



פרשת כי תשא
אדר א תשפ"ב

PURIM KATAN

On Purim Katan 1927, the Friedlike Rebbe recited the monumental Maamar Vekibel Hayehudim, in the main Shule of Leningrad. The Maamar speaks about the importance of the Torah study of young children and its power to overcome our enemies.

The Maamar was recited at the height of the campaign of the Yevzektzia to extinguish Torah and Yiddishkeit, particularly fighting against teaching Torah to children. Spies from the Yevzektzia were present and the Friedlike Rebbe's words at this farbrengen played a large part in his subsequent arrest.

On Erev Purim Katan 5749, the Rebbe gave a directive to learn the Maamar Vekibel Hayehudim 5687 on Purim Katan. In accordance with this directive, the Kollel was full with Chavrusas from Anash learning this Maamar.

THE SHABBOS AFTERNOON SHIUR

All men and women are invited to the weekly shiur after Mincha on Shabbos in the Yeshivah Shule.

The shiur is given by different presenters each week, with a different topic each week.

This week's shiur will be given by Rabbi Michael Stern

DOR LEDOR UPDATE

Stay tuned for an exciting announcement this week about the relaunch of Dor Ledor, with all new features and incentives.



A shiur at the Yeshivas Kayitz program

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Davening without shame

After coming down from Har Sinai for the third time, Moshe's face shone with a G-dly radiance. As a result, Moshe covered his face with a veil. Moshe would remove the face covering on two occasions; when he would speak to Bnei Yisroel and when he would speak with Hashem.

Every details in the Torah is supposed to be a lesson for us in our personal lives. What is the message of Moshe's veil?

Tiferes Shlomo explains that covering one's face is a sign of shame or embarrassment.

When we daven for our own personal physical needs, we should feel a sense of shame. We should feel undeserving of Hashem's brachos and see ourselves like a pauper asking for Tzedakah.

There are two instances in which we do not need to wear the hood of shame when we come before Hashem to daven; when we 'speak to Bnei Yisroel' and when we are 'speaking to Hashem'.

"Speaking to Bnei Yisroel" is when we daven on behalf of others. Davening for our own needs carries an element of shame. But asking Hashem to provide others with their physical needs, is noble and honourable. There should be no embarrassment at all. This reflects the pishgam "a fellow Jew's *gashmius* is your *ruchnius*".

Another desirable Kavanah where there is no shame, is when davening is when we "speak to Hashem" by praising Him.

In fact only after first praising Hashem we are able to ask for our own needs.

This is reflected in the order of Davening. We only ask for our needs in the Shemoneh Esrei after praising Hashem in Pesukei Dezimra and the Shema and its blessings. In the Shemoneh Esrei itself, we only make our *Bakashos* after the first 3 Brachos which are also praises of Hashem. And when we do present our personal requests, we do so quietly with a sense of shame and humility.

Our davening should contain both elements; a focus on Hashem as well as davening on behalf of others

The Midrash identifies 3 Neviim who differed in their relationship with Hashem and their fellow Jews;

"Eliyahu was concerned for the honour of the Father but not for the honour of the son". When the Jewish people were sinning, Eliyahu stands up for Hashem. declaring "I have been jealous for the Almighty God of Hosts..." and listing the sins of the Jewish people.

In response, Hashem sends Eliyahu to anoint Elisha to take his place. Failing to stick up for the Jewish people meant that Eliyahu was no longer fitting to continue to serve as a prophet and leader.

"Yonah was concerned for the honour of the son but not for the honour of the Father". He ran away from delivering Hashem's prophesy to Nineveh because of the negative ramifications it would have for the Jewish people.

Whilst better than the approach of Eliyahu, even Yonah's conduct is not the ultimate.

"Yirmiyahu was concerned for the honour of the Father and the honour of the son". We see this is Eicha where Yirmiyahu says; "We have sinned and rebelled, You did not forgive". True the Jewish people have wronged You Hashem by sinning, but You too have acted wrongly by not forgiving them.

The Midrash explains that Yirmiyahu followed the example of Moshe Rabbeinu. Tanna Dbei Eliyahu teaches that Moshe was rewarded with his shining countenance because he concerned himself with both the honour of Hashem and the the Jewish people.

With this the Tiferes Shlomo explains the Gemara; If two people come in to daven and one of them finishes davens first and leaves without waiting for his friend, his prayers are torn up in his face and he causes the Shechina to depart.

The "two people" allude to the 2 ideal Kavanos that we should have when we "come in to daven". If we focus on one and forsake the other, our Tefillos are not accepted. But when we praise Hashem and demand that He bless our fellow Jews with all of their needs, He will hear our Tefillos and bless us as well. There is no shame in that!

The weekly Halacha analysis

Bracha on pizza and lasagne

Rabbi Yonason Johnson

In last week's edition we discussed what Bracha should be recited over pies or burekas.

The discussion revolved around the definition of Pas Habaah Bekisnin, which is a baked dough that is nonetheless considered Mezonos and not Hamotzi - unless one were to eat Kdei Kevias Seuda.

