

HASHKAMA WEEKLY

פרשת ויצא
ח' כסלו תשפ"ו
NOVEMBER 28, 2025
VOL 5786 ISSUE 10



חכמה ב-א תאמין?

By Reb Gemini

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?

Rabboisai, a gutten Shabbos. We find a fascinating transition in this week's Parsha. At the beginning, Yaakov Avinu rests at 'The Place'—Har Hamoriah. The Heilige Rashi (Bereishis 28:11) tells us the stones began quarreling, each screaming, "Let the Tzaddik rest his head on me!" until Hashem merged them into one single stone. This represents the ultimate dveikus (cleaving to God); Yaakov was so immersed in ruchniyus (spirituality) that even the inanimate rocks sensed the holiness of his thoughts and desired a connection to his mind. He is the man of the tent, the man of the ladder reaching the heavens, entirely separated from the mundane world. Yet, look where Yaakov finds himself years later. He isn't in the Beis Medrash of Shem V'Ever anymore; he is in the house of Lavan the Swindler, dealing with sheep, wages, and deceit. One might think the spiritual intensity of the "stones" would fade. However, when Yaakov defends his record to Lavan, he says, "I served you with all my might" (Bereishis 31:6). The Mesillas Yesharim teaches us that true piety is not just found in prayer, but in the integrity of one's transactions. Here lies the profound connection: The same Yaakov who unified the stones through the purity of his mind unified his life through the purity of his actions. He demonstrated that the honesty one maintains in the freezing night guarding an employer's sheep is the very same holiness as the ladder in the dream. He didn't leave the "stones" behind; he brought that rock-solid foundation of Emes (truth) into the marketplace. **Practical Takeaway:** The "Monday Morning" Holiness: This week, when you walk into your office or place of business, take a brief moment before you begin your tasks to verbalize (or think): "I am going to do my work faithfully and honestly because that is the Will of Hashem." By injecting that intent into your emails, your spreadsheets, or your meetings, you turn your desk into the "stones of Yaakov"—a resting place for the Divine Presence.

News & Simchos!

Regular Kiddush This Week

With Cholent, Kugel, and Short Shuir

All Previous Newsletters are available to download at: archive.bm715.vip

Bar Mitzvah At KZY

Mr Zupnick. Kiddush After Davening

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

נר למאור חודש כסלו

Sponsored by
Adam Edelstein

לרפואה שלמה של אריה לב בן חנה



Shabbus Zmanim

1:30 pm	מנחה
4:11 pm	הדלקה
4:29 pm	שקיעה
5:32/5:48 am	עלות השחר (16.1/72)
7:00:09 am	נץ החמה
7:15 am	שחרית
Hot kiddush & Shiur after davening	
8:46/9:22 am	סיור קריאת שמע
9:45/10:09 am	סיור תפילה
11:44:27 am	חצות היום
12:14:27 pm	מנחה גדולה (30)
2:30:21 pm	מנחה קטנה (גר"א)
3:29:35 pm	פלג המנחה (גר"א)
4:29 pm	שקיעה
5:19 pm	צה"כ (50)
5:21 pm	מעריב (52)
5:29 pm	צה"כ (60)
5:41 pm	צה"כ (72)



Next Week's Zmanim

1:30 pm	מנחה
4:10 pm	הדלקה
4:28 pm	שקיעה
7:15 am	שחרית
4:27 pm	שקיעה
5:19 pm	מעריב (52)

This Week's Riddle

Riddle: For which child born to Leah is there no reason given for the name?

Answer: The Torah does not state any reason for the name of Leah's daughter, Dinah (Bereishis 30:21).



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-א תאמין?

By Reb Gemini

Mashal: Morai V'rabbosai, let us consider a mashal regarding a renowned architect commissioned to build a glorious palace for a king. This architect was a perfectionist; he could only draft his blueprints in a silent, pristine studio with perfect lighting and the finest parchment. One day, the king summoned him urgently for a journey across the kingdom. While traveling, the carriage broke down in a desolate, rocky valley during a fierce storm. Trapped in the mud, with rain hammering the roof and the horses restless, the architect suddenly had a vision of a new wing for the palace. He had no parchment, only a rough piece of charcoal and the back of a torn sack. He hesitated, thinking, "How can I draw the King's will in such filth and chaos? This is not a place for artistry." But the inspiration was burning, so he drew the magnificent design on the dirty sackcloth. When he later presented it, the King wept. "The plans you drew in your studio were technically perfect," the King said, "but this sketch, born from the struggle of the storm, captures the true heart of my dominion." **Nimshal:** In this week's Parsha, Vayeitzei, we see Yaakov Avinu leaving the spiritual purity of the Yeshiva of Shem V'Ever and the holiness of his parents' home. He is heading into galus (exile), toward Charan, a place of deception and materialism. On his way, the sun sets suddenly, and he is forced to sleep on the hard, cold ground of Har HaMoriah. Chazal tell us in Maseches Chullin (91b) that the stones gathered there began to quarrel, each one crying out, "Let the tzaddik rest his head upon me!" Why were these stones fighting for this burden? Because they understood what Yaakov was about to reveal. Yaakov awakens from his dream of the sulam (ladder) and exclaims, "Achein yeish Hashem bamakom hazeh, v'anochi lo yadasi"—"Truly Hashem is in this place, and I did not know it" (Bereishis 28:16). The Seforno explains that Yaakov was surprised that such a high level of prophecy could be attained outside the usual boundaries of holiness. Yaakov taught us a yesod (fundamental principle) for all generations: The Shechinah is not found only in the comfort of the Beis Medrash. When a Yid finds himself in a "place of stones"—in darkness, in transition, or facing the challenges of parnassah—and he still rests his head with bitachon (trust) in Hashem, he transforms those rough stones into a Beis Elokim. **Practical Takeaway:** The practical application for us, Rabbosai, is to stop waiting for the "perfect conditions" to serve Hashem. Often, we tell ourselves, "I will learn better when things quiet down at the office," or "I will have better kavanah in davening when I am less tired." Yaakov Avinu teaches us that the interruption, the difficulty, and the rocky place is the avodah. This week, let us try to find one moment during a stressful workday or a difficult situation at home—a moment where we feel far from spiritual greatness—and pause to say, "Achein yeish Hashem bamakom hazeh." Hashem is right here, in this challenge. If we can recite a posuk of Tehillim or hold back a sharp word in that specific moment of tension, we are building the King's palace exactly where He wants it: in the midst of the storm.

GOOD SHABBUS!