

This Week's
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by Alex Lazarus

For the Refuah Shaleima of
Yissachar Meir

GATES OF EMUNAH



"I am Yosef"... (Beraishis 45,3)

It had been a long hour of desperate struggling against the bothersome challenges that made it impossible for him to concentrate on the page of *Gemorah* before him.

He had opened the *sefer* as a last resort to escape the flood of thoughts that threatened to bring the emotions which were welling up inside him to explosion. He could not begin to imagine who it was from the community that could have been behind such a thing. How could someone as admired and valued as himself suddenly become the laughing stock of the entire community?

As the walls of the house began to seem as if they were closing in on him, he decided to go outside hoping that the cool fresh air would alleviate his pain and perhaps he would even be able to find a *minyán* for *Mincha*.

For quite some time he staggered through the streets and alleyways, his mind and heart filled with rage at the cruelty of the world around him, at the lack of justice, and also at himself.

Finally his weary feet rested upon the doorstep of a no-name *beis medrash* on the outskirts of the city.

He stepped inside and found them in the middle of *mindha*. He joined in and after the *Tefillah* they all sat down around a table, opened *seforim* and began to learn.

The large dock on the wall indicated that there was about a half an hour till *Maariv* and he decided to stay since he anyway had nothing to return to.

At first the words being spoken were foreign to him, yet they seemed to surround him with a feeling he had never before experienced.

At the end of the half-hour he found himself dumbfounded and yearning to hear more and more of the wellsprings of sweetness that flowed forth from the *seforim* and the people leaning over them.

When he left, new thoughts filled his mind and his legs seemed to dance their way along the pathways that had before seemed do gloomy. He swiftly realized how unnecessary the *kavod* (honor) was for him and it suddenly seemed so absurd to think about what the community thought of him.

A world of truth and reality had taken the place of the fleeting world he had been living in and he found much more in it. He had never before been acquainted with the

'*Likutey Moharan*', but that day, he has witnessed how it had flowed forth with such practical advice, encouraging and gladdening. The frustration that had until a few moments before filled his entire being had been replaced by the living *ruach* (spirit) of The Tzaddik...

Ahhh, how worthwhile was all that suffering, without all that emotional pain it would have never occurred to him that he was missing something; he would ever have imagined that the Tzaddik had something known to teach him. He now knew full well that not only had a treasury of *chiyus* (liveliness) and *simcha* (joy) fallen into his hands, but a treasury of *Toras chaim* (living Torah).

We all know the wondrous *parshios* of Yosef ha'tzaddik and his holy brothers. The Torah tells us of the manner in which Yosef conducted himself with his brothers and these things present us with serious questions.

All of Yosef's actions seem to be nothing but cruelty; he arranges things in order to trap his bothers, bringing suffering not only to them but to his father Yaakov as well. It is also amazing that so many *parshios* were dedicated to the topic of Yosef, more so than any of the holy *Avos*. What is so special that makes it necessary to deal so extensively with the story of Yosef?

However, since people are not at all familiar with the concept of the Tzaddik and the whole idea is quite foreign to us, the Torah wishes, through the story of Yosef, to teach us how fundamental the concept of the Tzaddik is and how it is impossible to properly fulfill the Torah and to pass safely through this world without connection to the complete Tzaddikim.

In this way the Torah teaches, for example, that the concept of the Tzaddik is revealed in the heart specifically through suffering and distress, just like the holy brothers did come to perceive Yosef - only in such a way. And when the *Gevi'a* (goblet) was found by Binyamin then they came to understand that one must be a fitting vessel to receive from the Tzaddik (as is known that the entire concept of Binyamin is 'the lower Tzaddik' who constantly strives to receive the light of 'the upper Tzaddik'). This is why the goblet was found by him, as the word *gevi'a* has the numerical value of 72 + 13, where 72 is the numerical value of the name of Hashem that represents kindness and

13 is an allusion to the thirteen attributes of mercy, both of which he receives from the Tzaddik). When the brother realized what it is that they must receive from the Tzaddik, *then* Yosef revealed himself to them and said - 'I am Yosef!' (Beraishis 45,3).

When one merits revealing the concept of 'I am Yosef', then one must begin to search even more for the concept of the Tzaddik, just like one who is in distress and searches desperately for a way to save himself.

