

Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 18 Feb 2010 20:05

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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 Feb 2013 04:53

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## **Purim**

Someone asked for a vort connecting an Upsherin to Purim - in Recovery-style reid.

I like the way it came out, so I wanna share it (read: show off) with a few other friends too.

Thanks for getting me to think. The following is the result of what I thunked (or is it thinked?) It may be usable almost as is or you can take this a springboard towards more esoteric thoughts - or chasidus....

In the middle of the megila story there is a seemingly unrelated episode. Mordechai's parade around town dressed in the royal clothes. How is this connected? It is not part of the Problem, the decree to kill all Jews. The miraculous deliverance came about at Esther's party. What is the significance of this whole affair ?

The gemarah (Megillah 16.) relates that when Haman was forced to lead Mordechai around town, he found Mordechai sitting disheveled, wrapped in his sackcloth etc. Haman told Mordechai, "Stand up, get dressed in these clothes, and ride this horse because the king wants you."

Mordechai refused, saying, "I cannot do that. It is not proper to wear the royal clothes like this. I must first wash myself in the bathhouse and get a haircut."

Meanwhile, Esther Hamalka sent her servants and commanded all bathhouses and barbershops to close their shutters for the day. Not finding anywhere to take Mordechai for his bath Haman had no choice, he needed to swallow his pride and serve as the bathhouse attendant for Mordechai. He then fetched a pair of scissors from his own house and proceeded to trim Mordechai's hair himself. While he was standing forlornly over Mordechai and cutting the hair, Haman let out a deep sigh.

"Why are you sighing?" Mordechai politely inquired.

Haman sadly replied, "The man whom the king has respected more than all of his ministers is now demoted to serve as a simple barber...."

Mordechai retorted to Haman, "Rasha! [Whom are you trying to fool?] Weren't you the village barber of Kfar Kortzim?!?!" (Haman had worked as a barber of Kfar Kotzim for 22 years.)

The gemara continues with some other fascinating details about that conversation.

After the parade was over, the megila states that Mordechai went back to sit at the palace gates. He again donned his sackcloth. He continued fasting. The decree of the annihilation of the Jewish nation was still in effect. In that case, why is this incident even mentioned at all?

The answer may be because THIS is the point where everyone saw the unfolding of an amazing new dimension! (B'layla hahu naded a shnas hamelech is the actual beginning, but human beings did not see that happening.)

Similar to every other journey in life, there were ups & downs here too. But at this point we saw that we were headed towards a happy destiny. There may still be a long winded road ahead. It can be difficult to trudge that road. But this experience showed Mordechai that there is hope for a brighter future.

A child who has an upsherin looks very cute, but he is still barely out of his toddler-hood. He still has a lot of growing up to do. But he now has a clear destination. The coordinates of the place he wants to be at have been entered into his GPS. Although it might be unnoticeable, he is in the process of growing up. He is headed towards being a grownup!

And the moral of the story is: It all begins with an upsherin!!!!

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Re: Yosef Hatzadik's Ha'oros

Posted by Monios - 03 Oct 2013 07:41

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If there wasn't bechira, why did Hashem announce that the Jewish people would be destroyed? Why did thousands actually die from the Levite executions and the egel water test? Why is all the suffering of our people throughout our history partially an atonement for something we didn't have free will for?

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 06 Oct 2014 10:00

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**Parshas Vayeishev:**

*Vayhi k'dabra eilav yom yom*

If Yosef didn't listen to Potifar's wife yesterday or the day before and the day before that, why did she think that he might be open to her advances today?

When Yosef faced his nasayon, he did not commit NEVER to do it. All he did was surrender the option of doing it TODAY. What will be tomorrow? He will think about that tomorrow. Maybe tomorrow he will do it. Maybe he won't. But TODAY definitely not!

Therefore, when he was triggered by Potifar's wife and he committed "Just for today", she tried her luck the next day again.

