

HASHKAMA WEEKLY

פרשת חיי שרה
כג' חשוון תשפ"ז
NOVEMBER 14, 2025
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חכמה ב-AI תאמיין!

By 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 Chayei Sarah, the Torah opens with the extraordinary description of Sarah Imeinu’s life: “Shnei chayei Sarah — the years of Sarah’s life” (Bereishis 23:1). Rashi famously notes that kulam shavim l’tovah — all her years were equally good. The Sfas Emes explains that this does not mean her life was easy; rather, Sarah maintained unwavering faith through every challenge. Her inner world was anchored in emunah, so the ups and downs did not define her — her avodas Hashem did. In a Litvish sense, this reflects the Mesillas Yesharim’s call for consistency in one’s avodah: the truly righteous are steady because their service is principle-driven, not circumstance-driven. Sarah becomes the paradigm of emotional stability rooted in spiritual clarity. That same theme — faith expressed through steadiness — reappears in Eliezer’s mission to find Rivkah. The Torah emphasizes Eliezer’s tefillah at the well (Bereishis 24:12-14), and Chazal note his remarkable loyalty to Avraham (Bereishis Rabbah 59:9). The Vilna Gaon observes that Eliezer’s success came not from angelic intervention alone, but from meticulous human effort aligned with bitachon. He ran, he planned, he tested, he observed — and all of it was wrapped in tefillah. Rivkah, too, embodies chesed done with energy and immediacy, showing that greatness lies not only in belief but in belief translated into action. Thus, Sarah’s lifetime of inner consistency flows directly into the next generation’s outer consistency — steadfastness in faith and steadfastness in deed. Practical Takeaway: This week, choose one area of personal avodah — tefillah, a moment of patience, or an act of chesed — and practice it with steady consistency, regardless of mood or circumstance. In doing so, we walk in the footsteps of Sarah, Eliezer, and Rivkah.

News & Simchos!

Regular Kiddush This Week

With Cholent, Kugel, and a Short Shiur

Friday Mincha Now Earlier:

One Hour earlier, at 1:30 PM

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

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Drasha Duty!

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לופואה שלמה של אריה לב בן חנה





Shabbos Zmanim

מנחה	1:30 pm
הדלקה	4:20 pm
שകיעת	4:38 pm
עלות השחר (16.1/72)	5:19/5:32 am
נץ החמה	6:44:13 am
7:15 am	שחרית
Hot kiddush & Shiur after davening	
ס"ז קראת שמע	8:37/9:13 am
ס"ז תפילה	9:37/10:01 am
חצות היום	11:40:43 pm
מנחה גדולה (30)	12:10:43 pm
מנחה קטנה (גר"א)	2:33:29 pm
פלג המנחה (גר"א)	3:35:13 pm
שקיעת	4:37 pm
צה"כ (50)	5:27 pm
5:29 pm	مغرب (52)
צה"כ (60)	5:37 pm
צה"כ (72)	5:49 pm



Next Week's Zmanim

1:30 pm	מנחה
4:14 pm	הדלקה
4:32 pm	שקיעת
7:15 am	שחרית
4:32 pm	שקיעת
5:24 pm	مغرب (52)

This Week's Riddle

Riddle: Where in this parsha is the number ten mentioned? (3 answers)

Answers: Eliezer takes 10 camels on his journey (Bereishis 24:1). Eliezer weighs 10 shekels of gold (Bereishis 24:10). Nachas from marrying Yitzchak (Bereishis 24:45). Least 10 months before marrying Yitzchak (Bereishis 24:45).



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

משל ונמשל ב-אי תאമין!

By Professor Perplexity

The mashal I wish to share is about two travelers who ventured into a vast, unfamiliar desert. The first traveler, equipped with many comforts—food, water, and a map—never bothered to look up at the sky. He fixated on his provisions and grew anxious with every step, worrying that his stockpile would run out. The second traveler, with only basic supplies, walked with confidence and joy, regularly gazing upward at the stars, using their light and patterns to guide his way. Even when his provisions dwindled, his trust in the guidance of the heavens—given by the Borei Olam—never diminished. When both encountered struggle, it was the second traveler who reached his destination peacefully, while the first, overwhelmed by his worries, missed crucial turns and wandered endlessly.

The nimshal, connecting to Parshas Chayei Sarah, is found in the emunah (faith) and bitachon (trust) exhibited by Avraham Avinu as he navigated critical moments in his life. After losing Sarah Imeineu, Avraham did not retreat into sorrow or uncertainty. Instead, he took action: purchasing the Me'aras HaMachpelah at great expense, ensuring the continuity of klal Yisrael through his commitment and foresight (Bereishis 23:3-20). Later, when sending Eliezer to find a wife for Yitzchak, Avraham's words, "Hashem Elokei haShamayim asher lekachani mi'beis avi," reflect his unwavering trust that the Ribono Shel Olam orchestrates every step (Bereishis 24:7). Like the second traveler, Avraham's gaze was consistently lifted heavenward, relying on Hashem's guiding hand, even when the road was unclear.

The Practical Takeaway for our kehillah is immediate and vital: In challenging times—whether confronting personal loss, facing uncertainty, or making decisions in chinuch or parnassah—emulate Avraham's approach by resolutely trusting in Hashgacha Pratis. Stockpiles of wisdom, experience, or resources can only take us so far; true direction comes from lifting our eyes to shamayim, in tefillah and emunah. As Rav Chaim Volozhiner teaches, "Ein adam nog'e'a bemah shemuchan l'chaveiro," meaning no one can touch what is prepared for another (Nefesh HaChaim 1:12). Our task is not to become paralyzed by what we lack, but to act, to invest, and to trust. When struggle comes, remember Avraham's legacy: look up, rely on the Borei Olam, and one will always reach the intended destination.

GOOD SHABBUS!