And when we search correctly, then we will understand what Tefillah is, what Hisbodedus is, and we will see the difference between our own honor and that of Hashem. We will also begin to understand the necessity of *hischazkus* (encouragement) and how to see only the good and to be always joyous. *Then* we will merit seeing how much *chiyus* we receive from the Tzaddik and will be able to search in his holy teachings for what is relevant to us in the ways of *Avodas Hashem*.

If it were not for all that a person goes through, he would never understand what he is missing and why the closeness to the Tzaddik is so vital and essential. Only these experiences teach us how much *chesed* (kindness) and *rahamim* (mercy) Hashem has bestowed upon us by sending us in every generation awesome Tzaddikim to enliven our souls.

Only *then* do we truly understand how the entire fulfillment of the Torah and the acceptance of our avodah is dependent upon the great and awesome Tzaddik and how without him 'no man will raise his arm or his leg' (41,44).

Reb Nosson more than anyone reveals the concept of the Tzaddik that had once been clear but was later forgotten. He teaches how these *parshios* tell us all about what one who is close to the Tzaddik goes through and that we should receive from the Tzaddik the path to: 'do not be distressed' (45,5)

During the coming days will fall out the Yartzheit of Reb Nosson (10th of Teives). He is the one who accepted upon himself the task of revealing and spreading the knowledge of the Tzaddik.

Reb Nosson revealed again this concept, which was known before, and explained its essence and how the power of the Rebbe is something tangible, real, and clear as day.

In his wondrous way he shines light on the ways of the Torah and shows how through the entire lengthy story of Yosef and the brothers, the Torah hints to us about the concept of the Tzaddik and how the way to achieve it is through constant search and request. He also reveals that all the remedies for all types of suffering and pain can be found by the Tzaddik. Even the very awareness of the Tzaddik itself brings joy to our souls and unloads from upon us the burden of sadness and

heaviness.

After a person knows of the Tzaddik, it is time to approach the Tzaddik and to request: 'may your servant speak a word in my masters ears...' (44,18).

For after the Tzaddik reveals himself and a person merits to recognize the Tzaddik and be counted among his followers, then one must approach the Tzaddik himself and search out from him advice and remedy for his ailments - that he should be able to truly change and correct what needs correction.

The Tzaddik has treasuries of eternal goodness and by him can be found the remedies for the body and the soul alike - all one need to do is begin to search for that which is relevant to him.

This is the common denominator of all the writings of Reb Nosson; he always arouses a person to search for the practical and relevant advice in the words of the Rebbe. For one who is connected to the Tzaddik must search and find by the Tzaddik what will help him practically and bring him to real growth and change. This search must be conducted by each person, through studying the books of the Tzaddik, through conversations with his friends who are searching together for the light of the Tzaddik, and mainly through tefillah, supplications and Hisbodedus.

Every person who has merited coming close to the Tzaddik must ask himself 'do I truly find the sustenance of the Tzaddik?' as Yosef said: 'it is to be a provider, that Hashem sent me ahead of you' (45'5). For even one who knows of the Tzaddik can miss the point and search out by him solutions to social problems, honor and other secondary things. But when one searches truthfully, he finds true guidance and advice in *Avodas Hashem*, as he reveals the path to get up from every downfall, to be happy in every situation and how to truly rectify ones *middos* (character traits).

This is because the Tzaddik is the manifestation of the attributes of mercy - by him can be found the compassion of The Creator, and one who makes and effort in Tefillah and supplications can arouse these awesome levels of mercy upon himself.

On the tenth of Teives the siege began. On that day the *gallus* (exile) and concealment began. Yet, on that same day the first rays of the light of the *ge'ulah* (redemption) began to shine. This is the day of the passing of Reb Nosson who drew down into the world the path of *Avodas Hashem* in the depths of the *gallus*. He revealed to us the way to search for the light of the Tzaddik and with it to enlighten the darkness of our exile. We fast on this day in order to arouse compassion on us that we should merit to find the advice and guidance to return to Hashem and to nullify the hardships of the *gallus*.



Weekly Halacha Series

By HaRav Shimon Anshin shlita

What brocho does one make on pizza?

1. Baked goods made of dough that is filled with sweet ingredients, such as sugar, cocoa, nuts etc', are usually made for snacking or "pleasurable eating". This deems the baked goods as "filled baked-goods" (פת כיסיון) or, literally, "pocket baked goods". The brocho of בורא מיני מזונות is פת כיסיון

The brocho remains 'mezonos' even if the dough itself is unsweetened, or if there isn't an actual separate filling. The same halacha will apply to a layer of dough that sweets were place upon it and baked together.

