



715 מדרש
Bais Midrash 715

פרשת ויקהל

כא' אדר תשפ"ה

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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 Parshas Vayakhel, the Torah tells us that Moshe Rabbeinu gathered Bnei Yisrael and first commanded them about Shabbos before giving over the tzivuyim of the Mishkan (Shemos 35:1-2). Rashi (ibid.) explains that this comes to teach us that Melech HaMishkan doesn't override Shabbos. The Sfas Emes (Vayakhel 5637) asks: Why does the

Torah have to emphasize this? If the whole purpose of the Mishkan is to bring the Shechinah down to Klal Yisrael, then kal v'chomer that Shabbos, which itself is a time of hashra'as haShechinah, takes precedence! He explains that the deeper yesod here is that even in avodas Hashem, there has to be a seder—a person can't just decide that his

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Parshah Riddle

This parsha begins with Moshe assembling the entire congregation together (Shemos 35:1). What are two other places in the Torah where someone gathers together a congregation?

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Regular Kiddush with Cholent, Kugel, and a Short Shiur

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נר למאור חודש אדר
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Shabbus Zmanim

2:30	מנחה
6:51	הדלקה
7:09	שקיעה
5:33/5:43	עלות השחר (16.1/72)
6:55:42	נץ החמה
7:15	שחרית
Hot Kiddush & Short Shiur After Davening	
9:23/9:59	ס"ז קריאת שמע
10:36/11:00	ס"ז תפילה
1:03:16	חצות היום
1:33:54	מנחה גדולה (30)
4:37:41	מנחה קטנה (GR'A)
5:54:16	פלג המנחה (GR'A)
7:10	שקיעה
8:00	צה"כ (50)
8:10	צה"כ (60)
8:22	צה"כ (72)

Next Weeks Zmanim

2:30	מנחה
6:59	הדלקה
7:17	שקיעה
7:15	שחרית

Exciting Opportunity!

נר למאור
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Parsha With Dr. ChatGPT

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avodah is so chashuv that it allows him to override the seder of the Torah. The Chofetz Chaim (Shemiras HaLashon, Sha'ar HaTevunah 8) takes this further, saying that just like the Mishkan was built with nedavos, yet had very specific gedarim, so too, in avodas Hashem, a person has to have hislahavus, but it has to be within the structure of Torah and halacha. The Ohr HaChaim (Shemos 35:2) as well explains that while a yid must work to bring the Shechinah into his life, it always has to be al pi haTorah. This is a tremendous mussar—a person has to strive for d'veikus, but never at the expense of the seder haTorah. Zol mir aleh zocheh zein!

A person can't just decide that his avodah is so chashuv that it allows him to override the seder of the Torah

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

GOOD SHABBUS

Answer To Last Week's Riddle

Riddle: In what context is the "the finger of God" (Eitzbah Elokim) mentioned? Where else in the Torah is the "the finger of God" mentioned?

Answer: "The finger of God" was mentioned by the לוחם (Shemos 31:18) and by the Egyptian magicians by שמוס (Shemos 8:15)



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