

הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך, קליבלנד הייטס

halacha, yet there were *Gedolim* who waited, unlike the case of *parve* food cooked in a meat pot, where no one was strict.)
2) May, according to many opinions, eat within six hours, a sharp item cooked in a dairy pot or cut with a dairy knife [Pri Megadim (1) is strict in this case, but we do like those who are lenient as brought in **Darkei Teshuva** (2)] Some *Poskim* are only lenient if the pot or knife was an “*Aino ben yomo*” - did not have hot dairy contact in usage or washing in the last twenty-four hours, which alone does not permit a sharp item in other cases, but is a lenient factor in this case, which anyway has other lenient factors.
3) May eat an item “*B’chezkas Chalavi*” - made in a dairy establishment which should basically be *parve*, but are not guaranteed to be so. Stores usually label them, “considered dairy.”
4) May not eat a *parve* item that has *milchig* steam on it. For example, if the *parve* item was cooked in the oven with a “liquidy” dairy dish and both containers were uncovered. This is not similar to the opposite case where the **Teshuvos Rav Poalim** ruled that one doesn’t need to wait six hours after eating a *parve* food that has meaty steam. The difference is as explained in the first paragraph.
Note: Regarding these *halachos* and those of last week, an item cooked with milk or cheese in the same pot is considered like actual meat or dairy, as per the R’MA in *Y.D. 89:3*.

A SERIES IN HALACHA LIVING A “TORAH” DAY

Kashrus in the Kitchen (20). Separation of Meat and Dairy. “Somewhat” Dairy Food Within Six Hours After Eating Meat. Last week we discussed instances of meaty foods that are not actual meat but have a meaty taste in them. We mentioned many cases where the *Poskim* are lenient and do not require the usual six-hour waiting period. Let us now discuss the opposite case which, although it has *kulos*, is not as lenient. This set of cases deals with one who ate actual meat and wants to eat “somewhat” dairy foods within six hours. There is a reason to say that this is a bit stricter because when a food doesn’t have actual meat but rather different type tastes of meat, the long lingering taste and the food sticking between his teeth, are not present. Therefore, the entire reason for the prohibition is not present either. However, in this new case, where he actually ate meat, it certainly has the premise of the *issur*. We just need to know if these “somewhat” dairy items are considered like actual dairy, and if they are considered dairy, it makes no difference if there is long lingering taste or sticking between the teeth. That is why some of last week’s permitted cases are debated or prohibited here, while some of the *kulos* remain.

The Relevant Cases. If one ate meat within six hours he ...
1) May eat a *parve* item cooked in a dairy pot. (This is the basic

בין הריחיים – תבלין מדף היומי – תענית דף כת

בדרבנן or דאורייתא is not ראש חודש on קריאת הלל The **רמב"ם** (ה'ז' רמב"ם) - **“את אומרת הלילא דברישי ידה לאו דאורייתא”**. That is why we skip some of it. Also, since it is only a *minhag*, we do not make a *bracha* on it because “אינן מברכין על המנהג”. **Rashi** (סוכה מד.) explains the reason we don’t make a *bracha* on a *minhag* is because we can’t say “וציינו”. Although normally on a *minhag* there is no direct ציינו from the *Torah*. However, ר"ח הלל that is said on הלל that we do not make a *bracha*, and even a *bracha* saying *Hallel* makes a *bracha*. However, he says one should say *Hallel* on ר"ח & not an individual & many opinions if a *bracha* is even made at all. He brings **שיטת ר"ת** that an individual does say *Hallel* & both a *יחיד* & many *ציבור* make a *bracha*. He says that his father, the **Rosh**, *paskened* like this ר"ת (which is like the above רמ"א), that we do make a *bracha*. The **ערוך השולחן** writes that since there are גדולי רבותינו who hold not to make a *bracha*, he says that he personally listens to the ר"ח & answers with his *bracha*. **Rav Shternbuch** brings that the *bracha* was נהג to make the *bracha* together with the ש"ש. Since it is only a *minhag*, it is possible to say that one might be יוצא from the ש"ש even without ש"ש. So, making your own *bracha* afterwards might be a *minhag*, thus, it is best to say it simultaneously with the ש"ש & not say it. It is brought down that this is also how the רמ"א was נהג. **R' Shlomo Zalman Auerbach ז"ל** (הליכות שלמה, ר"ח) says that if one whose *minhag* is not to make a *bracha* hears someone else make the *bracha*, he may answer *להלל*, [בסוף ד"ה הלל] **ביאור הלכה**. In אגן לבטלה & it is not considered an אגן לבטלה. **מסתברא** writes that **חפץ חיים**, [בסוף ד"ה הלל] **ביאור הלכה**. In אגן לבטלה & it is not considered an אגן לבטלה. **עיינין שער הציצין** [ג]. according to our *minhag* that we do make a *bracha*, women may also make a *bracha*.

