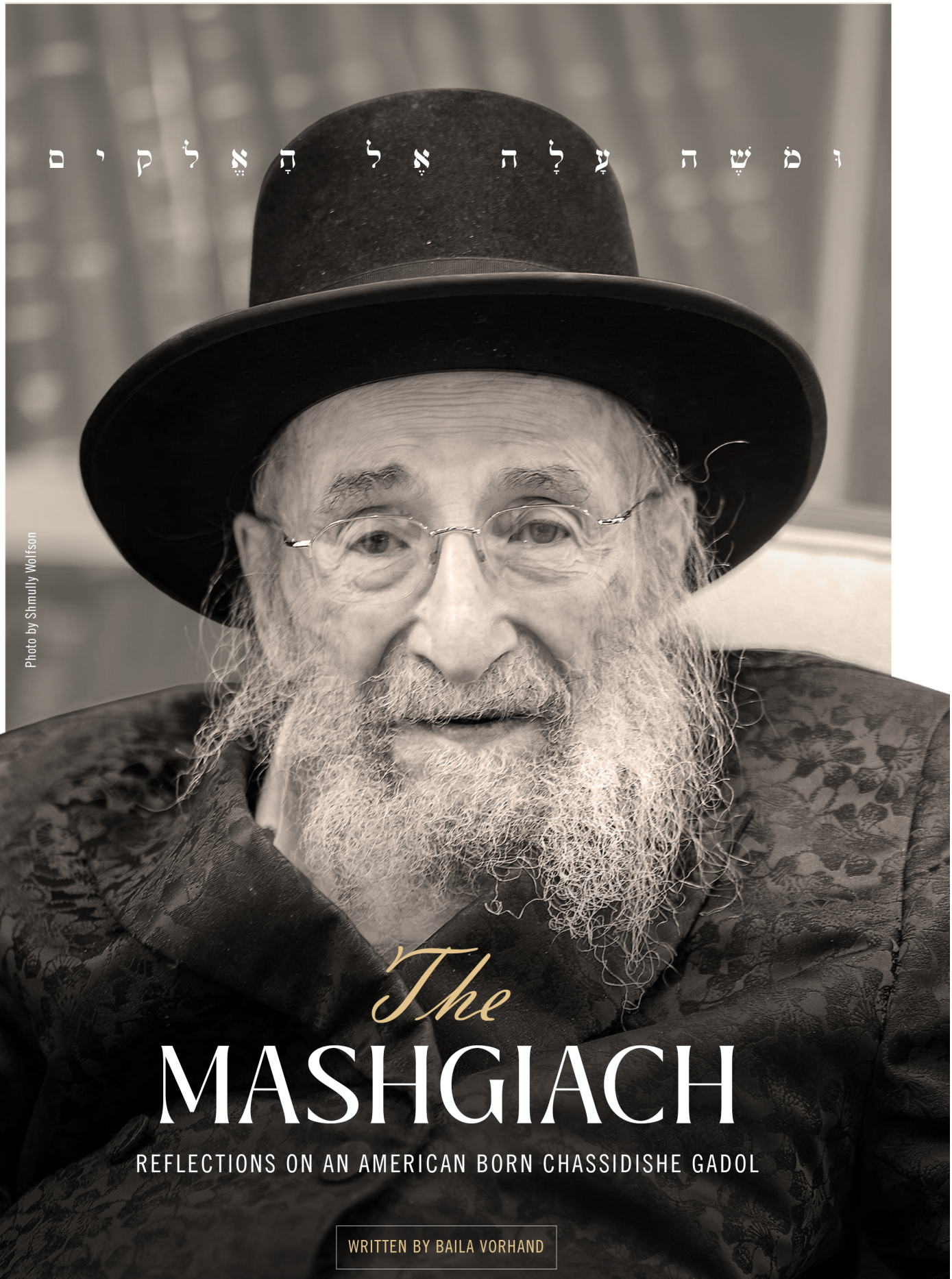


Photo by Shmully Wolfson

The MASHGIACH

REFLECTIONS ON AN AMERICAN BORN CHASSIDISHE GADOL

WRITTEN BY BAILA VORHAND

REBUILDING A REAL YIDDISHKEIT

Someone once noted that all the holocaust survivors needed to do was not to end the chain; to marry, have children, and keep a basic Yiddishkeit so that they would not be the last link. The job of their children, on the other hand, was to bring back the chassidishkeit of their grandparents – by and large the authentic, derhoibene Yeeden of 'der heim.'"

