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לעילוי נשמות כל אלו שנהרגו ומסרו נפשם במלחמה האחרונה

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.

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Connections

This week's parashah opens with the famous words, זאת חוקת התורה—"this is the law of the Torah" (*Bamidbar* 19:1). At first glance, these words appear to serve as a general introduction to Torah law, even though the parashah immediately proceeds to detail the specific laws of the *parah adumah*.

At the beginning of each parashah, the commentators often seek to connect its opening to the conclusion of the previous parashah.

The end of the previous parashah discusses the *maaser* (tithe) given to the Levi. After the Levi receives their 10 percent of the original crop, they must then separate a tenth of what they received (1% of the original crop) and give it to a Kohen.

The Torah states that they will not incur a sin when they set aside from its best: בְּהִרְיָמָם אֶת הַלֵּב מִמֶּנּוּ.

BAAL HATURIM

Here, the Baal HaTurim cryptically writes that our parashah begins with the words regarding "the law of the Torah," and places it next to the words "from its best," as an allusion that the Torah was primarily given to those who eat manna, and second to them are those who eat terumah.

RAV SHLOMO GOLDSHTUF

Rav Shlomo Goldshtuf cites the Gemara (*Sanhedrin* 90b),

where R' Shmuel bar Nachmani said in the name of R' Yonasan that one should not give terumah to a Kohen who is an am ha'aretz (one who is not scholarly). This is because terumah is intended to support the Kohen in his ability to observe the Torah. Moreover, the Gemara explains that one

who gives terumah to an ignorant Kohen takes a chance that it will not be eaten in a state of purity, but rather in a state of contamination.

According to everything discussed until now, the words at the end of the previous parashah regarding terumah being placed next to the opening words of our parashah about חוקת התורה are an allusion that a Levi should only give his tithe (1% of the original crop) to a talmid chacham Kohen.

If this is so, there are a couple of questions that the Baal HaTurim must elaborate on. Why does the Baal HaTurim mention anything regarding manna? Couldn't this

remez suffice with the connection between Torah and terumah? It must be that the Baal HaTurim found a *remez* to manna at the end of the previous parashah as well—even within these words—but where?

Rav Goldshtuf uses the method of gematria to find it. The Torah states: בְּהִרְיָמָם אֶת הַלֵּב מִמֶּנּוּ. When one "sets aside from its best" (בְּהִרְיָמָם) can be interpreted as "remove."



R' GOLDSHTUF WITH HIS FATHER-IN-LAW, THE
CHEBINER RAV

Thus, we remove the numeric value of the word חלבו from the numeric value of the word ממנו.

חלבו totals 46, while ממנו contains the letters *mem* and *vav* which also total 46. After removing those letters from the word ממנו, one is left with the letters מן.

The Baal HaTurim therefore realizes that manna was alluded to at the end of the previous parashah, together with the laws of terumah and them placed next to the opening words of our parashah which gives the general words regarding Torah study. This teaches us that just as the manna was primarily given to those who studied Torah, so too terumah should be given to those who study Torah.

TORAH AND MANNA

It seems that the connection between Torah study and eating manna can go both ways. Either those who study Torah merit eating manna—meaning

heavenly food—or, conversely, those who eat heavenly food are capable of sitting and studying Torah.

Rav Goldshtuf explains that just as the people in the desert, who had the manna fall daily for them, could not be concerned about the next day and could not even prepare food for the future, so too in Torah study one must focus only on what is in front of him today—what he can accomplish within that day.

We can add that at times we see a concept in Torah that “descends” into this world, and many rabbis simultaneously write about it from different parts of the world, even though they had no connection to each other. It is as if the idea came down at that specific time to be grasped, studied, and shared. Just as one must seize the moment of the manna and not let food go to waste, so too each day should be seized for Torah study—that has just arrived – and not wasted.



Lzecher Nishmas **Asher Lemel Ben Isser Zev**
(4/29/1953 - 12 Tamuz 2023)

Lemu Rosenberg was born in Hungary and immigrated as a baby with his family to Montreal where he lived the remainder of his life. An illness at a young age left him unable to read but that did not stop him from being a mainstay at Zibo shul, never missing a minyan or shiur. Lemu gave much of his time to the mitzvah of bikur cholim organizing groups of boys to go to hospitals and homes to visit and uplift the sick. Although never married he was adored by his nieces and nephews and all those that were zocheh to know and be inspired by him.

Yehi zichro Boruch

ר' שלמה זלמן גולדשטוף

Rav Shlomo (Zalman) Goldshtuf (26 Iyar 1900 – 24 Shevat 1980) was born in Krakow to R' Chaim Yehudah, whom the Chebiner Rav called a “known chassid, who was constantly busy with Torah and yirah.” R' Chaim Yehudah survived the Holocaust and later lived in Yerushalayim, where he even tested bachurim entering the Chebiner Yeshivah (28 Kislev 1956).

Rav Shlomo's mother (R' Chaim Yehudah's wife), Chana Biegeleisen, was a tzadekes who lived to the age of 90 (20 Iyar 1968) and is buried next to her husband on Har HaMenuchos.

R' Chaim Yehudah's father, R' Baruch, was extremely close with the Sfas Emes. R' Baruch was named after his grandfather, the Baruch Taam. His wife, Hinda, was also a known tzadekes.

Rav Shlomo's older brother, Moshe, was an iluy who was very close with the Imrei Emes but passed away at the age of 15. His younger brother, Yehoshua Yechezkel Shraga, passed away on 27 Iyar 1976.

Rav Shlomo became a close student of his shver while his shver was “working.” At 20 years old, he married his shver's oldest daughter, Mindel. A letter his shver sent him while they were engaged is printed in *Doveiv Meisharim* (1:41). They had one son who passed away at the age of 8.

The couple remained in Krakow, and whenever their father (or his brother, the Dombrover Rebbe) came to Krakow, they would stay with them, and all the great gedolim of the city would visit their home.

Although he was a “working” person, he constantly learned Torah. He not only learned from his shver but was constantly by his side, embodying גדולה שימושה של תורה יותר מלימודה. He was an address to whom people turned for advice.

When the war broke out, he escaped with his father-in-law to Lvov. When the situation worsened, he was sent to Siberia. He escaped miraculously to Hungary, then Romania, before arriving in Eretz Yisrael through smugglers.

After he “retired” he was