

THE
Zera Emes
זרע אמת
PROJECT

והגדת
לבנך
Keeping
Their
Torah Alive.



TERUMA • FEBRUARY 20, 2026 • 3 ADAR 5786

IN MEMORY OF ESTHER BAS YAIR - 1 ADAR 2024

The Zera Emes Project by Rabbi Moshe Hubner was created to honor and share the Torah of over 250 Gedolim who weren't zocheh to descendants of their own. Their legacy lives on through their words of Torah and emunah that continue to inspire and touch countless lives. By bringing their timeless divrei Torah and wisdom to life, we create a powerful connection to the past to help inspire today's generation.

For sponsorship opportunities or to sign up to the weekly newsletter, email weekly@zeraemes.com or visit www.zeraemes.com

The Boards of the Mishkan

The Torah tells us about the wooden boards that would form the outer walls of the Mishkan. It uses the letter *heh* as a prefix, “You shall make **the** boards” (*Shemos* 26:15). The additional letter points to a grandfather’s *mesorah*.

The Midrash reveals that the trees were planted by Yaakov Avinu generations earlier, with prophetic vision. Yaakov knew his children would one day wander through a desert devoid of lumber. So he planted and prepared in advance.

These were not random planks gathered in haste from a barren wilderness. These future boards were carried by the Jews as they left Egypt.

The boards that were used for the Mishkan had great history behind them.



The Torah adds another detail: the boards were to stand upright — “*shitim* wood standing.” Chazal hear in that word more than carpentry instructions. Hashem guarantees that the Jewish nation, even in the harshest of times, will remain standing forever.

THE BOARDS OF UNITY

In the *sefer Keren L'Dovid*, Rav Eliezer Dovid Greenwald explains that the structure of the Mishkan itself carries a message. The outer boards represent the broader masses of Klal Yisrael. The vessels inside—the Aron, the Menorah, the Shulchan—symbolize different segments and spiritual roles within the nation. But the walls? The walls are the people.

This is why the boards could not lie one atop another. No plank towered over its fellow. Each stood upright, side by side.

When boards lie horizontally, one inevitably rests above the other, as if one is higher than the other; fully above the board underneath it. But a Mishkan cannot be built on hierarchy of ego. It must be built with the idea that no one is greater than his fellow man. Only with that attitude are we capable of creating a home for Hashem.

The Torah says the boards were “twins at the bottom and together twins at the top” (verse 24). Rav Greenwald sees in this a blueprint for eternity. When we are attached—from bottom to top—no one above the other, then we are worthy

ר' אליעזר
דוד
גריןוואלד

R' Eliezer Dovid Greenwald (17 Shevat 1867-Rosh Chodesh Sivan 1928). Born to R' Amram, R' Eliezer Dovid was a student of his brother, the Arugos Habosem. He also received semichah from the Kedushas Yom Tov and Kedushas Tzion. He served in various capacities and taught talmidim in Bardiov, Chust, Sardelai, Tzeilum and Satmar. R' Baruch Moskowitz was a student.

of being the walls of Hashem’s dwelling.

He notes that individually, one cannot fulfill all the mitzvos. Together, every commandment finds its fulfillment through the collective.

The attachment at the top and bottom of the boards is not just for the physical strength, so that they can be better balanced and not fall down from a strong wind, but to teach us how to gain some spiritual strength too. If you do not want to fall down, make sure you are “standing together” with your friends.

Perhaps, we can add, that this is why Chazal derive from the walls, more than from any other component of the Mishkan, the promise that Klal Yisrael will survive eternally. Because the walls also teach the secret of how to survive: unity.

When we stand together, we remain standing forever.

PROPER USAGE

R’ Naftali Tzvi Stern, in Girsu Diyankisa, also has a life-lesson based on the letter *heh* as a prefix and the description of the boards as “standing.”

All physical creation yearns to fulfill its ultimate purpose—to serve Hashem. The Rambam offers a striking image: a house stands waiting for a tzaddik to enter and benefit from its shade and shelter. Even inanimate matter achieves meaning when it serves kedushah.

When Yaakov fled from his home and lay down to sleep, the stones quarreled among themselves, each crying, “Upon me shall the tzaddik rest his

head” (*Bereishis* 28:11). This is because they understood something. To serve holiness is to be elevated.

So too the trees planted by Yaakov. From the moment their roots took hold in the earth, they awaited their destiny – the Mishkan.

The word “standing” can also mean rising. When Avraham purchased Me’aras HaMachpeilah, the Torah says, “The field rose” (*Bereishis* 23:17). The Midrash explains that the property was elevated by passing from Ephron’s ownership to Avraham’s.

The trees of the Mishkan stood—not only upright, but uplifted.

Perhaps this, too, explains why Chazal hear in the word “standing” regarding the walls of the Mishkan, Hashem’s guarantee to the Jewish nation, how even in the harshest of times, we will remain standing forever.

It is because we see that the trees desired to be used for spirituality. Everything physical decays. But when the physical is harnessed for the spiritual, it transcends time.

The way to stand forever is through fulfilling our spiritual purpose.

This idea is not limited to inanimate boards, but for us too. When we use our lives for *kedushah*, we live forever.



ר' נפתלי צבי שטרן

R’ Naftali Tzvi Stern passed away at 25 years old (7 Chesvan 1879). This sefer was printed in 1900 by his father from the notebook that he found. He explains that the title, Girsu Diyankisa, was because the Torah was from when his son was young. In 1875, the Yetev Lev wrote, “My Yedid is worthy of having the title Moreinu.” Rabbi Moshe Panethwrites, “He was respected by the Gedolei HaDor. I knew him and saw how he constantly learned with mesiras nefesh



This issue is dedicated in memory of Esther bas Yair and Chaya Rivka Welber. She was a descendant of the Yeitav Lev and the Yismach Moshe. She was a pure soul who was plagued by many challenges, but with steadfast *emunah* and trust in Hashem, she accepted it all in silence. She passed away on Shabbos, 1 Adar 2024, at 74 years of age. She is survived by her loving sister, who was always there for her with unlimited devotion.

It would be a great *zechus* for all who are able to light a candle and learn some Torah *il’luy nishmasah*, as she did not leave over any descendants.

Yehi zichrah baruch.