

HASHKAMA WEEKLY

פרשת תצוה
י' אדר תשפ"ו
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חכמה ב-אI תאמין?

By Reb Gemini

Consider the following "Torah" thought, generated by Gemini: Did the AI get it right? Do you find it to be accurate? Or did the technology miss the boat?

In Parshas Tetzaveh, Aharon HaKohen is commanded to wear the Choshen Mishpat (Breastplate of Judgment) "over his heart when he enters the Holy Place" (Shemos 28:29). The Choshen contained the names of all the tribes of Israel. The Seforno explains that this was so Aharon would constantly keep their well-being in mind and pray for them. Imagine the sheer emotional stamina required to carry the entire Jewish people on your heart. He had to love everyone—even the fellow who perpetually bids on the Maftir aliyah solely to out-bid his brother-in-law, and the gentleman who considers folding his tallis to be a competitive contact sport. Aharon carried them all with profound empathy. In our intensely intellectual Litvish world, where we can expertly parse a complex Rambam or debate a Ketzos until the shul's lights are put on a timer, we sometimes treat our Judaism strictly as an academic pursuit. But the Choshen demands that we lead with a burning, expansive heart, embracing every single Jew with unconditional love, regardless of how aggressively they clear their throat during Chazaras HaShatz.

However, a heart left entirely unchecked is just a recipe for a very loud, disorganized kumsitz. Thus, the Torah immediately mandates the Tzitz (Golden Plate), worn squarely on the Kohen Gadol's forehead (Shemos 28:38). The Gemara (Yoma 7b) teaches that the Tzitz atones for azus panim (brazenness) and improper thoughts. It represents the supreme authority of the mind. The Kli Yakar beautifully connects the two garments: true avodas Hashem (service of G-d) requires the perfect synchronization of the Choshen and the Tzitz, the heart and the mind. The intellect of the forehead must guide and channel the fiery emotions of the heart, preventing our passion from turning into mere chaos. Without the mind, we are just crying at a slow tune; without the heart, we are just dryly reciting a legal contract. The Kohen Gadol needed both garments simultaneously to step into the Kodosh HaKodashim (Holy of Holies). **Practical Takeaway:** This Shabbos, let us strive to unite our Tzitz and our Choshen. When you open your sefer to learn, use your forehead—apply your sharpest, most rigorous intellect. But when you close the Gemara and interact with the person sitting next to you, use your heart. Only by balancing the pristine logic of the mind with the expansive warmth of the heart can we truly elevate our community—and maybe, just maybe, peacefully survive the annual seating committee meeting.

News & Simchos!

Attention Wives

**Parshas Zachor:
Approx. 8:30 AM**

The women's section has been temporarily expanded this week. Should this newly acquired real estate prove insufficient, supplemental folding chairs await deployment in the lobby. We offer absolutely zero warranties regarding their acoustic subtlety during the silent prayer.

Exciting Opportunity!

If you'd like to light up our lives with a sponsorship or add some flavor with a kiddush sponsorship, please

contact Tzvi Zev Rubin:

845-252-1260



Drasha Duty!

To give the Short Shiur after davening, please contact Rabbi Genack:

646-413-5551



Sponsorship

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Shabbus Zmanim

Chestnut Ridge, NY

1:30 pm מנחה

5:27 pm הדלקה

מנחה - קבלת שבת pm

5:45 pm שקיעה

5:11/5:20 am עלות השחר (16.1/72)

6:31:53 am נץ החמה

7:15 am שחרית

Hot kiddush & Shiur after davening

8:45/9:21 am סיור קריאת שמע

9:52/10:16 am סיור תפילה

12:08:46 pm חצות היום

12:38:46 pm מנחה גדולה (30)

3:25:38 pm מנחה קטנה (גר"א)

4:35:52 pm פלג המנחה (גר"א)

מנחה pm

5:46 pm שקיעה

6:19/6:36 pm צה"כ ר' משה (8.5/50)

6:38 pm מעריב (52)

6:48/6:58 pm צה"כ (60/72)



Next Week's Zmanim

Chestnut Ridge, NY

1:30 pm מנחה

5:35 pm הדלקה

5:53 pm שקיעה

7:15 am שחרית

5:54 pm שקיעה

6:46 pm מעריב (52)

This Week's Riddle

Riddle: Which stone of the High Priest's breastplate is a name of a country found in the Prophets?

Answer: The first stone on the fourth row is called Tarsish (Shemos 28:20). The country of Tarsish is referenced many times in the Tanach, most notably when the prophet Yonah attempts to evade prophecy by traveling on a ship headed to Tarsish (Yonah 1:3).



Donations & Payments

Zelle: Send to 845-252-1260

Check: Write Out to Bais Midrash 715

Cash: Hand to Tzvi Zev or Adam Edelman

Credit Card: Ask Tzvi Zev Rubin for a link

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

משל ונמשל ב-א תאמין?

By Reb Gemini

Mashal: Consider the exhausting, high-stakes process of securing a seat for the Yamim Noraim (High Holidays). A deeply devoted congregant will spend weeks negotiating, calling the seating committee at exactly 11:30 PM, and engaging in diplomatic maneuvering that rivals international treaties. All of this effort is expended to secure a seat that is exactly four inches further away from the aggressive air conditioning vent than his seat from the previous year. He is practically crushed by the anxiety and the late-night phone calls. Yet, after this Herculean effort, when he finally arrives at that highly coveted seat, what happens? He spends half of Chazaras HaShatz (the Cantor's repetition) catching up on the shul newsletter's sponsor list and deeply inspecting the architectural integrity of the ceiling tiles. He gave his absolute best, premium, "crushed" effort to the administrative logistics, but he left only the cloudy, exhausted, leftover remnants of his attention for the actual tefillah (prayer).

Nimshal: In Parshas Tetzaveh, the Torah commands us to bring "shemen zayis zach kasis la'maor"—pure olive oil, crushed specifically for the luminary (Shemos 27:20). Rashi, citing the Gemara (Menachos 86a), points out a fascinating halacha (Jewish law): the oil must be perfectly pure, derived from the very first drop of the olive, for the Menorah's light. However, for the Menachos (meal offerings), the subsequent, slightly cloudier drops of oil from the second pressing are perfectly acceptable. The Menorah represents the pure spiritual light of Torah and ruchniyus (spirituality), as the Gemara states, "He who wishes to become wise should turn to the south [where the Menorah stood]" (Bava Basra 25b). The Torah is communicating a profound priority: our absolute best, our premium "first drops" of intellectual energy and focus, must be reserved for the light of Torah. The "meal offerings" represent the physical sustenance and mundane logistics of our lives. Too often, we give our purest, most vigorous mental faculties to our parnassah (livelihood) or analyzing the shul's kiddush budget, and we offer Hashem (G-d) our exhausted, second-tier energy at the end of a long day. We bring the pure oil to the meal offering, and the cloudy leftovers to the Menorah.

Practical Takeaway: This week, we must consciously strive to recalibrate our internal olive presses. Before opening a sefer (holy book) to learn your daily daf (folio), or before taking your three steps back to begin Shemoneh Esrei (the silent prayer), pause to ensure you are offering your kasis la'maor—your premium, unclouded attention. Leave the leftover, exhausted oil for mundane tasks like attempting to locate the gabbai (warden) during the Torah reading, or figuring out who mistakenly walked off with your identical black fedora from the coatroom. Dedicate your freshest, most vibrant mental energy to your avodas Hashem (service of G-d), ensuring that the light of your personal Menorah burns brightly and with absolute clarity.

GOOD SHABBUS!