2. If the פת כיסיון was filled with meat, fish, or cheese or anything that makes it obvious that the baked goods were made to satisfy an appetite (עשויים להשביע) i.e. served as meal, the proper brocho isn't clear. Some say it should be - המוציא (Hamotzi) even if you eat just a little bit of it - while others contend it remains 'mezonos'.

The משנה בורה (Mishnah Berura) paskens that the brocho should be המוציא unless is it obviously a snack.

Since Pizza is usually eaten as a meal (להשביע) it brocho should then be המוציא

3. Some pizzas are kneaded with milk or fruit juice instead of water. This, as mentioned above, should have rendered it as פת כיסיון but this is far from clear.

The משנה בורה and many haladich authorities pasken that the milk or juice must change the taste in a dominant way (such as the dough of a cake). We all know that in pizza this is not the case at all.

4. Furthermore, even baked goods that could be rendered פת כיסיון (they are filled or kneaded with sweets), if they were made for substantial eating - or that that is the ordinary way to eat them - such baked goods have the status of complete bread!

The reason for this is this as follows:

The whole 'mezonos' status is a type of "legal clause". Originally, all grain-flour baked goods should be המוציא. But since some foods are made to just snack on, their brocho is 'mezonos'. However, the minute they are eaten as a meal that clause doesn't apply anymore.

And so, even if we take all the lenient opinions - those that contends that cheese filling renders pizza פת כיסיון... AND those that contend that kneading the dough in liquids other than water renders it פת כיסיון - still, if the food is eaten as meal, the brocho is המוציא!

According to this, if one obviously eats the pizza as a snack, the lenient opinions can be relied upon

and the brocho can be 'mezonos'.

5. It should be clear that even a full-fledged פת כיסיון, such as cake or a Danish, if it is eaten as meal requires washing, ברכת המזון and המוציא.

Without getting into the full definition of "what is a meal", the rule of thumb is simple:

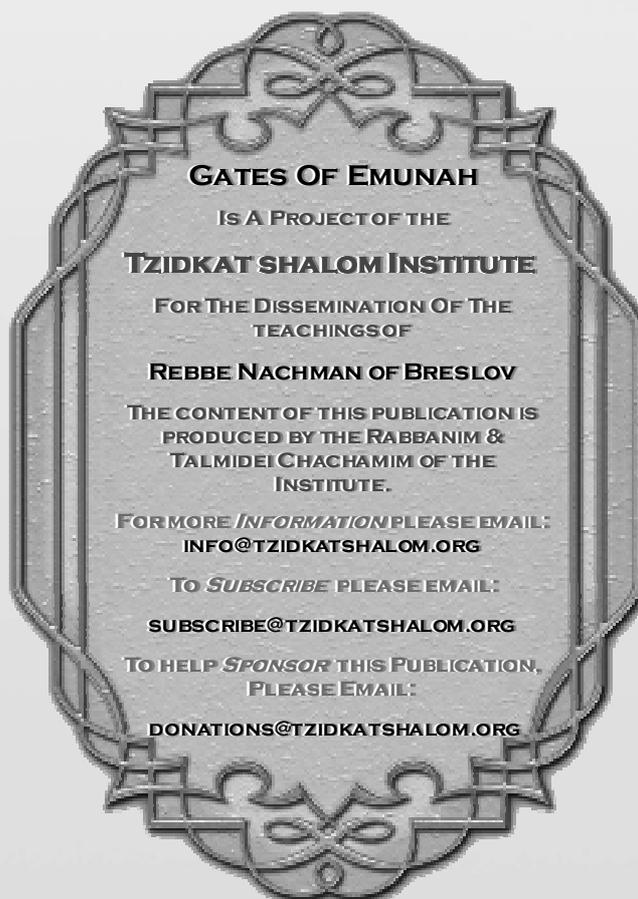
If one eats the baked goods instead of the regular meal, or in a quantity of a regular meal, the brocho is in the categorically המוציא.

