



פרשת תצוה  
אדר א תשפ"ב

### CHASSIDUS LEARNING EVENING

On Sunday night over 120 members of Anash filled the Werdiger Hall to learn Chassidus together.

It was especially amazing to see so many high school boys join the learning.

The room was buzzing as the Chavrusas studied Maamarim of the Rebbe on the month of Adar and Purim, while enjoying the hot fleishig refreshments.

The evening concluded with a raffle for the new My Story book from JEM, with a special separate raffle for high school boys.

We look forward to hosting the next Chassidus learning evening soon.

### ENTERING GAN EDEN ALIVE

Join us on Wednesday nights for a unique Nach Shiur series with Rabbi Yossi Gordon

#### The 7 people who merited to enter Gan Eden alive

8:00pm Wednesdays on Zoom  
Zoom ID 964 8806 3547  
Password 613

If you missed the program, recordings of the shiurim are available on the Kollel website.

### DOR LEDOR UPDATE

We will IYH be relaunching Dor Ledor in the next few weeks. Have your say by filling in a short survey.

**Stay tuned for details**



A shiur at the Yeshivas Kayitz program

## In this Edition

Revealing the hidden Moshe **P.1**

Bracha on pies and burekas **P.2**

## Revealing the hidden Moshe

From the time that Moshe's birth is recorded until the end of Sefer Bamidbar, Tetzaveh is the only Parsha in which Moshe's name is not recorded.

The Zohar presents the following explanation;

When Hashem wanted to destroy the Jewish people for the sin of the Golden Calf, Moshe stood in their defence and appealed to Hashem to forgive them. In making his case, Moshe declared that if Hashem will not forgive the Jewish people "erase me from Your book that You have written."

Our sages teach that the words of a Tzaddik always materialise in some form. So even though Hashem forgave the Jewish people, Moshe's name would still be erased in some part from the Torah, in at least one Parsha – the Parsha of Tetzaveh.

### What's in a name?

Even though his name does not appear, the Parsha begins with Hashem speaking to Moshe, "And you (Moshe) shall command Bnei Yisroel".

A person's name is not the essence of who they are. We only need a name to be able to interact with others; so that they have something to identify us with or to refer to us by. A person on their own has no need for a name.

Chassidus explains that a name is related to the nature of a person's soul; its characteristics and personality. This is why names are given with a certain level of prophecy. But still, the name is not the person themselves. The essence of a person transcends their name and is infinitely beyond the levels of the soul that a name can encapsulate.

When we refer to someone using the pronoun "you" (as opposed to a name), we are referring to their essential self.

### Hidden and revealed letters

Every word has revealed and hidden letters. The revealed letters are the letters that spell the word. The hidden letters are the letters that spell out the name of the individual letters themselves.

When we write or say a word, the revealed letters are apparent. The hidden letters, as their name suggests, remain hidden.

The Megaleh Amukos notes that the Gematria of the hidden letters in the name Moshe add up to 101 -

(מ + י + א + ה). This represents the hidden essence of Moshe that lies deeper than a name.

### The secret of 101

The Novi Malachi teaches "Then you shall again discern between the righteous and the wicked; between he who serves G-d and he who does not serve Him". On this, the Gemara concludes that 'one cannot compare one who reviews his studies 100 times to one who reviews his studies 101 times'.

In former times, it was standard practise to review one's learning 100 times. It was habit and nature. Learning that extra time requires a person to go beyond their nature.

The number 100 represents the limitations and constraints of our revealed selves. In Kabbalah this refers to the 10 conscious aspects of the soul; our intellect and emotions. Each of these 10 attributes comprise elements of all 10. So the conscious levels of the soul are represented by the number 100.

The additional 1 is the revelation of the oneness of the essence of the soul – the Yechidah (meaning one) that transcends the revealed levels of the soul. The number 101 means to transcend one's limited consciousness to reveal their essence.

The essence of the soul is usually hidden. It becomes revealed in an act of Mesiras Nefesh, a great personal sacrifice where we go beyond ourselves.

Moshe's greatest accomplishment was bringing down the Torah. Moshe is synonymous with Torah and the Torah is called by his name – the Torah of Moshe. But Moshe's connection to Torah is the 'name' of Moshe, his revealed self.

When Moshe was ready to sacrifice his place in the Torah for the sake of the Jewish people, who had just violated everything that Torah stands for, the hidden Moshe was revealed. This act of Mesiras Nefesh for the Jewish people was the revelation of his essence, the Yechidah; the 1 beyond the 100.

The absence of Moshe's name in the Parsha is not because something is lacking. On the contrary. Moshe is identified as "you", reflecting a higher, deeper level of Moshe; his essence that is beyond the depth and qualities embodied in his name.

And it takes place in Parshas Tetzaveh that has 101 Pesukim.

מ	י
א	ה

# The weekly Halacha analysis

## Bracha on pies and burekas

Rabbi Yonason Johnson

Whereas Bentching after eating bread is a Biblical requirement, the Brachos recited before eating were instituted by the Chachamim. Different Brachos were composed for different food types.

