

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 - 20 Dec 2010 22:51

Parshas Vayechi:

V'einei Yisroel kavdu mizoken lo yichal lir'os vayageish osam eilav vayishak lahem vaychabeik lahem (48:10)

If Yaakov was blind how did he, in the very next possuk, say "to see your face I did not think, and behold Hashem showed me also your descendants."?

The Steipler Gaon Ztz"l had very weak eyesight, he refused to wear glasses saying that he is better off this way, he will see less of what he shouldn't see. (When he was once trying to look at the Har Habayis in Yerushalayim he borrowed the glasses of an attendant. THAT he did want to see!)

May we suggest that Yaakov Avinu wasn't totally blind. His were weak from old age. He couldn't EASILY see. He was able to see somewhat, he was able to see that Menashe is to his right & Ephraim is at his left side. He must've. Otherwise from whence did he know to cross his arms?

Now the possuk can be read (misread maybe?) The eyes of Yaakov were weak from old age, they couldn't easily see, and Yaakov was very happy about that. This point (that his vision was weak) was dear to his heart. He loved it. He kissed it. He hugged it. Yaakov was thrilled that his sight weakened!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 20 Dec 2010 22:57

Parshas Shemos:

Vatatzeiv achoso meirachok... Vateired Bas Pharoah lirchotz al haye'or (2:4,5)

Note that it was Miriam, a girl, who went to keep an eye on Moshe Rabbeinu while he was in the river. This was a river where the women would go down to wash. Men do not belong there.

When a man walks on the riverbank where the women wash, if there is another possible route, he is called a rasha. (Gemara)

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 21 Dec 2010 02:34

Beginning of Shovavm tat:

While saying Birchash Hamozon this past Shabbos Parshas Vayechi, I recalled this post from the end of last year's Shovavim period.

[Yosef Hatzadik wrote on 18 Feb 2010 21:07:](#)

Motzei Shovavim:

I heard that just as on motzei Yom Kipur we must believe that Hashem was mochel our aveiros, so to after shovavim we believe that we were zoche to be *mesaken* some of our *pegamim*.

Elsewhere in this BEIS HAMEDRASH it is brought that when a person is r"l *nichshal*, he creates sickly neshomos through his aveiros. When those neshomos go to Hashem asking for nourishment, he tells them to go to the person that created them through his deeds. They come to the *ba'al aveiro* and tell him you are our father give us your spritiual nourishment. How can a person survive when his *chiyus* is taken from him? when a person's teshuvah is accepted, Those neshomos are returned to their Source and receive their nourishment from Hashem.

The last *avodah* of *shovavim* is the *birchas hamozon* at *seudas shlishis*. If a person is zoche to be *mesaken* some of his *pegamim*, he can have the following in mind when saying the first brocho:

We thank Hashem that He is *zon es ha'olom kulo betuvo b'chein b'chesed uberachamim* even those neshomos... and from now on... *uvetuvo hagodol tamid lo chosar lonu v'al yechsar lonu MOZON le'olom vo'ed!!!*

And how do we get there? What is the avodah of Shovavim? How can we be *mesaken* the *pegamim*?

The next words supply the answer: *Ki hu Keil zan um'farneis lakol umeitiv lakol.*, we should live constantly with the recognition that Hashem sustains everyone. That He is good to everyone & for everyone. He, & His deeds, are entirely good. There is absolutely no bad parts to Hashem's workings.

If we think such thoughts always, we would avoid getting into RID. All *nisyonos* will be exposed for what they truly are, nothing more than *nisyonos*. Remembering Hashem's presence does wonders in diffusing the Yetzer Hora's power. By recognizing that the continued sustenance of all matter is dependent on Hashem, we have continuous reminders of His presence. Every glance at any object can bring us closer to Him.

If we incorporate this into our daily lives, we will merit the next words in the brocho: *Umeichin mazon l'chol briyosav*. That Hashem will provide the nourishment for all his creations.

May we merit to attain this level!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Dec 2010 22:41

Parshas Shemos:

Vayhi vaderech bamalon vayifgesheihu Hashem vayvakeish hamiso (4:24)

[Moshe Rabbeinu was in a roadside hotel when an angel in the guise of a snake swallowed him from his head down to his hips. Then the angel swallowed Moshe from his legs up to his hips. Tziporah, Moshe's wife, recognized this as a sign that she should immediately circumcise her son.]

The Torah is not a book of historical myths, *chas v'sholom*. It is not merely relating an anecdote that occurred during Moshe's journey. What lesson can **we** derive from this account?

