

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 - 27 May 2010 16:50

Parshas Behaloscha:

V'el ha'am tomar hiskadshu lemachar, Tell the Nation to sanctify themselves tomorrow (11:18)

Ha'am alludes to the lower levels of Klal Yisroel.

To all of those that fell today into the Yezter Hora's net you should say, "Sanctify yourselves tomorrow!"

You are in a rut? Don't stay in the rut! Get out today! Tomorrow should be a holy day.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 28 May 2010 17:57

Parshas Behaloscha:

Chazal say ^(Somewhere) that the parsha of *Vayehi binsoa ha'aron*_(10:35,36) is a Sefer for itself and not really part of Chumesh Bamidbar. Chazal also say ^(Quoted in Rashi) that it has *simanim* at both ends to tell us that this is not its proper place. Why is it written here? To separate between *peranius* & *peranius*.

Zeh sefer toldos adam. This sefer may be analogous to a person's life. We have travels & travails. At times it looks to us as if Hashem's Glory is leaving us ^(See Rashi). We must remember that we will yet reach the next possuk, the next phase. *Uv'nucho yomar...* we will rest and Hashem will Return to us! This is the cycle of life: At times it looks like *Vyehi binsoa* & at times like *Uvenucho yomar...*

It is written here to give a separation, a *revach*, between *peranius* & *peranius*. Life is not one lengthy *peranius*/journey, it is separated by rest areas, *litein revach bein parsha l'parsha*.

And a bit deeper too:

To teach us that we can place a separation between our *nisyonos*! We not have to let our lives be one long downward spiral. It is possible to put a stop to it! There can be an *Uvinucho yomar* to halt it in its tracks!

At times this *Uvinucho yomar* is accomplished just by davening to Hashem "*Shuvu Hashem* etc."

> And the **Rebbe Reb bardichev** was moiseif:

WHY ARE THE SIMANIM BACKWARDS?

SO U CAN GIVE UR BACK TO THE WORLD

FAYF OHN AND KEEEEEP ON TRUCKING!!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 31 May 2010 21:14

Memorial Day (In the USA):

Mei'ovei techakmeinu, let us also remember & appreciate those Warriors of old who, through their mesiras nefesh, made the battles easier for us.

Chazal tell us that by virtue of our *Avos* being *omeid benisayon* we have an easier time fighting the Yetzer Horah. (See the pessukim at the end of the Parsha of Akeidas Yitzchok)

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 01 Jun 2010 21:47

Parshas Shelach:

Vayilonu ... li masnu b'Eretz Mitzraim oh Bamidbar hazeh lu masnu halo tov lanu shuv mitzroimah ... Vayomru ish el achiv nitnah rosh v'nashiva mitzroimah. Vayipol Moshe VeAharon al p'neihem (14:2-5)

Depression is an emotion. Ask a guy who is in a depressed mood why he is depressed? He will probably not be able to give a satisfactory explanation. Hashem [along with Moshe & Aharon] did not get angry at Klal Yisroel for feeling depressed, for having suicidal thoughts, or even for regretting leaving Mitzraim. It is quite normal for someone facing a situation where he doesn't see the 'light at the end of the tunnel' to wish he were in his previous state again.

Their last comment was what triggered Hashem's anger. They wanted to appoint a leader and to return to Mitzraim. The very essence of following a leader is the 'giving up of my own free choice'. I won't be making all the important decisions, I will just faithfully follow his guidance. If Bnei Yisroel was willing to take such a step, shouldn't they have just subjugated themselves to Hashem's will? His knowledge is greater than that of any mortal of their choosing!