הוא היה אומר

Chacham Rabbeinu Avraham Sabba ז"ל (Tzror Hamor) would say: In Egypt, Yosef was referred to as 'המשביר' - the sustainer of all those who came to him for food during the terrible famine. He is also known to us as 'Yosef HaTzaddik' - the righteous one, and we know the words of a righteous person is the foundation of the world, who brings life and sustenance to all mankind. Thus, the Egyptians came to Yosef and said, 'Give us bread, why should we die opposite (גודך) you?' In other words, you are the righteous one who is meant to sustain us - why must we die if this is opposite what you stand for?"

A Wise Man would say: “You know you’re getting old when you enjoy remembering things more than doing them.”
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הדלקת נרות שבת – 4:10 | זמן קריאת שמע / מ"א – 8:55 | זמן קריאת שמע / הגר"א – 9:31 | סוף זמן תפילה / הגר"א – 10:17
זמן לתפילת מנחה גדולה – 12:20 | שקיעת החמה שבת קודש – 4:28 | מוצש"ק צאת הכוכבים – 5:18 | צאה"כ/לרבינו תם – 5:40

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ליצירנו, וכיון שאין אנו מוצאים בנימוק זה שום הוראה או התעוררות לעבודת ה' אות הוא שלא לזאת נכתובה תורה, ועלינו לתור אחר הנימוק האמיתי שעל ידה גרם יוסף קודת רוח לבוראו, ורצתה התורה שממנו ילמדו וכן יעשו. ומאחר שהוכיח רש"י שעלינו לתור על הנימוק האמיתי מגלה לנו רש"י את הנימוק האמיתי וז"ל: 'אלא להודיע שבונו של יוסף, שנתכוין להסיר חרפה מעל אחיו, שלא יהיו קרוין אותם גולים' עכ"ל. זהו המסר שרצתה התורה לגלותנו, רצתה התורה להודות שידר האדם לדעת חביריו, ויבין מה הם הקשיים שבהם הוא מתמודד, ומה הם הדברים שבסיבתם מתמלא בושה וכלימה, ואז יחפש אחר סיבות ודרכים שיכולים להקל את בושתו או קשייו.

זהו בהכרח הנימוק העיקרי שבגינה ראה יוסף לנכון להפוך מדינה שלימה, ולהעביר את כל העם מקצה מצרים ועד קצהו, כיון שירד לדעת אחיו, והבין שבושים ונכלמים הם מהעובדא שהינם גולים, וכאילו באו להנות מארץ שאינה שלהם, וכדי להקל מצערם עשה את כל העם גולים, והשווה אותם אל אחיו. דברים כעין אלו אנו רואים גם בדברי רש"י בפרשה הקודמת על מאמר הכתוב (מג, לד) 'זישתו וישכרו עמו', שגם שם בא רש"י הקדוש לעורר שמות לבנו שאין התורה מספרת לנו זאת רק כדי שנדע דברים כהווייתן, כי אין לכך שום תועלת אם לא שנתכווין הכתוב לגלות לנו שהבטים הקדושים עצמן הצטערו על מכירת יוסף, וכבר מאותו יום שמכרוהו התגדור מן היין, וזוהו ששכיל להבין שלא היה כל ענין המכירה דבר המובין לקוצר דעתנו, ולא עשו השבטים מה שעשו כי אם מפני שהבינו שדורו הרצון העליון, אולם מאחר שהיה זה צרה ליוסף התגדור מן היין, וכמו כן התגדור גם יוסף מן היין כי הבין שאחיו מצטערים בצערנו, ונצטער גם הוא בצערם.

לא חלה על יוסף הקללה שתלקה בצרעת, שהרי יהודה קלל את יוסף ואמר ליה: "סופר" ללקות בצרעת כמו שלקה פרעה?