This past Sunday, at the levaya of the Mashgiach, as Rav Moshe Wolfson zt"l is commonly known, his son-in-law, Rav Mordechai Silver shlit"a, Rav of Toldos Yehudah Stuchin, described the role the Mashgiach played in his life. Rav Silver's parents switched him from Satmar yeshivah to Yeshivah Torah Vodaath, where there was an adequate English education and attendance at college was allowed in the post-high-school program.

A holy neshama from childhood, Rav Silver described his loneliness and devastation. "The one beacon of light in high school," he said, "was the Mashgiach. He had the ability to listen to a bachur, to hear out all of his problems, to relieve him of all his worries, to make him feel understood.

"He knew what the bachurim were going through, what kind of apikorsus they were constantly being exposed to by their English teachers, so he taught them the yesodos of emunah to help counteract that influence. He gave his classes not in the main Beis Midrash, but in a classroom on the second floor. And it was packed.

"If not for him, what would we have become? Frum people – but empty people whose aspirations are material, formed by the worldview of college professors. Instead, the Mashgiach molded us into fervent Jews."

If we look at the larger picture of history, it is clear that Hashem put the Mashgiach in a place where he could build the baby-boomers, reconnecting them to the authentic Yiddishkeit their parents had been brutally severed from in a land notorious for being inhospitable to kedushah. He educated a generation of bachurim, forming them into elevated Jews who disdain the material world. Because of him, there are generations who live for Torah, avodah, mitzvos, and the Ribono shel Olam.

BACKGROUND AND INFLUENCES

Born in America in the winter of 1925, the trajectory of the Mashgiach's generation was assimilation. When invited to a high school reunion, Rav Wolfson shared, he inquired about his former classmates – most were mechalelei Shabbos.

What kept Rav Wolfson? He credits his father for not letting him go to the movies. "Ich bin gevein an eintzigster mamesh (I was literally the only one)." Rav Wolfson also spoke of Mike Tress gathering him among the other young boys and making them feel like Yiddishkeit was their greatest treasure.

The primary influence in his life was R' Shraga Feivel Mendelowitz zt"l. In shmuessin, Rav Wolfson shared with the bachurim how R' Shraga Feivel was not the revered figure among the bachurim in Torah Vodaath as he is known today. "There were bachurim who were machnia to him, who went to hear his shmuessin, who became close to him. They became something. The others used to make leitzanus, and nothing is left of them."

Rav Nessanel Quinn zt"l, one of the other talmidim of R' Shraga Feivel, once attended a Shalosh Seudos in Emunas Yisrael. Immersed in its otherworldly dveikus, he declared, "This is what R' Shraga Feivel intended."

In sync with the chinuch of R' Shraga Feivel, Rav Wolfson was unique in that, as his friends put it, he was a "nosher." R' Shraga Feivel taught his talmidim that you take goodness from everyone – the generosity of the Hungarians, the lomdus of the Litvaks, the fire of the Chassidim, and the temimus of the Americans. You go to every Gadol and "nosh" whatever goodness you can from him.

R' Shraga Feivel was known for sending his talmidim to the specific gadol with whom he thought they would best connect. He sent Rav Wolfson to Modzhitz, a natural fit, as Rav Wolfson's back-

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ground was Polish and he was a poetic, mystical, musical soul.

When the Modzhitze Rebbe moved to Eretz Yisrael, he guided the Mashgiach to connect to the Skvere Rebbe zt"l. Throughout his life, he followed the guidance of the Skvere Rebbes.

The Mashgiach married Malkah Devorah Shpitzer. She was a very elevated and learned woman, and her brothers, who were looking for someone "derhoiben" for her, made the shidduch.

He was also zocheh to observe the Satmar Rebbe as a neighbor, absorbing much kedushah. Rav Wolfson related that he was by hundreds of his tishen. After the Rebbe's passing, he gave a hesped that was recorded and became a classic.

As a young man, he found favor with R' Yochonon Stoliner, a giant tzaddik who hid under a veneer of unusual behaviors that concealed his greatness. He told Rav Wolfson, "I see you are a lomeid Torah. By us, we are mekarev lomdei Torah. If you daven here, you will be written into our reshimah (list)."

