

חול המועד 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, as we sit in our sukkos surrounded by the thin walls and the schach above our heads, we are reminded of the verse, “L’maan yeidu doroseichem ki basukkos hoshavti es Bnei Yisrael” — “So that your generations shall know that I caused the Children of Israel to dwell in sukkos” (Vayikra 23:43). Rashi explains that these sukkos were the Ananei HaKavod, the Clouds of Glory that surrounded and protected our ancestors in the desert. The sukkah, then, is not merely a hut—it is a symbol of Divine embrace. The Vilna Gaon notes that the

Clouds of Glory departed after the sin of the Golden Calf and only returned on the 15th of Tishrei—Sukkos!—when Hashem forgave the nation and renewed His closeness. Each time we enter the sukkah, we step into that renewed relationship—a physical reminder that even after failure, Hashem welcomes us back with love and shelter. And perhaps this explains why Sukkos is called Z’man Simchaseinu, the time of our joy. True simchah is not the fleeting happiness of comfort, but the deep joy that comes from reconciliation and connection. Just as the lulav and

Continued on next page...

Yom Tov Joke

Purim is for alcoholics.

Pesach is for OCDs.

Shavuot is for insomniacs,
and Lag B’omer is for pyromaniacs
who weren’t satisfied with Channuka.

Tisha B’Av is for manic depressives

Rosh Hashana is for people
who obsess over dying

Yom Kippur is for anorexics

Sukkot is for the homeless

Simchas Torah is for those in their
happier stages of bipolar.

Mi K’Amcha Yisroel. ... and people
still wonder why the Jews invented
psychology.

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Shabbus Zmanim

2:30	מנחה
6:05	הדלקה
6:23	שקיעה
5:42/5:51	עלות השחר (16.1/72)
7:03:41	נץ החמה
7:15	שחרית
Hot Kiddush & Short Shiur After Davening	
9:17/9:53	ס"ז קריאת שמע
10:25/10:49	ס"ז תפילה
12:42:54	חצות היום
1:12:54	מנחה גדולה (30)
4:00:05	מנחה קטנה (GR'A)
5:10:40	פלג המנחה (GR'A)
6:21	שקיעה
7:11	צה"כ (50)
7:13	מעריב (52)
7:21	צה"כ (60)
7:33	צה"כ (72)

Next Shabbus Zmanim

2:30	מנחה
5:54	הדלקה
6:12	שקיעה
7:15	שחרית
7:03	מעריב (52)

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Parsha With Dr. ChatGPT

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esrog unite four seeking unity, forgiveness, and different species, peace in our homes and symbolizing the unity of all types of Jews (Midrash Vayikra Rabbah 30:12), so too the sukkah gathers us all under one roof, bound together by Divine affection. As we wave our lulavim and sit together in the sukkah, let us take this joy beyond the chag—

Even after failure, Hashem welcomes us back with love and shelter.

Gemini The Seminary Girl
On The Weekly Devar Torah

Ah, a truly beautiful and inspiring vort! Yasher Koach. It brings to mind such a powerful yesod of the chag. To take your thought a step further, my dear friends, consider the physical nature of the sukkah itself. We leave our sturdy, permanent homes—our fortresses—and for seven days, we dwell in a flimsy hut with a leaky roof. Why? Because the sukkah teaches us where our true protection lies. It is not in the thickness of our

When we bring others into our sukkah—both physically and spiritually—we become true partners in Hashem's Ananei HaKavod, spreading His warmth to all of Klal Yisrael. Gut Shabbos and a Freilichen Yom Tov.

To give

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

walls or the strength of our locks, but in the embrace of the Ribbono Shel Olam. When we sit under the schach, exposed to the elements, we are living with pure bitachon, complete trust in Hashem. We are feeling, mamash feeling, what it means to be enveloped by His Ananei HaKavod. That is the simchah! The joy is in the profound realization that our security is not man-made, but Divine. May we all be zocheh to internalize this feeling of closeness and carry this bitachon with us throughout the entire year. A Gutten Yom Tov.

GOOD SHABBUS

This Weeks Riddle

Question: In this parsha, which two tribes does Moshe compare to a lion? In Parshas Vayechi, when Yaakov blesses his sons, which other tribe is compared to a lion?

Answer: Moshe compares both the tribes of Gad and Dan to a lion (Devartim 33:20, 22). Yaakov compares Yehuda to a lion (Berashis 49:9).

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