ונראה לענ"ד ליישב קשייתו בעזרת, דנהג דרשו חז"ל, (בכמה מקומות) שזכה שבט של יוסף שאין עין הרעה' שולט בהם, דכתיב 'בן פורת יוסף בן פורת עלי עין' ואמר ר' אבהו אל תקרי 'עלי' עין אלא 'עולי' עין, וביאר המפרשים שאחד מן המצעים שיוסף זכה להן מעלה שאין שום רעה יכול לשלוט בו, והיינו משום שיוסף היה במצדה שהיה במקום מלא זנות וסומא, ולא הניח היצר הרע לשלוט בו, וכיון שהיה שולט על עצמו שלא להניח היצר הרע לשלוט בו, זכה למדה כנגד מדה, שאין שום רעה יכול לשלוט בו, ומשום הכי אי אפשר להזיקו בעין הרעה.

ואם כן לפי זה אפשר דיש ליישב קושיא הג"ל, מדוע לא מציינו שיוסף לקה בצרעת, ולא אמרינן קללת חכם אפילו על חנם הוא באה? וז"ל, שהרי יוסף זכה לשמירה מעולה שאין שום רעה יכול לשלוט בו כלל, שהרי כיון שהוא שלט על יצרו, ולא הניח היצר הרע לשלוט בו, זכה לשמירה שאין שום עין הרעה יכול לשלוט בו, אי"כ היה דאפשר דיש לומר שאין שום קללה ג"כ יכול לשלוט בו.

ומזה אנו יכולים ללמוד, שכל מי שיש לו מדותיו של יוסף הצדיק, שהוא שולט על יצרו, ולא הניח היצר הרע לשלוט בו, יזכה להן שמירה מעולה, שאין שום רעה יכול לשלוט בו בין מעין הרעה, ובין מקללתו וכדומה.

טיב התבלין

סאת הגאון רבי גמליאל חתן רבפסקי שליט"א, ר"י שער השמים ירושלים נעדר

ואת העם העביר אתו לערים מקצה גבול מצרים ועד קצהו ... (מז-כא) - הסיפורים שבתורה הם גופי תורה

פ"ש"י: יוסף (העבדים) מעיד לעזר, לזכרון שאין להם עוד חלק בארץ, והושב של עיר זו בהברית, ולא הוצרך הכתוב לכתוב זאת, אלא להודיע שבונו של יוסף שנתכוין להסיר חרפה מעל אחיו, שלא יהיו קרוין אותם גולים. ברצוני להרחיב את הדיעה כדי להסביר את דבריו של רש"י כי כלל גדול בתורה יוצא מדבריו. רש"י בתחילת דבריו מביא נימוק מסחרי לעובדא זו שהעביר יוסף את העם מעיד לעזר, כי אם היו המצריים ממשיכים להחזיק עוד באחוזתם יבואו לבסוף להוציא לעז על מכירתם, כי יאמרו שלפי האמור בשטר המכירה אינם מחזיקים באחוזתם כי אם בארסים, וזאת מיום פלוני שבו נתקיימה המכירה, והרי הרבה עדים קיימים שכבר החזיקו באחזה זו עוד מקדמת דנא ונמצא שמדובר בשטר מזויף, ומעולם לא הופקע הקרקע מבעולתם. על כן ראה יוסף לנכון להעבירם מאחוזתם לאחזה אחרת שבהם לא החזיקו מעולם כבעלים, ומעתה לא תהיה להם פתחון פה לכפור במכירתו. נימוק זה הינו מקובל מאוד על הדעת, וכל סוחר שיש לו מוח בקרקדו לא היה נוהג אחרת. ואילו היתה ממשלת מצרים מסבירה לפני אורחיה שרק מטעם זה עליהם להחליף אחוזותיהם לא היה ביכולתם של מי מהפרשניים להטיל דופי בזה הטעם ולהוכיח שלא זהו הנימוק האמיתי.