Whilst grain grows from the ground, once it has been made into a dough and cooked, its Bracha is upgraded to Mezonos. The Bracha of Hamotzi was established specifically over bread in recognition of its specialness as satisfies the heart.

Biblically one is required to Bentsh for bread if one ate Kdei Sevia – enough to be full. However, the Chachamim were stringent and require Birkas Hamazon after eating a Kzayis.

This enactment as well as the Bracha of Hamotzi were only applied to the type of bread which people are usually Kovea Seuda on. For these breads, one makes Hamotzi even when eating the smallest measure.

There are types of breads that people are not usually Kovea Seuda on and usually only eat a small amount as a snack. Their blessings will be Mezonos and Al Hamichya. However, if one would eat the volume which most people would consume for a meal (Kvias Seuda) even if they are not satisfied by this amount, they would need to wash, make Hamotzi and Birkas Hamazon.

There are different opinions on the measure of Kvias Seuda. For how one should practically conduct themselves, see Seder Birkas Hanehenin 2:2.

One of the types of 'breads' that fall in this category is Pas Habaah Bekisnin. The Shulchan Aruch brings three definitions for this category and rules that we accept all three definitions. Below we will only discuss the first two definitions (which are the only ones brought in the Seder Birkas Hanahenin of the Alter Rebbe) which are relevant to our practical cases.

Some define Pas Habaah Bekisnin as dough that has been kneaded with milk, oil, eggs, wine and fruit juices as opposed to water which is the usual liquid used to make bread. Such bread would be Mezonos and the after-blessing would be Al Hamichya, unless as person ate Kdei Sevia. If there is also water in the ingredients, we follow the majority liquid.

The Shulchan Aruch qualifies that the taste of the fruit juice must be discernible in the taste.

This would include what is colloquially referred to as 'Mezonos bread' which is made with fruit juice as the primary liquid.

Others define Pas Habaah Bekisnin as bread that is made with a pocket that is filled with a filling before being baked. The word Kisnin derives from the word Kis meaning a pocket. These filled breads would be Mezonos even if the dough is made with water as the primary liquid. If the dough is baked completely and the filling is only added later, it will remain Hamotzi.

The Shulchan Aruch gives examples of fillings such as honey, sugar, fruit or spices. The Alter Rebbe explains that it is because 'breads' with these fillings are eaten for delight and enjoyment rather than for a meal.

In contrast, if the filling is of a food that is usually eaten in a meal, the bread will remain Hamotzi. This includes; fish, meat, cheese and vegetables. Hamotzi is recited even if the filling is the main thing based on the principle that in a mixture that has grain for flavour, the Bracha always follows the grain. This is the ruling of the Alter Rebbe and Mishna Berura (and appears to be the explicit ruling of the Shulchan Aruch).

In contrast to this ruling, many Acharonim follow the opinion of the Taz that Pas Habaah Bekisnin includes any type of filling.

Another qualification is that this only applies where the filling is considered "ikar" (primary) so that the food is eaten for delight rather than as sustenance. A bread with some raisins or a small amount of 'filling' would remain Hamotzi.

The Alter Rebbe writes that this second opinion argues with the first interpretation and maintain that bread that is made with fruit juice etc. would remain Hamotzi even if eating a small amount.

The Alter Rebbe rules that we can rely on the first opinion to recite Mezonos over breads that are made with fruit juice etc. However, in order to avoid a doubt, a G-d fearing person (Baal Nefesh) should wash and make Hamotzi over proper bread before eating these types of bread.

No such stringency is brought for "filled breads" because it appears that there is no dispute about their status and that they would qualify as

Mezonos even according to the first opinion quoted above.

### Meat Pies

Meat pies are made with dough or pastry that is filled with raw meat and then baked together. Even the dough will have some oil in it, the primary liquid will most likely be water.

Since the filling is meat, this would not qualify as Pas Habaah Bekisnin and according to the Alter Rebbe and Mishna Berura, one would have to wash and recite Hamotzi. Birkas Hamazon would be required.

According to the lenient opinion of the Ta"z a meat pie would be Pas Habaah Bekisnin and the Brachos would be Mezonos and Al Hamichya, unless one ate enough to qualify as Kvias Seuda.

The same would apply for potato Kenishes and savoury pies which are made with a similar type of dough.

### Burekas and savoury pastries

Puff pastry is made by layering oil or margarine between the layers of dough to create the flaky texture when it is baked. The dough is also made with water. The status of Burekas vis-à-vis the Bracha will depend on the exact recipe.

If the primary liquid is the oil, the Brocha would be Mezonos and Al Hamichya unless one ate a Kvias Seuda. Even when eating less than this, a Baal Nefesh should be stringent and first wash and eat a Kzayis of bread that is certainly Hamotzi.

If the primary liquid in the dough is water the Halacha would be the same as meat pies. One would make wash and make Hamotzi even when eating a small amount.

This applies to fillings that are eaten as part of a meal such as potato, spinach, vegetable, cheese etc which do not render the bread Pas Habaah Bekisnin.

### Sweet pastries

In contrast, pastries with sweet fillings such as fruit, chocolate, sweet cheese, cinnamon etc. would be considered Pas Habaah Bekisnin and would be Mezonos. This would apply even if water is the primary liquid.