Not knowing who R' Yochonon was, Rav Wolfson found it amusing – how did R' Yochonon know that he was a lomeid Torah? And why would he want to be on R' Yochonon's list? Later, it became clear what a giant he was, and Rav Wolfson regretted treating his invitation lightly. Years later, he was a shadchan for R' Yochonon's granddaughter. For shadchanus, he went to R' Yochonon's kever in Teveria. What he asked for is unknown, but afterwards, he mentioned, "I think that now I'm on his reshimah."

Rav Wolfson was very drawn to Rav Yochonon's chassidim, the yungeleit of Stolin and he davened and farbrenged with them during the years he was raising a family. From there he drew his Karliner derech avodah of davening loudly and energetically. Eventually, it would become part of his life's work to transmit this way of davening to a generation of talmidim who would form a shul that would teach the world how to daven "with all you've got."

Many chassidim of the Stuchiner Rav zt"l learned in Torah Vodaath. That's how the Mashgiach developed a connection to him. The Ruv once asked the Mashgiach from which shtetel he originated. When Rav Wolfson told him that he was American, the Rav responded, "If so, you are a poreitz geder (violator of norms)! To have been born in America and azoi oistzeezein (be on such a level)?

Rav Wolfson also formed a very close connection to Lubavitch, which lasted throughout the Rebbe's life. The Rebbe held very highly of Rav Wolfson, once asking him why he was waiting on line with "der cheder yingelach" (schoolchildren). Rav Wolfson had many marvelous encounters with the Rebbe, which he shared in various shmuessin.

The Lubavitcher Rebbe encouraged rabbanim to share their Torah; "Yafutzu maayanos (Wellsprings should spread)." To the Mashgiach, he would say, "Yafutzu maayanosecha chutzah (Your wellsprings should spread far and wide to the outside)." When I began writing his Torah in English, he remarked to family members, "Men hut mich bafarfin mit – I was showered with – a vayefutzu."

Though his Torah draws from a broad variety of sources – including R' Tzadok HaKohen, the Bnei Yissaschar, and the Divrei Yoel, among many others – his underlying worldview was formed by the Baal Shem Tov as highlighted by Chabad. Rav Wolfson's constant message was the goodness of every Jew, no matter how fallen and low. His persistent vision was towards tikkun and Mashiach.

FROM SHEPHERD TO LEADER

A gentle, poetic, mystical soul, Rav Wolfson describes his years being a first-grade rebbi as "Gan Eden." As he was familiar with Toras HaKabbalah, a letter in the alef beis was not a mere letter to Rav Wolfson, but represented a whole constellation of associations that form lofty kavanos of yichudim and dveikus. "I chanted the alef beis with the students," he shared, "and I was flying in heaven." He also sang songs when he buttoned the children's coats each afternoon, composing some new tunes during that time as well. He also taught second and fifth grade.

As Hashem said regarding David HaMelech, "וָאֶקָּחֲךָ מִן הַנָּוֶה אַחַר הַצֹּאן לִהְיוֹת נָגִיד עַל עַמִּי עַל יִשְׂרָאֵל, I took you from after the sheep to be a leader over my nation over Yisrael" (Shmuel II 7:8). It was the destiny of Rav Wolfson to become a leader in Yisrael. But first, he would endure a series of challenges, the first of which was that he lost his voice, the primary tool of a rebbi's trade.

Forced to provide for his family, Rav Wolfson tried watchmaking – a trade for which he had little aptitude due to his mediocre fine-motor coordination. But during the period that he was tinkering with tiny screws, he developed a much rarer and more valuable skill.

Working in a basement, he was able to hear the sounds of the footsteps of the people passing by, including the clickety-clackety of the women's high heels. In order to maintain purity of thought, he trained himself not to hear any sound that he didn't actually want to. In fact, when I was a teenager, I once left the shul with a group of friends in the manner that teenage girls tend to leave buildings. Just as we burst through the door, Rav Wolfson was walking by. He didn't flinch even an inch. He just continued walking at his measured, tranquil pace.

Throughout this time, Rav Wolfson kept trying to get back his voice. He went to R' Itzikel P'Shevorske zt"l. The rebbe was unwinding his tefillin as Rav Wolfson walked in. When the Mashgiach asked him for a berachah, he yelled, "Don't you see that I'm busy?! The Ribono Shel Olam should help you!"

