

Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 18 Feb 2010 20:05

The following are a hodgepodge of Torah'dig thoughts that Hashem planted in my head.

Comments, Cashiyos, & constructive criticism calmly collected by PM. I locked this thread to replies so that it should be easy reading for those that are interested in my Torah. You shouldn't have to search for the Torah between all the other stuff.

(Public comments to me can be made in my thread in the Introduce Yourself section entitled [*Tov veyoshor Hashem al kein yoreh chata'im baderech!*](#))

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 22:03

Parshas Balak:

The Difference Between an Angel and a Donkey

Both, the Malach and donkey, tried to give Bilaam a warning about whom it is that he is headed to curse. They tried to give him a hint as to the greatness of the Jewish People. The Malach blocked his path at three places to point out to him that they are descended from the three Avos. The donkey spoke to Bilaam using the expression 'shalosh regalim', thereby hinting to him "You are going to annihilate a nation that celebrates three yamim tovim."

The difference between the two is astounding. The donkey is implying that it is only when Klal Yisroel is keeping the mitzvos; i.e. they are celebrating the shalosh regalim, are they a great and chosen people, but if they were to have some failing in their religious obligations, chas

v'sholom, then they are nothing more than the other nations of the world. The Malach, on the other hand, based our greatness on an eternal fact. Our ancestry is not dependent on our personal performance. A yid, even with some shortcomings, is still great!

Yisroel, af al pi shechata, yisroel hu!!!

And Rabeinu Guard Shlita commented:

That's why we say in shmoneh esrei: elokeinu, ve'elokei avoseinu... Elokeinu is our own connection to hashem through Mitzvos, elokei avoseinu, is our eternal connection through the avos.

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 22 Jul 2010 22:05

Taanis Tzibbor - Krias HaTorah:

Im na matzasi chein be'einecha yeileich na Hashem bekirbeinu.

If I am to give you pleasure with the eyes, (Ten lo mishelo, she'ata v'shelach shelo.) it can only be if you are with me. I cannot do it by myself. *Ilmalei Hakodosh Boruch Hu ozer lo lo yachol lo!*

We gotta give it over to Hashem!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 22:07

Taanis Tzibbor - Haftorah:

Od akabeitz alav l'nikbatzav.

Seforim say that we should be mechaven in the brocho of T'ka B'shofar at the words 'V'kabtzeinu yachad mei'arba kanfos ha'aretz' that the second to last letter of the words 'yachad mei'arba kanfos' form one of Hashems name's (The roshei teivos of **Chabi Bola V'yaki'einu**). We should be mechaven that in the merit of this name Hashem should regather all the nitzotzos that ere dispersed through our zera levatala.

Even someone who already did teshuva must constantly do a better & greater teshuva. Dov does not stop working on growing even higher, on being even better than he is.

Od akabeitz alav l'nikbatzav. Even those who are already classified as 'nikbatzav' will still be gathered even more.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 22:09

Parshas Pinches:

Pinchas ben Elazar... heishiv ess chamasi me'al bnei yisroel bkan'oi es kinasi besocham v'lo chilisi ess bnei yisroel b'kin'asi. Lachein emor nineni nosein lo ess b'risi Shalom. (25:11,12)

Let's analyze this. The posuk starts by telling us that Pinchas *heishiv ess chamasi*, and ends off with *v'lo chilisi ess bnei yisroel b'kin'asi*. Why did the Torah change its terminology? If pinchas was *mekanei ess kin'asi*, why is *kin'asi* still mentioned at the end of the possuk? Furthermore, Hashem's modus operandi is to act with middah kineged middah. Where is the middah kineged

middah in giving Pinchas 'Shalom'?

Lets us have a look back at the end of Parshas Balak and see what the aveira was. Rashi says that the way the Midyanim got the Yidden to serve their idols was through tempting them with lust. *K'shetakaf yitzro alav* - his lust grew stronger than him, *v'omer lah "Hashmiu li", v'hi motziah lo dmus pe'or meicheika v'omeres lo "Hishtachave l'zeh."* If she would ask a Jew directly to serve an idol, she is sure to get a refusal. Therefore, she would fire up his lust and when the lust is burning in a man he listens to neither rhyme nor reason. He doesn't think about the consequences of his actions, he just does whatever is necessary to attain his current goal.

