

# HASHKAMA WEEKLY

פרשת לך לך  
ט' חשוון תשפ"ו  
OCTOBER 31, 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?**

In this week's parsha, Lech Lecha, Hashem commands Avraham, “Lech lecha mei'artzecha...”—“Go for yourself from your land, from your birthplace, and from your father's house” (Bereishis 12:1). Rashi famously explains that “lecha” means for your own benefit and good. Hashem was not merely commanding Avraham to leave, but to embark on a journey that would reveal his true potential. The Sfas Emes (Lech Lecha 5631) writes that every Jew, in his own way, is called to a personal lech lecha—to move beyond the comfort zones of habit and familiarity, to discover the deeper purpose for which he was created. This is not an escape from life, but a movement toward the self that Hashem desires us to become. Later in the parsha, after Avraham's successful battle to rescue Lot, the pasuk says, “Al teira Avram, anochi magein lach”—“Do not fear, Avram, I am your shield” (15:1). The Meshech Chochmah explains that Avraham was worried his victory might lead to arrogance, to thinking he achieved it. Hashem reassured him: I am your shield—your successes are not self-made, but divinely protected. The same lech lecha that calls us to personal greatness also warns us to carry humility along the way. True growth—whether in Torah, avodas Hashem, or middos—comes only when we realize that every step forward is both our effort and His protection. Practical takeaway: This week, let's each take one small lech lecha—a step outside our comfort zone in avodas Hashem—but do it with humility, remembering that Hashem walks beside us every step of the way.

## News & Simchos!

**Regular Kiddush This Week**  
With Cholent, Kugel, and a Short Shuir

**Kiddush By KSH**  
Mr Hirsh & Mr Levin Baby Girl

## Exciting Opportunity!

If you'd like to light up our lives with a נר למאור sponsorship or add some flavor with a kiddush sponsorship, please contact Tzvi Zev Rubin:  
845-252-1260



## Drasha Duty!

To give the Short Shuir after davening, please contact Rabbi Genack:  
646-413-5551



## Sponsorship

### נר למאור חדש חשוון

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לופואה שלמה של אריה לב בן חנה





## Shabbos Zmanim

**מנחה**  
 2:30 pm  
**הדלקה**  
 5:35 pm  
**שקיעה**  
 5:53 pm  
**עלות השחר (16.1/72)**  
 6:04/6:15 am (16.1/72)  
**נץ החמה**  
 7:27:32 am  
**שחרית**  
 7:15 am

### Hot kiddush & Shiur after davening

**ס"ז קראת שמע**  
 9:27/10:03 am  
**ס"ז תפילה**  
 10:31/10:55 am  
**חצות היום**  
 12:39:45 pm  
**מנחה גדולה (30)**  
 1:09:45 pm (30)  
**מנחה קטנה (גר"א)**  
 3:41:27 pm (גר"א)  
**פלג המנחה (גר"א)**  
 4:46:26 pm (גר"א)  
**שקיעה**  
 5:51 pm  
**צה"כ (50)**  
**עריב (52)**  
 6:43 pm (52)  
**צה"כ (60)**  
 6:51 pm (60)  
**צה"כ (72)**  
 7:03 pm (72)



## Next Week's Zmanim

**מנחה**  
 2:30 pm  
**הדלקה**  
 4:27 pm  
**שקיעה**  
 4:45 pm  
**שחרית**  
 7:15 am  
**שקיעה**  
 4:44 pm  
**עריב (52)**  
 5:36 pm

## This Week's Riddle

**Riddle:** Which article of clothing appears in this parsha, but nowhere else in the Torah?

**Answer:** Abraham tells the king of Sodom that he will not even take a sholeach from the spoils of war (Bereshis 14:23)



## Donations & Payments

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

**Check:** Write Out to Bais Midrash 715

**Cash:** Hand to Tzvi Zev or Adam Edelstein

**Credit Card:** Ask Tzvi Zev Rubin for a link

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

## משל ונמשל ב-אי תאمين

By Dr ChatGPT

**Mashal:** Imagine a wealthy merchant who lived in a grand city, surrounded by family, friends, and all the comforts one could desire. One day, a trusted messenger arrives with a letter bearing the king's seal. The letter contains only three words: "Come to me." No explanation, no map showing the destination, no promise of reward. The merchant faces an impossible choice. His neighbors ask: "Where will you go? What will you receive? Why leave everything behind for such uncertainty?" But the merchant understands something profound—when the King calls, the greatest reward is not what awaits at journey's end, but the very fact that you were chosen to be summoned. He packs his belongings that very night, not knowing his destination, but knowing with absolute certainty that answering the King's call is itself the highest privilege.

**Nimshal:** This is the yesod of the nisayon Avraham Avinu confronted when HaKadosh Baruch Hu commanded him: "Lech lecha mei'artzecha u'mimoladetecha u'mibeis avicha el ha'aretz asher areka"—"Go forth from your land, from your birthplace, and from your father's house to the land that I will show you" (Bereishis 12:1). Rashi HaKadosh brings down that Hashem deliberately concealed the destination "l'chaveiv alav es ha'aretz"—to make the land more beloved through the nisayon. But there's a deeper chakira here. The Ramban is mechadeish that "lech lecha" means "go for yourself"—l'hana'ascha u'letovascha. The ikar of the nisayon wasn't the physical journey; it was the kabbolas ol malchus Shamayim without seeing the tachlis. Avraham Avinu didn't ask kashes or demand rayos. He understood that emunah peshutah means accepting Hashem's ratzon even when our seichel doesn't grasp the complete tzurah. The Gemara in Rosh Hashanah daf yud alef amud alef is mefaresh that Avraham left in Tishrei, symbolizing that his avodah became the shoresh for all future doros standing before the Ribono Shel Olam in din.

**Practical Takeaway:** We often fall into the mach'lokes with ourselves, demanding hasagah before we're willing to be mekabel on ourselves in avodas Hashem. "First show me I'll be matzliach in learning, guarantee the outcome, then I'll add a seder." This is a tayveh in a levush of yashrus. Parshas Lech Lecha is mechanech us otherwise. When HaKadosh Baruch Hu demands hispashtus hagashmiyus and aliyah in ruchniyus—whether through ameilus baTorah with greater hasmadah, strengthening our tefillah b'kavanah, or shemiras halashon with yishuv hadaas—we don't need the tachlis revealed beforehand. The zechus of being commanded itself is the gadlus. This Shabbos kodesh, each one of us should be mekabel something in limud haTorah or dikduk b'mitzvos b'temimus, with emunah peshutah, following the derech of Avraham Avinu, understanding that "lech lecha"—our growth in avodas Hashem is ultimately our own greatest tovah.

# GOOD SHABBUS!