"Indeed," shared Rav Wolfson, "De Ribono Shel Olam hut mir take gehulfen (Hashem helped me)." Rav Wolfson later shared that tzaddikim sometimes generate a yeshuah for a person through acting angry.

Slowly, with voice lessons, his voice came back, but he would still need to protect it to make sure it would never be damaged again.

From watchmaking, he got a job doing some work in the Torah Vodaath office. There, he was noticed by Rav Yaakov Kaminetzky zt"l, who recommended him for the position of Mashgiach for the mesivta. Rav Yaakov considered his appointment of Rav Wolfson for this position to be one of the greatest accomplishments as Rosh Yeshivah in Yeshiva Torah Vodaath.

As Mashgiach for teenagers, the quiet, humble, majestic soul of the Mashgiach found a place where he could, by virtue of his kedushah, develop neshamos, one by one. Just being in the presence of his greatness was influential for these teenagers so immersed in the surroundings of American culture. And with his shmuessin, he opened up a whole new world of Torah for them, and eventually, with the recordings, for the entire world.

The Mashgiach really started his leadership as 1969, when he was appointed mara dasra of the Masmidim program in Camp Torah Vodaath. With the bachurim 24/7, he now had the opportunity to mold them as people, not just as a rebbi during yeshivah hours. It was in camp that he began teaching the bachurim how to daven, something he considered his biggest accomplishment.

Seven years later, a group of the bachurim he influenced gathered together and formed the kehillah which taught the world what it means to daven. Beginning as a bachurim minyan in a basement on New Utrecht Avenue, slowly taleisim appeared. Rav Wolfson advised calling the new kehillah Emunas Yisrael, as his life work was to foster the emunah implanted by R' Yisrael Baal Shem Tov.

In a world where balabatishkeit was a supreme value, these humble men who davened slowly with passionate excitement were derided. Nicknamed after an infamous cult of the time, they were called "the moonies." A woman who married one of these original founders of the shul remembers being warned that if she married a "moonie," she would not be able to repaint the house until the paint was totally peeling off the wall." In the typical Jewish manner of adopting insults with humor, many still jokingly refer to themselves as "moonies."

Soon, the young chaburah outgrew the shul on New Utrecht and moved to 14th Avenue and 44th Street. Around ten years later, in 1987, the kehillah grew so much that it needed a still larger location, and it moved to today's location on 16th Avenue. Around ten years after that, the shul as it

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exists today was built.

ANAVAH, EMUNAH, SHIRAH

Though we understand that the Mashgiach was born already a pure soul with an attraction to kedushah, we do wonder: What was the secret of his path? I find it helpful to use the middah of "Hod" as a template. As the Mashgiach taught so many times, there are seven middos, the 5th of which is Hod. In many shiurim, the Mashgiach taught different facets of Hod, all of which describe his own kind of greatness.

Literally, Hod, from the root "modeh," means to thank, and that was his primary message in tefillah – tzu loiben un danken (praise and thank) dem Ribono Shel Olam through the praises of Pesukei D'Zimra.

Modeh also means to admit, to be subservient, to let others be higher and on top. This extreme kind of anavah completely characterized the Mashgiach, the person who could never figure out why he was chosen that through him, Emunas Yisrael came to be. He never saw himself as the leader of the shul, but rather as an employee of sorts. For example, each year before Sukkos, he would call R' Shlomo Lezer for permission to use the chairs of the shul for his sukkah.

At the levaya, Rav Gedalia Machlis shlit"a, Rosh Kollel of Stolin, Rav Wolfson's youngest son-in-law, recalled the conversation he had with the Mashgiach during the light conversation appropriate at the first-time meeting with a prospective son-in-law. The Mashgiach told him, "We have a very nice chaburah developing in Boro Park (the Mashgiach was then still living in Williamsburg)," to which Rav Gedalia responded, "Of course, with such a rosh chaburah, what do you expect?"

Rav Wolfson responded, "Gedalia, I can't even shine their shoes!"

I encountered the Mashgaich's sometimes baffling anavah numerous times in the course of writing his Torah. Every time I suggested a new project, he wondered, "Why are you wasting your time? Who needs my Torah?"

The wonderful anavah of the Mashgiach is evident in his talmidim – all accomplished talmidei chachamim, ovdim, and some who are even quite successful financially, yet upon whom it would never dawn that perhaps they are "something." They all manage to retain an aura of simplicity, even perhaps a charming touch of "yunchy nebbiness," as some would call it.

