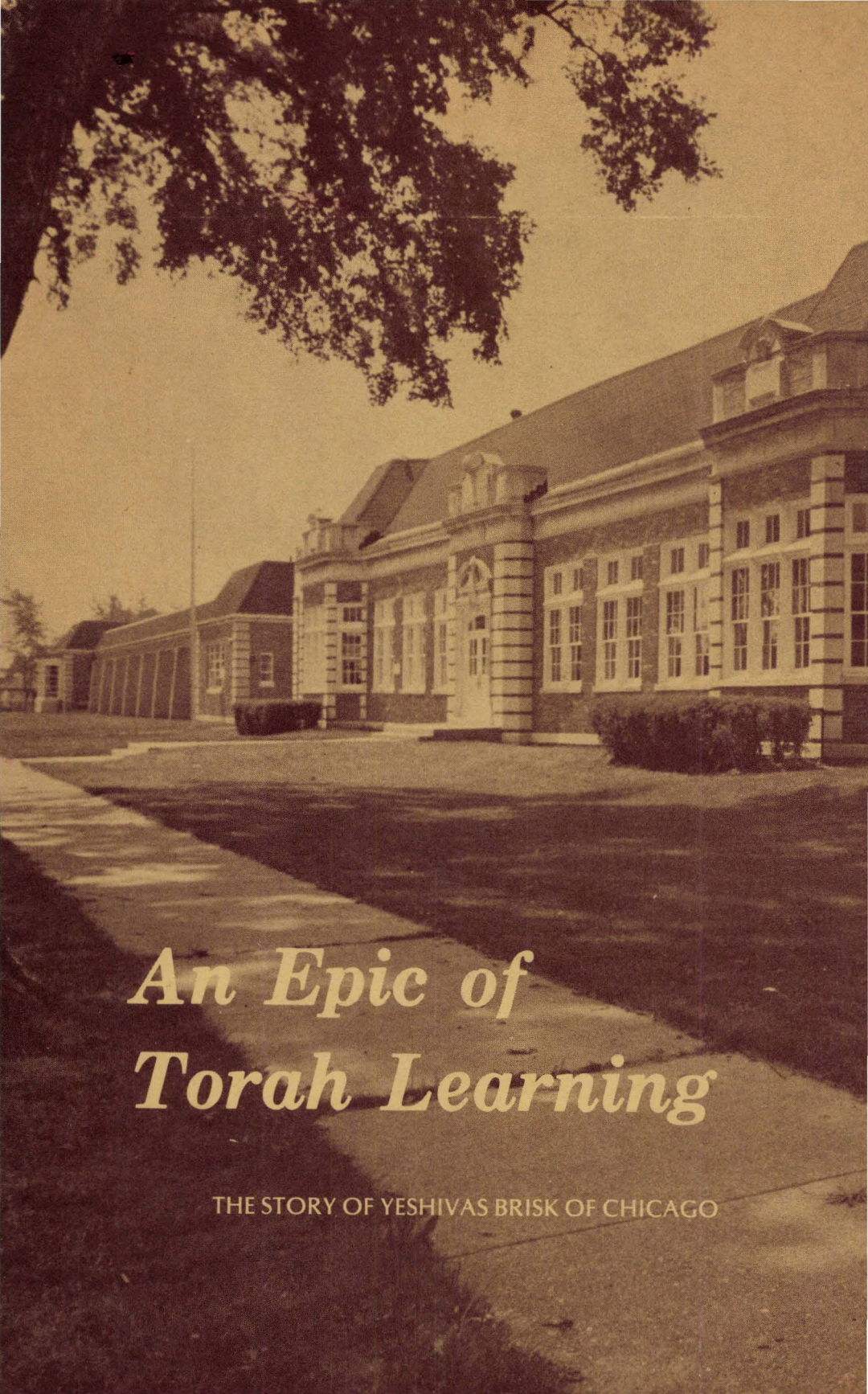


A sepia-toned photograph of a large, multi-story building with classical architectural features, including columns and arched windows. The building is set back from a sidewalk by a grassy lawn. A large tree is visible in the upper left corner, and a paved path leads from the bottom left towards the building.

An Epic of Torah Learning

THE STORY OF YESHIVAS BRISK OF CHICAGO

PERSPECTIVES ON TORAH LEARNING

Over nineteen centuries ago when Roman legions attacked the Jewish Temple in Jerusalem, Pompey was particularly eager to penetrate the inner sanctuary of the Temple to find the subject of Jewish worship and reverence. Expecting to find statues or images, he was surprised to find no such palpable idols in the holy sanctum. The Jews, it seemed, did not worship idols. Like many others, he learned that Jewish ideals steered clear of paganism; Judaism represented a commitment to an eternal spiritual G-d and to His eternal law.

A people who define their mission as respect for the divine law and its spirit must naturally devote much of their lives to its study. Thus it is not surprising that for centuries the educational ideal has enjoyed unqualified respect and support among the Jewish people. Commanded to act upon the instructions of the revealed law and to know it, Jews have committed great efforts to studying this law and applying its unchanging axioms to constantly changing environments.

One product of this devotion to study was the remarkable Talmud, which records the scholarship of the ancient academies of Babylon and Jerusalem. The same spirit that motivated the Talmudic sages - and indomitable dedication to the eternal relevance of revealed law - courses throughout the great colleges of Jewish learning that followed the Jews in their dispersion from the Middle East.

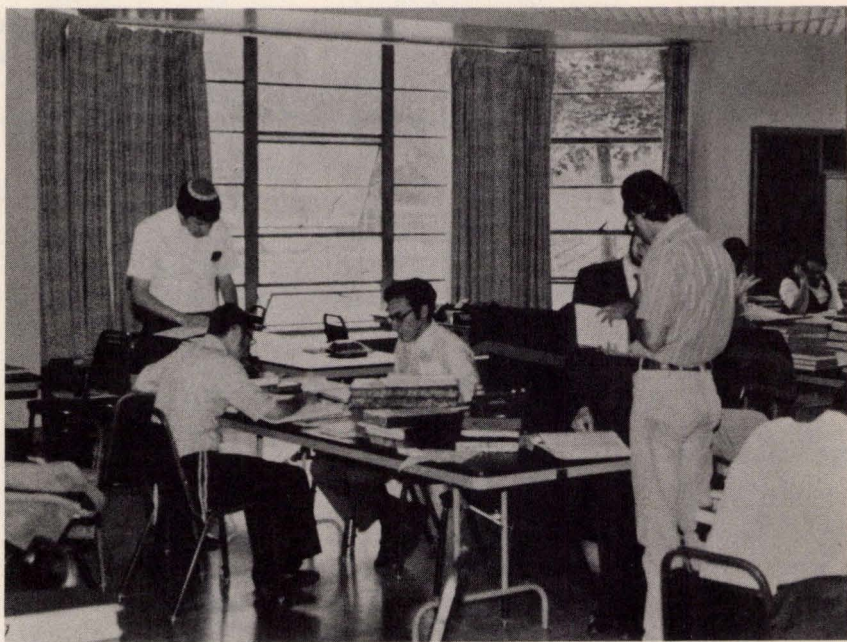
Sadness and persecution, unwelcome but unshakable fellow travelers, accompanied the Jews as nation after nation chased and attacked a people who refused to bend their faith to the prevailing winds. All the persecution, inquisitions, and auto-da-fes notwithstanding, the thread of Jewish identity was kept vital and alive by a stubborn willingness to carry the faith and teach its lessons at all costs. The commitment to study and expand religious scholarship did not falter.

