

"And he (Yaakov) sent Yehudah ahead of him to Yosef, to prepare ahead of him in Goshen." (46:28)

In citing the *Midrash* which interprets the word, **ruvk** as "to teach," *Rashi* uses a word which lends ambiguity to his statement. He says "*to prepare for him a House of Study.*" Why does *Rashi* add the word "*for him?*" He should have simply said to make a House of Study. Why is it necessary to emphasize that it was "for him"? When *Horav Eliyahu Meir Bloch, z.l.*, came to these shores together with *Horav Chaim Mordechai Katz, z.l.*, to rebuild *Yeshivas Telz*, he used this *Rashi* as the source for maintaining the *yeshivah* in the same character and form as when it had been in Lithuania.

Yaakov did not merely charge Yehudah with making just any *yeshivah*. Rather, he sought a *yeshivah* that would be *for him*, one that would adhere to the "old world" precepts and perspectives that characterized his home. To create an "Egyptian type" *yeshivah* would not have been that difficult. To create a *yeshivah* that would foster and perpetuate the Patriarchal legacy and its unique characteristic form of Jewishness, however, would have been a greater challenge.

European Jewry took on many forms which reflected the varied attitudes connected to the *Torah* way of life. Each *yeshivah* had its own *derech ha'limud*, approach to *Torah* study. The European *Roshei Ha'Yeshivah*, themselves firebrands saved from the flames, came to these shores with a singular mission, to rebuild the destroyed *Torah* centers by maintaining the integrity of their value system. It was their resolute dedication to this ideal that laid the foundation for the flowering of *Torah* study that took place in the spiritual wasteland of this country.