

And he saw the wagons that Yosef had sent to transport him, then the spirit of Yaakov, their father was revived. (45:27)

In the previous *pesukim*, whenever Yaakov *Avinu's* name is mentioned, his relationship to his sons is not indicated. Here, in denoting his "revival," the Torah insists on underscoring that Yaakov *avihem*, "their father" became revived. What is the connection and significance of his being their forebear to his revival? *Horav Aryeh Malkiel Kotler, Shlita*, explains this based upon a principle quoted from his father *Horav Shneuer Kotler, zl*. The *Rosh Yeshivah* focuses on the opening *Mishnah* of *Pirkei Avos*, in which the *Tanna* commences his treatise on ethics by first introducing the *Mesorah*, transmission, of Torah from Hashem to Moshe and thereafter to the spiritual leadership of every generation. It is apparent from the *Tanna's* emphasis on the *Mesorah* that the transmission of Torah from generation to generation, father to son, is a *chelek*, part and parcel, of Torah itself. It is not enough that one studies Torah for himself. He must see to it that it is passed on to others, to the next generation.

The *Rosh Yeshivah* explains that this may be the reason that none of the Torah principles and *Halachic* decisions rendered by *Achair*, the name given to Elisha *ben Avuyah* when he apostatized himself, is mentioned in the *Talmud*. At one point, he had been a great teacher who had successfully mentioned some of the greatest *Tannaim*. What about the *halachos* he expounded and elucidated **prior** to his heretical alienation from Torah? Why can't these Torah insights be used? It is almost as if he had not existed. The reason is that even if his original Torah insights (*chiddushim*) were *emes*, true and reliable, they are still not worthy of transmission because of their source. *Achair* may not serve as part of the *Mesorah*, since he did not exhibit the ethical, moral and spiritual conduct of an individual with the credentials to transmit Torah. Thus, his name is not mentioned in the *Talmud*.

Rav Malkiel applies this principle to explain Yaakov *Avinu's* reaction to the news that Yosef was alive and well and living in complete spiritual harmony with them. When Yaakov saw the *agalos*, wagons, he realized that Yosef was sending him a message. *Agalah*, and *eglah*, calf, have similar spellings. The last *sugya*, *Halachic* topic, that Yaakov had studied with Yosef was the law of *Eglah Arufa*, the Axed Heifer. The *agalos* were a sign to Yaakov that Yosef was spiritually alive and well. He even remembered the Torah his father had taught him. Apparently, Yosef was still attached to the Torah, as he had been then.

In addition to the wonderful news that his son still bonded with the Torah, Yaakov's spirits were revived because now he saw that the *mesiras ha'Torah*, Torah transmission, from **father to son**, continued on through **all** of his sons – including Yosef. Until now, Yaakov feared that with regard to Yosef, he had been unsuccessful in transmitting the Torah. He was worried that the Torah he had taught Yosef would never be transmitted to Yosef's descendants. It would not survive the test of time. When he realized the profundity of Yosef's message, **he** as his **father**, the transmitter of Torah, became revived. He was doubly alive – his son was alive and the Torah that he had taught

him was alive. There would be continuity.