In Spain and later in Russia, educational institutions had to go underground. Death and jail sentences hovered above the cellars and outside the caves, but the dark and dank accommodations rang with learning. Children and adults of all ages refused to forsake the study of the law. Even in such periods of egregious adversity, Jewish knowledge was carried forward, fulfilling this ancient people's *raison d'être*.

The *Masorah* (the intellectual and cultural traditions of Judaism) was passed on from generation to generation as gifted representatives of the people kept the general populace informed about their history, their law, and their ritual. Day and night - conventional time patterns were irrelevant in the intellectual atmosphere of the Yeshiva academy-scholars swayed over their large folios, comparing texts and isolating principles. Not men of affairs in the conventional sense, they were teachers; but teachers in a very broad sense, applying the law as they formulated it to all aspects of Jewish life.

Under such leaders educational institutions flourished. The meanest ghetto town had its elementary school, and in an age when literacy was rare in the society at large, Talmudic scholars set aspirations for universal literacy and scholarship in the ghetto communities. In the larger cities, centers for advanced study sprang up to propagate moral training, ethical teaching, and higher learning.

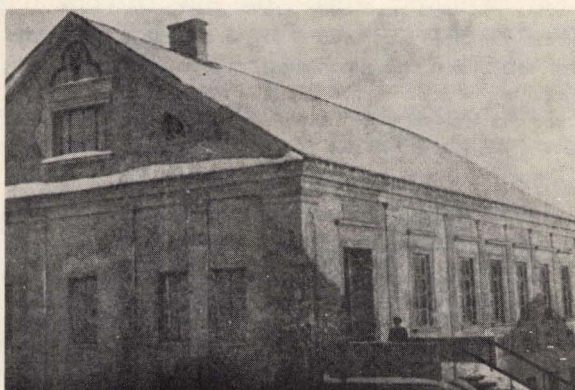
In line with the traditional Jewish love of learning, the philosophy of Yeshivas Brisk is based on the belief that an individual functions best if he has a deep understanding of the society in which he lives, coupled with a deep understanding of his religious and ethical heritage.



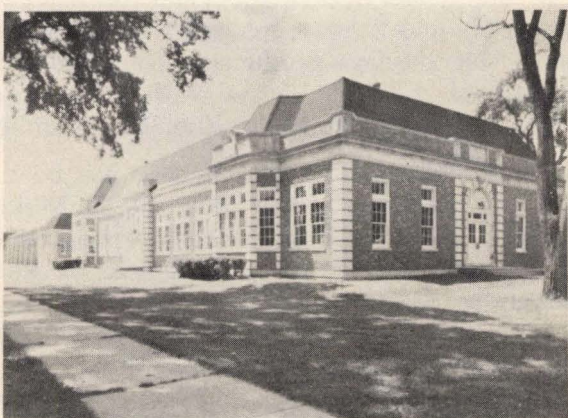
TORAH STUDY CONTINUES AT YESHIVAS BRISK OF CHICAGO

Yeshivas Brisk

**THE PAST
THE PRESENT
THE FUTURE**



YESHIVA ETZ CHAIM OF VOLOZHIN 150 YEARS AGO



YESHIVAS BRISK OF CHICAGO AS IT APPEARS TODAY

THE PAST

There is a name in the world of Torah which signifies uninterrupted excellence in the realm of Talmudic learning for the past three hundred years. That name is Brisk.

The history of Brisk as a Torah center begins in 1470, when Rav Yechiel Luria held office as the first rabbi of this Lithuanian city. After Rav Yechiel married off his daughters to two outstanding Torah scholars, Rav Avrohom and Rav Yitzchok, there emerged two genealogical branches which were resplendent with the names of famed authorities in Jewish law and learning. That mighty Halachic personality Rav Moshe Isserles (known as the Rema) was a grandson of Rav Avrohom, while from Rav Yitzchok there descended the illustrious Maharam of Padua, author of major responsa and a commentary on the Rambam.

Rav Shaul Wahl, leader of the Jewish community of Brisk who is known as the "Polish king for a night," was a grandson of the Maharam of Padua. As an adviser to the Polish Prince Radzivil, Rav Shaul was present when the Polish nobility gathered to elect a new king. In a moment of revelry, with no decision forthcoming, Rav Shaul was chosen to accede to the title. He retained the title until the next day only, when he voluntarily relinquished it, but during that time he repealed the anti-Semitic decrees that were in effect and established the rights of Polish Jews. Among the many deeds which Rav Shaul performed on behalf of the community was one which had far-reaching consequences, the establishment of the first Yeshiva on Lithuanian soil in the city of Brisk.

Two sons were born to Rav Shaul, Rav Avrohom and Rav Yaakov. Rav Avrohom later became rabbi and also Rosh Yeshiva of Brisk. His son, Rav Shlomo Zalman, married his cousin, the daughter of Rav Yaakov. This marriage produced a daughter who married a great-grandson of the Rema, Simcha Bunem Meisel. Thus the two branches originated by Rav Yechiel were reunited.

Rav Shlomo Zalman Meisels, who was born of this auspicious union, was the father of Rav Yehudah Leib Mirkes who established two more important branches of the Brisk tree. A son, Shlomo Zalman, was the ancestor of Rav Yitzchok Reines, founder and ideologist of the Mizrachi movement. A daughter, Leah, was married to Rav Michael Eisenstadt, son of the eminent author of the *Panim Me'iros*, Rav Meir ben Yitzchok. One of the sons produced through this marriage, Rav Moshe, was the founder of a line which, in recent times, includes Rav Isser Zalman Meltzer, who was Rosh Yeshiva of

the renowned Yeshiva Etz Chaim, and his grandson Rav Shneur Kotler, son of the Gaon Rav Aaron Kotler and present Rosh Yeshiva of Beth Medrash Govoha of Lakewood, New Jersey. Another son, Rav Avrohom, was the grandfather of Basya, the wife of Rav Yaakov Berlin. A daughter of this marriage was Michle, who was wedded to Rav Yechiel Michael Epstein, author of major Halachic work, *Aruch HaShulchan*, and father of Rav Boruch Epstein, author of the *Torah Temimah*. Also born of this marriage was a Torah personality who occupied a distinct place in the tradition of Brisk. This was Rav Naftoli Zvi Yehudah Berlin, known as the Netziv.

The Union of Brisk and Volozhin

The Netziv signifies the confluence of the Brisk lineage with another great genealogical stream of Torah learning. In 1803 the Yeshiva of Volozhin was founded by Rav Chaim of Volozhin, the outstanding disciple of the Gaon of Vilna. Following the demise of Rav Chaim in 1821, his son, Rav Yitzchok, became Rosh Yeshiva in his place. Ten years later Rav Yitzchok's daughter was married to the young but brilliant Netziv, thus bringing about a fusion of the two strains of Brisk and Volozhin.

Among the children of the Netziv were Rav Meir Bar-Ilan, esteemed leader of the Mizrachi movement, and two daughters who were successively married to Rav Refael Shapiro, who succeeded his father-in-law as Rosh Yeshiva of Volozhin. Sarah Rasha, one of the two daughters married to Rav Refael, gave birth to a daughter, Liebsche, who was married to Rav Chaim Soloveichik, Rosh Yeshiva of Volozhin and rabbi of Brisk. Rav Chaim was the son of Rav Yosef Dov Soloveichik, great-grandson of Rav Chaim of Volozhin.

