אלתר ולחיים ולשלום

לשנה טובה תכתבו ותחתמו

לזכר נשמת

מורינו הגאון הרב חיים ישראל הלוי בעלסקי זצוקללה"ה

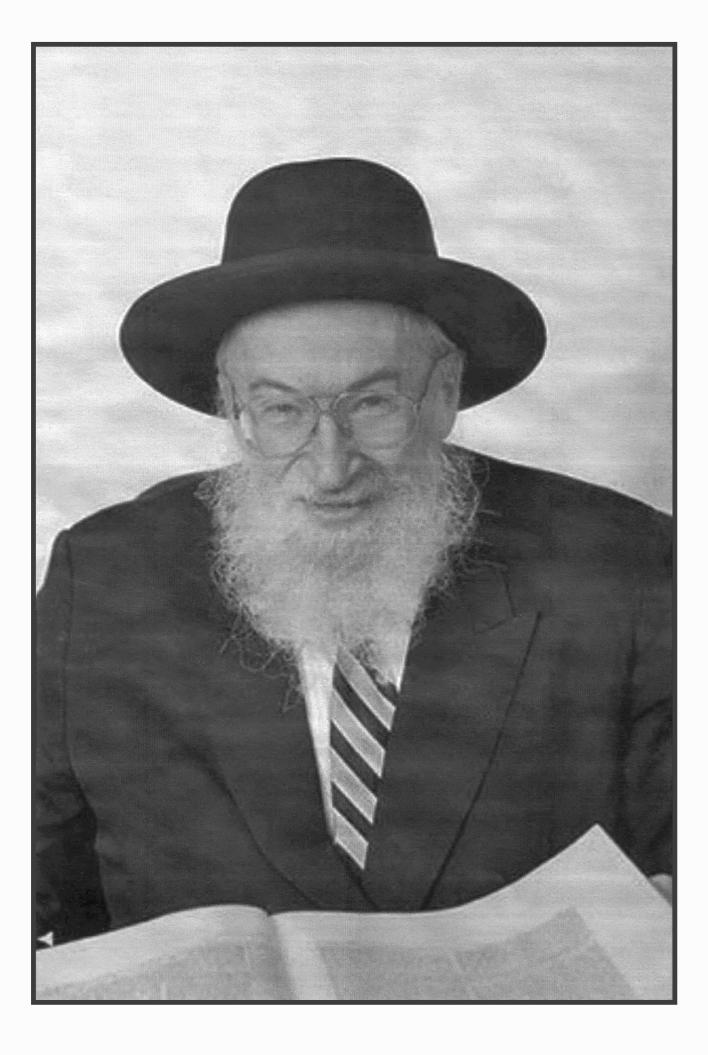


ויהי עורב ויהי בקר יום הששי



זכר לאברהם ליצחק ולישראל עבדיך

שר התורה ופאר הדור A תורה Perspective on the Life and Times of Rav Yisroel Belsky זצ"ל



メハロスに

ראשי שנים הם

There are four new year days

באחד בניסן ראש השנה למלכים ולרגלים

On the first of ניסן is the new year for reckoning the reigns of Jewish Kings and for establishing the order of the ימים טובים.

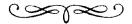
באחד באלול ראש השנה למעשר בהמה

On the first day of אלול is the new year for the מעשר of animals.

רבי אלעזר ורבי שמעון אומרים באחד בתשרי באחד בתשרי ראש השנה לשנים ולשמיטין וליובות לנטיעה ולירקות

The first of תשרי is the new year for reckoning the years, for יובל years, for שמיטה years. For the planting of trees and for the vegetables.

באחד בשבט ראש השנה לאילן, כדברי בית שמאי בית הלל אומרים בחמשה עשר בו



ne may ask. Why is it that the משנה calls these four periods of the year ראשי שנים? The only thing that would make sense to call אחד בתשרי, would be אחד בתשרי, the day אחד שמא was created and judged. As the following משנה states, בארבעה פרקים העולם נדון at four junctures of the year the world is judged." "בפסח על התבואה, בעצרת (שבועות) על פירות האילן, "בפסח על התבואה, בעצרת (שבועות) על פירות האילן, all who walk the earth pass before Him

like young sheep, ובחג (סוכות) ובחג (סוכות). We see the משנה uses the term "פרקים" when speaking of the judging of the grain on פסח, or the judging of the water on ראש השנה states משנה states משנה.

When הקב"ה created the world, the אדם was last on His list. The reason for that was to show that the אדם is considered the most שמים וארץ, important in the eyes of הקב"ה כביכול. All the prior creations, the שמים וארץ, the waters, the birds and all the animals were created for the benefit of the אדם. That is why the חורה שמים tell us that הקב"ה בני ישראל להי ראשית. Our הכמים ז"ל "ערמים ושראל לה' ראשית, ירמיה וא His "First Fruits" as it states in ישראל לה' ראשית, ירמיה is holy to ה, the first of His crop." The purpose of creating the אדם was to create an atmosphere of הקב"ה בני שמים שמים, we show that we recognize that הקב"ה created the world and that we want הקב"ה to be our מלך מודר שמים to be our הקב"ה

purpose in this world. That of course is to have כבוד שמים, respect הקב"ה and His and and and on the highest order.

Therefore, it is understandable why our משנה calls our יום הדין ראש השנה. השנה is a day of renewal, "שפרו וחדשו מעשיכם" . We can do תשובה and start all over again with a new beginning. This is the objective of ראש השנה. This is the objective of the הקב"ה, does not want to judge us so that He can find an excuse to punish us, on the contrary הקב"ה wants to praise us "בראשית". He wants to elevate us. Bring Himself closer to us, "כדי שתמליכוני עליכם". He wants to be our מלך. He has so much to teach us and give us from His אוצר- treasure house. On "דרשו ה' בהמצאו קראוהו בהיותו , makes it so much easier for us as it states הקב"ה , השנה קרוב, seek out 'ה while He is near." ראש השנה is an opportunity for בני ישראל to gain this very close relationship with הקב"ה. That is why it is understood why the יום הדין and the day אדם was created is called ראש השנה. It is for the benefit of ישראל to emphasize the importance of "שפרו וחדשו מעשיכם" so that they could renew themselves through a תשובה שלמה and seek out 'ה on the highest level. With this in mind the question remains why ארבעה ראשי שנים ?

