

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 - 07 Oct 2010 22:27

Parshas Noach:

Noach ish tzadik ess Elokim his'halech Noach (6:9)

How was Noach able to be an *Ish Tzadik* in such a lowly generation?

Because *Ess Elokim his'halech Noach*. Rashi says, "*Noach hayah tzarich sa'ad l'tamcho*", Noach **recognized** that he needs help from Hashem!

Illimalei Hakodosh Boruch Ho ozer lo, lo yachul lo!

He did not say, "I can do it myself!"

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 08 Oct 2010 15:45

Rosh Chodesh Cheshvan:

One of the reasons that we refer to this month as **MarCheshvan** is because Noach's Mabul began during this month.

[quote="My Chosson Teacher taught:]In Shulchan Aruch, the [b] Halachos of Tzenuas during Relations [b] is in [i]Siman Reish Mem [i] (240) in Orach Chaim; the letters ' [i]Reish Mem [i]' spell the word ' [i]Ram [i]' - lofty. Its corresponding [i]siman [i] in [i]Yoreh Deah [i] discusses [b]Hilchos kibud Av V'aim [b]. As part of the reward for being careful in Hilchos Tzenuas we will merit to have children who will respect us properly. But if someone will Chas v'sholom these halochos, it will be the opposite; ' [i]mem reish [i]' spells [i]mar [i] = Bitter! [/quote]

The generation of the Mabul was [i]Hishchis kol basar ess darko [i], they were in the latter category. For them it reads [i][b][u]MAR [u] - Cheshvan [b] [i].

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 11 Oct 2010 22:47

Parshas Noach:

*Vayar Cham avi Cnaan es ervas aviv [Yesh omrim sarso v'yesh omrim Rovoi
[size=7pt](Rashi)[/size]]*

*Vayikach Shem v'Yefes ess hasimla vayasimu al shechem shneihem... v'ervas avihem lo rah'u
(9:22-23)*

Why did Cham succumb to the Yetzer Horah when saw the trigger, while Shem & Yefes were

able to withstand the nisayon?

Why did Shem & Yefes need to cover their father together? Is a blanket too heavy for one person to lift on his own?

Cham was on his own; a person cannot withstand temptation when he is by himself!

Shem & Yefes came together because they were afraid of going alone!!!

'A shared load is an easier burden to bear.' - *Vayasimu al shechem shneihem!!!*

"Avihem" may be translated "Wants", as in *Lo "avah" Hashem Elokecha lishmoa el Billaam.*

V'ervas avihem lo rah'u - The ervah of their desires/urges they did not see!!!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 13 Oct 2010 17:38

Parshas Lech Lecha:

Lech Lecha..... va'agadla shmecha (12:1-2)

His'halech l'fanei v'heyei tamim (17:1)

On the first possuk of the Parsha, **Rashi** comments: Go for your benefit & goodness; & there I will make you into a large nation; & here you will not merit son's... Avraham must go to the Holy Land in order to attain his destiny.

Further into the Parsha ^(15:5) **Rashi** quotes a Midrash: Hashem told Avram " Go 'out' of your stargazing where you saw that you won't bear offspring, 'Avram' doesn't have a son, but 'Avraham' does have... I will switch your names & the mazel will change!"

At Avraham's Bris Hashem told him, "*His'halech l'fanei v'heyei tamim.*" with Rashi giving an alternative explanation as follows. Until now Avram was 'missing' 5 eivarim: 2 eyes, 2 ears, & rosh hagvuya. After the Bris kodesh, when his name his name became **Avraham** he is now 'in control' of ALL of his physical self!

We see from the above that it wasn't enough for Avraham to go to a Land of Kedusha, He also needed to be in a *State* of **Kedusha** in order to reach the heights of his potential!!!

[This may be what Rashi refers to on the possuk [i]Lech Lecha..... va'agadla shmecha[/i].]

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 14 Oct 2010 21:53

Parshas Lech Lecha:

U'Avram heitiv ba'avirah vayhi lo tzon ubakar vachamorim va'avadim ushfachos va'asonos ugmalim (12:16)

V'gam l'Lot haholech ess Avram haya tzon ubakar v'ohalim (13:5)

When the Torah enumerates Lot's possessions it includes *Ohalim*-tents in the list, while by Avram there is no such mention. [Rashi says that the Torah is telling us what Lot received due to his going with Avram]

Avram didn't need the Tents. Those he had for his wife's sake, as Rashi points out that the possuk *Vayeit ahaloh* (12:8) is written *b'loshon nekeiva*-the feminine form.

'A woman's place is at home'. Avraham sat at the doorway, *v'hu yosheiv pesach ha'ohel* in order to invite the guests inside.

For Avraham, it was only a means 'to be of service' to others.

If we may take this a step further:

U'Avram heitiv ba'avirah (12:16)

Avraham had **no need** for all these gashmius stuff for himself! It is only valuable to him if he can use it for others, to 'be of service'.

Since these are useful in establishing a stable household for his wife, Avraham had use for it. *Ul'Avram heitiv ba'avirah*, it was only for her sake that Avraham acquired all this.

