

"And Moshe called Hoshea Ben Nun, Yehoshua." (13:16)

Rashi cites the *Midrash* which states that Moshe pronounced a prayer over Yehoshua, "*May Hashem deliver you from the counsel of the spies.*" Why did Moshe pray only for Yehoshua and omit his loyal companion Calev? Perhaps Yehoshua's close relationship with Moshe singled him out, so that the spies suspected him of sympathizing with his *rebbe*, Moshe. Calev, on the other hand, was of the rank and file, whose true sympathies could be concealed until a propitious moment. Indeed, this afforded Calev the opportunity to boldly speak up against the multitude in support of Moshe. This later earned him the Divine appellation of "*ruach acheres*," another spirit.

Chazal interpret "*ruach acheres*" to imply that Calev played a double role. He told the spies that he was one of them, while his intentions were clearly sympathetic to Moshe. *Horav M. Swift, z.l.*, explains that people sometimes feel that the only way to silence the opposition is by acceding to their point of view. This is an effective approach only when the individual is convinced that he will emerge triumphant. Calev ascribed to this theory and succeeded. In no way does this technique give one license to lie. It is merely a statement of fact. Their lives were in danger; the future of *Bnei Yisrael* was in danger. Such extenuating circumstances demanded a "creative" orientation. Yehoshua, the future leader of *Bnei Yisrael*, could not even momentarily deviate from his exalted position. His word must never be doubted; his associations and his deeds must always remain laudable. Consequently, Moshe felt the necessity to pray to Hashem for increased protection for Yehoshua.