When I started writing Sacred Soil, I brought the Mashgiach the first sample and sensed that he didn't like. I asked him, "Perhaps the Mashgiach feels that it is not his Torah?" concerned that in the process of explaining, I had diluted his ideas too much. He responded, "Who cares whose Torah it is? It's the Ribono Shel Olam's Torah!" I finally was able to figure out between the lines that he felt the level was too advanced for the masses.

Which brings me to another aspect of his marvelous quality of Hod – the ability to go down, down, down. Already as a bachur, there were those who were able to figure out that Rav Wolfson was heavily involved in Toras HaSod. However, in his teaching, he never came across as an intellectual transmitting difficult ideas which no one could properly understand. Quite the opposite – he taught the loftiest, most esoteric Torah in a way that was easy to understand and emotionally and practically relevant.

Throughout my years of writing, he always told me to only write that which will uplift and elevate, help people in their Yiddishkeit, and give them encouragement. Torah should not be given over in a way that destabilizes people.

His ability to descend to the level of the receiver made him a master mechanech even for very young children when he was of very advanced age. Rabbi Fischel Schachter once brought the first grade of Yeshivah Mevakshei Hashem to the Mashgiach, and the Mashgiach asked if he could address them. "Yikes," he thought, "how will the kids behave and listen to such an elderly person?"

But the kids were spellbound as the Mashgiach asked them, "Were you ever in the country? Did you ever see a mountain? Did you ever see the mountain dance or a fire on the mountain?" With

the kids open-mouthed, the Mashgiach described Har Sinai dancing and flaming as Hashem came down to give the Torah and how even today, the tzaddikim can hear the "Anochi Hashem" on Shavuos. The Mashgiach made it so real that the children went home and asked their fathers if they were hearing the Aseres Hadibros this Shavuos.

Rabbi Schachter marveled at how this nearly-100-year-old tzaddik was able to connect to 5-year-olds.

SUPERNATURAL POSITIVITY

But what I found most astounding about the Mashgiach's was his absolute, perhaps even supernatural positivity, which, he so often explained, was another dimension of Hod. Whenever there was a tragedy and everyone was chastising and pointing fingers, the Mashgiach encouraged. Where others saw negative, the Mashgiach saw positive; where others focused on the external, the Mashgiach's looked at the internal and eternal. This was true in current events (for example, after October 7, 2023) as well as in Torah – every piece of the Mashgiach's Torah was showing the goodness of Hashem, tzaddikim, and Klal Yisrael.

At the levaya, R' Shmuel David Hardt shlit"a, Rav in Emunas Yisrael Beitar, mentioned how he would watch the bachurim in Yeshivah Torah Vodaath walk into the Mashgiach's room with shoulders weighed down and walk out with a joyous bounce in their step. I often experienced personally how the Mashgiach showed how something I thought was terrible was really very good.

And unlike most people possessed of the middah of positivity who tend to ignore the darkness, making their cheerful words feel invalidating, the Mashgiach was able to bear suffering, hold the experience of the person talking to him, and make space for their pain. Only afterwards did he point out a positive angle, which was usually a surprising and original way of looking at the situation.

NESHAMAH OF SHIRAH

A quality of Hod is harmony, and the Mashgiach was truly a neshamah of shirah (song and symmetry). There is a recording of an event in memory of R' Shraga Feivel where both Rav Pam and the Mashgiach spoke. It is so interesting to hear how each of these gedolim focused on a facet of R' Shraga Feivel that they personally reflected. Rav Pam focused on his mastery in chinuch. The Mashgiach brought out stories and examples that highlighted how he was "a neshama of shirah!"

The Mashgiach's Torah covered the deepest, most philosophical ideas in Yiddishkeit. But he was not a philosopher. He was a poet. He brought out the beauty of the idea and juxtaposed it with the other ideas in Torah that rhymed with its rhythm so that you absorbed Torah not just with your mind or even your heart, but with your senses.

His Torah was magical, like a glittery fairy tale, but it was about the only worlds that are real – the worlds of Hashem, Torah, and kedushah. As my sister put it, "You could listen to his shiurim again and again, because it wasn't like listening to a new idea, which gets boring after one or two times; it was like a song, which is a pleasure to listen to even many times."