In order to answer this question, we need to understand and get a clear picture of what ראש השנה is supposed to mean to us. We must understand how a day of דין, no matter how strict it may be, can work to our advantage and save us from the reality of this awesome day. For ראש השנה is a day in which הקב"ה judges

"מי יחיה ומי ימות". It is not a day to be passive and unresponsive. It is not a day where one can hide under his covers until its conclusion. ראש השנה is a day that must be challenged with humility and תפילות. One must fight the יום הדין and defend himself to the utmost. One must challenge the בית דין של מעלה and ask for חמים, and additional years in this world to make up for one's shortcomings. One must elevate himself to a higher standard that will please the הקב"ה. השגחה העליונה expects this from us. He wants our תפילות and בקשות because He desperately wants to open His אוצר הגדול, His large treasure house, and be מטיב. This is the purpose of creation. הקב"ה wants us to appreciate His kindness and generosity so that we can learn and understand what it means to be created בצלם אלקים, in the image of 'ה, to be close to Him. In order to accomplish this we must understand the purpose of ראש השנה. What is it about ראש השנה that can change us for the better? ראש השנה a time when הקב"ה is so close to us, "דרשו ה' בהמצאו", not to seek Him out is nothing less than foolishness or perhaps even an עבירה. If one does not take advantage of this day, he loses not only the day, but the year and perhaps his entire future. Let us take a look at what happens on this day of 77 and how this day is catered to our advantage.

After the בני ישראל wanted to destroy בני ישראל and start over with משה amb responded by saying, "If you do not forgive מחבינו. רבינו מחני נא ,בני ישראל then went on to challenge the דין

against בני ישראל and evoke רחמים by declaring, מי לה' אלי, whoever is for 'a join me." The תורה continues, ויאספו אליו כל בני לוי, all the לוים gathered around him." רש"י explains, "מכאן שכל השבט כשר". The לוים were not involved in the חטא העגל. When משה רבינו said "מי לה' אלי", he also invoked מדת רחמים by being -מעורר awakening the greatness of the עקידה. The word "אלי" also contains the word "איל" "ram, which reminds us of the איל that was stuck in the thicket and was used as a שופר של evokes bountiful עקידת יצחק we use a שופר של evokes bountiful ראש השנה On עקידה. We want הקב"ה to be reminded of the ראש השנה. On איל everyone in דוכה בדין wants to be זוכה בדין. In our תפילות we remind הקב"ה of the עקידה. We remind הקב"ה of His רחמים that He did not allow שחט אברהם אבינו יצחק. Instead, וישא אברהם את עיניו וירא והנה איל אחר נאחז בסבך בקרניו", and אברהם raised his eyes and behold a ram- afterwards caught in the thicket by its horns. " When עקידה said "מי לה' אלי", he was עקידה the עקידה. How can הקב"ה destroy בני ישראל after such a מעשה as עקידת יצחק עקידת עקידת taught בני ישראל what true is, what true כבוד שמים is, what true כבוד שמים

At the end of his life, just before he took leave of משה רבינו ,בני ישראל gave משה רבינו ,בני ישראל and challenged them. It states in ויתעבר ה' בי למענכם, פרשת ואתחנן", and 'a was angry at me because of you." Referring to the episode of מי מריבה, when said to משה רבינו ,בני ישראל listen now o' rebels, because of this it was decreed on me that I should not enter ארץ ישראל." From this פסוק we see how

much יתעבר אלקים should have said פסוק אישר. The ישראל which is angry at ישראל משה משה רבינו use the name of הדין is angry at משה משה שאין use the name of הדין that evokes הדין? The answer is that משה רבינו would never allow בני ישראל be judged with strict משה רבינו to be judged with strict ישראל is compelled to awa is compelled to give משה רבינו אומר הדין he does it in a way so as not to arouse the בני ישראל or מוסר מוסר מוסר מוסר by saying האילי. The policy continues, אלי, and he did not listen to me, אלי איל אומר הזין האמר ה' אלי אלי עוד בדבר הזה הוא ה' ויאמר ה' אלי אלי אלי אלי וואמר ה' אלי אלי וואמר ה' אלי אלי וואמר ה' אלי וואמר ה' אלי וואמר ה' אלי וואמר ה' אלי שוסר בני ישראל onot continue to speak to Me further about this matter." It is noteworthy בני ישראל or מוסר again invoked the שה רבינו אלי" three times, מוסר again invoked the שוסר בני ישראל or מוסר מוסר שוסר של איל ה' אלי" three times שוסר מוסר שוסר המים, he wanted to arouse the מדת רחמים מדה רבינו אומר שופר של איל איל through the שופר של איל אלי whithe giving מדת רחמים.

רבינו felt the need to remind הקב"ה four times about the עקידה through the word אלי in order to protect and defend and to show his חשיבות for בני ישראל.

Our holy מעורר רחמים also felt the need to defend כלל ישראל and be מעורר רחמים. Especially in this bitter גלות where there are so many distractions and all kinds of נסיונות. In order for בני ישראל to withstand the many tests in הז"ל, גלות felt the need to constantly remind בני ישראל of the עקידה to create enough דחמים from שמים to withstand the many נסיונות. That is why there are ארבעה ראשי ארבעה. The ארבעה ראשי are a שנים to the four times אלי said אלי referring to the איל in order to be מעורר רחמים. It is true that the reckoning of the reigns of Jewish kings, the reckoning of מעשר בהמה, the reckoning of the order of the ימים טובים and the reckoning of the trees and for the vegetables do not need to be called ראשי שנים, but our תנאים felt it is an opportunity to be מעורר רחמים during the year when 'דרשו ה' not as relevant. Since these events are new beginnings, they create an atmosphere of renewal for us. "שפרו וחדשו מעשיכם". This causes us to think about ראש השנה, the יום הדין. The day we take the שופר של איל and remind הקב"ה of the עקידה. By our תנאים declaring ארבעה ראשי שנים הם they are creating an atmosphere for us in which we can feel a closeness to הקב"ה and be מעורר רחמים during the year as if it were the actual זמן of דרשו ה' בהמצאו. This is the great accomplishment of the עקידה.