The Law In Practice:

- ◆ If you eat a small amount of pizza for pleasure, the brocho can be 'mezonos' no matter what the pizza was kneaded with.
- ◆ If you eat the pizza as a meal (as in "tonight we're eating pizza") even in small quantity (one slice for a grown up and half a slice for a child) the brocho is המוציא.
- ◆ If the pizza dough was kneaded in milk or fruit juice it is possible to be lenient when eating a small quantity. But if the dough was kneaded with water, leniency is problematic.
- ◆ If one eats the amount of קביעת סעודה (proper meal amounting to two slices for a grown up and a slice for a child) is has the status of complete bread, requiring a המוציא, נטילת ידים, and ברכת המזון. (Washing of the hands before the meal, the Brocho of "Hamotzi" and Bircas Hamazon).

TRANSLATOR'S NOTE:

As this is a translation of the original Hebrew, if



REBBE NACHMAN'S STORIES

The Daughter of the King

PART 22

'And [the servant] told him the tale [that transpired]. "You were sleeping for a long period that lasted a few years and I sustained myself with the fruits." And [the viceroy] was very upset with himself. And so he went there [to the fortress] and found her there and she was very distraught in front of him.'

The Viceroy ate from the apple and fell asleep. When he finally wakes up he doesn't sink into defeatist thoughts. Rather, he immediately tries to find out what the present situation is so he can fling himself into meaningful action again. As a result of his positive mindset, the servant gives him useful information.

There was no way the servant could ever wake the viceroy because when someone falls into a deep spiritual sleep, he must wake up on his own. Only once this happens can someone else inspire him into true, full-fledged alertness by showing him an illumination from "tales of ancient years". This is what the servant does, by telling the viceroy a "tale".

"I sustained myself with the fruits"

The question still remains – how does one sustain oneself during unconscious times? How can one enliven his soul when there isn't even a tiny morsel of mental clarity to talk about? "I sustained myself from the fruits" - these are the Mitzvos and good deeds about which it is said "These are the things whose fruits a person enjoys in this world..."

Each and every one of us manages to snap up a load full of Mitzvos and good deeds as well as many prayers and conversations with Hashem. These deeds are eternal and yield delicious fruits already in this world. We have enough of those to sustain us during the dry spells in our lives.

And [the viceroy] was very upset with himself.

This is one who should do *teshuvah*. One feels badly for having failed and led astray by the sly deceits of this world.

The plight of the princess was completely forgotten, but one should never stay in such a state. If allowed to linger, that sorrow will very quickly turn to despair. This is why the viceroy immediately gets up and "goes there" – he returns to the fortress and starts all over again. There, he encounters the three reigning lusts of this world "beautiful, well-appointed, and orderly" and battles them.

He fights to eat with holiness, pushes away the pull to illicit beauty and enters pure awe of heaven.

"He found her there and she was very distraught"

Every night, at midnight the holy *Shechina* is lamenting her exile and her loss. She mourns for all the precious souls gone astray and lost - each to his or her own private oblivion. She bemoans the fate of the "sons sent away from their Father's table", as they wander around, searching for the lost daughter.

During daytime the princess finds some solace in our Torah and Mitzvos. But at night the dormant longings awaken. This is when heart-wrenching yearning and pining flood the entire creation. The crying of the princess echoes into every nook and cranny of existence. It knocks on the doors of every heart, ringing in every ear.

Each and every one of us hears and feels her plight as they are imbedded in our private trials and tribulations. One person cries. Another whines. A third one sings. But not everyone hears the plight of the divine presence.

Some get startled by it, slam the door shut and turn away to their own private matters. Some jeer her plight, harden their hearts and hide their feelings "lest they get carried away with sentimental emotionalism". Others merit to have their cries interweave with the plight of the *Shechina* and become one with her. Those are the members of her inner chamber. This is the wondrous advice of *Chatzot*.

Each of us has a part in the exile of the divine presence as well as in her rescue. This is a story spread over many years of ups and downs, awakenings and slumbers. The main tool to hold on to no matter what, is the special searching done at *Chatzot*.

This is the time of the ancient get-together of the King and His daughter. This is the time when the eternal strings that bind the two are stretched and a magical song of longing and yearning is played on them. This song reminds all the lost souls where they came from. Here, everyone can add his own yearning and words - or even just the silent longings of his heart.

The time of *Chatzot* is auspicious even for someone who doesn't know he lost anything, or what it is he lost and what he should be looking for.

The regimen of *Chatzot* will shine to this person and show him the right way to look.