אכן המצריים באמת לא היו יכולים למצוא הוכחה המשתלה פגם בנימוק זה, אולם יש מי שכן מצא הוכחה שאין זה הטעם האמיתי, וזה האחרון הוא רש"י בבבבירו ובעצמו, לטענתו אילו היה זה הטעם האמיתי לא הוצרך הכתוב לכתוב זאת, כי אין התורה תכריך של סיפורים, וכל דבריה באים ללמדנו אורחות חיים האין לעשות נחת רוח

עדותיך אתבונן

לישרים סאת הרב אברהם זמל אבוסק שליט"א, מגינס שוח אברהם

ויגש אליו יהודה ויאמר כי אדני ידבר נא עבדך דבר באוני אדני ואל יחר אפך בעבדך כי כמוך בפרעה ... (מד-יה) - המעם שאין רעה שולט ביוסף

פ"ש"י: "כי כמוך בפרעה - חשוב אתה בעיני כמלך זה פשוטו, ומדרשו, סופך ללקות עליו בצרעת כמו שלקה פרעה על ידי וקנתי שרה על לילה אחת שעכבה", עכ"ל. ומקור לדברי רש"י איתא במדרש (רבה פ' צ"ג): "יכנסו דברי באונן, וקינתו של זה ע"י שמשכה פרעה לילה אחת לקה בנגעים הוא וכל ביתו, דכתיב (בראשית יב, יז): 'וינגעו ה' את פרעה', הוזהר שלא ילקה אותו האיש בצרעת, אמו של זה לא מתה אלא מקללתו של אבא ומן תמן מיתת לה (שם לא, לב): 'עם אשר תמצא את אלהיך לא יזיה', הוזהר שלא יחול בך קללה אחת ואותו האיש מת', ע"כ. הרי יהודה אמר ליוסף, כשם שפרעה לקה בצרעת על זה שלקה שרה רק לילה אחת, ה"ה אתה "סופך" ללקות בצרעת מחמת שלקו ביוסף.

והקשה לי מורי חמי הגאון הדיין המפורסם הר"ר דוד הופמן שליט"א, בעל מו"ס תורה תבלין זכרון יצחק ועוד, מדוע לא מציינו שיוסף לקה בצרעת, שידוע מה שאמרו חז"ל (מכות יא, ע"ב): "קללת חכם אפילו על חנם הוא באה", אם כן מדוע

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מעשה אבות ... סימן לבנים

ויאמרו הדיינו נמצא הן בעיני אדני והיינו עבדים לפרעה ... (מ-כה)

As conditions in Europe deteriorated for the Jewish population during World War II, activism in relief and rescue efforts increased ten-fold, and many of the great American *shtadlanim* continued to press any and every influential government official on this side of the Atlantic Ocean, to do what could be done to save the remaining Jews caught in the clutches of the German vise. The renowned *Rosh Yeshivah* of Lakewood, **R' Aharon Kotler zt"l**, was the spiritual leader of the *Vaad Hatzalah* organization, which worked above and beyond to help their unfortunate European brethren. He traveled quite often between New York and Washington D.C., accompanied by various *Hatzalah* leaders, including **Elimelech (Mike) Tress z"l**, **Irving Bunim z"l**, and others. R' Aharon hoped that the many meetings with top officials in the Roosevelt administration and the State Department, would bear fruit and ultimately allow the salvation for his suffering brethren, in the form of easing American immigration quotas for Jewish refugees and military strikes on strategic German landmarks and railroad supply routes. Unfortunately, more times than not, government officials turned a deaf ear to their heartfelt requests or didn't even give them the courtesy of a face-to-face meeting.

Despite these setbacks, R' Aharon never lost his drive to save as many *Yidden* as possible. At the same time, though, he was always concerned for those around him. Once, for example, he and the well-connected activist, Irving Bunim, scheduled an appointment with a State Department official on an urgent matter.

The date was December 26, 1944, corresponding that year to *Asara B'Teves*, the Tenth of *Teves*, the fast day commemorating the original siege of Jerusalem by the Romans. The two traveled by train to Washington D.C. the night before the scheduled meeting. Bunim stayed in a hotel, while R' Aharon went to the home of a close friend.

The next morning, they met at their pre-arranged spot, and the *Rosh Yeshivah* handed Bunim a small satchel containing rolls and hot coffee. Bunim looked at the food in puzzlement. "*Vos is dos* - what is this?"

R' Aharon explained that it would no doubt be a grueling day of meetings, requiring all of Bunim's diplomatic skill and energy. Certainly, he said, the Fast of *Teves* is rabbinically decreed. But by eating and maintaining his strength on this important day, it might help Bunim sway government officials and in turn, save Jewish lives.

Irving Bunim was hesitant. After all, it was a fast day and he was feeling strong and well at the present time of morning. "Bunim," R' Aharon wagged a finger at him, sensing his hesitation, "I hold you should eat."