As Rav Silver described in his hesped, "His Torah was not chiddushim (new, original ideas); it was giluyim (revelations)." In my work writing the Mashgiach's Torah in English, I often noticed that what the Mashgiach said is technically written in previous sources. But the way he understood what was said was so unique that it was revolutionary.

A MASTER OF EMUNAH

As a neshamah of Shirah, the Mashgiach was a paragon of emunah. As he taught, emunah is the ability to sense the rhythm in creation, to recognize that everything is being coordinated to perfection by a Conductor.

After the levaya, I came home as dehydrated as everyone else who had stood outside in the near-

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ly-100-degree weather for hours and was craving salt. I asked my son to bring a few bags of super snacks to the table and reached out for some as my kids pounced on the bags. An inner voice restrained me from grabbing the snacks as well, "No one can touch even a single bit if it was designated for me. Whatever is mine will come to me, no matter what; whatever is not mine will not come to me, no matter what."

Who was that voice in my head, a voice that keeps coming up in the various situations that comprise an average day? When I listened to the tone, it was clear – it's the Mashgiach's.

As Rav Hardt shared at the levaya, in response to him pouring out his heart about the suffering caused to him by a certain individual, the Mashgiach looked sternly at him and asked, "Who caused you this suffering?" Immediately, by having it made clear that it was all from Hashem, Rabbi Hardt was consoled.

This was a lesson anyone who was mekabel anything ever from the Mashgiach was constantly absorbing.

A GAN EDEN OF DVEIKUS

We try to understand a tzaddik, we describe his personality, we discuss those who influenced him and those whom he influenced. But that is not who the tzaddik really is. A tzaddik is a being of dveikus, constant attachment to Hashem. Each tzaddik's dveikus is expressed differently based on the uniqueness of his personality, but the constant oneness with Hashem is his primary feature.

When we try to understand a person, it helps to hear what he sees in others. Once, while telling a story, the Mashgiach explained, "The Baal HaTanya was always in a state of dveikus. When someone is in such a state, they do everything slowly. They also talk slowly and in a sing-song voice." Oh, I realized – that is why the Mashgiach, as everyone who knew him and heard him talk knows, was always talking in a tuneful way.

On other occasions, the Mashgiach explained that a tzaddik has so much love of Hashem that it spills over to those surrounding him.

Being near the Mashgiach was like being in Gan Eden. You experienced an aura of light and oneg, a sense of peace of having arrived in an oasis of tranquility.

As I wrote in the introduction to my sefarim on the parashah and Yamim Tovim (Feast of Faith and the Festivals of Faith series) of the Mashgiach's Torah:

The neshamah of this sefer has been taken from a flame deep inside of me that has been fanned over the years since Hashem allowed me into the walls of Emunas Yisrael to partake of the Yom Tov davening, tishen, and other spiritual events led by the Mashgiach. This sefer attempts to convey the soul of Shabbos and Yom Tov as imparted by someone who lived them; to invite yet more and more people into the Gan Eden the Mashgiach has opened.

To have grown up in Emunas Yisrael, the shul founded by the talmidim of the Mashgiach, connected to the Mashgiach's Torah along with my good friends, was to have had a different teenage experience than most. The areas in which my school friends struggled were not part of my world. Why would I care about such pettiness when my heart and mind were so full and satisfied? Shabbos davening, Sheves Achim, Shalosh Seudos; these were such precious treasures, it was life itself.

INCLUDING THE WOMEN

In his typically honest fashion, Rabbi Yisroel Besser once wrote an article on how he felt when he was relegated to behind the mechitzah to nosh on stale cookies at his daughter's graduation. He utilized his experience to reflect on what women who were stuffed into inadequate accommodations for davening must feel. In response to the article was an avalanche of letters. Here was mine:

...This leads me to a greater appreciation of how women are treated in our "Veiber Shul" in Emunas Yisrael.

Before they built over the shul, a friend of mine whose father took care of the seating arrangements faced the problem that is, b"h, all too common in frum shuls: too few seats. One man standing around suggested derisively, "Let the women stay home, they don't belong here!" to which Rav Wolfson responded, "You stay home, but the women should come!" While I can't vouch for the accuracy of this story, the care and consideration for the comfort of the women in the Ezras Nashim is testimony to how important this is to Rav Wolfson.