The linkage between the Soloveichik family and Rav Chaim of Volozhin occurred when Rav Yosef Soloveichik, great-grandfather of Rav Chaim Soloveichik of Brisk, married Relka, the daughter of Rav Chaim of Volozhin. Rav Yosef was the son of Rav Moshe Soloveichik, *parnos* — or head — of the Jewish community of Slabodka, who together with his brother Avrohom built the great synagogue of Williampol-Slabodka in 1772. The father of Rav Moshe was *Reb* Yitzchok Segal Soloveichik, who was the son of *Reb* Yosef HaLevi Segal Soloveichik. This last mentioned member of the family had originally dwelled in Brisk where his forebears had resided since the middle of the fifteenth century. He moved to Slabodka, however, where he was appointed leader of the Jewish community. *Reb* Yosef was instrumental in having the prohibition of 1758 which forbade Jews to live in Kovno rescinded.

There is a little known anecdote which furnishes an illuminating historical footnote to the beginnings of the Soloveichik dynasty of

rabbinic leaders. The tradition of the *rabbonus* profession in the Soloveichik family originated in the economic decline which overtook Rav Moshe Soloveichik of Slabodka at the end of the eighteenth century. Until 1780, the Soloveichiks in Brisk and in Kovno were business people, notwithstanding that at the same time they were *g'dolei Torah* and *parnosei hatzibur* — great Torah intellectuals and heads of the community. Rav Moshe Soloveichik, in particular, was a very prosperous person who owned all of the real estate in Slabodka. In 1780, however, Rav Moshe Soloveichik experienced a gigantic financial blow, and as a result of this economic disaster he became impoverished. Rav Moshe gave up his business practice and assumed the position of rabbi. This marked the introduction of the Soloveichik family into the profession of *rabbonus*.

As a profoundly devout individual, Rav Moshe submitted to this act of Providence with feelings of love. He was tormented, however, with a sense of guilt as to the cause of his economic downfall. It was inconceivable to him that Providence should decree such a radical change in his status without reason. He was convinced that he must have committed a certain sin on which account he deserved his penalty of penury. Therefore Rav Moshe made a visit to Vilna to discuss this matter with the Gaon Rav Eliyohu. The Gaon advised him to set up a *Beis Din* which would undertake a full investigation of the deeds of Rav Moshe Soloveichik to determine which sin was responsible for the impoverishment which he had experienced.

Accordingly such a *Beis Din* was established. The court meticulously and tenaciously searched the record of Rav Moshe Soloveichik, examining and inspecting all the deeds and activities of his lifetime. The conclusion reached by the *Beis Din* after this intensive investigation was that Rav Moshe Soloveichik had been guilty of one sin (actually a very minor misdemeanor): He had violated a particular Talmudic ordinance. In the tractate *K'suvos* the Talmud states: "Whosoever expends funds [for charity] should not expend over and above one-fifth of his income and assets." About the year 1775, there was a terribly severe famine in Kovno. Rav Moshe Soloveichik undertook to feed and clothe all the residents of Kovno, Jews and gentiles alike. In so doing, he gave away more than one-fifth of his income and assets, thereby violating the Talmudic ordinance. According to the decision handed down by the *Beis Din*, this was the reason that Rav Moshe Soloveichik had become destitute. Such was the virtuous nature of the founder of the Soloveichik line of rabbinic personalities which included Rav Chaim Soloveichik, Rosh Yeshiva of Volozhin and rabbi of Brisk.

In the decades that followed its founding, the Yeshiva of Volozhin became the spiritual center of European Jewry. Under the leadership of Rav Chaim, his son Rav Yitzchok, the Netziv, Rav Yosef Dov Soloveichik, and Rav Chaim Soloveichik, the Yeshiva of Volozhin grew, blossomed, and flourished. Rav Chaim Soloveichik became known throughout the Torah world for his unique method of Talmudic analysis. His method was subsequently adopted by Yeshivos everywhere as the model approach to Torah study.

In 1892 the Russian government closed the doors of the Yeshiva and Rav Chaim moved to Brisk, succeeding in his father's position as rabbi of the city and thereby transplanting the center of Torah from Volozhin to Brisk. Rav Chaim was succeeded by Rav Yitzchok Zev Soloveichik, the last rabbi of Brisk.

The Talmudic style of Rav Chaim was brought to the United States by his son, Rav Moshe, who was married to Pesha Feinstein, daughter of Rav Eliyohu Feinstein and first cousin to Hagaon Rav Moshe Feinstein. After serving as Rav of Rasein, Chaslavit, Antepolia, and Warsaw, Rav Moshe was appointed Rosh Yeshiva and Dean of Yeshiva Rabbi Isaac Elchanan, a post which he held from 1929 to 1941. Thus the tradition of Torah scholarship which was rooted in Brisk and Volozhin was revitalized on American soil.

The Day Rav Chaim of Volozhin Wept

The transplantation of Torah learning in this country has special significance in the tradition of Volozhin and Brisk. This singular meaning can be traced to an episode which took place when young Moshe Soloveichik attained the age of Bar Mitzvah. On that occasion the Netziv, who was the great-grandfather of the boy, spoke at considerable length. He related that his father-in-law, Rav Yitzchok, had told him that his father, Rav Chaim of Volozhin, was accustomed every Shabbos at *Sholosh S'udos* to speak words of inspiration — *divrei hashkofah*, *divrei hisor'rus* — to his disciples for over an hour. At one *Sholosh S'udos* Rav Chaim discussed the saying of our Sages which is found in the tractate *Shabbos*, “*‘Al tigu vimshichoi’ — eilu tinokos shel beis rabbon.*” This *Ma’amar Chazal* equates *tinokos shel beis rabbon* — young children who study Torah — with *Moshiach Tzidkeinu*. And Rav Chaim raised the question: What is the correlation which exists between *Moshiach Tzidkeinu* and the *tinokos shel beis rabbon*?

Rav Chaim proceeded to explain that this *Ma’amar Chazal* implies that before the advent of *Moshiach* the Torah will have to go through cycles over the entire world. The first center of Torah was in the *Lishkas HaGozis* in Eretz Yisroel. Then, after the *Churban*, the

destruction of the *Beis HaMikdosh*, the Torah was transplanted in Yavneh and in other cities in Eretz Yisroel. Then Babylonia became the center of Torah, and then, through the episode of the "Four Captives," Torah was transplanted from Babylonia to Spain, to North Africa, to France, and then from France it was transplanted into Germany. From Germany it was transplanted into Poland, and then from Poland it was transplanted into Lithuania and Hungary. At the time of Rav Chaim of Volozhin the center of Torah existed in two places, Lithuania and Hungary. Rav Chaim went on to say that before *Moshiach* comes, the Torah has to go through cycles in all the major cities all over the globe. This is the explanation of the remark by our Sages " *'Al tigu vimshichoi' — eilu tinokos shel beis rabbon*" because every important country all over the world has to become a Torah center in which hundreds and thousands of Jewish children will be fully involved in the study of Torah. This is an indispensable condition for the advent of *Moshiach*.

One of the well known disciples of Rav Chaim, author of *Nachlas Dovid*, interrupted Rav Chaim and asked, "Rebbe, where will be the final destination where the Torah will have to arrive?" "In America," responded Rav Chaim, and he began to cry hysterically. His *talmidim* could not understand. It was most unusual for Rav Chaim to burst out into such uncontrolled weeping. Rav Chaim at all times maintained his emotional equilibrium; he was never known to cry. And yet, suddenly, he was crying like a little child. But no one had the audacity to inquire of Rav Chaim why he had burst out into tears. He had said that the last stop of the Torah before the coming of *Moshiach* would be the American continent. In those days America was as remote from Volozhin as a distant planet is to us today. What reason was there to cry? Still no one dared to ask.