>> We must remember the importance of 'being of service' to a **wife** too!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 14 Oct 2010 22:09

Parshas Vayeirah:

Avraham Avinu had **RID**.

He was in pain. The March middle-eastern sun was beating directly overhead. ~~So Avraham sat & wallowed in self-pity.~~ Avraham sat & shmoozed with his God!

Ein Hashechina shoreh ella mitoch simcha! Avraham must have been experiencing '**Serenity**'.

Avraham saw three idol worshipers loitering nearby. Were they interrupting his 'talking to Hashem' (i.e. his tefillos)?? They were. Did Avraham become angry? No. Did he respond to them rudely? No, he accorded them the utmost respect. *Al na saavor m'al avdecha*, he said = **Humility**.

(*Vayomru, "Kein taaseh ka'asher dibarta"* = **Honesty**.)

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 14 Oct 2010 23:03

Parshas Vayeira:

V'yispalel ba'adcha (20:7)

One of Avraham Avinu's nisyonos was Avimelech taking Sarah to his palace.

Here we find a *mekor* to the oft-mentioned GYE concept of davening *for* the person who is triggering! Avraham davened *for* Avimelech!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 02 Nov 2010 00:26

Parshas Chaye Sarah:

Hishamer lecha pen tashiv es bnei shama (24:6) Yitzchok may not go out of Eretz Yisroel.

Sh'atta oleh temimah v'ein chutza l'aretz kdai lach (Rashi, Toldos, 26:2) Because Yitzchok was on the Akeida he cannot go to Chutz L'aretz.

Vatich'henu einav meire'os (Toldos 27:1) When he was on the Akeida his eyes were washed out by the tears of the Malachim.

There seems to be a connection between Pure/Clean eyes & Eretz Yisroel...

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 02 Nov 2010 00:31

Parshas Chayei Sarah:

Sim na yadcha tachas yereichi (24:2)

Chazal say *Yad l'umah tikzos*, how can Avraham tell him to put his hand *tachas yereichi*?

Rashi says that Avraham looked at it as a *Chefetz shel mitzva*. Just like a lulav & a shofar, a Sefer Torah or Tefilin. Avraham sanctified himself to such a degree that he turned all his physical *hergeishim*/feelings & channeled them to Hashem!!!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 02 Nov 2010 00:32

Parshas Chayei Sorah:

Lavan went to Eliezer and found him waiting at the well. The posuk says: *V'hinei omed al hagemalim al ha'ayin*. Rashi says: *Al hagamalim, LeShomron*. he was guarding his camels.

We can now read the possuk: Lavan was standing and guarding the camels, and also guarding his eyes!

He is standing at a well at the time that the Sho'eivos go out, the gemoroh says that if someone

goes to the riverside where the women are washing, if there is another route, he is called a rasha, even if he closes his eyes! Eliezer didn't have another route, he had to be there, but he was guarding his eyes just as he was guarding the camels.

Hinei omed al haggmalim al ha'ayin. He was omed on this, he made a conscious effort and put his mind to it.

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 02 Nov 2010 00:35

Parshas Chayei Sarah:

Vateired ha'ayna (24:16)

Rivka Umeinu walked with downcast eyes.

Shemiras einayim is applicable to woman too!

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Re: Yosef Hatzadik's Ha'oros
Posted by Yosef Hatzadik - 02 Nov 2010 00:41

Parshas Chayei Sarah:

Vayavreich haggmalim michutz la'ir el b'eir hamayim l'eis erev l'eis tzeis hasho'avos. Vayomar Hashem Elokai adoni Avraham hakrei na lefanei hayom. (24:11,12)

Chazal teach us that if someone goes to the riverbank where there are women, if he has another option, he is called a Rasha - even if he keeps his eyes tightly shut!

Eliezer was compelled to be at the well, but he davened to Hashem that his task should be accomplished quickly - - so that he shouldn't have to stand there any longer than necessary!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 02 Nov 2010 00:47

Parshas Chayei Sarah:

Rivkah only gave Eliezer to drink after he asked; unlike Avraham Avinu who ran toward the three 'men' and invited them in.

Chazal say [concerning the bnos Moav]: *Darko shel ish l'kadeim b'mayim u'mazon, v'ain darko shel ishah*. It is immodest for a women to offer water to a man. Breaching the standars of tznus for the sake of 'chesed' or 'kiruv' are nothing more than ploys of the Yetzer Horah to ensnare us in his web!

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 02 Nov 2010 00:56

Parshas Chayei Sarah:

- Even after Rivkah told Eliezer that there is room for him to spend the nights in their home he still stayed standing at the spring until Lavan came running out to great him.
- *Vatakam Rivkah.... vateilachnu acharei ha'ish* (24:61) Rivkah went **behind** Eliezer

"Rather walk behind a lion than to walk behind a woman."

The gemoro says that Manoach was an *am haaretz* because he walked behind his wife. Eliezer is called 'Damesek Eliezer' = *shehayu doleh umashke mitoras rabbo l'acheirim*, he taught his Rebbe's (Avraham) Torah to others. He was not an *am haaretz*!!!

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