Moshe was travelling down to Mitzraim, the lowest place in the world, the *Ervas Ha'aretz*. Hashem was showing Moshe that sometimes the Yetzer Horah (the *Nachash Hakadmoni*) starts swallowing up his prey from the head. He instill in his mind rotten thoughts & 'knowledge'. other time the Yetzer Horah uses a different strategy. He may creep up from the bottom. either way his goal is the same. He is headed toward the *Bris Kodesh*!

Tziporah realized that the mitzva of Milah is a reminder to stay *tahor* & holy.

Moshe was at a hotel on the road, far away from his departure point & from his destination. We all know what challenges can be found in a hotel room.....

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 23 Dec 2010 19:32

Parshas Shemos:

A&W Moment *min haTorah minayen?*

Asira nah v'er'eh ess hamareh hagodol hazeh. - I will go & see this great sight.

Duvid Chaim, Steve & Co. teach us on their 12 Step Group Calls that a perquisite to 'living with Hashem' is realizing & recognizing His actual existence, constant presence, and all-encompassing control.

If Moshe Rabbeinu would not have stopped to marvel at the wondrous sight of the burning bush, would the sequence of events gotten started? Would he have taken us out of the bondage in Mitzraim? Would we have received the Torah at Mount Sinai? Inherited Eretz Yisroel? Built the Bais Hamikdash? etc.L'chaper al kol avonoseinu.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 30 Dec 2010 23:22

Parshas Va'eira:

There are four expressions of Geula. *V'hotzeisi* is one of them. If so, then how do we understand this: [ZemirosShabbos wrote on 29 Dec 2010 21:00:](#)

Parshas Vaera

???????? ???? ???? ????? ??????

Hashem says I will redeem you from your spiritual exile, the fact that you can tolerate = ????,

the filth of Mitzrayim. You will reach a state where you cannot tolerate the degradation and defilement of Mitzrayim.

Likutei Imrai Chaim

With a bit more Biur:

[quote="Hoarav Naftali Jeager Shlita, Rosh Yeshiva, Sho'or Yashuv]

As long as we can be [i]soveil[/i] the Mitzraim, it can have an influence over us. If we reach a state where we cannot be [i]soveil [/i]it anymore, even if we are still there amongst them, it won't affect us.

Bnei Torah are like fish. A sea lion can be perfectly calm when it is on dry land, a fish, on the other hand, if it is taken out of water it will jump and flay, it will struggle to get back into the water ASAP. The Torah is likened to water. It is where we belong. We can be in college or at work but we are striving to get back to spirituality. We cannot tolerate it. We are not soveil Mitzraim. We are not influenced by it.

We may be located within the borders of Mitzraim, but we are not [u][b]in[/b][/u] Mitzraim anymore!

[/quote]

The four [i]Kosos [/i]of wine at the [i]Pesach Seder[/i] are [i]k'neged [/i]the Four Expressions of [i]Geula[/i]. The one we are discussing, [i]V'hotzesi [/i]is represented by the first cup. The cup of Kiddush. The cup of 'Sanctifying'!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 30 Dec 2010 23:29

Parshas Va'eira:

[i]V'gam ani hakimosi ess brisi.

V'gam ani shomati ess na'akas Bnei Yisroel... Va'ezkor ess brisi.

Lachein.... [Bishvil habris[/i] (Rashi)]

There are two reasons for the Geula in these pesukim:

1. Because of the Shevuah, Hashem heard the tefilos
2. Because of the tefilos, Hashem remembered the Shevuah

& Hashem helped because of the Shevuah.

This is a MAJOR chizuk for our davening!

Even if our tefilah is not so good, Hashem will connect it with the Zchus Avos & Bris Avos.

We can accomplish with **OUR** tefilos too!!!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 04 Jan 2011 21:17

Parshas Bo:

Hashem told Moshe to lay his hand & bring the Plague of Locusts.

Moshe did so. A mighty wind started blowing.

It was blowing & blowing & blowing!

It blew that whole day.

It continued blowing through the night!

Moshe may have become quite frustrated with the lack of progress.

The next morning, at the crack of dawn, as the 1st light began to shine on the horizon, the results were seen!

The largest cloud of Locusts ever seen in Mitzraim!!!!

At times we may have to wait & wait. It may look like we are waiting in vain.

But the results - mighty results- may be just around the corner!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 04 Jan 2011 23:03

Parshas Bo:

Ki ani hichbadity ess libo.

I made his heart full of Kovod.