After *Havdolah* Rav Yitzchok, the son of Rav Chaim, said to his father, "Everyone was amazed that you cried. Why did you cry?"

And Rav Chaim said: "Can't you understand why it was that I cried? Remember that in order for America to become a center of Torah it will be necessary to endure enormous suffering and tremendous self-sacrifice. Who knows how many Jews will be found who will have the fortitude and the courage to demonstrate this self-sacrifice and to endure all this suffering."

Rabbi Moshe Soloveichik and his descendants, by bringing the spirit of Volozhin and Brisk to the American shores, became participants in the realization of the prophecy uttered by Rav Chaim of Volozhin.

***A Portrait Gallery
Of Torah
Luminaries from
The Annals of
Volozhin and Brisk***



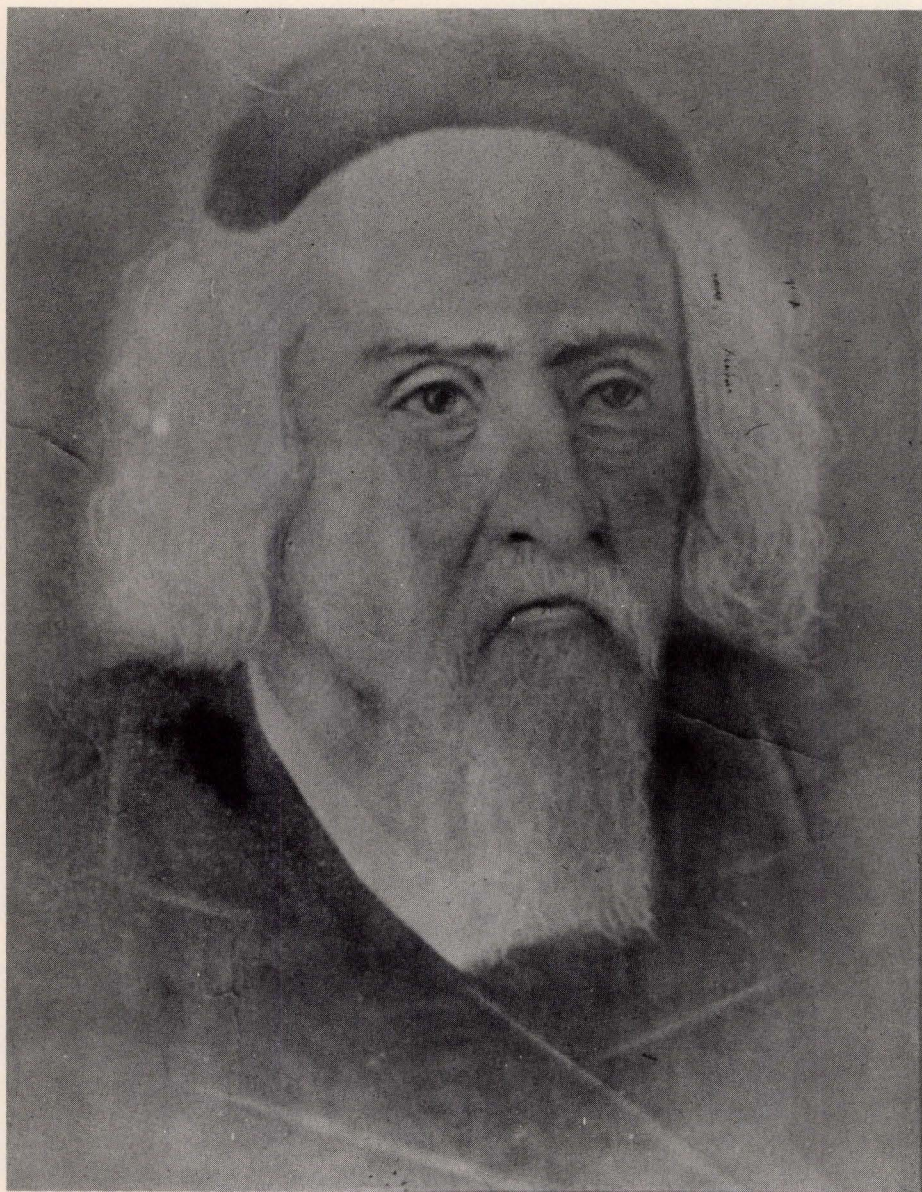
THE GAON RAV ELIYOHU OF VILNA,
REBBE OF RAV CHAIM OF VOLOZHIN



