

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 - 04 Oct 2011 15:43

Aseres Yemei Teshuva:

Dirshi ess Hashem b'himatz'oi, kirauhu behayoso karov = 10 Days of Teshuva.

Ein Hashechina shoreh ella mitoch simcha.

With a SMILE we can make Him comfortable...!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 06 Oct 2011 17:27

Selichos:

Vayeired Hashem b'anan, vayisyatzeiv IMO sham.

Even when it seems like Hashem went 'down' & is hidden in clouds;

He is really standing with US right HERE!!!

...Especially these Ten Days of Individual Closeness with Him!

(Dirshi ess Hashem b'himatz'oi, kirauhu behayoso karov = 10 Days of Teshuva.)

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 06 Oct 2011 18:39

Parshas Ha'azinu:

Vayedabeir Moshe ess divrei hashira hazos b'aznei Bnai Yisroel.

[ZemirosShabbos wrote on 03 Oct 2011 15:34:](#)

thank you Shmeichel, a good year to you and yours too

filled with nachas through and through

would like share a thought that landed in my head on yom tov.

we say in musaf "Haloch vekarasa **be'oznay** yerushalayim laimor zacharti lach chesed ne'urayich etc."

why is it important to specify that the Navi call into the ears of Yerushalayim? why doesn't it just say "lech emor lahem" or something similar.

If an announcement is made to a group of people, an individual in the crowd can feel that it was not directed at him specifically. But if someone leans over and whispers something in my ear there is no mistaking who the recipient of the message is. The RBSO is leaning over and whispering into our ears, each one of us, zacharti lach chesed neurayich ahavas kelulosayich. The RBSO remembers that 'good times' we had together and wants us to return to Him.

Thats on Rosh Hashana.

During aseres yemei teshuvah we ask for the other half of the equation:

Hashem shima bekolee **teeyena aznecha kashoovois** lekol tachanunoi.

That HKBH should bend over and listen to us. That we feel and believe that He is listening.

And on Sukkos we come to shul every morning and with the daled minim - that symbolize our hearts, eyes, mouths and spines - we sing and thank Hashem for doing just that: ahavti ki yishma Hashem ess koli tachanunoi, **ki hita oznoi lee** uveyamai ekra.

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 06 Oct 2011 18:40

Parshas V'zos Habracha:

Vayar reishis lo.

And his **sight** was of first importance to him!!!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 09 Oct 2011 18:43

Erev Yom Kippur:

10 Days of Teshuva = The 10 Sefiros.

Day 9 = Yesod.

By feeding the guf l'shem shomayim, we are *mesaken P'gam b'Yesod!*

We are showing Hashem what we REALLY want!!!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 24 Oct 2011 19:20

Tefillah:

Someich noflim, Hashem supports the fallen.

We do not say that Hashem is RAISING those who fell. Rather, we praise Hashem that even while the Fallen are felled, even while we are still down in the dirt, Hashem is also supporting us!!!!

Tov veyoshor Hashem al kein yoreh chata'im baderech - not only the Ballei Teshuva does Hashem lead & guide; Hashem is guiding the sinners too!

Hashem is constantly with us!!!

Hashem is constantly trying to help us!!!

Hashem is constantly supporting us!!!

.... no matter how deep down we may find ourselves!!!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 24 Oct 2011 19:23

Parshas V'zos Habracha:

Ki shamru imrasech u'brischa yintzoru.

Shamru can be understood as 'awaiting' or 'hoping for' or 'looking out for'. (As in *v'Aviv shamar ess hadavar*)

By training ourselves to always try to know what is God's Will for us NOW we can attain our goal of *Shemiras Habris*!!!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 24 Oct 2011 19:24

Parshas Bereishis:

Lo tov hayos ha'adam levado.

A man cannot be **GOOD** when he is isolating!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 26 Oct 2011 19:50

Parshas Noach:

Vaycheil Noach ish ha'adama.

Vaycheil Noach - assa atzmo chullin.

