

Dovid's persistent queries, he finally answered. "My son, you must know, that the day will soon come when European Jewry will cease to exist. Every Jewish institution and bastion of *Torah* scholarship will be swept away and destroyed. The only hope we have left, the only chance for a rebirth of *Torah* is in the *Golus* of America - the last leg of Jewry's tortuous journey through exile until our final redemption. We've already endured the exiles of Bavel, Spain, Africa and Eastern Europe, and America will be the last stop before *Moshiach*!"

R' Dovid was taken aback. "But *Rebbe*," he asked, "What was the cause for the second outburst of cries and sobs that lasted longer than the first?"

R' Chaim closed his eyes in obvious pain. "It worries me to no end, this *Golus* America. The potential pitfalls, the trials and tribulations that will be faced by those attempting to rebuild Jewry will be almost too great to bear. Even if they succeed, who knows what *Torah* in America will look like!"

Many years later, the pioneer of American *Torah* Jewry, **R' Aaron Kotler ZT"l**, would quote these words of R' Chaim Volozhiner and use them as his guide in establishing a vibrant new sanctuary of *Torah* on these shores.

TORAH GEMS

(ãe-çì) 'áẽá äôäöúá áää éäää üãä-ä úeàì î ìeá äeàì îì éäüòä áää ä è

The *Torah* lists a full accounting of all the gold, silver and copper that was used in the *mishkan*. However, in describing the details of the gold, the *Torah* uses one single *posuk*, whereas in the case of the silver and copper, many more *posukim* are needed to fully detail their purpose and usefulness in the *mishkan*. Why should the gold be treated any differently than the silver and copper?

R' Alexander Zusia Friedman ZT"l points out that the gold was derived from voluntary donations while the silver consisted of the *half-shekel* which every Jew was commanded to give to the *mishkan*. *Moshe Rabbeinu* felt that people who had given the compulsory contribution might become suspicious of him and demand an exact accounting of what had been done with their money. Thus, he clearly delineated where every silver coin had been put to use. The generous individuals who had voluntarily given of their gold, however, would not behave in such a petty manner as to insist on a full report from *Moshe Rabbeinu*. His honesty and integrity was above reproach in their eyes.

Copper was also a voluntary donation and obviously, brass is the least valuable of the three metals. However, Moshe understood the nature of those individuals that give the least to charity. Such reluctant donors are always more insistent to know exactly what was done with their charity so as to devise all manner of arguments to excuse themselves from not being more generous!

[illegible]

eān̄ āēā āiā iāē iē ūā ̄ āūāō āēā āi i ūi, iēāāi ūēā .ēē ̄ ̄ ÷ ̄ ōiā iēūiā
 ?'ā i ōō āū ÷ ̄ ōā āūi ÷ āā
 āi ūiāāū, i"̄ ̄ ōūiā ēēāō i āāōā ̄ āiāā, ̄ āiā ̄ āiāāā i ūā āōiāā
 ūāiēōō ōāūā ūiāōi āēēā iēōē āēā, iēiē ̄ ā iū ūāi ÷ ā ōāūā ē"ō āūi āūōū
 ūēā, iāōāāāā, āāāā, āiēū iēūi, iāiā iēūi, ēōēn̄ āāiā āūi iēūi : 'ā iēūi iū
 ēūāi ÷ ā ōāūā iāē iē iē ÷ āā ̄ ̄ āēāō āūi .ēōūā ūā ÷ iā ūēāā iūūāāō ūā ÷ iā
 iū ōiū āiēi ̄ āēāū āiū ēēē, iāōūē iēā āō ÷ āi āēūōū ūāiēōō ōāūā iē ūā
 ēōā iīāā " ÷ āēō" iē āāū āēiōāi iāūūā āūi, iēiā .āiā ūāiēōōāā ūāē ̄ ōō
 ōūōā ̄ ē ūāōāāūāi āāōāūē āāō ̄ ōū, iēiōāā ūā ÷ iā ēūā iū ūūāā ̄ i āi ÷ āi
 ā ÷ ēāō āāōi ōūō āāōāū iā", (̄ ēē'āē-āē ēiūi) āō ÷ ā ̄ āiāōiā āi āēēēāā . i iāōā
 " . i ÷ ā ÷ ēāō iāōē ōāū ēē āōāā āāūū
 ēāāiū i ūēā, ūēūāāō āūōōi āiāā āēā iēūiā āūōi iēū i"̄ ̄ āōiā iāāōā
 āāēāā iēūiā iā ēē, "iīēōā āāāā ēōūūā āāū ̄ iā āiō" ūāēōi i iāōā ūāēōā
 . āūōōi iēūiā i ÷ āā iīēōā āiēāā, āāū ̄ i ÷ ō i iōā ̄ ā āēāū ēōūūā ūāāāōā

מעשה אבות... סימן לבנים

(â-î) 'âââ í äëòñ î ìëá ìàøùé éðá àòñé òëù îâ ìò î òðàá úà ìòäâââ

The Volozhiner Yeshiva was the first *yeshiva* to be established along the lines of our present day *yeshivos*, with organized classes and a specific curriculum. The great **R' Chaim Volozhiner ZT"L**, who was known as the "Father of Yeshivos," founded the Volozhiner Yeshiva and was its first *Rosh Yeshiva*. But R' Chaim's concern was not solely for his own *yeshiva*; rather he continually worried over the plight of the entire "*Yeshiva*" world, ensuring that *Torah* study would never cease. He worked tirelessly, providing support and lending a hand in any which way he was able, to promote *Torah* scholarship and the future of *yeshiva* growth and expansion within *Klal Yisroel*.

One morning while *davening* in the *yeshiva*, R' Chaim suddenly burst out crying with heartwrenching sobs. His voice rose in anguish but after a few short moments, R' Chaim's cries died down and he continued *davening* as before. But then, R' Chaim once again let out a shrieking cry and his tears began flowing harder than before. This time, his cries continued on for a few minutes longer before he was able to regain his composure and finish his *davening* quietly.

The *talmidim* of the Volozhiner Yeshiva were shocked. Obviously, the *Rosh Yeshiva* was deeply upset about some extremely important matter to warrant such an outburst, and it worried them. However, no one felt himself worthy enough to actually approach the *Rosh Yeshiva* and question him. It was laid upon the head of one of R' Chaim's closest *talmidim*, **R' Dovid Tevel ZT"l**, who tepidly knocked on his *Rebbe's* inner chamber, after *davening* was over.

At first, R' Chaim refused to divulge the reason for his cries. But after R'