RAV ARYEH LEIB, KNOWN AS THE *SHA'AGAS ARYEH*,
THE FIRST *REBBE* OF RAV CHAIM OF VOLOZHIN AND RAV OF VOLOZHIN



RAV NAFTOLI ZVI YEHUDAH BERLIN,
THE NETZIV OF VOLOZHIN



RAV YOSEF DOV SOLOVEICHIK, AUTHOR OF *BEIS HALEVI*,
FATHER OF RAV CHAIM SOLOVEICHIK



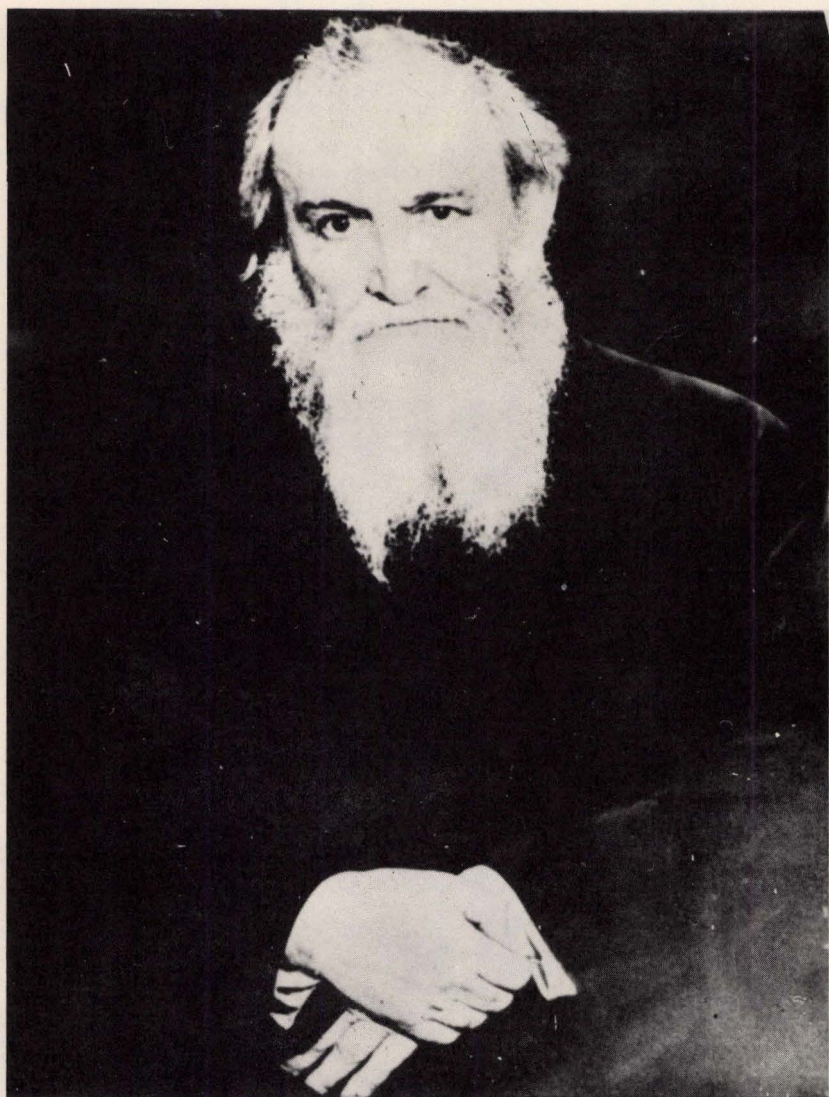
RAV REFAEL SHAPIRO, FATHER-IN-LAW OF
RAV CHAIM SOLOVEICHIK OF BRISK



RAV CHAIM SOLOVEICHIK, ORIGINATOR OF THE
BRISKER DERECH OF TALMUDIC STUDY



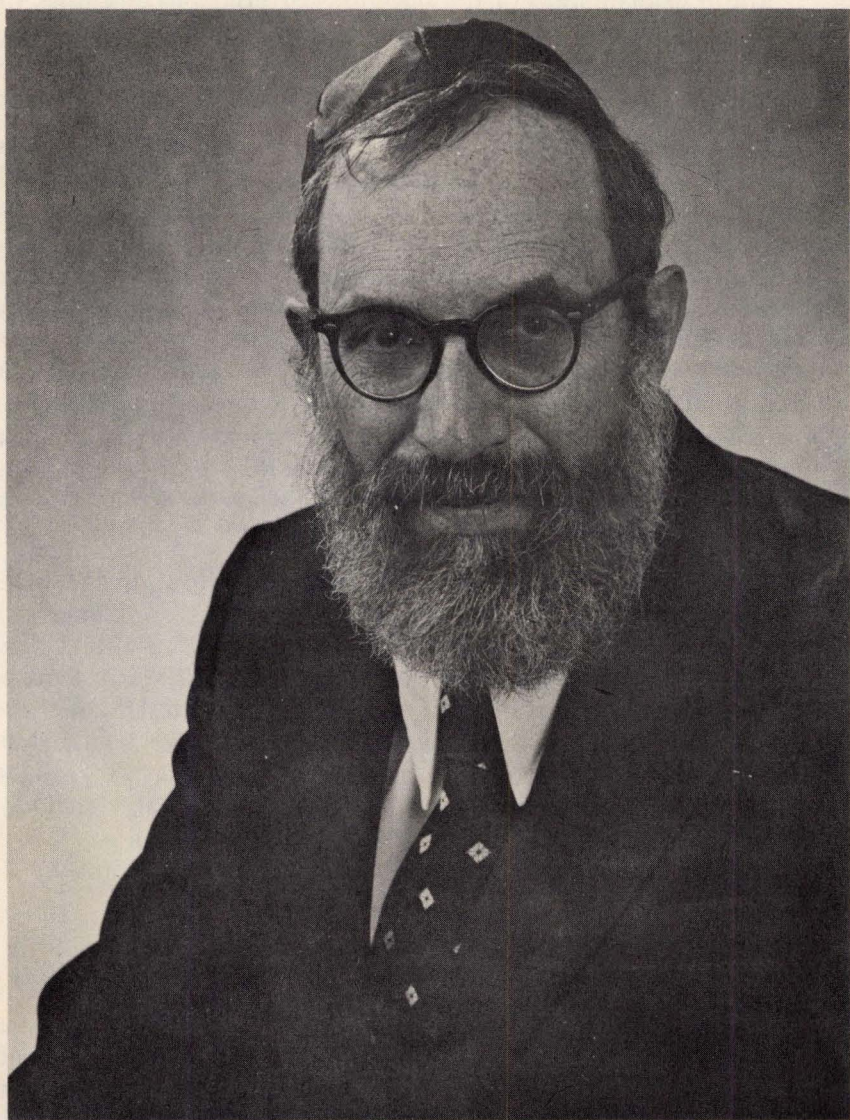
RAV ELIYOHU FEINSTEIN, PRUZINER RAV,
FATHER-IN-LAW OF RAV MOSHE SOLOVEICHIK



RAV MOSHE SOLOVEICHIK, SON OF RAV CHAIM SOLOVEICHIK
AND FATHER OF RAV AARON SOLOVEICHIK



RAV MOSHE SHURIN, FATHER-IN-LAW OF
RAV AARON SOLOVEICHICK



RAV AARON SOLOVEICHIK, ROSH YESHIVA AND PRESIDENT
OF YESHIVAS BRISK OF CHICAGO

THE PRESENT

The transplantation of the traditions of Volozhin and Brisk on the American continent reached its consummation when Yeshivas Brisk of Chicago was founded in 1974 under the direction of Rav Aaron Soloveichik, world renowned Talmudic scholar and mentor.

Rav Aaron Soloveichik is the youngest son of Rav Moshe Soloveichik, and under his father's tutelage he mastered the Brisk method of Talmudic study with its insistence on incisive analysis, exact clarification, and critical independence. He began his teaching career as a Rosh Yeshiva at Mesivta Tifereth Jerusalem and continued to teach in the New York area at Mesivta Rabbi Chaim Berlin and Yeshiva Rabbi Isaac Elchanan. His educational endeavors were combined with communal leadership as he succeeded to the position of his older brother, the eminent Gaon Rav Yosef Dov Soloveichik, as the spiritual leader of the Morya Congregation. In 1966 he was called to assume the position of Rosh Yeshiva and Dean of the Faculty of the Hebrew Theological College in Skokie, Illinois, where he served until June, 1974.

In September of 1974 Rav Aaron Soloveichik founded Yeshivas Brisk of Chicago, an institution intended to provide young men with an intensive, quality education in all facets of Jewish learning. Under the guidance of Rav Soloveichik, the school quickly became a major center for Jewish education in the Midwest. The central focus of the institution is a concentrated program of Talmudic study and analysis which is designed to continue and perpetuate the 175 year-old tradition of Volozhin and Brisk. The curriculum also includes instruction in Jewish law, Bible studies, Hebrew language, Jewish history, and Jewish ethics.

Facilities

The first quarters of Yeshivas Brisk were facilities rented from Congregation Mishne Ugemorah in Chicago. Owing to increased enrollment and a consequent crowding in space, the Yeshiva moved in April 1977 to the campus of the Chapel Hill School in Skokie, Illinois. The building, which had housed a public school up to the previous spring, is equipped with the most modern educational equipment and includes such features as a full-sized gymnasium, a spacious auditorium, a new kitchen and dining hall where three nutritious meals are served daily, and a park-like outdoor recreation area. One section of the building was renovated in order to provide dormitory facilities for the students.

Major Divisions

Yeshivas Brisk is organized in six divisions. The preparatory division offers an intensive four year high school program of Jewish studies. This includes four years of Talmud, a full year of Jewish history, Hebrew language, and Bible. In addition, instruction is given in Jewish ethics and Jewish law. All in all, the program is designed to enable a student to master the fundamentals of Jewish learning and approach his Judaism in a serious manner on a high intellectual level.

The Brisk Academy provides instruction in general studies to the students of the preparatory division. The course of study has academic excellence as its goal and is college preparatory. The high school meets all state requirements and is staffed entirely by highly competent, accredited high school teachers. Permanent accreditation has been granted by the Board of Education of the State of Illinois. A unanimous decision to authorize accreditation was made in June, 1974, a clear example of the unparalleled pace of the school's growth.

