

Ohr SHABBOS

Parshas Ki Sisa

R' Shmuel Aaron Kleiner



We all know that Shevet Levi was the only entire Shevet that ran to Moshe Rabeinu when he cried "Mi LaHashem Ailai!" They were the ones that rose above the rest, and until today their grandchildren continue to be the Levi'im of our nation. The shaaloh is, where did Shevet Levi get this incredible strength to rise to the top more than the other shvatim? One may answer that they were already a cut above the rest, when they refused to be subjugated under Paroh in Mitzrayim. This is a true fact, yet it just makes the question stronger! Where did Shevet Levi get the strength to go against the current, and refuse to work for Paroh in Mitzrayim? Wasn't Shevet Yehudah the Shevet of kings? What about Yissocher, that was chosen to be the Melamdin and Talmedei Chachomim, creating the concept of Yissocher-Zevulun partnerships? Where was Shevet Yosef? We don't find that Levi ben Yaakov was that much different from the other Bnei Yaakov.

I heard an interesting fact regarding Shevet Levi, that may answer this question. Of all the son's of Yaakov, the one that lived the longest was Levi. This is a mefurash posuk in

Parshas Va'era! This means that his children and grandchildren had a zaidy longer than their cousins did! They had a physical connection to Yaakov Avinu longer and more than anyone else! This connection can give strength to say no to a Paroh! This connection can make an entire shevet run at the cry of "Mi LaHashem Eilay"!

The night before Rav Shach ztl passed away, the Yeshiva world was davening all night for a yeshua, crying and saying Tehilim non stop, at the fear of losing the godol hador. I remember vividly hearing someone say, "The tzadik has already been out of commission for at least ten years. What does he do for us now? For what are we saying Tehilim?" This is a grave mistake - a serious error! Just seeing the face of a tzadik, even just having his presence and his neshama in our world can give us the strength we need to run to the cry of "Mi LaHashem Eilay"! A tzadik may also be a pipeline from shomayim to many zechusim that we need, or he may be the reason we understand a difficult Tosfos! May all our gedolim stay healthy and be gebentched with arichas yomim v'shonim!



R' Dovid Rosen

Halachic Insights

I had my pareve potato kugel baking together in the oven with a yapchik (fleishig potato kugel). They were both uncovered. Did that cause my potato kugel to become fleishig?

General principles

- Two types of food can be prepared in an oven: liquidy food (e.g. a pan of meat with gravy) and dry food (e.g. bread dough).
- When liquidy foods are heated, zayah (steam) is produced. The zayah, at times, will effect "opposite type" foods and keilim that are in the oven.
- L'chatchila, dry "opposite type" foods should not be baked together in an oven; however, dry foods, in general, may be baked in the "opposite" oven.

When the dish (liquidy or dry) is covered, all questions vis-a-vis that dish are alleviated.

Applications:

Dry Uncovered Pareve: One may, l'chatchila, bake an uncovered, dry pareve item in a clean meat oven, and eat it with dairy.

Dry Uncovered Dairy: One may even bake a dry, uncovered (or covered) dairy item in a clean meat oven. It is not necessary to first kasher the oven or wait 24 hours before doing so.

Cooking Meat and Milk Dishes in One Oven Simultaneously : It is prohibited for one to bake uncovered, milk and meat items in an oven together. B'dieved, if either the dairy item or meat item is liquidy (and they are both uncovered), the food, keilim and oven may be non-kosher.

Liquid Items in an "Opposite" Oven: One should, l'chatchila, not bake an uncovered liquidy dairy item in a meat oven (or vice versa), even when the oven is clean. B'dieved, if one used the oven to bake an uncovered liquidy meat item, and within 24 hours, heated an uncovered liquidy dairy item, the food, keilim and oven may be non-kosher.

Pareve with Meat in One Oven Simultaneously: 1) If a pareve item was baked uncovered in one oven with dry meat, or (the pareve item was baked uncovered) in an unclean meat oven, it may not be eaten with dairy. However, the pan used remains pareve, and one does not need to wait six hours before eating dairy. 2) If a dry pareve item was baked uncovered in one oven with a liquidy meat item, it is possible that the pareve item will become fleishig and one would need to wait six hours after eating it before eating dairy. (The potato kugel scenario of our original question may be an example of this. This would depend on whether the yapchik (or kugel) is considered to be a liquidy item or a dry one.)

