MISSOURI TORAH INSTITUTE
ישיבה ומתיבתא ד'מיזורי
DEUTSCH FAMILY CAMPUS

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MESIVTA'S MESSAGE

A COMMUNITY NEWSLETTER FROM MISSOURI TORAH INSTITUTE

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FEATURED TORAH *Message*

RABBI GERSHON ROCKOVE

At the beginning of פרשת ויצא, יעקב אבינו experiences a tremendous נבואה. When he wakes up, he declares אכן יש ה' במקום הזה - clearly this location is intensely saturated with ה's שכינה. יעקב continues: אין זה כי אם בית אלקים- this must be the location where the בית המקדש will be built.

The חפץ חיים points out that יעקב understood that a magnificent spiritual edifice requires an outstanding spiritual foundation. יעקב understood that this spot had that foundation of קדושה, therefore it had the potential to house the future בית המקדש.

The חפץ חיים related a story. R' Itzeleh מוולוזין was once in an undeveloped area in St. Petersburg. He overheard a man wailing "Woe to the שכינה that's still in גלות." He looked around and noticed that the cries were coming from a soldier who had snuck away from his barracks. He was pouring out his heart with incredible purity to ה'. R' Itzeleh noted the location of this soldier's תפילה 44 years later - when the main shul in St. Petersburg was built in that exact spot. Through his sincere תפילות, the soldier had laid the foundation for an entire community to thrive in their connection with ה'.

The גמרא in תענית יא. tells us that at the time of a person's death, he is shown all of his actions, "ואומרים לו כך וכך

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THOUGHTS *on the* PARSHA

SID ZACHARIA, 12TH GRADE

The Midrash Rabba on the first pasuk in our Parsha asks a well-known question (as Rashi brings it.) It says that Yaakov Avinu left Beer Sheva and went to Charan. Why did the Torah need to tell us that he left Beer Sheva? What seems important is just where he was going - Charan.

The Midrash answers that mentioning where he left, Beer Sheva, teaches us that when a tzaddik is in a city he is that city's splendor and glory, and when he leaves, the city becomes void of its glories.

The Midrash continues, citing a similar pasuk in Megillas Rus, where it says regarding Naomi: "ותצא מן־המקום אשר היתה־שמה ושתי כלותיה עמה ותלכנה בדרך לשוב אל־ארץ יהודה, that "She left the place where she had been," which teaches us this same idea: that when the righteous Naomi left, the region lost its glory.

The question is then asked: We can understand that when Naomi departed from Moav she was the only tzadekes there, so it makes sense to say that the area lost its splendor and glory. But Yaakov left Yitzchak and Rivka behind in Beer Sheva, so it should still have maintained its glory.

The Midrash concludes that there is no comparison between the merit of a single tzadik and the merit of more than one. Even when leaving righteous people

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SPARKS *of* MUSSAR

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R' Yisroel held that two people should not say kaddish simultaneously, and the synagogue followed his teaching. On the yortzheit of R' Yisroel's father, a simple Jew who had yortzheit for his daughter was also in shul.

The man, assuming that R' Yisroel had priority, was very distressed at the thought of not saying Kaddish for the elevation of his daughter's soul. But R' Yisroel went over to him and said with a smile, "Will you please say the Kaddish?"

The congregation was amazed that R' Yisroel was willing to give up his obligation of honoring his father. R' Yisroel explained that the merit of doing chesed is greater than that of saying Kaddish.

RECENT *Happenings*

MENDEL LAPINE, 10TH GRADE

The yeshiva had the zchus to host Rabbi Leibel Rockove, Rav of Khal Nachlas Avos in Queens, New York, and father of our Rabbi Gershon Rockove, for a Shabbos of Torah and inspiration. On Friday, Rabbi Rockove gave a shmuess to the talmidim in the mesivta, then went to different classrooms to talk in learning with the talmidim.

On Shabbos after the Friday night seuda, Rabbi Rockove held a Q&A session with the bochurim. Throughout Shabbos, he inspired the bochurim, and towards the end of Shabbos, he gave another shmuess, this time to the whole yeshiva. On Motzei Shabbos, there was a community event with a melava malka, where Rabbi Rockove spoke about what Hashem's creations teach us, followed by dancing at the event. It was truly an unforgettable experience.

During the Friday night seuda, many of the talmidim were able to visit the apartment where Rabbi Rockove was staying, and we fabrenged with his family. I had many questions, and he addressed them one by one. I also enjoyed some of Rebbetzin Rockove's potato kugel! It was truly an unforgettable Shabbos.

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FEATURED TORAH *Message* *continued*

"עשית במקום פלוני וכו'- "and they tell him, you did such and such in a certain place."

The בן יהוידע asks, why is it relevant what the location of the מצוה or עבירה was?

The בן יהוידע answers, when a person does מצות or עבירות, he injects קדושה or טומאה into his location. This injection will have an impact on people who visit that location. It will cause the visitors to either be drawn to מצות or עבירות. The גמרא is telling us that part of a person's judgement is not just about the מצות and עבירות he performs, but includes the ripple effects on others as well.

May we be zoche to harness this amazing power and inject קדושה into the world around us. Consequently, we will then be zoche to uplift ourselves, our families, and all of those in our surroundings.

MAZEL TOV

Rabbi & Mrs. Shmuel & Chanie Wasser on the birth of a grandson to Yaakov & Leah Striks!

THOUGHTS *on the* PARSHA *continued*

behind, the departure of a tzadik makes a major difference, and we would say that the city has lost its glory.

The lesson here is that one should never think he is insignificant, even if he thinks there are others around who seem just like him. Even if you don't feel it, everyone makes a difference.



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