Yeshivas Brisk provides a total Jewish education on the college level. A three year program of rabbinical studies is offered in all areas of Jewish learning. The program of study is similar to that offered by the major institutions of Jewish learning throughout the world.

The curriculum of Yeshivas Brisk and its general orientation is determined under the leadership of Rav Soloveichik who is both President and Rosh Yeshiva. The *Limudei Kodesh* faculty consists of nine outstanding Torah scholars, each one of whom is completely involved with the students from early morning until late in the evening. The method employed by the *rebbeim* in their *shiurim* is the widely acclaimed *Brisker derech*.

The dual training given by the Yeshiva equips the student to integrate his cultural past and the present into a harmonious whole. The program is founded on the premise that this training will produce an individual cognizant of his responsibilities to G-d, to himself, to his fellow man and to society at large. Such a student will be a pride both to the Jewish community and to American society. He will have absorbed an understanding and love for both traditions and will be able to enter life as an integrated personality.

Objectives of the Rabbinical College

The Rabbinic Division of Yeshiva Brisk is designed to serve the needs of the Jewish community. Predicated upon the belief that a Jew, active in the community, must be able to translate his theoretical knowledge into practical terms, the program offers

instructions in all areas of Jewish life. Upon completion at the three year course of study, the student receives rabbinic ordination. His course of study will have prepared him to take the theoretical material he has learnt and translate it into a form where he can make practical decisions. Rabbinic ordination will enable students to accept positions as rabbis, teachers, communal workers, *shochtim*, *sofrim*, and chaplains in hospitals and the armed forces. It is also designed to provide the student who chooses to make his career elsewhere the knowledge necessary to confront the modern world as an intelligent committed Jew.

The administration and faculty of Brisk Rabbinical College realize that they must primarily serve the needs of the Chicago Jewish community. However, these services must also be made available to the entire Midwest Jewish community. Owing to this, Brisk Rabbinical College gears its curriculum primarily to students whose educational goals include both post-high school Jewish studies and college studies. An alternative course of education is provided for those students whose goals include only one or at times neither of the above.

As part of the above, the school attempts to develop within its students an appreciation for moral and religious values and idealism. Specifically this includes: a concern for their fellow students in particular and their fellow man at large, a sense of responsibility to their oppressed Jewish brethren throughout the world, especially the communities in Israel, Soviet Union and Syria, and a sense of loyalty and gratitude to the United States of America.

The student must be trained to love and appreciate both secular and religious learning in all of its facets, to think critically and creatively about the information taught to him, and to express his thoughts on all subjects in a clear fashion. He must be given that fundamental knowledge necessary for life as an orthodox Jew and as a member of American society at large. He must also, be exposed to the major areas of intellectual endeavor so as to be able to make an intelligent decision as to his future educational goals.

To function effectively in society, a student must be given the means for earning a livelihood. It is our belief that a student who is provided with the above education has been given the motivation and means to make an intelligent decision as to his proper career choice.

Finally, the school endeavors to produce students capable of functioning in a responsible and mature manner and to develop within them leadership qualities.

The total program of Brisk Rabbinical College is designed to introduce a student to serious Jewish learning and to bring him to a level of high sophistication. Upon completion of the course of study, a student should be able to confront contemporary society as a knowledgeable Jew.

Post-Graduate and Communitiy Programs

The early success of Yeshivas Brisk Rabbinical College led to the establishment of a post-graduate division, the *Kolel*. Recognizing the central role that Eretz Yisroel plays in Jewish life, a three-year program was undertaken to do research into Halachic issues revolving around Jewish life in the resettled land of Israel. This area of Talmudic law has become increasingly significant for a generation which has been privileged to witness and experience the resurrection of the Jewish nation in the land of its ancestors. Admission to the *Kolel* program is restricted to senior post-graduate students on a full time basis.

As a service to the general Jewish community, Yeshivas Brisk has set up a program of extension courses offered at various colleges throughout the Chicago area. This will provide courses, given by a faculty members of Yeshivas Brisk, to students whose schedules do not them full time Jewish studies. These are designed as supplementary courses and are not part of a full time program. An arrangement has already been made to set up courses on the campus of the University of Chicago.

STAFF OF YESHIVAS BRISK OF CHICAGO

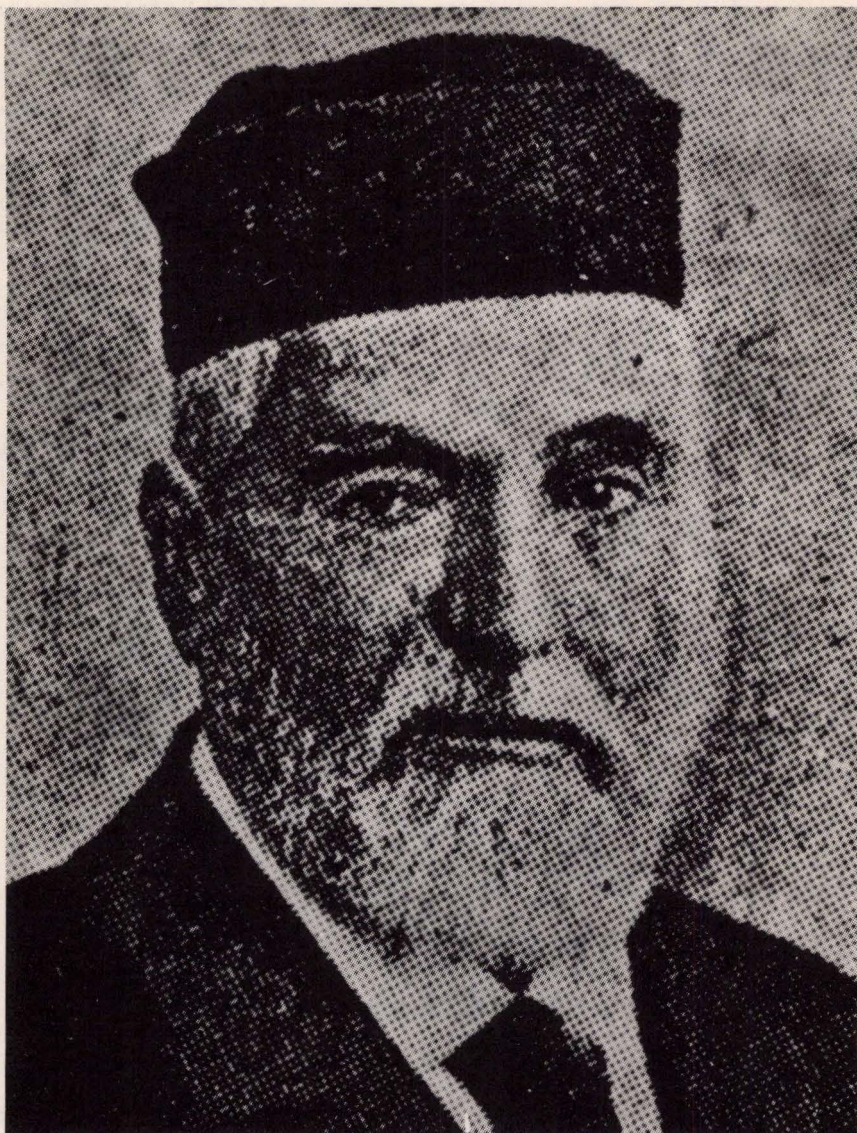


Bottom Row: Left to Right: RABBI ELIYOHU SOLOVEICHIK; RABBI MEYER DAVOVITZ; RABBI AARON SOLOVEICHIK, *Rosh Yeshiva*; RABBI ERWIN GIFFIN; RABBI MOSHE SOLOVEICHIK

Top Row: Left to Right: RABBI ANSHEL ROSBY; RABBI YOSEF SHURIN; RABBI YOSEF SOLOVEICHIK; RABBI ASHER KRUPNICK; RABBI ZVI WEINE

Not shown in photograph: RABBI ARTHUR LEVINE, *Executive Director*; RABBI LOUIS LAZOVSKY, *Dormitory Supervisor*; RABBI DOV OSINA, *Librarian*; MRS. ROSE BROWN, *Secretary*

Pillars of Torah. . .



