

**PARSHA INSIGHT**

*Then Pharaoh said to Yosef, “Since G-d has informed you of all this...” (41:39)*

*And Pharaoh said, “Who is G-d that I should heed His voice... I do not know Hashem... (Shemos 5:2)*

Since Pharaoh did not believe in Hashem, how could he admit that Hashem told Yosef the meaning of his dreams?

*Hurry, go up to my father and say to him, “So said your son, Yosef: “G-d has made me master of all Mitzrayim.” (Vayigash 45:9)*

Yakov had thought his son had died. Now that the brothers found Yosef, he commanded them to return to Eretz Yisroel and relay the good news to his father, Yakov. Why would Yosef ask that the first thing they should report to Yakov concerns his being the ruler over Mitzrayim? Since Yosef knew that Yakov’s main concern would be about his spiritual wellbeing, shouldn’t he have asked his brothers to first relay that he was spiritually sound?

The Hebrew words of the above posuk are “*somani elokim l’odon l’chol Mitzrayim.*” The simple meaning is that Hashem has appointed me as the leader of Mitzrayim. However, these words can also be translated as follows, “I placed Hashem in the mouth of the king of Mitzrayim.” With this interpretation, the posuk would mean that Yosef was indeed telling his father that he was spiritually well. Due to his influence, even the heretical King Pharaoh had made mention of Hashem.

Yosef was brought out of jail and told Pharaoh numerous times that all of his success is dependent on Hashem. Since a person is automatically influenced by what he is exposed to, Pharaoh occasionally referenced Hashem as well. Even though he was clearly an apostate, due to his exposure to Yosef, he would emit words of respect to Hashem at times.

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**DILEMMA**

*Yosef saw his brothers  
and recognized them...  
(42:7)*

*Yosef recognized his  
brothers but they did not  
recognize him. (42:8)*

Why does the Torah repeat twice that Yosef recognized his brothers?

**H ALOCHO**

*“Have meat slaughtered and prepare it...” (43:16)*

*Show them the slaughtered neck of the animal, so that they would know that it was slaughtered according to their preferences. Prepare the animal by removing the gid hanoshe (according to the one who holds that they were not allowed to eat gid hanoshe) in their presence. (Chulin 91a)*

If Yosef made his men remove the gid hanoshe in front of his brothers, why did he also not require his men to slaughter the animal in front of them? Why was showing them the slaughtered neck sufficient?

Can the kashrus of an animal be based on Ruach Hakodesh?

The Divrei Chaim answers that it depends if the prohibition is a Torah prohibition or if it is an accepted stringency. In regard to stringency, one can rely on Ruach Hakodesh. However, in regard to a Torah law, one is not permitted to rely on Ruach Hakodesh. First hand testimony that Torah requirements have been met is required.

Slaughtering an animal was not a Torah obligation upon the brothers because it was before Matan Torah. However, they had accepted upon themselves to only eat meat from a slaughtered animal.

Therefore, they did not have to see an act of slaughtering an animal in order for the meat to be kosher. As long as they saw a slaughtered neck and could infer through Ruach Hakodesh that it was slaughtered properly, they were permitted to eat the animal. However, since gid hanoshe was a Torah prohibition that had already been given to Yakov, they had to actually witness its removal.

## A GLIMPSE OF GREATNESS

***Yosef commanded that they fill their vessels with grain, and to return their money, each one to his sack... (42:25)***

*Yosef wanted the brothers to return with Binyomin. He devised the following plan in order to guarantee their return. He placed money that was not theirs in their sacks. Knowing that they would not keep money that did not belong to them, they would return to Mitzrayim to return the money. This would require for them to bring along Binyomin, as per their agreement - if you come back, you must bring Binyomin. (Brisker Rav)*

A Radin community member davened in the Yeshiva on a daily basis. During davening, he would use his private shtender. One morning, he didn't find his shtender in the place where he usually left it. Assuming that one of the bochorim had borrowed it while learning, he went to look for it but was unsuccessful in finding it.

The Chofetz Chaim noticed that this person was walking around and asked him what the problem was. Upon hearing what had occurred, the Chofetz Chaim became very distressed. Immediately after chazoras hashatz, the Chofetz Chaim banged on the bima and made an announcement, "Reb ... is missing his shtender. It seems someone took it without permission and did not return it. I do not care who took it but the following must be publicly declared. The bochor who took the shtender may become a Rov in a city one day and may be asked to be a witness at a marriage. He should know that he is an invalid witness because of the theft that lies on his hands."

### RAFFLE RULES:

#### MONTHLY RAFFLE

- 1) Earn one ticket for every week that you correctly answer a "Who Am I" or "Torah Riddle".
- 2) Only answers that are submitted via email will qualify. [OnegShabbos@BeachwoodKollel.com](mailto:OnegShabbos@BeachwoodKollel.com).
- 3) You can only earn a ticket for answering questions from that week's "Oneg Shabbos"

**Month of Kisleiv / Teiveis:  
Radio Controlled Helicopter**

### TORAH RIDDLE

Where is there a reference to Yehoshua and Caleiv in this parsha?

**Last week's riddle:** Which two times did Yosef's coat cause him to be thrown into a pit? When?

**Answer:** 1. His brother's jealousy of his coat caused him to be thrown into a pit. 2. When he left his coat with the wife of Potiphar, she used it as incriminating evidence against Yosef to have him thrown into jail, which was a pit.

**Congratulations to:** Yerachmiel Diamond, Aryeh Leib and Yisroel Hunger, Yehuda Neiman

### WHO AM I?

#### (A Torah Personality)

1. I nearly traveled across the globe
2. I am famous for my discourses
3. My father-in-law was an "Alter"
4. I also have gates
5. I was a shoemaker

**Last week's clues:** I was also known as a Magid, Peace, My Rebbi was known for his "ohr", My brother-in-law was the poseik, I am known for the heart.

**Answer:** Rav Sholom Schwadron zt"l whose yartzeit was 22 Kisleiv. He was known as the Magid of Yeushalayim. His Rebbi was Rav Leib Chasman, author of Ohr Yahal. The poseik, Rav Shlomo Zalman Auerbach was the brother-in-law of Rav Sholom. Rav Sholom's chidushei Torah are published in the sefer Lev Sholom.

**Congratulations to:** Yerachmiel Diamond, Hunger family

#### (Related to the Week)

1. I was given an "hey"
2. I married my niece
3. I gathered embarrassment
4. I gathered food

**Last week's clues:** I am to be seen, I am not to be used, I am holy, I am for publicity.

**Answer:** The lights of the Menora.

**Congratulations to:** Hunger family, Yehuda Neiman, Neil Parks

### AVOS UBONIM

Grades 3 – 8 (bring your fathers)  
**Motzoei Shabbos**

**7:00 - 8:00:** Zichron Chaim  
(2203 S. Green Rd.)

**7:45 - 8:45:** Aleksander Shtiebel  
(4380 Univ. Parkway)

### Chanuka Mincha

#### Schedule

Sunday  
and Monday  
There will NOT be a  
Minyon for Mincha

### BULLETIN

#### MAZEL TOV

♦ Mr. & Mrs. Ronald Greenfeld on the marriage of Menachem

#### CONDOELNCES

♦ Rabbi Shmuel Abramowitz on the passing of his mother

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