

## Talmud Bavli Sota 34b (Iraq, 3rd-6th centuries CE)

ויעלו בנגב ויבא עד חברון - ויבאו מבעי ליה אמר רבא: מלמד, שפירש כלב מעצת מרגלים והלך ונשתטח על קברי אבות, אמר להן: אבותי, בקשו עלי רחמים שאנצל מעצת מרגלים. יהושע כבר בקש משה עליו רחמים, שנאמר: (במדבר יג) ויקרא משה להושע בן נון יהושע, יה יושיעך מעצת מרגלים. והיינו דכתיב: (במדבר יד) ועבדי כלב עקב היתה רוח אחרת עמו וגו'.

*And they went up by the South and he came unto Hebron (Numbers 13:22)*

— it should have read 'and they came'

Raba said: It teaches that Caleb separated himself from the plan of the spies and went and prostrated himself upon the graves of the patriarchs, saying to them:

'My fathers, pray for me that I may be delivered from the plan of the spies'.

As for Joshua, Moses had already prayed on his behalf; as it is said:

*And Moses called Hoshea the son of Nun Joshua, (Numbers 13:16)*

[meaning], May Yah save you [**yoshi'aka**] from the plan of the spies.

Caleb's separation is referred: *But My servant Caleb had another spirit with him, (Num 14:24)*

## RaSHI on 13:22 (Rabbi Shlomo Yitzchaki, Troyes France 1040-1105CE)

ויבא עד חברון. כלב לכדו הלך שם ונשתטח על קברי אבות, שלא יהא ניסת לחבריו להיות בעצתם (סוטה לד:), וכן הוא אומר ולו אתן את הארץ אשר דרך בה (דברים א, לג), וכתיב ויתנו לכלב את חברון (שופטים א, כ).

### *22 and he came to Hevron*

Caleb by himself went there, and prostrated himself upon the graves of the *avot*, so that he would not be drawn by his fellows into their counsel.

And thus it says "*and to Caleb I will give the land upon which he walked*" (*Deut 1:36*)

And it says "*and they gave to Caleb Hevron*" (*Judges 1:20*).

## Talmud Bavli Sota 35a

ויהם כלב את העם אל משה - אמר רבה: שהסיתן בדברים, פתח יהושע דקא משתעי, אמרי ליה: דין ראש קטיעה ימלל? אמר: אי משתעינא אמרי בי מילתא וחסמין לי, אמר להן: וכי זו בלבד עשה לנו בן עמרם? סברי בגנותיה קא משתעי, - אישתיקו, אמר להו: הוציאנו ממצרים וקרע לנו את הים והאכילנו את המן, אם יאמר עשו סולמות ועלו לרקיע לא נשמע לו? (במדבר יג) עלה נעלה וירשנו אותה וגו'

*And Caleb stilled [va-yahas] the people concerning Moses (13:30)*

— Rabbah said: he won them over [**hissithan**] with words.

When Joshua began to address them, they said to him, 'this lopped-off head will speak to us??!'

[note: this refers to the fact that Joshua had no children]

Caleb thought: "If I try to speak to them, they will answer me and silence me."

So he said to them, 'Is it this the only thing that Amram's son has done to us?!'

They thought that he was speaking to criticize Moses, so they fell silent.

Then he said to them, 'He brought us out of Egypt, divided the Red Sea for us and fed us with manna. If he were to tell us, Prepare ladders and ascend to heaven, should we not obey him?!

*Let us go up at once and possess it etc.*' (*Numbers 13:30*)

## RaSHI

ויהם. לשון שתיקה, וכן הם כל בשר (זכריה ב, יז), הם כי לא להזכיר (עמוס ג, ז), כן דרך בני אדם הרוצה לשתק אגודת אנשים אומר שי"ט

### *Va-yahas*

This word refers to silence.

And similar uses include:

*Be silent [has] all flesh! (Zechariah 2:17)*

*Be silent, for they should not mention the name of God (Amos 6:10)*

And a person who wants to silence a large crowd of people will say “sssssst!”

רוח אחרת. שתי רוחות אחת בפה ואחת בלב, למרגלים אמר אני עמכם בעצה ולבו היה לומר האמת, ועל ידי כן היה בו כח להשתיקם, כמו שנאמר ויהם כלב, שהיו סבורים שיאמר כמותם, זהו שנאמר בספר יהושע (יד, ז) ואשיב אותו דבר כאשר עם לבבי, ולא כאשר עם פי (במ"ד טז, יט):

*But My servant Caleb, because he had another spirit with him, (Num 14:24)*

He had two spirits: one in his mouth and another in his heart.

To the spies he said “I am with you in this plan”, but in his heart he planned to tell the truth.

and in this way, he was able to silence them, as it says *and Caleb stilled them (Num 13:30)*

because they thought that he would speak as they had,

and this is what is said in the Book of Joshua:

*and I brought him back a report as was in my heart (Joshua 14:7)*

and not what was in my mouth.

## Or HaChayim (Rabbi Chaim ben Attar, Italy and Jerusalem, 1696-1743)

*My servant Caleb, because...*

We need to know why God only mentioned Caleb here, and not Joshua.

and also, what He meant by “*he had another spirit with him*”

and also, the meaning of *he followed after me (vayemaleh acharai)*

The explanation of the verse is:

I now call him “My servant Caleb” as a reward for his having a different spirit with him.

Because even though Joshua also did not rebel against God with the spies,

this was due to Moses’ prayer, which rescued him from the evil inclination,

and its forces, which are the “spies” which seek to lead him astray.

This was not the case with Caleb, who went into the danger zone of the evil inclination,

and its society of evil, and the evil spirit began to “ring” within him.

The evidence of this is that he went and prostrated himself upon the graves of the patriarchs.

This is what is meant by “*he had another spirit with him:*” nevertheless, *he followed after Me,*

meaning: he reconciled himself with the will of God.

Talmud Bavli Megillah 13a

ואלה בני בתיה,,, אשר לקח מרד, וכי מרד שמו? והלא כלב שמו - אמר הקדוש ברוך הוא: יבא כלב שמרד בעצת מרגלים, וישא את בת פרעה שמרדה בגלולי בית אביה.

*'These are the sons of Bithya whom Mered married' (I Chronicles 4:18)*

Was Mered his name? Was not Caleb his name?

— The Holy One, blessed be He, said:

Let Caleb who rebelled [*marad*] against the plan of the spies come and marry the daughter of Pharaoh who rebelled against the idols of her father's house.