Ish ha'adama - Adonei ha'adama. (Rashi)

Because he held HIMSELF as the BOSS, he made himself chullin & fell.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 26 Oct 2011 19:54

Parshas Noach:

V'haya b'ananei ha'anan v'nirasah hakeshes b'anan.

When our minds become cloudy. When we lack clarity. We can easily slip to *kishui ever*. [The gemara [sub](I think in Niddah)/sub] teitches the word '*Keshes*' to refer to *kishui ever*.]

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 28 Oct 2011 15:27

Parshas Noach:

V'sagar Hashem baado.

Noach couldn't close himself off from the rest of the world on his own. He needed Hashem to do it.

Hashem did it *Baado* - Hashem did it FOR HIM!

As **Dov** always says: Hashem can do for me what I cannot do for myself!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 06 Nov 2011 21:49

Parshas Lech Lecha:

How did Lot fall so low? From being *Lot haholech im Avram* - Lot, who goes with Avram, Avraham Avinu's close associate, to becoming a close neighbor of the wicked nation Sedom??

Where was the beginning of his decent? Where was his first slip?

Vayisa Lot ess einav vayar ess kal kikar hayardein... Lot raised his eyes AND he saw.....

There are two stages in this possuk:

1. *Vayisa Lot ess einav* = Lot stopped guarding his eyes! [He removed his filter; he lowered his standards]
2. *vayar ess...* = once his eyes were looking around indiscriminately, he 'saw' what he would've been better off not seeing...!!

The first 'sip' is where we get caught in the net!!!!

We MUST avoid that first drink!!!

We can NOT afford it!!!!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 10 Nov 2011 20:01

Parshas Vayeira:

Eirda nah v'ereh hak'tza'akasih habaa eilai assu.

How often does it happen that we notice something through the corner of our eye or hear a sound passing & we feel the urge the we MUST look to to check if that was REALLY something that I should be avoiding?? :o

This 2nd look is where our problem is!

This is the opening that the Yetzer is waiting for!

Ereh hak'tza'akasih habaa eilai assu. = Lemme see if this sound is what I think it is....

We MUST know & remember that we cannot do that.

Eirda nah = this is where we fall.

Herein lies the beginning of our decent into the abyss!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 10 Nov 2011 20:50

Parshas Vayeira:

Avraham Avinu requested that Hashem spare entire wicked cities from annihilation if there are 10 Tzadikim in each city.

Why?

Why not destroy the city & remove the individual Tzadikim? (The way Noach Survived the Mabul & Lot survived this very destruction?)

If I may suggest, the answer must be that the ENTIRE city has a 'part' in their being Tzadikim....

The Torah identifies Rivkah Imeinu as "*Bas Besuel Haarmi, achos Laval Haarami, miPadan Aram*" Rashi comments that this is to teach us the greatness of Rivka: Even though her father was a rasha & her brother was a rasha. Her hometown was a place of rashaim. Yet Rivka remained a tzadeikis!

This can be understood on multiple levels:

- Either because she learned from them how NOT to act;
- Because the fact she was in their midst & would have easily been influenced by them, she had to work much harder not be influenced by them;
- Her tzidkus is magnified when viewed in relation to her surroundings.

In the same vein, the 10 hypothetical tzadikim were able to grow to their level BECAUSE of the rest of the population. Therefore, the entire city has a part in their tzidkus!

P.S. In this manner we can also understand the Rashi about Noach. *Tzadik tamim haya bedorosav. Illu haya b'dorosav shel Avraham lo haya nechshav l'klum.*

Is Noach is really nothing to be impressed about?

Avraham was great in his own right; Noach was also a Tzadik, but only due to his living in his generation! If Noach would've lived in Avraham Avinu's days he might not have risen to such great heights!

Is it any wonder why Hashem, the Masterful Playwrite, placed Noach in that specific scene??

Is there any question about Hashem's infinite wisdom in placing us in our lowly generation.....??

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