

Their Shade

The primary focus of Rashi in his commentary,
Is to explain the meaning of each verse simply.
At the same time embedded within,
Are wondrous secrets of Torah that are hidden.

Hashem gave the Yidden a command,
To enter the promised land,
But first in Parshas Shelach, spies they did send,
To spy out the land from beginning to end.

Ten spies came back and did say,
That to conquer their enemies there was no way.
But then Yehoshua and Kalev, the two remaining spies,
Tried to instill faith in the nation and disprove the lies.

"Only against Hashem do not rebel," Yehoshua and Kalev said,
"And you, do not fear, the people of the land, for they are our bread,
Their protection has departed from them,
And with us is Hashem."

The words "do not rebel," Rashi understands,
Is a condition to be met so that you won't fear the people of the land.
"For they are our bread," is Rashi's next caption,
"We shall consume them like bread," is his explanation.

On the words, "their shade has departed," Rashi spells it out,
"Their shield and strength has departed from them," without a doubt.
"Their virtuous ones are dead, meaning Iyou, who has protected them,
Another explanation: What departed was the protection of Hashem."

Why does Rashi need explanations two?
What advantage is there to each view?
What compels Rashi to say that if you "do not rebel,"
Then "you will not fear" going into Eretz Yisrael?

The claim of the spies the Torah related previously,
"The people who inhabit the land are powerful" as can be,
And, "all the people that we saw in it are of great size"
And, "we looked like locusts in our eyes, and so we were in their eyes."

Without giving a reason, how can Yehoshua and Kalev demand,
Not to fear the people of the land?
In fact, the next morning when to go up the Yidden were ready,
Moshe said don't go because you will be smitten by your enemy!

Why didn't Yehoshua and Kalev simply say,
Obey Hashem's command and enter the land right away!
Why does the Pasuk say "do not rebel," which is speaking generally,
Why doesn't the Passuk speak more specifically?

Rashi acknowledges that the people are powerful,
And that to fear them is reasonable,
Therefore he explains that listening to Hashem is the reason,
For why there is no reason to fear even a powerful nation.

In light of this explanation,
We can understand Rashi's continuation,
"We shall consume them like bread," literally,
As easily as bread is eaten will be the manner of the victory.

If not for Rashi,
 We would think that since bread is a necessity,
 We must not fear because to enter the land there is a state of urgency,
 But for the next 39 years the Jews didn't enter the land, is the reality.

In Parshas Beshalach we already did study,
 That the Yidden asked for bread appropriately.
 Therefore in a manner that shows His love,
 He provided the Yidden with Mon from above.

"You will not fear... for they are our bread," we now understand,
 In a manner that shows His love, they will be delivered into our hand.
 "With a radiant countenance," that does shine,
 We will conquer the nations in no time.

"Departed" means that something moved from where it was originally,
 But once the virtuous among them died, they were gone completely.
 Therefore Rashi brings a second interpretation,
 They do not have Hashem's protection.

"Their shield and strength," is still the interpretation that is primary,
 Because the Passuk doesn't say "the shade" but "their shade," specifically.
 Within the two opinions of Rashi, a treasure is concealed,
 The opinions of the Rambam and the Raavad are now revealed.

According to the Rambam, an animal that is slaughtered by an idolater,
 When it is carried, to impart impurity it has the power.
 The Raavad argues and says that idolaters can not impart impurity,
 Because they are compared to animals and aren't worthy.

An idolater is compared to the wind,
 By an idolater an animal can not be ruined.
 It is as if the animal died naturally,
 It can not impart impurity.

This dispute mirrors another discussion,
 About the impact of every action.
 Hashem doesn't withhold a reward from any creature,
 The shape and size of a shadow is according to every behavior.

According to the Raavad, to gentiles, Hashgacha Pratis isn't applied,
 Only for the sake of the Jews is their existence justified.
 "Their shade," does not refer to Hashem is the Raavad's opinion,
 This is seen in Rashi's first interpretation.

The Rambam holds that Hashgacha Pratis does apply to every nation,
 From above their good actions do bring a mirrored revelation.
 We can say that "their shade," refers to the shade of Hashem,
 The Rambam's opinion is seen in Rashi's second interpretation.

Yehoshuah and Kalev's message is clear,
 They are a "non-entity" so we have nothing to fear,
 Not only has their shadow departed,
 But Hashem is our shadow forever and with every Yid He is united!!