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Re: Yosef Hatzadik's Ha'oros

Posted by cordnoy - 17 Dec 2014 05:15

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[Yosef Hatzadik wrote:](#)

**Chanukah:**

*U'le'amcha Yisroel assisa teshu'ah gedola upirkan kehayom hazeh.* (Al Hanissim)

In the Sefer Shemen Rosh (Vol. 9, Shemos, Pgs. 17-18)

The Yevanim understandably sought to abolish *Shabbos* & *Milah* as these are from the mitzvos that distinguish Jews from the rest of the nations. What needs an explanation is, why did they hate *Chodesh* so much too?

*Chodesh* symbolizes Renewal. Even in the darkest of times the option of starting over exists. That is an idea that the Greeks wanted to uproot from our psyche.

*Aveira goreres aveira*, aside from its simple meaning, can also be understood that the feeling of dejection one experiences after stumbling into a sin. The feeling of inferiority, of worthlessness, can be so demoralizing that the person begins to think that there is no value to his mitzvos anyhow and he may as well continue to sin.

*Hayom hazeh hashem Elokecha metzvecha.... - B'chol yom yiyeh b'einecha k'illu hayom nitna.* Do not dwell on the past. What was, was; what happened yesterday, happened yesterday. Today is today. Today we can grow. Today is the day that Hashem is commanding us to do his will.

Maybe we can add to his words:

The vast majority of Jews weren't with the *Chashmonoim*. Many became *Misyavnim*. When Hashem helped them anyhow, they all saw his greatness and removed the shackles of the Yetzer Horah.

*U'le'amcha Yisroel assisa teshu'ah gedola* - Hashem wrought a great salvation for his Jewish Nation.

*upirkan* - & redeemed them from the 'bondage' that they found themselves in...

*kehayom hazeh* - like the lesson we learn from ***hayom hazeh!***

Wow!

Penetratin' stuff for us guys.

Really hits home.

And as Big Moish likes to quote Cordnoy: Today, Damn it! Today!

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Re: Yosef Hatzadik's Ha'oros

Posted by cordnoy - 17 Dec 2014 18:31

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[Yosef Hatzadik wrote:](#)

**Chanukah:**

*U'le'amcha Yisroel assisa teshu'ah gedola upirkan kehayom hazeh.* (Al Hanissim)

The Chashmonaim were writing an Hoda'ah to Hashem for the great nissim that Hashem did.

How do they describe it? They're searching for the perfect metaphor.

Hashem judged, struggled, and took revenge for us. He rescued us from many powerful impure wicked heathens.

Hashem's name became greater & holier in the world; and to Your nation Yisroel You made a great salvation & redemption..... like..... like.....

(looking for an appropriate simile)

Like.... like: **Today!!!!**

The **Miracle of Today** is the greatest miracle of all!

Zeh hayom assa Hashem!!!!

He made it! Without Him there is nothing!

Need there be any commentary?

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Re: Yosef Hatzadik's Ha'oros

Posted by Shmeichel - 17 Dec 2014 18:47

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Today, Damn it! Today!

Oh Bigmosh thanks a million for that slogan

De miracle of TODAY is the greatest miracle

After all, quoted Cordony himself

Yes Yes Yes TODAY is DE DAY, only TODAY

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 01 Feb 2015 11:57

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### **Parshas Yisro:**

*V'higbalta ess ha'am saviv leimor hishomru lachem alois bahar... (19:12)*

*Vayomer Hashem el Moshe Leich ha'eid b'am...*

*Vayomer Moshe el hashem lo yuchal haam laalos el Har Sinai ki atah ha'eidos a banu ...*

*Vayomer eilav Hashem lech reid [v'ha'eid b'hem sheinis<sub>[sub]</sub>{Rashi}/sub]]<sub>(19:23-24)</sub>*

Hashem commanded us to set boundaries and install filters.

Hashem told Moshe to warn us again.

Moshe queried of Hashem, "Why is a fresh warning necessary? The filters are already installed. Klal Yisroel cannot access the mountain even if they tried!"

Hashem responded, "No Moshe, a filter is NOT foolproof. Moshe, only **YOU** and Aharon when he is with you (*Attah v'Aaron imach*) are on such a level but the general multitudes cannot afford to rely on filters."