"*Rebbe*," Bunim responded pleading, "I feel all right. Really. I can fast" He smiled encouragingly at the *Rosh Yeshivah*, hoping to alleviate his concerns. Finally, R' Aharon gave a curt nod of approval.

"Good," he said, turning to go, Bunim fast on his heels. "If you feel well enough, then fast."

Bunim held out during the long, enervating day, enduring tedious meetings with intransigent government officials. He spoke from his heart and pleaded from his soul. R' Aharon was with him every step of the way, providing sage advice and moral support. But the meetings were long, and when they finally concluded late in the afternoon, Bunim was weak with hunger. The *Rosh Yeshivah* and the layman finally settled in on the return train ride home.

Bunim sighed. Looking distractedly out the window, he said, "*Rebbe*, now I feel like I could really use something to eat." R' Aharon barely looked up from the *sefer* he was learning from. "Now," he retorted gently, "you could fast." The effort was over and the *heter* was not needed anymore.

But in truth, it wasn't over. Directly from the train station, the *Rosh Yeshivah* and Irving Bunim went directly to make an appeal for critically needed *Vaad Hatzalah* funds. Standing before a sizable crowd in New York, his head still light from fasting, he gave an impassioned speech which touched the hearts of his listeners. (Heroes of Spirit, Israel Bookshop Publications)

ועשיתי אתם לגוי אחד ... ולא יחצו עוד לשתי ממלכות עוד (החזקא לו-כב)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

While this week's *parsha* begins with a confrontation between Yehuda and Yosef, in the *Haftorah*, *Yechezkel HaNavi* prophesied a time when the divided kingdoms of Yehuda and Yisroel would reunite beneath a single banner of *Malchus Bais Dovid*. *Chazal* say that while both Yehuda and Yosef were destined to be Kings over the Nation, Yosef's reign was limited to necessity and circumstance while Yehuda's was meant to be as eternal as the Jewish people themselves. As such, why did *Hashem* split the kingdom if He was always intending to reunite them later on?

R' Elazar Ben Moshe Azikri zt"l (Sefer Chareidim) explains that the distinct quality of Oneness that *Hashem* has can only be appreciated and revealed through His people's

harmonious interactions. When the Jewish people function as one harmonious body, they deserve *Hashem's* favor and kindness. But when they are fragmented and divided, their divisive behavior gives the impression that *Hashem's* influence is disjointed and fragmented, and at that point *Hashem* removes His presence from His people and disassociates Himself from their inappropriate ways.

Thus, while the ultimate would have been for the Jewish people to have always stayed united, the reality is that there needed to be a split. However, borne out of that split came the opportunity for *Klal Yisroel* to reunite as one nation - a prerequisite for *Hashem's* return to His people and standard from which we can always base our return path to *Hashem*.

בלבם נתן לאיש הלפת שמלת ולבנימ נתן שלש מאות כסף והמש הלפת שמלת ... (מז-כג)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

מחשבת הלב

Yosef gave Binyomin more gifts than his brothers. This is seemingly a blunder on his part. Why would he want to perpetuate a "mistake" by showing favoritism to one over the others, which was the very cause of him being sold to *Mitzrayim* in the first place? (See *Gemara in Megilla 16B* for an alternative explanation and the **Vilna Gaon's** elaboration.)

To understand Yosef's actions, let us take a look back at *Parshas Mikeitz*, when Yosef planted his goblet in Binyomin's sack. What was his motive and why did he wait until they were on their way? Why not set imprison them right then and there? Perhaps his motive was to test the brothers' loyalty, to see if they learned their lesson or if they would throw Binyomin under the proverbial bus, as well. The *Shevatim* stood in unity and defiance against Yosef, along with Binyomin. They returned with Binyomin to *Mitzrayim*. Yehuda opened a harsh dialogue with Yosef. He explained why he is taking charge. The *posuk* says, "כי עבדך ערב את הנער" - Yehuda offered himself as collateral and took responsibility to ensure the boy's safe return.

