



Rabbi David HaCohen

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Parashat Shlach

In our Parsha Hashavua Shlach we find that Hashem approved to Moshe to send spies according to the request of Am Yisrael to see the country, to evaluate its power and its ability to stand and comfort Yisrael. And so Rashi says, (I am not telling you to send spies, although this is the request of Am Yisrael to send). Shlach !!! And Moshe sent 12 representatives from Am Yisrael one from each tribe and immediately after the Torah says, "Vayikra Moshe L'Hoshua Bin Nun, Yehoshua". And the clue is "Hashem will give you salvation from the spies advice". Chazal asks why is only Yehosua mentioned with this Tefila, why not Kalev? He cooperated well, perhaps he wasn't deserving of the Bracha like Yehosua? The Torah continues and says "Vaya'alu Banegv VaYavo Ad Hevron". And Rashi explains who it was and the answer is Kalev. Why did he leave the group? Because he wanted to pray for the merit of the Avot to help him to prevent from being part of the Meraglim. There is another question, why didn't Yehoshua go with Kalev to pray with him, he also needed to pray for himself? After the Meraglim came back from Eretz Yisrael and reported about all the bad things, (that there is very strange fruit, that there are giant people, and it is impossible to capture the country and more), that they found in Eretz Yisrael. The entire nation cried throughout the night. When Yehoshua and Kalev saw this crying they tore their clothes and the people wanted to throw stones at them. And suddenly: Kalev was able to keep them quiet and to listen to Moshe. Where did Kalev get the power to keep them quiet and to listen to Moshe? From where did Kalev get this power, and where did Yehoshua disappear and why did he not help Kalev to control the people? And Hashem was very satisfied from Kalev. And Hashem says "V'Avdi Calev Ekev Hayita Ruach Acheret Imo Va'yemalei Acharai, V'Havi Otiv El Ha'Aretz". And Chazal also asks here, "Didn't Yehoshua have Ruach Acharet?" And why is there all the time a separation between them: Only Yehoshua received the Bracha, only Kalev went to Hevron, and only Calev made the people quiet. Why are they all the time acting separately? We can find the answer with the statement of the "Chafetz Chaim". He explains that if you are present in negative company, how will you react. You are honest and have Yirat Shamayim and when you see that they are going in a bad way and your Hashkafa is absolutely different, you have 2 choices. One (to scream to protest to argue) or two (to scream at them or keep quiet, to forbear, to cover your Hashkafa until one day when you return there will be more people who can help you and at that time it will be more suitable to speak.) Those 2 shittot each have advantages and disadvantages. If you decide to fight against the negative company there is a danger that they will harm you, and if you do not protest against them, they will think that you agree with them. On the other hand, there is the danger that you would follow them in this case you are protected by them. It seems to be that Yehoshua went by one shita and kalev went by the other. Yehoshua was a raider, and when he saw Eldad u'Medad continuing to profit in the camp he ran to Moshe to tell him to put them in jail. He was a raider, and because he was very faithful to Moshe, Moshe was worried that the Meraglim might decide to harm him. That is why Moshe gave him the Bracha, "Ya Yoshiatcha Meatzat Hameraglim".

Kalev was the opposite, a different shita, he was quiet and streamed with them until they returned. Then when he heard them talking bad about Eretz Yisrael he stood opposite them and with his authoritative voice he asked Bnei Yisrael to listen to Moshe. The people thought that Kalev wants to continue to talk bad about Moshe and that is why they let him talk. Then he started to tell the people all praises of Moshe all that he has done until now for Am Yisrael. And here asks the "Chafetz Chaim", which shita is more preferred? the answer from the Torah is sometimes it mentions first Kalev and sometimes it mentions first Yehoshua we learned that both of them are preferred and one needs to match them according to each situation....

Now we return to the point that Yehoshua and Kalev were on one side and on the other side were the other 10 Meraglim that resisted to capture the country and were successful in convincing millions of people that they are right to the point that they all cried from fear as the Torah says, "Vayivku Ha'Am Balaya Hahu". At this time only the men cried. Who can swim against the current of so many people? Even though there were only 2, Calev and Yehoshua, they continued to believe in Hashem, and they came to the conclusion that if Hashem wants this they can capture the country.

They spoke frankly and with no fear and they kept the people calm and they said "Tova Ha'Aretz Meod Meod". We are able to go and capture Eretz Yisrael, and here we saw that Yehoshua by the merit of Moshe did not go with them and the first 2 letters of his name Yud and Heh. Moshe's bracha "Ya Hoshiacha" came true. And of course if Moshe stands behind you, you will be able to overcome any danger. Now we want to understand Kalev. He did not get a bracha from Moshe and he wasn't even one of his closest students, but despite that he was successful to stand with his full power against the stream. What held him not to follow his friends and Am Yisrael? Because he laid flat on top of the Kevrei Avot.

But Torat Hachasidut explains that the fact of laying flat on the Kevrei Avot gave him the power. Usually when a person stands upright his head is on top, his heart in the middle and his legs on the bottom. But when lying down flat the head, heart and legs are all at the same height. Since Calev humbled himself in front of Hashem therefore he didn't go with the Meraglim even though their claim was sensible he put his opinion on the side and followed Hashem's will as the pasuk says "VAydi Calev Ekev Hayita Ruach Acheret Emo". May we be worthy of the merit to make Avodat Hashem with all of our heart and may we merit the Goel BB"A.