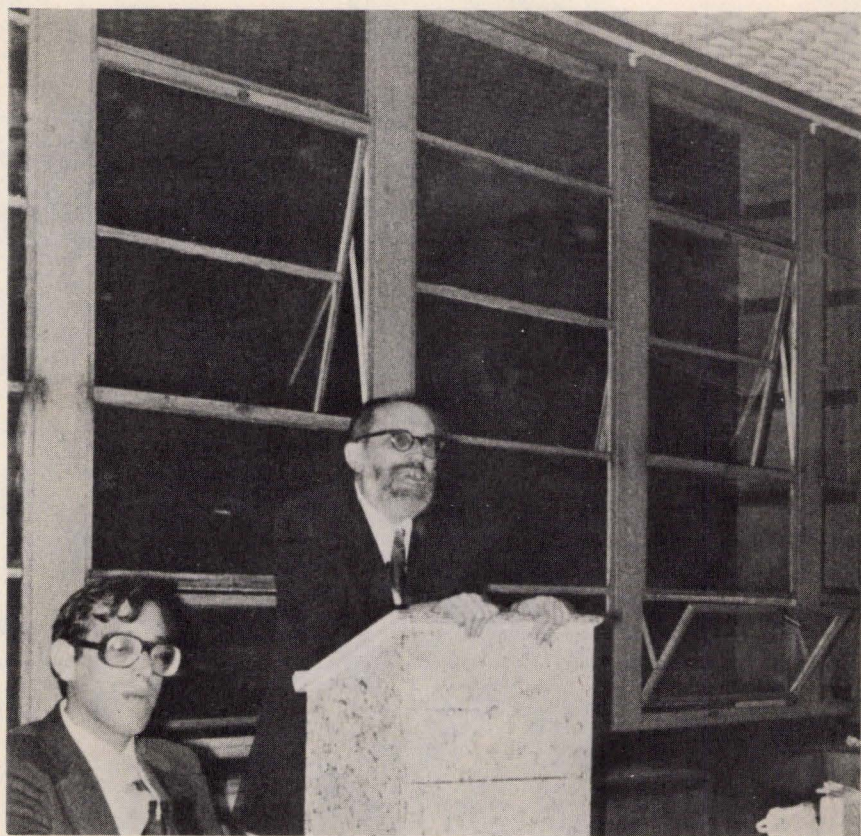
REB ZEV WISOTSKY, DISCIPLE OF RAV YITZCHOK OF VOLOZHIN, A MAJOR SUPPORTER OF THE YESHIVAS OF VOLOZHIN AND BRISK A HUNDRED YEARS AGO.

Then and Now



JOSEPH AND FAYE TANENBAUM, NOTED PHILANTHROPISTS DISTINGUISHED FOR THEIR GENEROUS SUPPORT OF TORAH INSTITUTIONS.

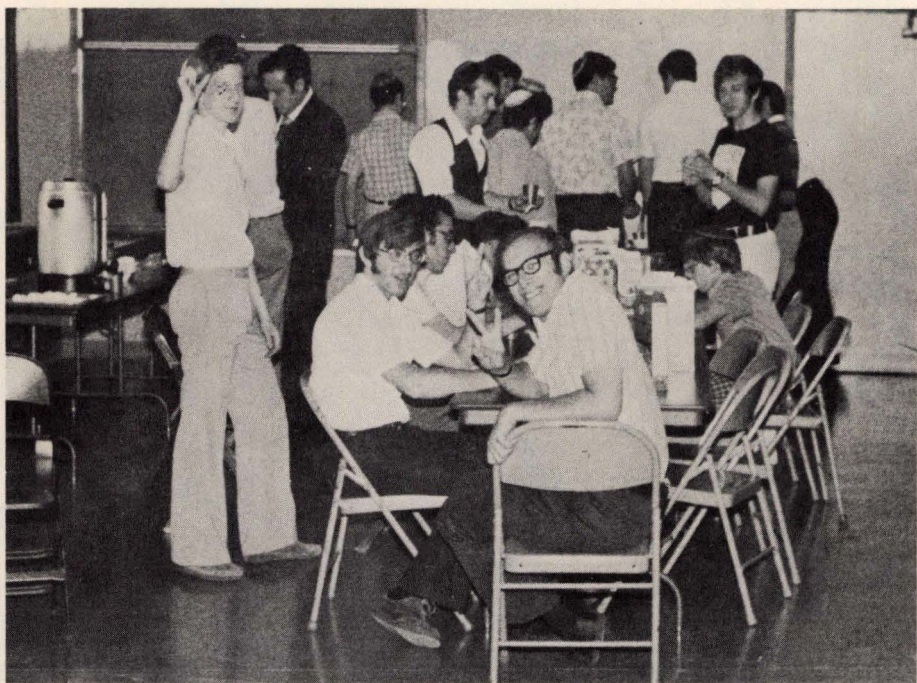
Scenes from Yeshivas Brisk



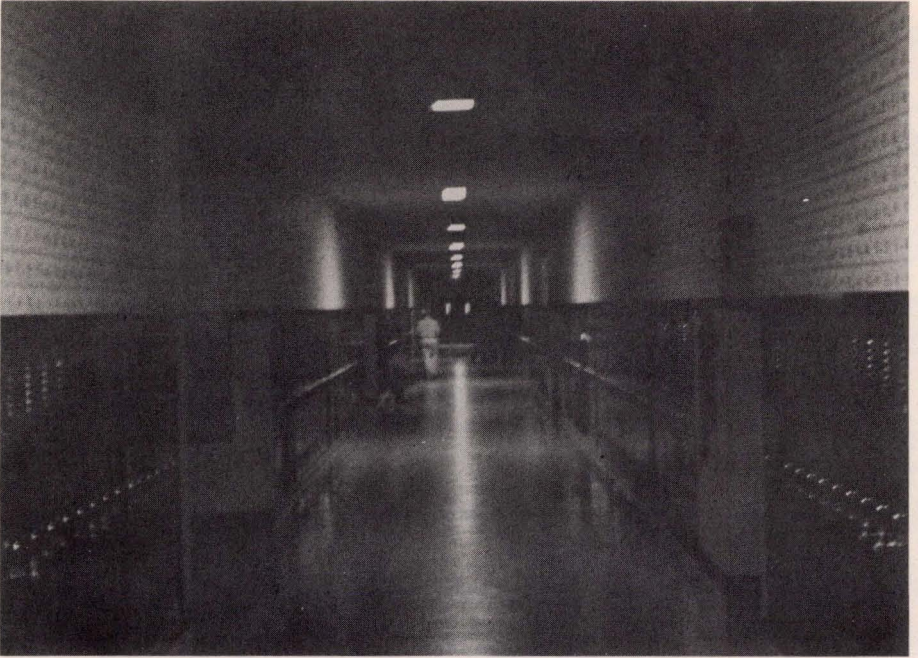
THE ROSH YESHIVA, RAV AARON SOLOVEICHIK, ADDRESSES THE AUDIENCE DURING A HIGH SCHOOL GRADUATION.