The word "ערב" can also mean sweet, as in "כל ישראל ערבים זה לזה". We are responsible for each other, because we realize how sweet and precious our interpersonal relationships are with our fellow brethren. Yehuda declared his allegiance to Binyomin and that their relationship is sweet. His support was unwavering. Yosef was then reassured that he can gift Binyomin a bit more and the rest of them would not be jealous. Yosef himself created a home of *vatranus, middos tovos* and *achdus* to the degree that in next week's *parsha*, Menashe, the older brother, didn't even flinch when *Yaakov Avinu* showed Ephraim preference and blessed him first. *Klal Yisroel* internalized this lesson. *Chazal* teach us, one of the main *zechusim* enabling us to be redeemed from *Mitzrayim* was the merit of sticking together and having each others' back. May we be *misakein* the sin of *sinas chinam*, thereby hastening the arrival of *Moshiach Tzidkeinu, bimeheira b'yameinu, Amen!*

משל למת הדבר דומה

וישלחני אלקים לפניכם לשום לכם שארית בארץ ולהחיות לכם (מז-ז)
משל: Once, as **R' Eliyahu KiTov zt"l** was about to set off on a journey to America, one of his neighbors approached him with a request: He had a relative in America who would send him a generous amount of money every year before *Pesach*. This year, the envelope didn't arrive. The neighbor asked R' Eliyahu if he can look him up and send regards, hoping that the relative would remember and send the money that he desperately needed. R' Eliyahu agreed to visit the man.

Upon his return, R' Eliyahu presented his neighbor with an envelope stuffed with cash. While the man was initially grateful for the Rabbi's efforts, he wanted to know why his relative hadn't sent dollars as he usually did. R' Eliyahu explained that he had saved him the trouble and gone to the bank to exchange the funds into *Lira*, the local currency at

the time. Rather than thanking him, the man became angry at him for changing the dollars at the bank instead of on the black market, which would have yielded a better rate.

The man summoned R' Eliyahu to a *din Torah* where they ruled that the Rabbi had indeed caused him a loss and must pay the difference out of his pocket. R' Eliyahu did so, and it wasn't until much later that the neighbor discovered that the reason his uncle hadn't sent him money before *Pesach* that year, was because he had passed away several months prior, and not only had R' Eliyahu personally funded the post-*Pesach* gift, but he had undergone the embarrassment of the *din Torah* and further expense without uttering a word.

נימל: In an attempt to alleviate the brother's embarrassment after he revealed himself, Yosef told them that *Hashem* put him in this exact situation in order to support them. We don't always know why, but when it comes out, we see the reason.

וירא את העגלות אשר שלח יוסף לשאת אתו ותהי רוח יעקב אביהם ... (מז-כז)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' CUTTMAN - RAMAT SHLOMO

דרגה יתירה

Rashi comments: "*The Shechina, which had separated from him (because of his grief), rested upon him once again.*" **Rabbi Dr Abraham J. Twerski zt"l** asks: When Yosef revealed himself to his brothers, he said, "*I am Yosef, is my father still alive?*" He had just heard from Yehuda that Yaakov is alive, so why is he asking again? Similarly, when the brothers came back and told Yaakov that Yosef is still alive, Yaakov says, "*My son Yosef still lives, Od Yosef Bni chai.*" Why is Yaakov saying something that is obvious? And why do they both reference the word "*chai*"? It is interesting to point out that in next week's *Parsha*, when *Yaakov Avinu* passes away, the *parsha* is called *Vayechi*. The *parsha* in which *Sara Imeinu* is *niftar* is also called *Chayei Sarah*. Why do we speak about their deaths under the title of life - "*chai*"?

The *Gemara* in *Brachos* (18a) tells us that the righteous are alive even after they die, whereas the wicked are called dead even when they are alive. This is because the *Torah* views life as spirituality rather than biology. As Rabbi Twerski explains, a human being without spirituality is nothing more than an animal with intellect. He lives biologically but is spiritually dead.

Yosef knew that Yaakov had *Ruach Hakodesh*, and assumed that Yaakov knew precisely where he was. When Yehuda told Yosef that his father had two sons, and one was ripped away from him, Yosef understood that Yaakov did not know he was alive. Thus, he asked, "Is my father still *chai*?" To physically exist without *Ruach HaKodesh* was not truly being *chai*... And Yaakov likewise says, "*Od Yosef Chai?*" Can my son survive spiritually in a place like Egypt? The spiritual achievements of a person survive his physical existence. We are all the beneficiaries of the *tzaddikim* of the past. As long as their spirit lives on, they too are alive. This is why *Vayechi* is called *Vayechi*, and *Chayei Sarah* is called *Chayei Sarah* because although in those *parshiyos* we learn of their physical deaths, the *Torah* is teaching us that *Yaakov Avinu* and *Sarah Imeinu* continue to live on forever.