Hakina'ah, hata'avah, v'hakovod motzi'in ess ha'adam min ha'olam.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 06 Jan 2011 00:14

Parshas Bo:

Moshe Rabbeinu told Pharaoh, "We must take all our animals along because we do not know what sacrifices Hashem is going to ask from us." We must prepare ahead of time for any eventuality in Hashem's service.

A lesson from the Snow (or lack thereof)

I was walking down the street during the snowstorm. Everything was covered in white. Bright, fluffy, quite, & cold. The trees, bushes, houses, cars, streets, & sidewalks were all covered in snow.

But not all sidewalks, one property had a clear stretch in front of it.

Why? How? The snow is falling here too. Why is there no accumulation?

Heated sidewalks. The sidewalk has a system of hot water pipes embedded in the concrete. There is a source of warmth from within. This warmth is enough to resist the cold snow which would otherwise pile up on it.

But, the system only works if it is turned on prior to the onset of the snowfall. If the sidewalk is already covered it will only melt the bottommost layer, turning it into a slushy mess.

Hashem was teaching me a lesson. We can have an internal source of warmth that can enable us to resist the chilling nisyonos that pile onto us. No matter how difficult the external stimuli may be, we can draw our strength from within. **But**, the system only works if it is turned on prior to the onset of the RID, the cold stuff that the Yetzer Horah tries to smother us with. We must prepare ourselves beforehand. We must 'stock up' on lots of chizuk *when we don't **need** it!!* By working on 'warming ourselves from within' during the periods when we do not feel in immediate danger, we will have the necessary equipment in place for whatever Hashem asks from us.

We will be prepared for any eventuality in Hashem's service.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 06 Jan 2011 22:58

Parshas Bo:

Ki yish'alcha bincha machar.

Yesh Machar shehu achshav, v'yesh machar shehu l'achar zman. (Rashi)

There are times when we say 'Tomorrow' when we ought to be saying 'now'. (i.e. procrastination)

There is also a 'better tomorrow; There are times when we say "Tomorrow" when we mean to stall for time. When we are trying to push off the Yetzer Horah. We push it off for tomorrow. **One Day at a Time!**

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 09 Jan 2011 23:51

Parshas Bo:

Ushmartem ess hamatzos.

If you see that it starts puffing up, knead it with cold water.

Just like we must Guard our matzos, so to must we Guard our mitzvos. (Rashi)

.... If we see that our mitzvos start puffing up - we are getting haughty ; pour a bit of cold water on your head - give yourself a reality check. You will see that you are still very far from fulfilling YOUR potential.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 10 Jan 2011 00:29

Parshas Beshalach:

Halo zeh hadavar asher dibarnu eilecha b'Mitzraim leimor chadal mimenu v'na'avda ess mitzraim ki tov lanu avod es Mitzraim mimuseinu bamidbar. Vayomer Moshe el ha'Am al tira'u, hisyatzvu ur'u ess y'shuas Hashem asher yaaseh lachem hayom ki asher reisem ess Mitzraim

hayom lo sosifu lirosam ad olam. (14:12,13)

Don't these words sound awfully familiar to us?

"Stop nagging me with this GuardYourEyes business, I am 'enjoying' my current state. It is 'good' for me to be enslaved to the Yetzer Horah in Mitzraim/Ervas Haaretz. If I stop this stuff I will feel so dead."

So Moshe/Rabbeinu Guard announced, "No need to be afraid. Stand back. Give over the fight to Hashem. See the salvation which Hashem has wrought for you. TODAY! Just today.

"If you look with this new perspective, One Day at a Time, then you will not see Mitzraim/Ervas Ha'aretz ever again!"

Hashem yilachem lachem v'atem tacharishun (14:14)

Whilst 'giving it over to Hashem' we mustn't actively continue to seek it!

Hashem will fight for you; but you shall, at the very least, stand by silently.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 10 Jan 2011 18:29

Parshas Beshalach:

Vayeilchu shelosha yamim bamidbar v'lo matzu mayim. Vayavo'u Marasa v'lo yachlu lishtos mayim miMara ki marim heim. (15:23,24)

Seforim explain these pesukim in reference to Torah. *Ein mayim ella Torah shene'emar hoi kal tzama lechu l'mayim.*

The Yidden went three days without Torah. When they did reach it, they couldn't drink it. *Im taazveinu yom, yomayim a'azveka!*

Ki marim heim. Because they were bitter. The *Bnei Yisroel* were bitter!

If you wear dirty/bitter glasses, even the clean stuff look dirty & bitter!

If we find Recovery to be unenjoyable, it may because we are still too steeped in the junk! After we separate ourselves from the dirt we will appreciate the good things in life so much more!

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