Batel retzoncha mipnei retzono!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 02 Jun 2010 22:01

Parshas Shelach:

Vihoshua bin Nun v'Kalev ben Yefina chayim min ha'anashim haheim haholchim lasir ess haaretz. (14:38)

They 'lived it up' through the Meraglim. Their greatness comes from the fact that they were with the Meraglim and did not become part of them. Just by virtue of going to Eretz Yisroel and returning with a positive report does not earn such a great reward. It is only when we see who their traveling companions were, we see the potential bad influence, we see how other GREAT

people slipped, only then do we see the greatness of those that stood firm in their devotion to Hashem.

Many have wondered, how is it that the Tzadikim of yesteryear couldnt bring Moshiach and we still expect him to come in our lowly generation? The answer given can be seen over here. A little candle may be worthless in broad daylight, but it is enough to dispell the darkness if there is no other source of light around. *M'eat min ha'ohr docheh harbeh min hachoshech!*

Our greatness, the greatness of the entire GUARDYOUREYES Community, is magnified based on the lowliness of the depraved world around us. The lower they sink, the higher above them we are! Every little step upward that we climb is multiplied manifold because we are in a society that is constantly sinking downward!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 03 Jun 2010 18:17

Parshas Shelach:

V'im nefesh achas techteh bishgaga v'hikruvah eiz.^(15:27)

If a person sins, he should not stay away from Hashem in depression. He should immediately come close again. He must employ the middah of boldness. *Hevei **az** kenamar!*

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 04 Jun 2010 15:00

Parshas Shelach:

V'lo sasuru... acharei eineichem.

Do not turn *after* your eyes saw. Do not take that second look. GUARD YOUR EYES from checking out what it was that your eyes glimpsed. {Was it *really* something I am not supposed to see??}

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 04 Jun 2010 15:13

Parshas Shelach:
of the following:]

[Double today. While learning [b]Bardichev[/b]'s Tidbit I thought

Ure'usem osso uzchartem...

Techeilis resembles the sea, the sea reflects the sky, the sky looks like the *kisei hakovod*.

This should teach the importance of guarding our eyes! *Ayin roeh, halev chomeid, etc...* How do we know this is true? Try it out. Test your thought process on kosher material. In the words of **Bardichev**:[bardichev wrote on 04 Jun 2010 14:17](#):

Look at the tzitzis. Grab a peek at your tzitzis. Its fun. Cool! tchailes looks like water. Amazing! Hey, the water, where does its get color from? Water has no color. Oh, its a mirror. Wow! Like shamayim. Wow! Cool. Shamayim is a mirror too. Of what?? Kisai hakavod.

So now you see what a single glance can trigger. (Looking at one thing can sometimes cause you to start daydreaming about something that you haven't seen in a long while. It can even bring you to think about something which you have never seen. You don't even know exactly what it looks like! The power of fantasy & imagination is great!)

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 07 Jun 2010 21:21

Parshas Korach:

Ha'einei anashim haheim tenaker lo na'aleh (16:14)

Rav Amram Chasida gorged his eyes out in order not to be tempted with unclean sights.

Rabbi Mordechai Becher says (www.TorahAnytime.com) that a person grows through his nisyonos. It is not comparable a single act of *bechira b'tov* to multiple acts. As a person overcomes all the nisyonos which Hashem puts before, he is constantly growing. If a person has only one big nisayon, be it a very big one, he grows only in that one instance. We are not expected to blind ourselves permanently. That would be counter productive in the journey through life. Only a lifespan encompassing many triumphs and travails, is a lifetime of progressively growing to greater heights.

Ha'einei anashim haheim tenaker lo na'aleh, if we were to poke our eyes out we would not rise to greater levels of kedusha ever again.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 21:51

Parshas Korach:

I was wondering why were the names of the Nesiim written on the staffs that they put in the Mishkan? Wouldn't it have been better if they used an anonymous username or other sign? After all, we do find that Moshe put Aharon's staff in the center so that they shouldn't say that he handled Aharon's differently. If Moshe wouldn't know which staff is from Aharon it would've been better?

