

# HASHKAMA HOCK

715 בית מדרש  
פרשת נח  
ב' חשוון תשפ"ז  
OCTOBER 24<sup>TH</sup>, 2025  
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## 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?

Rabbosai, Parshas Noach begins, “Noach ish tzaddik tamim hayah bedorosav” — “Noach was a righteous man, perfect in his generations” (Bereishis 6:9). Rashi there cites Chazal in Sanhedrin (108a), who debate whether this phrase praises or limits Noach: some say that if he was righteous even in a corrupt generation, how much more so would he have been among tzaddikim like Avraham; others say that only in his generation was he considered righteous, but next to Avraham, he would not have stood out. Rav Yerucham Levovitz of Mir (Daas Torah, Noach) explains that both views reflect a deep truth — Noach’s greatness was not in changing his world, but in refusing to let the world change him. When the entire generation mocked his building of the teivah and dismissed his warnings, he stood firm. His avodah was hiskashrus l’emes, clinging to truth when it was unpopular. That, too, is a rare and precious form of tzidkus — to stand alone with Hashem when the crowd goes the other way. Yet after the Mabul, the Torah tells us that Noach “planted a vineyard” and later became intoxicated (Bereishis 9:20–21). The same man who withstood the derision of the entire generation faltered when he stood alone in a new, empty world. Rav Yerucham notes that resistance and comfort are both spiritual tests, but of opposite natures: before the Flood, Noach’s faith was forged through struggle; after it, serenity dulled his vigilance. The message for us, chevra, is that emunah and discipline must be renewed constantly — whether we face the storm or the silence. This week, let’s each find one moment to act with Noach’s courage: to do what’s right even if no one else notices. True tzidkus, says Rav Yerucham, is not measured by applause, but by consistency before Hashem — b’dorosav, in every generation, and in every circumstance.

## News & Simchos!

### Chassan Bereishis Kiddush This Week

By Tzvi Zev Rubin

### Bar Mitzvah By KSH

Mr. Pick. Kiddush after davening

## Exciting Opportunity!

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845-252-1260



## Drasha Duty!

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please contact Rabbi Genack:

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## Sponsorship

### נר למאור חדש חשוון

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## Shabbos Zmanim

2:30 pm	מנחה
5:44 pm	הדלקה
6:02 pm	שകיעת השחר
5:57/6:07 am	עלות השחר
7:19:21 am	בצ' החמה (16.1/72)
<b>7:15 am</b>	<b>שחרירת</b>
<b>Hot kiddush &amp; Shiur after davening</b>	
9:24/10:00 am	ס"ז קראית שםע
10:29/10:53 am	ס"ז תפילה
12:40:15 pm	חצצת היום
1:10:15 pm	מנחנה גדולה (30)
3:46:55 pm	מנחנה קטנה (גר"א)
4:53:42 pm	פלג המנחה (גר"א)
6:00 pm	שקיעת צה"כ (50)
6:50 pm	צה"כ (60)
<b>7:02 pm</b>	<b>מערב (52)</b>
7:00 pm	צה"כ (72)
7:12 pm	צה"כ (72)



## Next Week's Zmanim

<b>2:30 pm</b>	<b>מנחה</b>
5:35 pm	הדלקה
5:53 pm	שקיעת השחר
<b>7:15 am</b>	<b>שחרירת</b>
<b>6:43 pm</b>	<b>מערב (52)</b>

## This Week's Riddle

**Riddle:** Which grandfather and grandson had the same name?

Named Nachor (Bereshis 11:24, 26).

Answer: Nachor has a son, Terach, who has a son also.



## Donations & Payments

**Zelle:** Send to 845-252-1260

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**Gift Card/Bitcoin:** Do we look like Indian Scammers to you?

## משל ונמשל ב-אי תאמין

By Dr ChatGPT

**Mashal:** There was once a yeshiva bochur named Shimon who learned in a large beis midrash filled with the hum of Torah. Every day he arrived early and stayed late, but one winter zman, he found himself surrounded by a group of bochurim who began to lose their focus. They would talk during seder, take long breaks, and even mock Shimon for being “too serious.” At first, he tried to ignore it, but as the weeks passed, their influence began to wear him down. One morning, he overslept for Shacharis. Another day, he skipped a seder. Slowly, the warmth in his heart began to cool. One evening, his rebbi noticed and called him over. “Shimon,” he said softly, “a candle that burns alone in the dark may feel small—but if it keeps burning, it can light up the entire room.” Those words pierced his heart. That night, Shimon stayed late, learning alone while the others slept. Weeks later, his quiet persistence inspired a few others to return to serious learning. Eventually, the whole group rekindled their fire. Shimon realized that standing alone for truth might be hard—but it is precisely that strength which brings others back to the light. **Nimshal:** In Parshas Noach, the Torah tells us: “Noach ish tzaddik tamim haya bedorosav”—“Noach was a righteous man, perfect in his generations” (Bereishis 6:9). Rashi famously brings two interpretations: some praise Noach—that even in a corrupt generation, he remained righteous; others limit his greatness—saying that had he lived in Avraham’s generation, he would not have been considered so great. Yet the Sfas Emes (Noach 5641) asks: why must we diminish Noach at all? He explains that Noach’s avodah was one of hiskashrus, cleaving to Hashem even when utterly alone. Avraham, by contrast, elevated others; but Noach’s challenge was to remain pure when everyone around him had fallen. Each kind of avodah requires immense strength. The Meshech Chochmah points out that Hashem tells Noach to enter the teivah—literally an ark, but also a word. In times of moral flood, salvation lies in the teivos of Torah and tefillah—the sacred words that shelter our neshamos. Noach’s greatness was not in changing the world, but in preserving truth until the world was ready to hear it again. **Practical Lesson:** In our generation, too, we face cultural “floods” that threaten our values—technology, materialism, cynicism. The avodah of a ben Torah is sometimes to be like Noach: to hold fast to emes even if he stands alone. When one guards his eyes, his speech, his time in learning, he builds his own teivah. And as with Shimon in our mashal, one steadfast soul can reignite an entire world. May we have the courage of Noach—to stand firm, to stay pure, and through our steadfastness, to bring light and renewal to all around us.

# GOOD SHABBUS!