In recent years "prenches" have been set up so that the women can be comfortable on Simchas Torah, as well as new Mechitzos so the women can see clearly so they can feel "part of" everything going on. The policy that young girls sit near their mothers and not in the back so that they feel included is also testimony to how important the women's tefillos are in this shul. The entire setup of the Sheves Achim is arranged so that the women can hear the Torah, and the shul is open for Kabbalas Shabbos and Shalosh Seudos.

Furthermore, all spiritual events in the shul include the women. The kehillah has gone on many trips in Eretz Yisrael to Mekomos HaKedoshim, and all of these fully included the women.

The Mashgiach's daughter told me that she called up her father to read him my letter. The Mashgiach had a good laugh and verified the story in the letter.

What was the Mashgiach's motivation? Perhaps it was simply to keep the women close to Hashem, especially in this generation. Or it was the influence of the Rebbetzin, who always wanted to be able to hear the Torah and be part of the davening.

Quite possibly, it was his Messianic worldview. As Rabbi Shimon Finkelman told me, before they rebuilt the shul, he had the mazal that his seat was near the door to the women's hallway. By Tekias shofar, the shushkening, crackling of nosh pekalach, and occasional wail of the babies was not helpful for his kavanah. He went over to the Mashgiach to ask for permission to close the door. "They could stand outside and hear through the open window," he argued.

The Mashgiach thought for a moment and responded, "No. Mashiach will come in the zechus of the ladies. Don't close the door."

LEAVING THIS WORLD

When I went to bring the Mashgiach my latest sefer – the Pesach, Shavuos and Summer Months volume of the Festivals of Faith series – his evident struggle for every breath tightened my chest. It was difficult for me to see his suffering, but his face was not contorted in agony. Instead, it was radiant. It was obvious that he was much bigger than his pain. He was in his own world of oneg, dveikus,, and kedushah. The suffering of his body was merely a part of what was happening to him.

Did he sense his imminent passing? He did put on a shtreimel in the beginning of this year while at home because, as he said, we wear our bigdei Shabbos in Gan Eden, and he was embarrassed before his rebbes, who all wore shtreimlach on Shabbos.

When his son left for Eretz Yisrael for a grandchild's chasunah, the Mashgiach expressed his concern, "You are not worried about the matzav?"

"Everyone's traveling; I'll say Parashas Vayishlach."

"Perhaps you will have to say Parashas Vayeishev?" the Mashgiach responded. Indeed, his son had to sit shivah on this trip to Eretz Yisrael.

Rav Chaim Rosenberg shlit"a, Rosh Yeshiva Shaarei Yosher, the Mashgiach's oldest son-in-law captured the tragedy of a rebbi's passing in his passionate citation of Elisha's cries as Eliyahu HaNavi left the world: "אָבִי אָבִי רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו, My father, my father, the chariot of Yisrael and his horsemen." While a father gives his children physical existence, a rebbi is twice a father, as he

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gives his talmidim physical as well as spiritual existence. Because what kind of physical existence is it to live a gashmiyus-filled life of pursuing pleasures, redecorating, and seeking the next thrill and good deal? Only someone immersed in Torah and avodas Hashem can enjoy this world.

In teaching us how to live a life of Torah, tefillah, chessed, tzedakah, and dveikus, the Mashgiach gave us a good, content, happy, gratifying olam hazeh; besides, of course, olam haba!

As the Mashgiach always taught, when a tzaddik leaves this world, all of his Torah, mitzvos, and avodas Hashem gather, creating enormous kedushah. All who are smart grab some virtue of his to become greater.

Now is the time to think – which quality of the Mashgiach do I want to hold onto and make mine?

May he be a meilitz yosher for us, and may Hashem comfort us soon with the coming of Mashiach.

Ensure the Mashgiach's light passes on to the next generation.

Help fund the printing of the Torah of Rav Moshe Wolfson zt"l, Rav of Bais HaMidrash Emunas Yisrael and Mashgiach of Yeshivah Torah Vodaath, in English, Lashon Kodesh, and Yiddish on the topics of Yamim Tovim, Emunah, and practical hadrachah for bachurim, among other topics.

Email info@emunas.com or call 646.872.5532.

Throughout the shloshim the Mashgiach's English sefer on the parasha - Feast of Faith - will be on sale for $25 (reg $35) in Bais Hamidrash Emunas Yisrael.