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 21:53

Parshas Korach:

Korach shepikieich hayah mah raah leshtus zu? Eino heteaso. (Rashi)

Ein adam choteh ela im kein nichnas bo ruach shtus. Why would someone who is otherwise a clever person do a stupid aveirah? *Eino heteaso*, Korach forgot that there is an automatic cycle: *Ayin roeh, halev chomed* etc.

There are those that try to convince themselves that "I will only look a bit" without doing any actual aveirah. They are fooling themselves; they are turning themselves into Fools. (Beside for the Lav of *Lo sasuru... acharei eineichem!*)

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 21:57

Parshas Korach:

Boker v'yodeh Hashem ess asher lo v'hakodosh v'hikriv eilav.

Heard last night: We do not do good mitzvos & teshuvah in order that Hashem should like us; Rather because Hashem LOVES us already the way we are now (even with our baggage), therefore we want to do his mitzvos!!!

This may be alluded to in this possuk. *Vyodah* can be loshon of love, as it is written about Hashem's love for Avraham Avinu, *Ki yedativ Imaan asher yetzaveh ess banav*.

Immediatally, at dawn, Hashem loves those that are His. Afterwards, those that are holy bring themselves close to Him.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 21:58

Parshas Chukas:

I heard a gevaldige moshol in the name of the Tolna Rebbe Shlita. A man approached a teenager with a proposition. He offered the youngster 5 Rubles if he will go into a specific shop and snatch the bowl of trinkets that is on the table right in front of the proprietor. Five rubles was a considerable sum of money so he took the challenge. They went into the shop together, on the signal of his sender the boy grabbed the bowl and ran out the door. The owner gave chase. They ran up the street, down a few alleys, and leaped over some fences. Meanwhile, still in the store, the instigator took a large sack and emptied off all the shelves from their merchandise. After a lengthy run around town, the mischievous boy dropped the bowl with all its contents on the floor and ducked into a hiding place. His pursuer gave up searching for him. He took his things and returned to his store, sweaty and exhausted. When he arrived back and saw that he was robbed he realized that the boy was just a ploy meant to distract him, to divert his attention from the rest of his things.

In the nimshal we are the gullible shopkeeper. The Yetzer Horah trips us up with a single aveirah. If we get all hung up over that aveira, if we start getting depressed that we didn't withstand his temptations, we are dropping our guard over the rest. Now he has open territory to conquer. We won't have any defense against his bombardment. We mustn't let ourselves get caught in his net through a single misdeed.

Now, in Yosef Hatzadik style, how can this be inserted into the Parsha?

Vayishlach Moshe leragel ess ya'azer vayilk'du b'noseihu (21:32). Rashi says that the spies captured the suburbs, they didn't want to do like the first set of spies.

These Meraglim were tzadikim, they immediately vanquished all the small suburbs that were around the big city. They didn't want Klal Yisroel to get bogged down with the little battle when there is a much bigger war facing them!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 22 Jul 2010 22:00

Parshas Chukas:

V'rachatz besaro bamayim v'achar yavo el hamachaneh v'tamei ad ha'erev (19:7).

Rashi says *sarseihu v'darsheiu, v'tamei ad ha'erev v'achar yavo el hamachaneh*.

The simple meaning of the possuk can be understood to say that even though he did all he can to purify himself he will still stay tamei. This can not be true.

When Cizkiyahu Hamelech was told that he is going to die, that there is no hope for him him. He silenced the Navi Hashem saying, "*kach mekublani mibeis abba, afilu cherev chadda munachas al tzavaro shel adam al yimneh atzmo min harachamim*." There is no such thing as 'a lost case'! Even if the Torah implies such, we know that it can not be true. Therefore Rashi says *sarseihu v'darsheiu*.

In GUARDYOUREYES.org shprach we can add:

It is impossible that *v'achar yavo el hamachaneh v'tamei ad ha'erev*, after coming to the machne of GYE, after joining this community, he definitaly won't end up staying with his tumah!!!!

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