משה רבינו. That is why he was able to lead בני ישראל through the מדבר for forty years despite all the complaints and

ridicule he had to endure. אברהם אבינו took a lesson from אברהם אברהם. After the מלאך 't told אברהם את עיניו וירא והנה איל אחר נאחז בסבך , שחט יצחק אברהם אבינו וירא והנה איל אחר נאחז בסבך , and אברהם אברהם אברהם אברהם, and אברהם אברהם his eyes and behold a ram-afterwards, caught in the thicket by its horns."

מעורר recognized the importance of the כח of the אברהם אבינו רחמים. When he saw the איל stuck in the thicket, he understood that the עקידה must continue, not with יצחק but with this איל that was specifically set aside for this occasion. It took a great person such as עקידה to understand that the עקידה must continue for the future of בני ישראל. When it states, יישא אברהם את עיניר, it means to say that אברהם אבינו with his eyes and appraised the situation. He realized the importance of the עקידה is paramount for the future of כלל ישראל. He understood that כלל ישראל would always rely on the עקידה for its salvation. משה מקידה absorbed this lesson of the עקידה . He took the lesson of וישא אברהם את עיניו "וישא and turned it into משה רבינו ". Throughout his life וירא" was able to assess every situation and deal with it because he always saw the וירא, איל" "והנה איל and saw one of the sheep יתרו for יתרו and saw one of the sheep wandering away from its flock, "וישא את עיניו וירא", he made sure to return it to its flock. When he saw a מצרי hitting a Jew, it was "וישא את עיניו וירא", he saw that a fellow Jew was in danger and he acted. When it came to the סנה, it was again "וישא " "את עיניו וירא, he assessed the situation and understood that הקב"ה was calling him

for the service of כלל ישראל. Throughout the forty years he led משה רבינו ,בני ישראל never lost sight of the עקידה, never lost sight of the עקידה, never lost sight of defending כלל ישראל and asking for רחמים on their behalf.

Said to בני ישראל, and בני ישראל, and לא אוכל עוד לצאת, "I am one hundred and twenty years old today, לא אוכל עוד לצאת, I can no longer go out and come in, וה' אמר אלי, for 'ה has said to me, ולבוא לא תעבר, וב מחוק, in train, for 'ה has said to me, את הירדן הזה וב מחוק, I cannot cross this פסוק and see that it states the word אלי" once. The message is clear. משה רבינו is telling משה רבינו stelling מדבר איל אהד אולי איל אחד איל אחד איל אחד וויער איל אחד איל שראל ושראל for מעורר רחמים אוני שראל שסיה דעת מיה דעת מיה דעת it was "וישא את עיניו וירא" saw everything, you understood everything and taught כלל ישראל bow to deal with every situation. In our times, we, too, need to take a lesson from משה רבינו

This is especially so during the ימים נוראים, the זמים, the דאש השנה. A person is supposed to approach ראש השנה with an attitude of "וישא את עיניו וירא". He must see what is coming. The day of opportunity, the day of "דרשו is coming. The day of opportunity, the day of "דרשו הדין". One should not focus completely on the יום הדין לום מדת הדין מדת הדין לום מדת מבכסידונים שלום מדינים שלום מדת מבכסידונים שלום מבכסידונים שלום מדת מדינים שלום מדת מבכסידונים שלום מבכסידונים שלום מדת מדינים מדת מבכסידונים שלום מבכסידונים שלום

"וירא", he should lift up his eyes and have an appreciation of this awesome day of רבן. One can truly accomplish this by taking a lesson from רבן the אל כל ישראל.

How wonderful it would be if we could find in our generation an individual who could best help guide us, teach us, and show us how to become that איל אוד איל.

How to lift up our eyes and see what is in front of us in the true "וישא את סל בחינה בחינה, and to recognize what our responsibility is in this world. A leader who can help us recognize what הקב"ה wants to accomplish with the חודים which He gave us. היב של של של של מיניו ווכה to have such an individual in our midst. Who understood and was able to evaluate any situation in the true בחינה סל בחינה את עיניו וירא". An individual who possessed great intelligence, חודניות, הלמידים, members of ישראל from all walks of life into true בני תורה, יראי שמים של He was none other than the

ראש ישיבה ישיבת תורה ודעת מורינו הגאון הרב חיים ישראל הלוי בעלסקי זצוק"ל זכותו תגז עלינו ועל כל ישראל here were many worthwhile articles about Rav Belsky written by his תלמידים and the many people in טוסח whom he had a great and profound impact. These appreciations should be read over and over again as one would read a מוסר ספר Rav Belsky was a wellspring of חזוק and inspiration that could only steer a person in the right direction; one fit for a Jew. A direction guiding one to complete and total אהבה for 'a and His בריאה. Rav Belsky was the "רבו אלופו ומידעו", Rebbe, guide, and intimate friend of all of כלל ישראל. He took nothing for himself and gave so much, to so many.

Rav Belsky was born in Williamsburg, New York, on כ"ה אם, August 22, 1938 to Rav Berel and Rebbetzin Channah Belsky. Just as his father before him, he attended רב בנימין, the ישיבת that his grandfather, רב בנימין Wilhelm founded. The Satmar Rav, ישיבת תורה ודעת said, "If it were not for Rav Wilhelm starting תורה ודעת Yiddishkeit in America would be wiped out." The Satmar Rav also said, "Anyone who does not support חורה it is as if he is throwing stones in the very well that provided him with nourishment." The Satmar Rav was declaring that חורה ודעת was a key foundation in providing an authentic education not only for New Yorkers, but for Jews from all over the country.

Rav Belsky went to חורה ודעת as a youngster and remained there his entire life. He went from עילוי, a genius. Rav Belsky was an עילוי, a genius.

At an early age he taught himself math. He also read many books, which covered numerous topics as well as astronomy and several languages. But תורה was the עיקר. In fact, he used all those other subjects in order to understand עיקר in a "חורה" way". Rav Belsky's father, Rav Berel ד"ל once told him that the greatest thing about being a genius is what one does with it. Rav Belsky's father greatly desired for his son to become a תלמיד חכם. It is obvious that Rav Berel's ד"ל wish became not only a reality but went far beyond the scope that anyone could have imagined. Rav Belsky not only knew כל התורה כולה but he lived and mastered it. He was a Rebbe, בעל תפילה and careful only a reality, שוחט, בעל קורא, מוהל, שוחט, בעל קורא, and a בעל תפילה and careful only and careful only a reality.

