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לז"נ ברוך צבי בן רב אפרים זלמן הלוי • ט' סיון

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Rosh Chodesh Nisan

On the first day of Nisan, nearly a year after the Jewish people were redeemed from Egypt, the Mishkan was completed and ready for use. It was a special day, and a process lasting more than a week of unique sacrifices being offered now began.

The chapter opens with the words: "And it was on the day that Moshe completed erecting the Mishkan that he anointed it."

Rashi wonders about the wording of the *passuk*. Moshe Rabbeinu did not physically build the Mishkan himself. Those who actually cut, sewed, cast, and erected it were Betzalel, Oholiav, and the other wise-hearted craftsmen. If so, why does the Torah say, "ביום" — "on the day *Moshe* completed [the Mishkan]" — as though he alone had built it?

Rashi explains that since Moshe gave over his very soul for the Mishkan — ensuring that every single detail was made exactly as Hashem had shown him on the mountain, without deviating in even one pattern — the Torah attributes the accomplishment to him.

PURE INTENTIONS

Rav Reuvein Melamed (*Meilitz Yoishar*) develops

Rashi's words and derives from them two fundamental principles for life.

The first principle: Credit goes to the heart.

"רחמנא ליבא בעי" — Hashem wants the heart. A person's intention and inner thoughts matter. Since Moshe Rabbeinu invested all his heart, mind, and will into the Mishkan, the principle of "מחשבה טובה" — "הקב"ה מצרפה למעשה" — "Hashem attaches a good intention to the action" — came into play. Even if the hands that worked belonged to Betzalel, Oholiav, and the others, the internal engine and soul of the project belonged to Moshe. Therefore, in Hashem's eyes, Moshe is considered



the one who built the Mishkan.

MOSER NEFESH

The second principle: The secret to avoiding mistakes.

Rashi notes that Moshe "gave over his soul... and did not err in even one pattern." Rav Reuvein asks: What is the connection between self-sacrifice and not making mistakes?

From here we learn a fundamental truth about

ר' ראובן
צ"ר משה
ליב מלמד

R. Reuvein Melamed

(Elul 1914- 23 Tishrei 1985). R. Reuvein was born in Liuboml, Ukraine. He studied in Kosova, Belarus, under R. Yitzchak 'Itzele' Karelitz (1880-1942), the Chazon Ish' younger brother. In 1933, R. Reuvein traveled to Vilna, and studied in the Rameiles Yeshiva under R. Shlomo Heiman (1892-17 Kislev 1944). He subsequently enrolled in the Novardok of Bialystok, led by R. Avraham Yoffen (1886-1970). Shortly before WWII, R. Reuvein joined the Mirrer Yeshiva, a move that ultimately saved his life, escaping with them to Japan. During this period, R. Reuvein drew close to R. 'Chatzkel,' Levinstein following him first to the United States, and then to Israel, where, in 1950, he married Miriam Prag. Within a decade, he joined the faculty of the newly established Yeshivas Ponevezh L'Tzeirim, alongside R. Steinman (1914-2017) and R. Lefkowitz (1913-2011), where he served for 3 decades until his passing.

human nature: the root of most mistakes and errors comes from a lack of concentration, weakness of focus, or insufficient emotional investment in what one is doing. The Gemara states (*Bava Basra* 39b), “כל מילתא דלא רמיא עליה דאניש — לאו אדעתיה” — “Something that is not upon a person and not important to him does not remain in his attention.”

When a person does something with complete *mesirus nefesh*, when it fills his entire being to the point that no other thought occupies his mind, he is far less likely to err even in the smallest detail. The fact that Moshe did not make a single mistake in any aspect of the Mishkan proves that he was completely focused and fully devoted to it.

DO NOT BE AFRAID

A lesson for life: Sometimes we want to accomplish good things — to help others, increase Torah, or benefit the public — but we become afraid: “What if I make a mistake? What if I forget something? What if I fail?”

Rav Reuvein reveals the key to success: everything begins with the heart. If we approach every undertaking with true *mesirus nefesh* — meaning genuine care, love for others, and a sincere desire to do good — our concentration will be at its highest, and many mistakes will disappear.

MIRIAM

Rav Reuvein (*Shemos* 15:2) uses this simple explanation of Rashi — “Since Moshe

gave over his very soul for the Mishkan, the Torah attributes the accomplishment to him” — to explain another Rashi.

After Bnei Yisrael sang Shiras Hayam, the Torah tells us how “Miriam, the sister of Aharon,” took musical instruments and sang together with the women of Klal Yisrael.

Rashi explains that she is referred to as “the sister of Aharon” because he was *moser nefesh* for her when she became a *metzora*.

Rashi is referring to the story in next week’s *parashah* (for those in Eretz Yisrael, it is this week’s *parashah*, since they are *leining* one *parashah* ahead).

Miriam learned that Moshe had separated from his wife. She shared this information with her brother Aharon, who agreed with her that it seemed unjustified. Hashem punished Miriam for speaking critically about her brother, and she became afflicted with *tzaraas*.

Rav Reuvein asks: Where do we see in that story that Aharon was *moser nefesh* for her?

He answers that as soon as it became known that Miriam was afflicted, the Torah tells us (*Bamidbar* 12:11) that Aharon said to Moshe: “I beg you, my lord, do not cast a sin upon us because we have acted foolishly and sinned.”

Rav Reuvein explains that Aharon made

himself subservient to Moshe by referring to him as “my lord.”

Rav Reuvein cites Rabbeinu Yonah (3:111), who writes that one who is embarrassed experiences pain greater than death itself. Here, Aharon — the older brother — admitted to his younger brother that he had spoken against him, despite Moshe being on a much higher spiritual level. He did this in order to persuade Moshe to pray for Miriam.

By placing himself in such a humiliating position — to the extent that Rashi now reveals it was considered *mesirus nefesh* — Aharon became so deeply connected to Miriam that she is referred to as his sister.

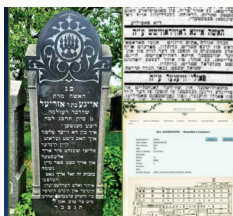
IDENTITY

Either way, according to the simple understanding of Rashi, the *passuk* refers to Miriam as Aharon’s sister because he was *moser nefesh* for her.

This once again demonstrates that when a person is *moser nefesh* for something, it becomes identified as his own. This applies both to Moshe and the building of the Mishkan, and to Aharon in his efforts to help his sister.

OURS

The Torah we study with *mesirus nefesh* becomes our Torah; the *chesed* we do for others with *mesirus nefesh* becomes free from mistake; the *davenings* with a full heart become accredited and attached to actions.



Aiga bas Azriel, (Ida Davidowitz of Keap St, who passed away at the age of 38, 9 Sivan 1923), written on her tombstone: Dear Yidden, I am here, so alone. I did not merit leaving children, so please give me a candle and daven for my neshama. In this merit, may Hashem help you see children and children’s children with all good....

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