Hashem tzilcha, Hashem is your shadow. Hashem acts with same midos that we act. When the yidden acted without thinking, that is how Hashem responded to their actions. When Pinchas killed Zimri he was calm & thought-out. He did not kill him out of haste, chas v'sholom. Thereby, he 'awakened' in Hashem that middah.

Kana'us and Cheimah are two different things. *Kana'us* is an attitude, *Cheimah* is an emotion. Someone can do a deed of kana'us whitout actually being angry. (The Satmar Rebbe Ztz"l was a world class *kana'ii*; He was also known to be an extremely gentle & patient person.) At first Hashem was 'using' the emotion of 'anger' in order to treat the yidden with their middah. When someone is angry he acts impulsively, without thinking. After Pinchas did his work in a calm & collected manner, Hashem 'took his cue' from Pinchas and put aside His anger. When Hashem is not angry, he will not obliterate the Jewish People, even if he is still being a kana'i.

Since Pinchas's greatness lies in the fact that he acted calmly; Peacefulness & serenity is the ultimate middah kineged midah reward for him!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 22 Jul 2010 22:10

Parshas Matos:

Vayikrevu el Moshe hapekidim... V'nakrev ess korban Hashem... V'chimaz. (31:50)

Rashi explains that they brought this to atone for *hirhur halev shel bnos midyan*. the Sifsei Chachamim had a difficulty with this from the *heter* of *Eishes yefas toihar*.

I don't think there is any contradiction at all. Eishes yefas toihar is a heter to MARRY the captive woman. There is absolutely no heter at all to lust over her without marrying! They sought an atonement for any thoughts that they may have had, even momentarily fleeting ones.

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 22 Jul 2010 22:11

Parshas Massei:

V'horashtem ess kol yoshvei haaretz mipneichem v'ibadtem eiss kol... V'horashtem ess ha'aretz... V'hisnachaltem ess haaretz bagorel l'mishp'choseichem l'rav tarbu ess nachlaso v'lamat tam'it ess nachalaso el asher yeitzei lo wsama hagorel lo yiyeh... v'im lo sorishu es yoshvei haaretz mipneichem v'hoyu asher tosuru neihem l'sikim b'eineichem v'ltzninim b'tzideichem (33:52-55)

Why is the Torah inserting a possuk about dividing the land in between two pessukim discussing clearing the land from bad influences? The expression 'like thorns in your eyes & in your sides' is definitely not being used with poetic license! The Torah is not poetry! What is it referring to?

V'lo sasuru acharei levavchem is written before *acharei eineichem* because will have a clean heart he won't stray after his eyes. If someone KNOWS that Hashem is next to at all times would he dare sin?

The fact that Eretz Yisroel was divided up according to the size of the individual Shevatim and also was chosen through a *gorel* is clearly Divine Providence on display! The Torah is telling us that we don't need to look at the gentiles for spirituality; we can just look at the borders between properties. We will see that Hashem is the REAL G-D!!!

And if chas v'sholom we aren't in our hearts the way we should be, then the next step down will be that they will be 'thorns in our eyes'. We will look at their improper images....

The gemara says that a Yid should never put his hand lower than his belly. Even if a thorn is stuck in his side, rather that his stomach should burst/be ripped than the person should be ripped away from Olam Habbah. After the Goyim place 'thorns in your eyes'. They will place the thorns into your sides. *Ayin Roeh, Halev chomed, v'klei maaseh gomrim....*

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 22:14

Parshas Devarim:

Al tatzar ess Moav v'al tisgar bam milchama (2:9)

V'karavta mul Bnei Amon al t'tzireim v'al tisgar bam (2:19)

Rashi explains that Hashem only prohibited an actual war with Moav, but to dress in full battle gear and frighten them was allowed. That is why Moav was so afraid of Bnei Yisroel, because the Jews were raiding them and pillaging the spoils. Towards the Bnei Amon, on the other hand, no incitement was permitted whatsoever. This was in reward for their ancestral mother who didn't publicize in the name of her son that he was born out of incest from her father Lot the way her older sister did by naming her son Moav ['from my father']. (2:9 D"H V'al tisgor bam)

The Torah is not a history book. This is not just another historical myth, chas v'sholom. Hashem is teaching us a lesson with narrative. Hashem is teaching us that even when someone sins. There is a huge difference between an immoral act done modestly or not! Hashem takes everything into account without overlooking even a minor detail!