In high school he received the highest grades and was offered a full college scholarship. However, he turned it down in order to continue learning מורה at the highest level. When he was twenty five years old, he was asked by his רבי מובהק, לאון הרב יעקב קאמענצקי זצוק"ל to return to חורה ודעת from מורינו הרב הגאון הרב יעקב קאמענצקי זצוק"ל became sick and so Rav Belsky was asked to substitute for him. It was the יעקב זצ"ל called Rav Belsky an "איש אמת".

One who knows כל התורה כולה, understands and lives it, and becomes affected and influenced by it. He gains an emotional attachment to it. Through his knowledge of כל התורה כולה, Rav Belsky gained an emotional attachment to the תורה which enabled him to have an emotional attachment to every תורה.

There were many stories about how he helped his תלמידים and campers, whether it was hiking up a mountain or travelling to Niagara Falls. On camp trips, if a תלמיד felt weak, Rav Belsky would pick him up and carry him. Furthermore, if a camper was handicapped, and could not join his fellow campers, Rav Belsky would place him on his shoulders so that he would not miss enjoying the outing with his friends. כהנה וכהנה וכהנה וכהנה מידה There are so many heartwarming stories about the meticulous care he had for everyone. His מידה for מידה as well as the way he gave צדקה was legendary. He was not a wealthy person, hence he would borrow money from a מכ"נה in order to help another Yid, and would pay it back as soon as

he was able to do so. He was מחזק everyone at every level, no matter how young or how old.

When בסערה אליהו הנביא אליהו הנביא, the נביא אלישע cried out, אבי אבי רכב "אבי אבי רכב" מול מול ביא מישראל ופרשיו and its driver." The גמרא אליהו הנביא means אליהו אלישע wanted to show that אליהו הנביא אליהו הנביא but also the mother who cared about the גשמיות בני ישראל סל בני ישראל.

Rav Belsky was very sensitive when it came to the needs of others. The fact that he was so sensitive shows that he understood הקב"ה בריאה's. He saw the השגחה in everything. If someone was wronged he would do his best to rectify the injustice. He always looked out for the needs of others, even if it meant investing his precious time. He once spent all day trying to convince a person to give his wife a מנו so she would not have to remain an אגונה. Although he was very sick and weak at the time, he said, "If I do not take care of this today it will not happen." he was successful. Whenever someone needed something, no matter how important, he would give his "Hallmark" answer and say, "I will take care of it." He was a certain an acetal everyone.

We all know that משה רבינו was the כלל ישראל. He taught כלל ישראל. The מורה answered מאלות. The נשיאים were the כלל ישראל. They made certain that each שבט had everything they needed to sustain themselves so that they could

better serve הקב"ה. The מספר of the נשיאים has eighty nine פסוקים that is the מספר of the word גוף.

In our generation it is crucial for us to find גדולי ישראל and מנהיגים who can direct us in both גשמיות and גשמיות. It is very clear to all that Rav Belsky was a גדול who cared about the נשמה and בלל ישראל of כלל ישראל. He was both the נשמה and the cared of Rav Belsky we can say,

"אבי אבי רכב **ישרא**ל ופרשיו"

Rav Belsky knew how to deal with all types of individuals especially when they got out of hand. He would know how to calm them down and bring them back to themselves and face reality.

from. However, the domesticated animals, צאן ובקר graze all day and do not seem to be worried about where their next meal will come from. These animals show מזבה of אמונה therefore they are ראויים להקרבה, fit to be placed on the מזבה.

When one is יראת שמים with the objective to gain יראת שמים and strengthen his אמונה, each time one is עלה לרגל, one letter is removed from the word הגיגה. The first time one is עלה לרגל, he causes the letter "ח" to be removed, the second time he is עלה לרגל, the letter "י" is removed, and the third time he is עלה לרגל, the letter "ה" is removed. The three letters that were removed after being עלה לרגל three times form the word, "חיה". The message is that the שלש רגלים have the כח to take out the "חיה". the ווילדקייט, the wildness of an individual and turn him into a humble human being. This humility would pave the way for him to attain a greater degree of יראת שמים. Elevate his level of אמונה and show that he has סימנים of אמונה, thus being ראוי to be placed on the מזבה. The idea is that every Jew must be fit להקרבה, to be placed on the מזבח. We say three times a day, "ואשי ישראל ותפלתם", which means that we are supposed to be the actual קרבן. Since this is not possible we offer a תמורה, an exchange and use צאן ובקר. We use animals that show אמונה of הימנים.

After removing the word, "היה" from the word "הגיגה", we are left with the two letters of "גג" that form the word "גג" which means roof. After being עלה רגל three times a year, one reinforces his אמונה in 'a by taking the "חיה", the wildness out of him. Now he can return home with a better appreciation of the חורה and

סציות of 'ה. He can now feel as if he has a roof over his head and does not have to worry about his next meal. His אמונה would now be fortified.

Rav Belsky was a master at this. He knew how to take the "היה", the "חוילדקייט", the wildness out of his תלמידים. This is not to suggest that his שמידים were running around wild. To the contrary, Rav Belsky taught them an appreciation for תורה. At times there are שלמידים who become too inspired they want to acquire the entire in a short period of time. In that sense they "go wild". Rav Belsky taught them to learn תורה step by step. He encouraged them to try to fully understand what they were learning at the time and not rush ahead to just simply gain ground. This would result in not understanding what they had learned. He taught them patience. He taught them that one must learn ממלת בתורה with הורה.

There were individuals, in the community that went wild and acted as "חייות"

presenting themselves as not having ה'ה. There was an individual who was working for a חלמיד of Rav Belsky. The individual would criticize and make fun of Rav Belsky. The מכבוד for his רבי and fired that person. That individual came running to Rav Belsky and told him that he had just lost his job and was worried like a "חיה" about his פרנסה. He told Rav Belsky why he lost his job for not showing respect to him. Rav Belsky did not hesitate for a moment. He called his חלמיד and told him that if he was concerned for his דלמיד to

give this man his job back. This individual became a changed person, for Rav Belsky had removed the "היה" from within him.

