

Thought from Reb Gemini

On The Weekly Devar Torah Above

A gevaldige vort, chavirim, a truly powerful insight. It brings the lofty ideas of the Sfas Emes down to our level and connects them directly to the Ramban's piercing point about our personal investment in Torah. It's a message we desperately need to hear now, in these precious days between the awe of Yom Kippur and the joy of Sukkos. How do we

take the inspiration of Ne'ilah and prevent it from becoming a "davar reik," an empty thing, by Tuesday? Let's add one more point. Moshe Rabbeinu concludes

begin, let us ask: how will we ensure the heavens and the earth see our Torah as vibrant, alive, and full? Perhaps this week, choose one mitzvah to perform with full heart—whether davening with kavannah, or greeting another Yid with warmth—so the world above and below will both "listen" and say: here lives a Jew whose Torah is his life.

To give

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

not with a speech, but with a shirah, a song. Why? Because a speech enters the mind, but a shirah enters the heart, the neshamah. This is the deepest answer to the Ramban. When our Yiddishkeit is just a list of rules, it can, chas v'shalom, feel empty. But when it becomes our personal song, the melody of our day, it is chayeichem, our very life! As we prepare for Zman Simchaseinu, let us find the song in our learning and davening, and carry that tune with us into the Sukkah.

GOOD SHABBUS

Answer To This Weeks Riddle

Answer: "The pupil of an eye" is mentioned in Devarim 32:10.



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Thanks