This may also explain the Gemara which tells us that if someone feels powerless to withstand the urge of the Yetzer Horah, he should dress in black clothes, wrap himself in a black shawl, go to a place where he is not know, & there commit his misdeed. Hashem will include it all in his calculations when judging the action!

And Rabeinu Guard Shlita commented:

Nice vort... I just saw in the Zohar this Shabbos how Hashem destroyed the Dor Hamabul because they used to be motzi zera levatala **bifarhesya**. And how aveiros bifarhesya make the shchinah leave the world... And how Rav Shimon once saw people next to the yam being motzi zera bifarhesya and he looked at them and they fell in the yam and drowned.

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 26 Jul 2010 19:25

Parshas Va'eschanan:

Va'avadtem sham elohim ma'asei yedei adam..... Uvikashtem misham ess Hashem Elokecha umatzasa ki sidreshenu b'chal l'avcha uvchal nafshecha. (4:28,29)

Rashi quotes the Targum Unkelos that the word 'elohim' should be translated as 'worshippers of foreign gods'.

Here we find another source to **Dov's** oft repeated stance that it doesn't matter from whom he learns how to be close to Hashem, even if the other guys in his SA group are non-jews he can still learn from them how to be a good Jew.

The Torah is teaching us that if you search for Hashem 'with your entire heart and soul', you can find him even if you look for him through idol worshipers!

Incidentally, these pessukim are from the kriyas Hatorah on Tisha B'av. This lesson is so important that it is allowed to be learned, internalized, and ingrained even Tisha B'av!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 26 Jul 2010 19:49

Parshas Va'eschanan:

Eineichem haro'os ess asher assa Hashem b'baal pe'or, ki chal ha'ish asher halachacharei baal pe'or hishmido Hashem Elokecha mikirbeicha. V'atem hadveikim BaShem Elokeichem chaim kulchem hayom (4:3,4)

A Yid can overcome his nisyonos by connecting to Hashem in the face of the Yetzer Horah's onslaught. Either by davenning for her, the way our great leader **Dov** teaches us, or by 'seeing' Hashem in everything. If someone were to train himself 'see' the Yad Hashem in every creation he would be in constant contact with Hashem! [People tends to associate the term Nifla'os HaBorei with towering mountains, thundering waterfalls, and other majestic 'wonders of the world'. We forget that microwaves, carpet on the floors, and yes, prettily formed human beings are His creations too!] A person who recognizes Hashem's handiwork in his nisyonos has less of a chance of stumbling over them.

Moshe was speaking to those of Bnei Yisroel that clung to Hashem and didn't succumb to serving idols. That was through 'seeing' Hashem even *in* those idols! *Eineichem haro'os ess asher assa Hashem b'baal pe'or* - Your eyes saw even in Baal Peor Hashem's handiwork (Nothing can exist without Hashem!). Because anyone who did not see Him sinned and was killed - *ki kol ha'ish asher halachacharei baal pe'or hishmido Hashem Elokecha mikirbeicha*. All of you are alive today because you clung to Hashem and were constantly connected to HIM!!! *V'atem hadveikim BaShem Elokeichem chaim kulchem hayom*.

*V'atem hadveikim BaShem Elokeichem chaim kulchem **hayom** = ONE DAY AT A TIME!!!*

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 27 Jul 2010 17:27

Parshas Eikev:

This parsha is chock full of references to the **One Day At A Time** concept! The following is one of them:

Ki eineichem haro'os eis kal ma'asei Hashem hagodol asher assah. Ushemartem ess kal hamitzva asher anochi m'tzav'cha HAYOM I'ma'an techezku uvasem virishtem ess ha'aretz asher atem ovrin shama lirishta. Ul'maan ta'arichu yamim. (11:7-9)

Your eyes shall only see the greatness of Hashem!

You should guard them with the commandment that I command you, TODAY! Because this will make you strong and you will achieve & inherit the place that you are headed for/intended to inherit.