We all know there are teenagers who feel they are experts when it comes to life - especially their own. Here, too, Rav Belsky was a champion. He understood very well, that teenagers especially from irreligious backgrounds have wild ideas. Rav Belsky encouraged teenagers and younger boys, especially from irreligious backgrounds, to come to תורה ודעת and learn with the בני ישיבה. This was done under the auspices of J.E.P, Jewish Education Program, an effective outreach organization. Rav Belsky loved this organization, which literally eliminated the חיילדקייט of these wonderful children. It exposed them to true חיילדקייט of these wonderful children. It exposed them to true חיילדקייט of these wonderful children חיירה way of life. Rav Belsky was also exceptional in dealing with people outside the חיירה בית המדרש organizations. He was a senior פוסק חיירה organizations. He was a senior חיירה for the world renowned Kashruth organization, the OU.

He had a hand in just about every תורה issue that faced כלל ישראל. This was all done without altering his daily non-stop שיעורים that he gave in תורה ודעת. To Rav Belsky his קדש שים and he would find ways when necessary, not to miss a שיעור Rav Belsky was recognized as a איעור by all the גדולי by all the גדול בתורה. He once assisted שינשטיין זצוק"ל שורב הגאון הרב הגאון הרב משה פיינשטיין זצוק"ל was so impressed that after asking him a set of other

questions רב משה gave Rav Belsky סמיכה on the spot. דגאון הרב אלישיב זצוק"ל called Rav Belsky the פאר הדור the glory of our generation.

Ray Belsky took a special interest in the children who came from the former Soviet Union. He was the innovator of ישיבת באר הגולה, which was founded specifically for Jewish Russian children. Rav Belsky also chose the school's name. Today באר הגולה is world renowned. Rav Belsky encouraged the חלמידים of by telling them, "Don't worry, you had a late start, but you are doing extremely well and are making tremendous strides." These simply spoken words had a profound impact on the children. Saving Russian Jewry, children as well as adults was so important to Rav Belsky that he taught himself how to speak Russian fluently. On too he would invite Jewish Russian families as well as others to his and would explain the הגדה in three different languages. Ray Belsky knew how to make a person feel at home. Rav Belsky and his Rebbetzin ב"ל, may she be well and have a רפואה שלמה, opened their doors and kept them open for all to find comfort and solace.

Rav Belsky had another attribute that inspired everyone, especially the campers in Camp Agudah. On routine summer days, Rav Belsky would interact with the campers and staff by eating together with them. He did so to make himself accessible to all who wished to ask him questions. He would also play sports such as paddle ball, and go swimming together with the campers and staff, to show the

importance of recreation and to simply demonstrate that he also enjoyed these activities. On ספר קינות, he would read from ספר קינות, and translate select passages to the campers and staff. Many times he would choke up in tears when talking about the about the חורבן בית המקדש. Young campers, who did not fully understand what he was reading, only had to look at his face and listen to his voice and they would understand that תשעה באב is a sad day. It is not a day in which to have fun, not a day for sports or activities. Rav Belsky, looked at the חורבן as an השבת אבדה fo חיוב as an alost article and therefore felt the בית המקדש rebuilt and returned to its place.

In his younger years, as a teenage counselor, a camper once hurt him deeply. He went into the forest to cry. Then he suddenly thought to himself, "Why am I crying over such a petty thing? The צער, pain of the בית המקדש for the loss of the בית המקדש is so much larger." So he channeled his tears to cry for the בית המקדש. Through his הקב"ה, Rav Belsky tried to be מצוה the מצור and to rebuild the בית המקדש through is authentic צער over its loss. He made the loss of the בית המקדש personal. The problem we face in בית המקדש even to this day is, that we do not see the loss of the מצוה and try and therefore do not feel the immediate מצור היוב מצור המקדש and try

to have the בית המקדש rebuilt through our personal צער. We do not make the loss of the בית המקדש personal. We see this from the תורה and from נביאים.

It is human nature that when someone finds a wallet in the street, the first thing that comes to mind is that he hopes there is a lot of money in the wallet and hopes there is no סימן so he does not have to return it, and can keep it for himself. If it does have a סימן he might say there are so many people with that name, the owner probably gave up hope. The point is people are מורה היתר, try to find an excuse for not returning a lost article. Therefore, the תורה שמוה by using three separate מצוה to make its point that the השבת ס מצוה מצוה מצוה מצוה מצוה של מצוה מצוה של מצוה מצוה אותן מצוה של מצוה מצוה של מצוה מצוה של מצוה מצוה של מצוח ש

אבדה also wants to בשר בחלב is just as important as observing the בשר בחלב. The תורה also wants to point out what אבדה is. Why do people lose things? It is not because they are careless, it is because הקב"ה wants the person to think about the loss of the בית . If one analyzes the word "אבדה" he would find that it has two parts. The first two letters "אב" refers to אבדה, the month of the המקדש. The last two letters, "ד" and "הורבן בית המקדש alluding to תשעה חלבן בית המקדש the day of the הורבן בית המקדש. Therefore, if a person loses something he should feel that the loss of the בית המקדש is far worse than the loss of his property.

It is interesting to note that concerning the חורבן בית המקדש it states in ירמיה, ירמיה, ישראל, ישראל, "על מה אבדה הארץ", for what reason did we lose our land referring to ארץ ישראל."

Shouldn't it say, "על מה אבדה בית המקדש"? The point is that when one loses something personal he feels the loss in a much greater way. When בני ישראל בית המקדש were driven out of ארץ ישראל hey felt the loss even more than the ישראל were driven out of the ארץ הקדושה, they were also driven out of their homes. That made their loss personal and it affected them more than the loss of the בית המקדש השראת השכינה לה מקום מנוחה אותרה מקרש asks, "על מה אבדה הארץ", because ביי ישראל ביי ישראל ביי שראל ביי ישראל ביי ישראל asks, "על מה אבדה הארץ". By devoting three separate ביי המקדש חורה אותרה השבת אבדה to פסוקים emphasizes that we must take the

of השבת אבדה seriously, we must acknowledge that our personal loss is an outcome of the loss of the בית המקדש.