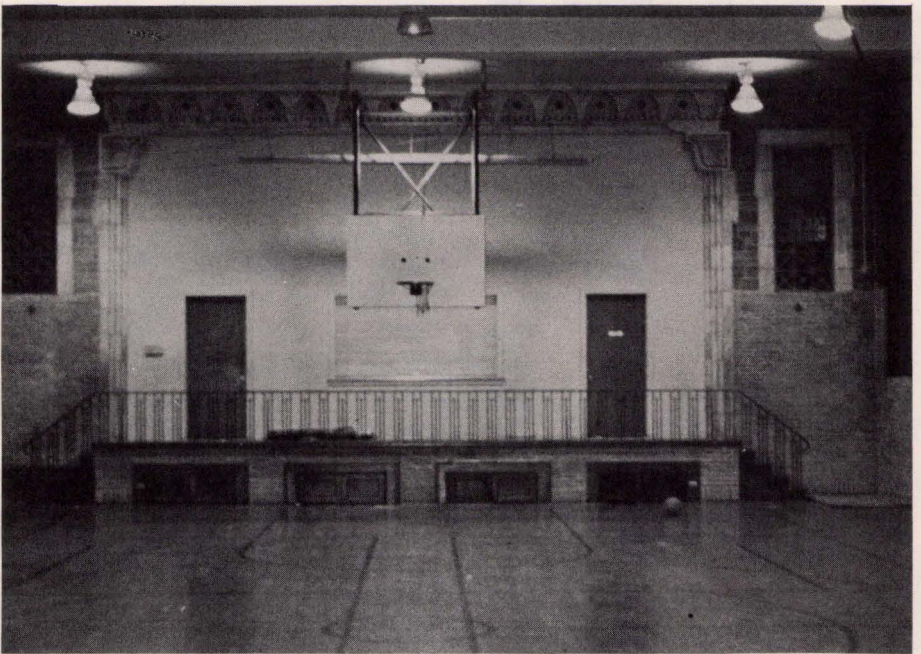
A SOLEMN MOMENT IN THE YESHIVA AS STUDENTS ENGAGE IN THE *MINCHAH* PRAYER



STUDENTS ENJOY INFORMAL MOMENTS TOGETHER DURING THEIR LUNCH HOUR



THE SPACIOUS CORRIDORS AND INTERIOR OF THE BUILDING



THE GYMNASIUM FOR A HEALTHY BODY AS WELL AS A HEALTHY MIND

THE FUTURE

The administration of Yeshivas Brisk is of the conviction that as a btorah institution of higher learning it must be keenly attuned to the emerging needs of the community. Four major community needs have been identified, and programs designed to fill these needs are in various stages of execution.

1) The post-graduate division of Yeshivas Brisk, the *Kolel*, is now engaged in research and in-depth study of the *Even HoEzer*, a Halachic work which deals with matrimonial relations. The primary focus will be *Hilchos Geirushin*, laws that relate to the topic of divorce. The object of this project is to compensate for the critical lack of *poskim* — Halachic authorities — by training individuals who are competent to render decisions in matters of Jewish divorce law.

2) The Brisk Institute for Women provides an opportunity for Jewish women of the Chicago area to continue their education on the college level. Students benefit from the insights and methodology of the finest Torah educators available in the area. In addition, college credit is granted by a number of universities in and around Chicago provided that the student fulfills all the necessary course requirements.

In the coming year it is anticipated that the Brisk Institute for Women will consist of two branches: a Teachers Institute for women and a *Ba'alei T'suvah* Institute for girls. Classes of the Brisk Institutes for Women will be held in separate buildings in Chicago.

3) The coming year will also witness the opening of the Dr. Samuel Soloveichik Institute for Halachic Medical Ethics, named in memory of the brother of Rav Aaron Soloveichik. The Institute will be staffed by the faculty of Yeshivas Brisk, the *Kolel*, and a number of prominent physicians who are also devout Jews and *B'nei Torah*. In face of the growing number of ethical problems that are arising as a result of new developments in medicine and medical technology, the Institute will engage in research in the fields of Halachah which are relevant to the formulation of a Jewish medical code of ethics.

4) In keeping with its sensitivity to community needs, Yeshivas Brisk has initiated a four-year program to explore the range of Torah obligations in the field of human relations, with special emphasis upon the treatment of elderly people. In conjunction with this program, a project for assistance to elderly and needy people is sponsored jointly by Yeshivas Brisk and The Ark, a non-profit organization founded for the purpose of providing social, medical, and legal services to the elderly and the needy.

Students of Yeshivas Brisk are also involved in a project conducted together with the Home Health Program of Mt. Sinai Hospital and the Council of Jewish Elderly. Students will engage on a large scale in visiting the aged in nursing homes and in hospitals for the purpose of providing balm and fortitude for the aged.

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In the years to come, Yeshivas Brisk of Chicago foresees its function as a fount of inspiration and Torah learning which will bring the immutable truths of Judaism and the sublime wisdom of its scholarly heritage to the Jewish population of the entire country, to those who are close to our sacred traditions and also to those who have become estranged.



DR. SAMUEL SOLOVEICHIK

THE DR. SAMUEL SOLOVEICHIK INSTITUTE OF HALACHIC MEDICAL ETHICS IS NAMED
IN HIS MEMORY

I SEE HIM

by Dr. Samuel Soloveichik z'tl

(born 1908; died 1966)

I see Him in a sick's recovery,
In a scientific discovery.
I see Him in creative tension,
Realization, materialization, and invention.

I see Him in the voice of our *Tanoim*,
In the discussion of the *Amoroim*.
I see Him in the *Rishonim's* debate,
And in my ancestor's faith.

I see Him in my mother's devotion,
In a little girl's emotion.
I see Him in Beethoven's inspiration,
And in a Doctor's devotion.

I see Him in the gale's soar,
In the sea's mighty roar.
I see Him in heaven's silence,
And in nature's thundering violence.

I see Him in Jewish History,
Highly complex and full of mystery.
I see the Great Sire,
Even in Treblinka's and Oswiecim's fire.

On a rainy day I see Him on the cloud's roof,
Cold, far distant, aloof.
And on a warm day, in prayer I see Him clear,
Glorious, majestic and yet close and near.

I see G-d the Universe Creator,
In science, the innovator.
I see G-d the Great Judge,
In human misery and grudge.

I believe in the uniqueness of our religion and race,
I believe in the righteousness of our case.
When I see the weak's survival,
I am sure of the Messiah's ultimate arrival.

I believe that all people are of one stock,
Yet I am aware that I am of the minority block.
A lost sheep of Jacob's flock,
And G-d is my fortress and rock.



RABBI ZEV DACHS was born September 1, 1940, in New York City. He attended Yeshiva Torah Vodaath grammar school and high school. At the age of eighteen he went to Baltimore and studied in Yeshivas Ner Israel. He received *Semicha* from HoRav Yaakov Ruderman.

In 1964 he married Miss Joan Glenner and had four children. For three years he was a *Rebbe* in Yeshivas Ner Israel. In 1967 he moved to Chicago and worked for the Internal Revenue Service. He involved himself in *Harbotzas Torah* and *Gemilus Chasodim*. He died in Kislev 5734.

The Library of Yeshivas Brisk is dedicated to Reb Zev Dachs, of sainted memory.