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 01 Feb 2015 12:05

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**Parshas Yisro:**

*V'ha'Am al yehersu la'alos el Hashem pen yifrotz bam.*<sup>(19:24)</sup>

Oftentimes it is when I am trying to be 'holier' that I end up crashing. Hashem is teaching me that I need to have boundaries. I need to know MY place.

*Pen yifrotz bam.* Because otherwise I just might end up dead.

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Re: Yosef Hatzadik's Ha'oros

Posted by cordnoy - 17 Aug 2015 22:28

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Perhaps we can have a revival for Parshas Shoftim.....

thanks (al sheim ha'asid).

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 09 May 2016 04:38

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**Parshas Kedoshim:**

*V'shamru ess mishmarti v'lo yisu alav cheit umeisu vo ki yechalelhu* (22:9)

I ought to just focus on being on guard going forward rather than to dwell on whether this really is in the category of 'sin', *V'lo yisu alav cheit*.

Because if I were to keep thinking and debating whether it is a disease or a sin, *umeisu vo* - it will just kill me. *Ki yechalelhu* - this is just another ploy of my addiction to keep me stuck in mud.

An integral part of teshuva is *azivas hacheit* = to just let go of the whole concept of '*cheit*' for now. Maybe someday, when I will be in a sober state of mind, I will have the luxury of revisiting this topic.

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Re: Yosef Hatzadik's Ha'oros  
Posted by Yosef Hatzadik - 23 Feb 2017 06:11

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### **Parshas Mishpatim:**

*Sheish shanim ya'avod u'bashvi'is yeitzei lachofshi.*

[Yosef Hatzadik wrote on 23 Feb 2017 05:53:](#)

Months turn in to years, but nothing heals itself.

Only if I worked on myself for the past six years can I have expectations of being set free.

"Nothing changes if nothing changes"

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Re: Yosef Hatzadik's Ha'oros

Posted by cordnoy - 23 Feb 2017 12:36

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[Yosef Hatzadik wrote on 23 Feb 2017 06:11:](#)

**Parshas Mishpatim:**

*Sheish shanim ya'avod u'bashvi'is yeitzei lachofshi.*

[Yosef Hatzadik wrote on 23 Feb 2017 05:53:](#)

Months turn in to years, but nothing heals itself.

Only if I worked on myself for the past six years can I have expectations of being set free.

"Nothing changes if nothing changes"

I can work today and be set free today, regardless of the past six years.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 25 Jul 2017 16:45

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**Parshas Devarim:**

*Pen tashchisin va'asisem lachem pesel teminas kal samel tavnis zachar oi nekeiva (4:16)*

- 1) Hashem gave humans only one outlet for the sexual urge.
- 2)?? ?????? ?????? ?????? there is a mitzvah to bear children
- 3) therefore, as much as possible we need to steer yiden to marriage.
- 4) Someone who CANNOT get married or didn't find a shidduch is, by default, required to remain celibate.
- 5) The goyim decided that any sexual activity is ok +
- 6) Gay goyim don't want to be celibate =
- 7) This results in: Anyone who identifies as gay is assumed to be doing prohibited sexual action.
- 8) Hence the stigma of a Yid to carry the label Gay
- 9) There is NOTHING wrong with feeling an attraction to men - as long as we choose not to act on it b'aveira.

This is just my personal thoughts. I make no claims of possessing daas Torah.

*Pen tashchisin* - you might be oiver on *hashchasas zera l'vatalah*,

*va'asisem lachem pesel* - and you will defile yourself. You will make yourself passul.

*Teminas kal samel* - with **any type** of porn

*tavniz zachor oi nekeiva* - whether it is male porn or female porn.

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Re: Yosef Hatzadik's Ha'oros

Posted by Yosef Hatzadik - 25 Nov 2018 04:37

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**Parshas Vayishlach**

*Ki sarisa im Elokim v'im anashim vatichal*

In my struggle I need help. I CANNOT do it alone!

I need help from Hashem. But I also need help from people. I need to reach out to friends when I am in a difficult moment.

With all this help, and ONLY with the help, can I hope to overcome my nisyonos.

*Ki sarisa* - because you struggled

*im Elokim* - together with [help from] God

*v'im anashim* - and together with other people

*vatichal* - you were able to succeed and stay sober!

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