If we felt the pain of the חורבן בית המקדש more than our personal pain, we would be חוכה to השבת השבת השבת הקב"ה בכבודו ובעצמו. Hashem, Himself would not only return us to the ארץ הקדושה and rebuild the בית המקדש, but would return every אבדה ליך ונשובה חדש ימינו כקדם, גלות "."

Rav Belsky totally understood this. If one is מצטער over the loss of the בית המקדש more than his personal loss, he is זוכה to understand ידיעת in the highest level, as the בית המקדש was suffused with ידיעות ה'. When one understands בית המקדש, he understands the הקב"ה that הקב"ה created. That was Rav Belsky. All the books he read, all the sciences he studied did not educate him in בריאת העולם. Rather, it was the מיעתא דשמיא that שמיה to because of his holy, pure, and caring העביא that was par-bound to הקב"ה, His בית המקדש הול ישראל הלל ישראל ישראל. It was this הקב"ה of being שמיים the מקום מבוה of the השבת אבדה מקום מבוה and the מקום מנוהה השבת אבדה מקום and the מקום מנוהה השראת המקדש of the הקב"ה of מקום מנוהה and the מקום מנוהה of the השכינה, once again, that was Ray Belsky.

זכר לאברהם ליצחק ולישראל עבדיך

"Remember for the sake of אברהם, יצחק, and ישראל, Your servants."

עבד ה' was a true עבד ה'. What is a true עבד ה'? What is the highest level of 'עבודת ה' The תורה states in "פרשת ואתחנן, "שמע ישראל ה' אלקינו ה' אחד". In the תורה the word "שמע" has an enlarged "ע" to make this letter stand out. The word "אחד" also has an enlarged "ד" for the same reason. The lesson is that when one takes the letters "ע" and "ד" it forms the word "עד", which means witness, or giving testimony, giving בורא עולם that there is a בורא עולם , He who created the world and we must serve Him. Being an 'עבד ה' is a great מדריגה but not the ultimate מדריגה. If one takes the word,"עבד" and removes the letter "ב", it forms the word "עד", witness. Every בן ישראל should be able to say עדות give testimony that there is a בורא עולם in the world. By simply observing a Jew whether an onlooker is Jewish or not, one should be able to tell by his behavior that there is a בורא עולם who created such an individual. We must remember that we removed the letter "a" from the word "עבד". We can restore the letter "ב" through the idea that "על פי שנים עדים". . יקום דבר"

In order to give proper עדים one needs two עדים. In this case, it is the person's בורא עולם. This is the that there is a בורא עולם. This is the greatest 'בורא מים and כבוד שמים that one can bestow on הקב"ה. Rav Belsky related the following when he suffered a near shut down of his organs. "I did not know how bad the situation was at the time. My esophagus was ripped open entirely and

the digestive juices were pouring out onto my heart and lungs, shutting down my system. The doctors told me that they never saw a person in that situation who survived. One doctor said, he was an older person and very cynical, he said that he was born in an irreligious home and he never dreamed of having any religion in his life. But when he looks at me, he can see that there is a בורא עולם." Anyone who came into contact with Rav Belsky, whether one knew him or not, just by looking at him, listening to him, or observing him, was able to say עדות that there is an בורא עולם a, השגחה העליונה.

The בריאה is not the same without Rav Belsky. With Rav Belsky everything was a הורה מורה באפריפת. A simple walk through the woods was חורה. He taught his how to properly respond to all issues that society presents in a חורה manner. If it is not חורה it is wrong. He taught הורה in a way that everyone could understand, "באר היטב", well clarified." He remained in חורה ודעת all his life-almost seventy eight years. The word "לחם", bread, has a מספר of seventy eight. It can truly be said that Rav Belsky was a bread winner for חורה ודעת. Although he was not responsible for fundraising, he helped raise necessary funds by attending dinners and parlor meetings. In this respect he was a bread winner in the משמיות sense. However, when it came to חורה חורה חורה החורה how to learn and how to have החורה קנייות לחם , piving them a taste of חורה החורה for the חלמידי for the הנהלה between the mind who were main for the הנהלה for the manner.

הישיבה will attest that Rav Belsky surpassed them all as the as the spiritual bread winner of תורה הפנים. Concerning the שלחן הפנים, referring to the לחם הפנים it states it states, and the constant bread shall remain on it." That was Rav Belsky, he was always there in תורה ודעת.

Rav Belsky was able to accomplish all this because of his דעת מערה בשרונות אונה שאונה ברי"ה בריאה אונה ברי"ה בריאה אונה מעלה בה' אונה בה' אונה ברי"ה בריאה בריאה הוא הוא הביד בל הביד בל הביד בל הביד בל הביד בל השביש בל

The תורה אול משה came down from the תורה אולוחות second set of יוהנה קרן עור פניו, אוהנה קרן עור פניו, אוהנה אוה, second set of יוהנה קרן עור פניו, אוהנה קרן עור פניו מחל אוה, and behold the skin of his face became radiant." בני made his face shine because of the fact he always defended בני against 'a's anger. ויתן על פניו מסוה, and he placed a mask on his face." The word "מסוה" has a מספר of 111, which is the מספר of the word "מסוה" wonder. All of כלל ישראל saw the אום משה רבינו of eלא Belsky, too was a "פלא" to all of משר כלל ישראל.

The ינתן חכמה לרב", it can also be said, "וה' נתן חכמה לשלמה", it can also be said, ישראל בעלסקי". Rav Belsky saw and understood everything. As the תורה stated by וישראל בעלסקי. Rav Belsky saw and understood everything. As the תורה אברהם אבינו at the time of the אברהם אבינו אברהם אבינו וירא והנה איל אחר נאחז בסבך עקידה understood that the אברהם אבינו בקרניו". No one else could have taken his place. We see from the fact that the "איל states פסוק אחר נאחז בסבך", that there was only one איל stuck in the bushes, עקידה אונקלוס, עקידה did not just happen to be there. אקב"ה set it aside specifically for the איל would do. An event as מעקידה needs special treatment and

special care because of what it is supposed to accomplish for the benefit of the world. The עבודה זרה weakened עבודה זרה in the world and created an atmosphere of true מסירת נפש for all future generations.