You should lengthen you days. i.e. your count of single days should grow. They should add up to 90 and beyond!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 28 Jul 2010 18:53

Parshas Eikev:

V'gam ess hatzir'ah y'shalach Hashem Elokecha bam (7:20)

Rashi: The tzir'ah is a flying insect. It sprayed bitter venom into them which would make them impotent/sterile and blind their eyes.

So we see that stopping them from having marital activity goes hand-in-hand with blinding their eyes!

We find in the Torah three places where Hashem blinded the eyes of a nation. All three were extraordinarily weak in aroyos!

1) Sedom. *V'ess ha'anashim asher pesach habayis hiku b'sanveirim* Bereishis 19:11, this was after they had asked Lot to send to them his guests so that they can 'get to know them' - an euphemism for *mishkav zachor* (Rashi)

2) Mitzraim. Makkos Choshech. *Lo ra'u ish ess achiv* (Shmos 10:23) - even during the day!

3) Canaan. The Tzirah insect blinded their eyes.

Mitzraim & Canaan were the most immoral nations in the world! The Torah prefaces the Parsha of Aroyos (Vayikra 18:3) *Kmaaseh eretz mitzraim asher yeshavtem bah lo saasu ukmaasei eretz canaan asher ani meivi eschem shama lo saasu*. Like the deeds of the Egyptians that you lived amongst them do not do & like the deeds of the Canaanites that I am bringing you there do not do. This come to teach us that the deeds of these two nations were worse than all other nations

(Rashi)

We also find that Yitzchok Avinu & Yaakov Avinu were blind too? Maybe that was in the same way that Rav Amram Chasida blinded himself, to avoid seeing improper sights. Yitzchok shouldn't see Eisav's family and Yaakov should be shielded from the Egyptian views.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 29 Jul 2010 20:26

Parshas Eikev:

V'nashal Hasem Elokecha ess hagoyim ha'el m'at m'at, lo suchal kalosam maheir pen tirbeh alechah chayas hasadeh. (7:22)

The Torah is telling us that Eretz Yisroel will be emptied of gentiles slowly so that it doesn't become desolate and turn into a habitat for wild animals. Rashi explains that even though we were told that we have no need to fear the animals when we perform God's will, Hashem foresaw that they will yet transgress his commands.

Even though Hashem **knows** that we will be unfaithful to Him, (He even prepares a contingency plan,) He anyhow didn't refrain from giving us the land!

Moreover, even if we betray his love in the midst of conquering his gift to us, he will still continue to shower us with his blessings!

Hashem's love to us is not conditional on our behavior toward him!!

Even while we are stumbling in an aveira, we are only living and breathing by his good graces. Let's pause to think for a moment. We are using His gift of sight; His gift of emotion; his gift of imagination; HIS GIFT OF LIFE!!!! Dare we using all these gifts against him??

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 03 Aug 2010 15:27

Parshas Re'ei:

Re'ei anochi nosein lifneichem hayom

Notice, it is **I** that gives to you "**Today**"!

'One Day at a Time!' And even this 'One Day' can only be accomplished by Hashem's doing!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 04 Aug 2010 15:32

Parshas Re'ei:

Re'ei anochi nosein lifneichem

Notice that I am giving to **YOU!!!**

It is not only *others* that have the power of free choice. **You** can also make this decision! you have the right to choose between eternal life or a living death!

We are **Pro-Choice & Pro-Life**. We choose to live!

The first Slonimer Rebbe Ztza"l says: *L'hodia libnei adam gevurosav*. We must inform people of ***their*** personal strengths!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 05 Aug 2010 22:30

Parshas Re'ei:

V'chi yirbeh mimcha haderech ki lo suchal s'eiso ki yirchak mimcha hamokom (14:24)

If you find that the journey to sobriety is too much for you, it is because you cannot carry it alone! Because Hashem (Hamokom refers to Hashem as we say on Pesach: Boruch Hamokom) is distant from you. You distanced yourself from Hashem. You cannot do it by yourself!

Dovid Hamelech says in Tehilim (55:23): *Hashlech al Hashem yehovcha v'hu y'chalk'lecha, ki lo yitein mot latzadik*. Throw your burden on Hashem & He will lead you [so the meforshim explain the word [i]y'chalk'lecha[/i]], *ki lo yitein mot latzadik*, because Hashem will then keep you from stumbling in the middah of Tzadik, midas hayesod, the middah of Shemiras Habris Kadosh!

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