When the mother of a large family in Kiryat Sefer gave birth to a child with Down's syndrome, she and her husband decided to strengthen themselves in mitzvos and emunah. The father approached Rav Rothschild to seek his counsel, and the rav replied that they should work on improving their shemiras Shabbos. The avreich could hardly conceal his surprise. "We are very makpid on hilchos Shabbos and even learn the halachos at the Shabbos table every week." "Do you use a Shabbos generator?" asked the rav. "No." "Then start using one, so your electricity will be completely kosher, too." The avreich blanched. His newborn was his thirteenth child, and they lived from hand to mouth, subsisting on the bare minimum. "A generator is very expensive," he replied, ashamed, "and I can't afford the cost." "If you use a generator, I guarantee that Hakadosh Baruch Hu will repay you," said the rav. "It is known that expenses l'chavod Shabbos Kodesh are not included in the money that Hashem allocates for a man on Rosh Hashanah. Our Sages teach, Borrow on My account, and I shall repay. Borrow the money to buy a generator, and you'll see that you won't even notice the expense." "Should I use a generator only for lighting, or for the whole house?" the avreich asked. "The whole house," Rav Rothschild replied, "including air-conditioning and any other appliances." The avreich inquired into the cost of the generator and learned that it would cost

him an initial fee of four thousand five hundred shekels, plus another five hundred thirty shekels per month. A quick calculation revealed that the total cost for the first year of use was 10,860 shekels. There is a pamphlet distributed weekly in Eretz Yisrael called Iyun Haparshah. It features she'eilos and teshuvos written by Rav Chaim Kanievsky, Rav Moshe Sternbuch, Rav Baruch Mordechai Ezrachi, and others, including the avreich from Kiryat Sefer. Once a month, a raffle is held among all who contribute to the pamphlet. That month, the very month that the avreich connected his home's electricity to the city's Shabbos generator, he won the raffle prize: twelve thousand shekels in cash! After deducting ma'aser from the windfall, he realized that Hakadosh Baruch Hu had indeed repaid him the 10,860 shekels he'd borrowed on account of the generator. The story of the avreich's "payback" made waves, and when the pamphlet's publishers shared it with the donor who had sponsored the raffle prize, the latter marveled at the manifest hashgachah pratis. But something irked him. "If that's the case," he mused, "then the avreich ultimately didn't gain anything." Without another word, he pulled out his checkbook and wrote the avreich another check for twelve thousand shekels!

Knowing Our Sages

Rabbeinu Shmuel ben Yosef HaLevi Ibn Nagrela - Rav Shmuel HaNagid

Rav Shmuel was born in 993 to Yosef HaLevi Gikatila in Cordoba, Spain. He learned under Rabbeinu Chanoch ben Moshe and Rabbeinu Yehuda Chayun. At age 20, he fled to Malaga, Spain, to escape the conquest of Cordoba by Berbers. There, Rav Shmuel opened a small store, but was soon noticed by the royal vizier of Grenada (to which Malaga was subject), who hired him as his personal secretary due to Rav Shmuel's calligraphic handwriting. He rose through the ranks and was appointed vizier as well as nagid by the caliph after the other vizier's death in 1027, becoming second-in-command over the entire Kingdom of Grenada and its army as well as the leader of the Jewish community. Rav Shmuel wrote many sefarim, most of which are totally or partially lost. The surviving works include the Mevo HaTalmud and Hilchasa Gevira on halacha. Rav Shmuel died in 1066 (some say 1055), and was succeeded by his son Yosef HaNagid. Among his decrees as vizier was to have scribes constantly writing copies of Mishnah and Talmud to be distributed for free to poor Torah scholars in his realm.

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| Mincha & Candlelighting - EC | 6:00 |
| Shkiah | 6:18 |
| Maariv | 6:53 |
| Shacharis - EC | 8:15 |
| Shacharis - 601 Clark | 8:45 |
| Sof Zman Krias Shema - 1 | 8:57 |
| Sof Zman Krias Shema - 2 | 9:33 |
| Mincha #1 - EC Cafeteria | 3:30 |
| Mincha #2 - EC | 5:44 |
| Shkiah | 6:19 |
| Maariv #1 - EC | 7:09 |
| Maariv #2 - EC | 7:19 |
| 72 Minutes | 7:31 |

Riddle

When is it possible to read the same haftarah on two consecutive Shabbosos?

Last Week: How many kings and queens are mentioned in Megilas Esther? **Answer:** 5: Achashveirosh, Vashti, Esther, Nevuchadneztar, and Yechanya.