איל אחד was bound on the מזבח and was supposed to be that איל אחד. Since the future of תמורה מיצחק אבינו a תמורה, exchange was necessary and the אברהם לאך ה' exchange was necessary and the איל אחד that was chosen by הקב"ה took יצחק splace. After the אברהם מלאך ה' splace. After the אברהם מצוה not to מצוה אם of the עקידה should have ended. Was the אבינו not completed? Perhaps, we may answer that it was not. The עקידה had to continue, if not with יצחק then with the איל because of its previously noted benefit for all of mankind. This was the sublime insight in which אברהם אם עינון וירא"

About Rav Belsky it can also truly be said, "וישא ישראל את עיניו וירא", Rav Belsky had the ability to assess every situation. When it came to his חלמידים it was, "וישא את עיניו וירא", he looked at their strengths and their weaknesses to guide and help develop them into true לומדי תורה. When it came to Russian Jewry it was "וישא את עיניו וירא", he saw and understood the special attention they needed in order to be את עיניו וירא. This meant opening his heart and doors and getting others to do the same, to guide these pure הקב"ה. When it came to אניו וירא את עיניו וירא. He helped many תורה organizations raise funds. If someone was raising funds and asked Rav Belsky permission to place his name on the stationary of their

organization, Rav Belsky immediately agreed. Rav Belsky always donated generously to everyone who came to him. When it came to his תלמידים and other campers of Camp Agudah, it was also "וישא את עיניו וירא". If a הלמיד showed Rav Belsky his worn out חלמיד, and they needed to be replaced, Rav Belsky would not tell his תלמיד to go and buy new רצועות fearing that the boy might be unable to afford new רצועות, and continue to use the worn ones. Rav Belsky bought him new without telling the חלמיד that he paid for them. רצועות

The word "עניו" as in "וישא את עיניו", contains the word "עניו". If one is an "ויראהו ,משה רבינו או states by אויראהו ,משה רבינו את משה אוייראהו , משה רבינו אוייראהו אוייראהו הוייראהו הוייראהו ה' את כל הארץ הארץ הוייראהו ה' את כל הארץ. He knew, understood, and saw everything. How did Rav Belsky accomplish so much and become that איל אחד איל אחד מוחד הקב"ה. עקידה ליוחד איל אחר נאחז בסבך בקרניו" this was מוחד הקב"ה. אברהם אבינו ליוחד איל אחר נאחז בסבך בקרניו" האברהם אבינו ליוחד ליוחד ליוחד איל נאחז בסבך בקרניו". אברהם אבינו ליוחד איל מום belomish, rendering it unfit for איל נאחז בסבך בסבר האבינו. איל נאחז בסבר האבינו האברבה. By having the איל נאחז בסבר האבינו האברבה אבינו האברבה אויל נאחז בסבר איל נאחז בסבר האבינו האברבה. By having the איל נאחז בסבר האבינו אויל נאחז בסבר האבינו האברבה שנונולים.

Rav Belsky attended חורה ודעת from early childhood and the השגחה kept him there all his life in the בחינה of "והנה איל אחר נאחז בסבך". As a result, his pure and מוף and גוף were not compromised by outside influences. The השגחה העליונה

That what it states בקרניו can be interpreted in the following way. The word without the "ב" has the מספר of 366, which is the מספר of , accountability. Everyone in מספר has to make a השבון הנפש and see where one is holding, fulfilling his תכלית purpose in this world. As mentioned before, Rav Belsky learned a lesson from שקידה that the עקידה must continue, that is why the איל was the איל and understood that all the Rav Belsky too, made a הקב"ה and understood that all the כוחות and עולם הזה מערונות be wasted on תורה ודעת and realizing that his true היי העולם הבא in this world is to be מדריך and reach out to all of כלל ישראל to teach, guide, and

befriend them on the highest level of רבי, "רבו אלופו ומידעו, guide, and intimate friend."

The תורה states, "ויהי ערב ויהי בקר יום הששי". These six words represent the six days of creation. The six days of creation were ימים גוראים, days of awe. We call the days of איום כיפור and יום כיפור. Why are these days of the year considered ימים נוראים to us and not the rest of the year? The answer is that throughout the year, we do not feel as attached to הקב"ה. During the ימים נוראים we are more conscientious about how we conduct ourselves. We are more concerned about our level of יראת שמים as well as level of בין אדם לחבירו. This is quite unfortunate. By not having the same attachment to הקב"ה all year as we do during the ימים נוראים, we are greatly diminished. We are unable to attain a greater level of רוחניות. We are unable to learn תורה on a much higher level of קדושה וטהרה. We are unable to concentrate properly on our תפילות. Our בין אדם לחבירו suffers because we do not feel the זין and becomes less sensitive to the needs of others. We are oblivious to the בריאה all year. We are wrapped up in ourselves. We do not realize the Awesomeness of the בריאה. We see the שמים וארץ and take them for granted. We do not recognize the greatness of 'a enough to realize that in six days He created the world. To enable us to comprehend the השיבות of the בריאה, מסכת אבות in one day. The בריאה in one day. The מסכת אבות in one day. states, בעשרה מאמרות נברא העולם, with ten saying the world was created." The משנה is telling us that הקב"ה created the world with the מאמרות in order to show how great the world is. The מאמר explains, "The מעלה of having a separate מאמר for each creation is to reveal the greatness of each creation."

Rav Belsky viewed the entire year as the ימים נוראים. This is not because he felt the אדם השלם as we do on ראש השנה, but rather because he was an אדם השלם השלם, studied it and who was sensitive to the needs of others. He looked at the בריאה, studied it and understood it. He was משת ימי בראשית the ששת ימי בראשית to the point where he felt the presence of the שכינה and would not part from it. With Rav Belsky it was totally משה בסבך בקרניו Rav Belsky just as משה רבינו מוסר נפש never lost sight of the החמן הוסר לל מוסר נפש and one who was a great החמן and one who was שיניו וירא without any bounds. Just as משה רבינו became the איל אחד he became the איל אחד בזמן הזה בזמן הזה בזמן הזה בעקדה.

