



יואל ווערצבערגער,
נשיא מכון

THE Zera Emes זרע אמת PROJECT

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יהי רצון שיהא שלום בעולם

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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Naming Names

This week's parashah opens with a list of names. Twelve distinguished men are chosen for what should have been a triumphant mission. Before they leave, however, the Torah pauses to tell us that Moshe Rabbeinu adds a letter to Hoshea ben Nun's name. He is now Yehoshua. (*Bamidbar* 16:13)

Chazal explain the meaning of the new name: May Hashem save you from the conspiracy of the spies.

It is a startling detail. The spies had not yet left. Nothing had gone wrong. Yet Moshe already sensed danger. He felt that Yehoshua would need special *siyata d'Shmaya* to emerge from this mission intact.

DAVENING

The obvious question is one that many *mefarshim* grapple with. Why Yehoshua alone?

If Moshe feared the influence of the spies, why not daven for all twelve? Why not at least include Kaley, who would ultimately stand shoulder to shoulder with Yehoshua against the majority?

Two Zera Emes *gedolim* suggest that the answer lies in the preceding parashah (although, there are slight differences between them).

There we learn how Eldad and Meidad had prophesied that Moshe would not lead the nation into Eretz Yisrael and Yehoshua would become the next leader who would be the one to bring Klal Yisrael into the Eretz Yisrael. (11:26)

The Targum Yonasan adds a fascinating detail. Moshe changed Yehoshua's name because he recognized his extraordinary humility.

This means that Yehoshua's humility, paradoxically, was exactly what worried Moshe.

THE GAN RAVEH

The *Gan Raveh* paints a remarkable picture.

Moshe feared that Yehoshua might be prepared to sacrifice his own life in order to protect his rebbi.

ר' חנוך העניך ב"ר צבי אליעזר ערזון

R' Chanoch Henoch Erzohn (1870 - 6 Tishrei 1925). Married (in 1889) Chaya Szydlowska (b. 1867) from the town of Zgierz, Poland. R' Chanoch, a Gerrer chassid, is best known as a compiler of two classic collections: the Chanukas HaTorah (Piotrkow, 1900) of R' Heschel of Krakow (1595-1663), and his Kol Eliyahu of R' Eliyahu of Vilna (1720-1797). (While subsequently omitted, the first edition of Kol Eliyahu included a 53-page supplement of R' Chanoch's own writings, under the heading Minchas Chanoch.) In 1928, a posthumous collection of his insights were published in Lodz, entitled Gan Raveh. It was reprinted with a *maftayach* in 1998.

If the spies returned with a negative report, they would be punished by remaining in the desert until they die there. Moshe feared Yehoshua would reason that by joining the other spies, then he too would die in the desert. If Yehoshua died, the prophecy that he would succeed Moshe would be nullified and Moshe could live – and enter Eretz Yisrael!

Yehoshua's potential willingness to destroy his own destiny in order to preserve Moshe's, is why Moshe davened that Hashem save him from conspiracies.

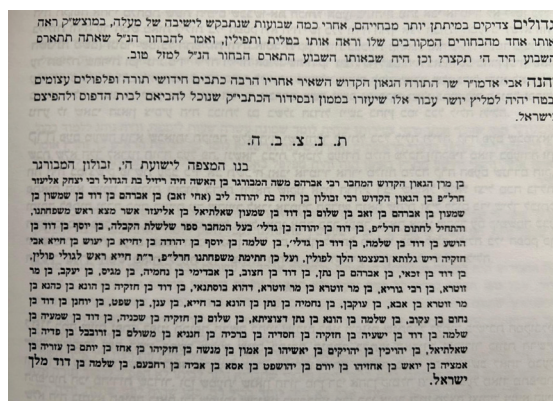
RAV ZEVLUN HAMBURGER

Rav Zevulun Hamburger offers a different variation. Moshe was not afraid of a potential suicide mission.

However, Moshe knew that Yehoshua had no desire to become the leader of Klal Yisrael – especially at the cost of Moshe Rabbeinu's life.

A favorable report would lead directly to entry into Eretz Yisrael. Entry into Eretz Yisrael would mean the fulfillment of the prophecy. And the fulfillment of the prophecy would mean the passing of Moshe Rabbeinu.

Moshe was concerned that Yehoshua would be tempted to support a negative report, to delay the Jewish nation entering Eretz Yisrael, which would also delay the moment when Moshe had to pass way.



When Rav Zevulun delivered this explanation to his talmidim in 1983, he records that they immediately understood it as the meaning behind the Targum Yonasan's emphasis on Yehoshua's humility.

ר' זבולון בן ר' אברהם משה הכהן

R' Zevulun Hamburger was born in Yerushalayim, Rosh Chodesh Elul 1942. He was named after his great-grandfather, R' Zevulun Charlap. His father, R' Avraham Moshe, was a legendary masmid and *mekubal*. R' Zevulun published his father's Torah posthumously, in Avnei Chein, Ateres Moshe, and Chidushei Avraham Moshe. He and his father were only sons. They could trace themselves, name by name to Dovid Hamelech. R' Zevulun learned in Tchebin, Slonim, and Mir before studying kabbalah, and eventually becoming a rebbi in kabbalah to others (including R' Gamliel Rabinovich and R' Yehoshua Morgenstern). He married Rikel (24 Kislev, 2016). He was removed from the physical trappings of this world and for decades he did not sleep in a bed and fasted (many 3-day fasts). He published well over a dozen sefarim in both *niglah* and *nistar*. His knowledge of chachmas hapartzuf and the likes was legendary. He used *gorel Hagra* (and was a descendant of the Chayei Adam). Although, during his final years, his body gave way, he was always with a smile, until his passing, 29 Shevat 2019.