The Shulchan Aruch presents different opinions of what Pas Habaah Bekisnin is.

Some define it as bread made from dough that has been kneaded with milk, oil, eggs, wine or fruit juices as opposed to water.

The Halacha accepts this definition and such bread would be Mezonos. The Alter Rebbe qualifies that since this only reflects one view, to avoid a doubt a G-d fearing person should first eat a Kzayis of real Hamotzi bread.

The second definition is bread that has been baked with a filling. This would be Mezonos even if the dough was made of flour and water. This definition is accepted as Halacha as well. There is no basis for any stringency in this case.

According to the Alter Rebbe and Mishna Berura, only dough baked with sweet fillings that are eaten for delight and enjoyment qualify as Pas Habaah Bekisnin. Dough baked with a filling of foods eaten in a meal, such as meat, fish, vegetables or cheese, would not be defined as Pas Habaah Bekisnin and would be Hamotzi,

The opinion of the Ta"z is that any type of filling would render the bread as Pas Habaah Bekisnin, making it Mezonos.

Pizzas and calzones

Pizza dough is traditionally made with grain-flour and water as a thick bread dough. Even though the dough is baked with a 'filling' of cheese, sauce and vegetables, since the 'filling' is of a type that is eaten in a meal, it is not considered Pas Habaah Bekisnin according to the Alter Rebbe and Mishna Berura. One would need to wash and say Hamotzi even when eating a small amount. If one ate a Kzayis they would need to Bentch.

According to those who follow the lenient opinion of the Ta"z, a filling of cheese or veg-

etables is also considered Pas Habaah Bekisnin and the Bracha will be Mezonos - unless one eats Kdei Kvias Seuda.

Even according to this opinion, if the pizza base was previously baked separately by itself and then baked again with the topping (such as frozen ready-made-bases), the pizza would be Hamotzi.

For the perceived convenience of customers, many kosher pizza stores will make the pizza dough with fruit juice in order to make the Pizza "Mezonos". If the taste of the juice is discernible, these pizzas will be Mezonos and the after blessing will be Al Hamichya, unless one is eating Kdei Kvias Seuda.

Based on the ruling of the Alter Rebbe, even when eating a lesser amount of such pizza, a Baal Nefesh should be Machmir to wash and eat a Kzayis of something that is certainly Hamotzi. Note that one cannot be stringent by washing and saying Hamotzi over such a pizza (unless eating Kdei Kvias Seuda) since one will then be saying the incorrect Bracha and needless Brachos of Bentching.

Dough that is cooked instead of baked

All of the above discussion focuses on dough or pastry that is baked. The Halachos are different if the dough is cooked in liquid instead.

Dough that is cooked in liquid will remain Mezonos even if it is made of grain-flour and water as a thick dough and the pieces are large. This is because through cooking, the product loses its status of bread, since bread is baked not cooked. Even if one were to eat more than the volume of Kdei Kvias Seuda, one would say Mezonos and Al Hamichya.

An obvious example of this would be pasta. Even though pasta is made of wheat and water, since it is cooked by boiling, it will be Mezonos. Kreplach are subject to the same rule as the dough is cooked through boiling. The Bracha on Kreplach will be Mezonos.

Dough that is baked after cooking

If the cooked dough is subsequently baked, the baking reinstates the status of bread and it will be considered Hamotzi even when eating a small quantity. Birkas Hamazon will be required when eating a Kzayis. An example of this would be a

boiled bagel. Even though the dough is first boiled, the subsequent baking makes it Hamotzi.

The Bracha on lasagne

Lasagne is a baked dish where sheets of pasta are layered with a filling (which could be meat, vegetables or cheese) and sauce.

Lasagne can be made with fresh pasta sheets or instant/dried lasagne sheets. Either type is made with flour and water as a pasta dough that is subsequently cooked through boiling. The only difference is that the dried lasagne sheets have been subsequently dehydrated for long-term storage and packaging.

Even though cooked pasta is Mezonos, based on the discussion above, the subsequent baking in the oven should make it Hamotzi. Even though the pasta is baked with a filling, since the filling is the type of food served in a meal, it will be Hamotzi according to the Alter Rebbe and Mishna Berura.

According to the lenient view of the Ta"z, the cheese, meat or vegetable filling will qualify as Pas Habaah Bekisnin and the Bracha would be Mezonos. However, if one were to eat Kdei Kvias Seuda, Hamotzi would be required.

Common practise is for people to say Mezonos over lasagne. Some Acharonim justify this practise because flat lasagne pasta sheets do not have the form of bread. However, according to the Alter Rebbe, the form of the bread is irrelevant when discussing something that is made from a thick dough, especially where it is in large pieces.

Accordingly, one should probably recite Hamotzi when eating lasagne. Alternatively, one could avoid the issue by only eating lasagne in the course of a meal where one has washed and eaten bread.

If the lasagne is baked with a large amount of sauce, so that after removing the pasta a large amount of sauce would remain in the pan, one would certainly say Mezonos as this is considered cooking as opposed to baking.