We can now understand the true significance of the עקידה which enables us to recognize and understand the הקב"ה הקב"ה. He created a הקב"ה which we must not take for granted. When הקב"ה created the אדם, He knew that the אדם to reconsider His creation. That is why הקב"ה chose the יום הדין, the day אדם הראשון was created, as the sixth day of הקב"ה This signified that הקב"ה created a world in which חשמר מעשה a major role. That is why it is important to be עקידה recall the שקידה and bring out the האיל, and the continuity of the effects of the איל to

this very day. We see this in the הקב"ה. תורה מתרב created the world in six days, ויהי ערב" "ויהי ערב", and on the seventh He rested. "ויכלו השמים והארץ וכו". If one would count the words from "ויהי" until "אשר ברא אלקים לעשות", he would find there are forty one words, which is the same מספר of the word".

The message is clear. The עקידה must continue to inspire us and all the future generations. Rav Belsky was one who shouldered this אחריות, this mission of אברהם אברהם. Perhaps, it was for this reason that הקב"ה chose to return the holy of Rav Belsky on אדם הראשון the day אדם הראשון was created, the day הקב"ה was created, the day "ויהי ערב ויהי בקר יום הששי", and rested on the seventh day. "ויהי ערב ויהי בקר יום הששי", בריאה Perhaps, it was to signify and give מדריגה that Rav Belsky was an עבודה משלים משלים in this world on the highest מדריגה. The מדריגה of the מדריגה of the מדריגה of the מדריגה מסירת נפש of מדריגה of the מדריגה of the מדריגה והארץ", it was time for the holy מנוחה of Rav Belsky to go up בסערה השמים והארץ וכל צבאם of Rav Belsky to go up בסערה השמים והארץ וכל צבאם Him with מכבד of the הכבוד of "ויכלו השמים והארץ וכל צבאם" Him with שכבד of the הכבוד of the con הכבוד of the was of the con acceptance of the con scent of the con scen

Four years to the day י"ט שבט י"ט שפר Rav Belsky was נפטר, he became deathly ill. 'בחסדי ה' he recovered and continued his עבודת ה' with the same vigor and vitality as before. This לוי once again sounded the trumpet and called out, "מי לה' מקרב and for the next four years, he continued teaching, being נשא and being מקרב. He continued to become that איל אחד that בעול עם חבירו

מתנה and contra מתנה afft of allowing Rav Belsky to remain with his כלל ישראל and all of כלל ישראל who relied on him for so much. Rav Belsky was זוכה not to just four extra years, but to ארבעה ראשי שנים was as clear as the תורה Rav Belsky taught.

Rav Belsky personified the משני's concept of משנים עונים -that we must be mindful of the awesomeness of ראש השנה year round. Rav Belsky, the איל אחד of our generation inspired everyone not only on ראש השנה but all year. With Rav Belsky the ארבעה ראשי שנים sounded all year. הקב"ה gave Rav Belsky שנים שנים ארבעה ראשי שנים gave Rav Belsky הקב"ה הקב"ה השיבות סל משפיע, and could therefore be משפיע on our generation, to sensitize us and raise the awareness, the חשיבות of every יחיד in כלל ישראל.

מספר gave Rav Belsky another 208 שבתות. The number of 208 is the מספר of the name איל which alludes to the עקידה and "איל...נאחז בסבך". That through the איל would guarantee that the עקידה would continue to be an inspiration for all future generations. הקב"ה gave Rav Belsky another 208 opportunities as the איל, to inspire our generation. Rav Belsky was שבודה this world with the forty one words that allude to the word "איל" and the השלמה of השלמה. בריאת העולם for mark, and the "איל" and the השלמה of השלמה.

ויהי ערב ויהי בקר:

יום הששי: ויכלו השמים והארץ וכל צבאם:

ויכל אלקים ביום השביעי מלאכתו אשר עשה

וישבת ביום השביעי מכל מלאכתו אשר עשה:

ויברך אלקים את יום השביעי ויקדש אתו, כי בו

שבת מכל מלאכתו, אשר ברא אלקים לעשות:

In this זכות, we feel it is fitting and appropriate to ask מורינו הגאון הרב חיים ישראל בן הרב בערל הלוי זצוקללה"ה

to be a מליץ יושר for his אשת חיל, a true מרים שתחי', עזר כנגדו.

May she have a רפואה שלמה. Until she became ill a number of years ago, she would not let her husband to do any of the domestic chores entailed in running a home. Whether it was shopping, paying bills, or anything else, she wanted him to be totally immersed in אשה כשרה. She was truly an צרכי צבור.

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May he be a מליץ יושר to all his outstanding thirteen children, whom he cared for and was so dedicated to, and whom he was זוכה to take down to their הופה.

C34120

May he be a מליץ יושר for his sons-in law whom are all תלמידי and תלמידי and תלמידי.

G32000

May he be a מליץ יושר for his daughters-in law who also follow in the righteous path befitting בנות ישראל.

وعموص

May he be a מליץ יושר for the entire משפחה, brothers-in law, sisters-in law, grandchildren, and great-grandchildren.

رعوم

May he be a מליץ יושר for the entire תורה ודעת of תורה ודעת for whom he had great respect.

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May he be a מליץ יושר for all of כלל ישראל whose lives he impacted and who felt his true sincerity when he interacted with them.

(99782)

Finally, may he be a מליץ יושר to his beloved תורה ודעת of תמידים and to his beloved מתמידים of Camp Agudah. His love and affection for them tore down walls and barriers and brought them to a state which can only give הקב"ה, their parents, and to all of כלל ישראל.

We ask that he take our מעורר רחמים before the כסא הכבוד as our מעורר רחמים before the מעורר מט as our איל אחד so that in his זכות we should be sent איל אחד that are so necessary for גאולה שלימה במהרה בימינו and the מחילת עוונות to be מחילת עוונות and a

כתיבה וחתימה טובה



יצחק יהודה פייעראייזען



יהי רצון מלפניך...

שתחדש עלינו שנה טובה ומתוקה



R' M. Heinemann (center) & R' Y. Feuereisen (far right)