

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?

In this week's parsha, Ki Seitzei, the Torah teaches us the mitzvah of returning lost objects: "You shall not see your brother's ox or sheep going astray and hide yourself from them; you shall surely return them" (Devarim 22:1). Rashi explains that this mitzvah is not just about the object itself—it's about training ourselves to care about another person's needs. When we find something that doesn't belong to us, it may be easier to walk away, but the Torah reminds us: don't look the other way. Take responsibility, step in, and do an act of kindness.

Imagine how good it feels when someone helps us find something important—we are commanded to give that same feeling to others. Later in the parsha, we are told to remember what Amalek did (Devarim 25:17–19). Amalek attacked the weak and tired, those who were left behind. The Chafetz Chaim explains that Amalek represents cruelty and indifference to others. Just as returning a lost object shows we care about even a small need of our fellow Jew, remembering Amalek teaches us to reject the opposite—apathy, coldness, and ignoring people who need help. The

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Parshah Riddle

The first law in this parsha involves a "yefas to'ar" (beautiful woman) who is captured in war. Who is the only woman in the Torah specifically described as "yefas to'ar"?

News and Simcha's

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לרפואה של אריה לב בן חנה

Shabbus Zmanim	
2:30	מנחה
7:04	הדלקה
7:22	שקיעה
5:03/5:14	(16.1/72) עלות השחר
6:28:03	נץ החמה
7:15	שחרית
Hot Kiddush & Short Shiur After Davening	
9:05/9:41	ס"ז קריית שמע
10:20/10:44	ס"ז תפילה
12:54:34	חצotta היום
1:26:21	מנחה גדולה (30)
4:40:17	מנחה קטנה (GR'A)
6:01:05	פלג המנחה (GR'A)
7:20	שקיעה
8:10	צה"כ (50)
8:12	מעריב (52)
8:20	צה"כ (60)
8:32	צה"כ (72)
Next Shabbus Zmanim	
2:30	מנחה
6:52	הדלקה
7:10	שקיעה
7:15	שחרית
8:00	מעריב (52)

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Parsha With Dr. ChatGPT

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Torah connects the two ideas: a Jew should never stand by when another person is struggling, whether it's with a lost item or with their very life. Practical advice for the week: Kids, if you see a friend drop a toy or school supply, make it your mitzvah to return it with a

smile. Adults, look for one small opportunity to notice someone else's need—whether it's offering help, a kind word, or even just a listening ear. That's how we fight Amalek every day: by choosing to care.

**This mitzvah is
not just about
the object itself—
it's about
training
ourselves to care
about another
person's needs**

Thought from Reb Gemini

On The Weekly Devar Torah Above

This is a beautiful, essential point. It touches the very neshama of what it means to be a Yid. It's not just about doing the right thing; it's about becoming the right kind of person—someone whose first instinct is chesed. The juxtaposition with Amalek is stark and powerful, reminding us that apathy isn't neutral; it's a spiritual poison. It's the avodah of our lives to root out that coldness and see the needs of another as our own responsibility before Hakadosh Baruch Hu. And maybe we can take this even one step deeper. What is the most precious 'lost object' we can find? It is a fel-

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low Yid who has, chalilah, lost his way. When we see a brother who is struggling, who feels distant from his Yiddishkeit or from the tzibbur, the Torah is screaming at us: Lo suchal l'hisaleim! 'You cannot hide yourself!' It is our sacred duty to reach out, to smile, to return that lost neshama to its Source, to Avinu Shebashamayim. This is the ultimate fight against Amalek—not just returning a possession, but returning a soul.

GOOD SHABBUS

Answer To This Weeks Riddle

Answer: In Parshas Vayetzei, Rachel is described as "yefas to'ar" - "a beautiful woman" (Bereishis 29:17).



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