



“You shall place of your splendor upon him”—from Your Splendor but Not All of Your Splendor

Moshe Rabeinu Gave Yehoshua a Ray of Splendor from the “Yud” of "עניו" but the Ray of Splendor from the “Aleph” of "ויקרא" Belonged Exclusively to Moshe

In this week’s parsha, parshas Pinchas, Moshe Rabeinu appeals to HKB”H to appoint a new leader of Yisrael (Bamidbar 27, 16): **“יפקוד ה’ אלקי הרוחות לכל בשר איש על העדה, אשר יצא לפניהם ואשר יבוא לפניהם, ואשר יוציאם ואשר יביאם, ולא תהיה עדת ה’ יצא לפניהם ואשר יבוא לפניהם, ואשר יוציאם ואשר יביאם, ולא תהיה עדת ה’.”** Moshe spoke to Hashem, saying, **“May Hashem, G-d of the spirits of all flesh, appoint a man over the assembly, who shall go out before them and come in before them, who shall take them out and who shall bring them in; and let the assembly of Hashem not be like sheep that have no shepherd.** HKB”H responds informing him that Yehoshua bin Nun will replace him (ibid. 18):

“ויאמר ה’ אל משה קח לך את יהושע בן נון איש אשר רוח בו וסמכת את ידך עליו, והעמדת אותו לפני אלעזר הכהן ולפני כל העדה וצויתתה אותו לעיניהם, ונתת מהודך עליו למען ישמעו כל עדת בני ישראל.”

Hashem said to Moshe, **“Take to yourself Yehoshua bin Nun, a man in whom there is spirit, and lean your hand upon him. You shall stand him before Elazar HaKohen and before the entire assembly, and command him before their eyes. You shall place of your splendor upon him, so that the entire assembly of Bnei Yisrael will pay heed.”** Rashi comments: **“You shall place of your splendor upon him”—this refers to the radiance of the skin of his face. “Of your splendor”—this implies, but not all your splendor. Thus, we learn the face of Moshe was like the sun, while the face of Yehoshua was like the moon.**

The source for this notion is found in the Gemara (B.B. 75a): **“ונתת מהודך עליו, ולא כל הודך, זקנים שבאותו הדור אמרו, פני משה”**

“כפני חמה, פני יהושע כפני לבנה, אוי לה לאותה בושה, אוי לה לאותה כלימה.” **“You shall place some of your splendor upon him,” but not all of your splendor. The elders of that generation said: “The face of Moshe was like the sun, while the face of Yehoshua was like the moon. Woe, for that shame! Woe, for that disgrace!”** We will endeavor to clarify the nature of the splendor that HKB”H commanded Moshe to bestow in part upon Yehoshua. Also, with regards to the splendor that was not bestowed upon Yehoshua, we must endeavor to explain the reaction of the elders: **“The face of Moshe was like the sun, while the face of Yehoshua was like the moon.” Woe, for that shame! Woe, for that disgrace!**

It also behooves us to explore the pesukim further on in the narrative (ibid. 22): **“ויעש משה כאשר צוה ה’ אותו ויקח את יהושע ויעמידהו לפני אלעזר הכהן ולפני כל העדה, ויסמוך את ידיו עליו ויצוהו כאשר ויעמידהו לפני אלעזר הכהן ולפני כל העדה, ויסמוך את ידיו עליו ויצוהו כאשר.”** Moshe did as Hashem had commanded him. He took Yehoshua and stood him before Elazar HaKohen and before the entire assembly. He leaned his hands upon him and commanded him, as Hashem had spoken through Moshe. Rashi comments (ibid. 23): **“He leaned his hands”—Generously, much more than he had been commanded. For, HKB”H had commanded him, “Lean your hand (singular),” but he did it with both hands. Thus, he made him (Yehoshua) like a vessel which is full and overflowing, and he filled him generously with chochmah.**

It is apparent from these texts that Moshe Rabeinu possessed two types of “hod”—splendor. Yet, he was only instructed to impart to Yehoshua one type. In addition to

these two types of splendor, Moshe possessed an additional, impressive amount of perception. Moshe imparted to Yehoshua generously of the latter by leaning upon him with both of his hands and not simply with one hand alone, as he had been instructed. As a result, Yehoshua was became **a vessel which is full and overflowing, filled generously with chochmah.**

**There Were Two Distinct Rays of Splendor—
One from the “Aleph” of "ויקרא" and a Second
from the “Yud” of "עניו"**

We will begin to shed some light on the subject by referring to the text in parshas Ki Sisa. When Moshe was coming down from the mountain with the second luchos, it says (Shemos 34, 29): **”ויהי ברדת משה מהר סיני ושני לוחות העדות ביד משה ברדתו מן ההר, ומשה לא ידע כי קרן עור פניו בדברו אתו.”** **And it was when Moshe descended from Har Sinai—with the two luchos of the Testimony in the hand of Moshe as he descended from the mountain—Moshe did not know that the skin of his face had become radiant when He had spoken to him.** We are taught in the Midrash Tanchuma (Ki Sisa 37): **”מגנין זכה משה לקרני: הוד. רב שמואל אמר, עד שמושה כותב את התורה נשתייר בקולמוס קמעא, והעבירו על ראשו, וממנו נעשו לו קרני ההוד.”** **From where did Moshe get the “rays of splendor”?** **Rav Shmuel said: When Moshe finished writing the Torah, a small amount (of ink) remained in the quill. He passed it over his head, and from it the “rays of splendor” were produced.** In other words, when Moshe was inscribing the Torah as it was dictated to him by HKB”H, a small amount of ink remained in the quill. The quill was waved over Moshe’s head, and his face became radiant.

According to the Ohr HaChaim hakadosh, the remaining ink was from the letter **“yud”** that was omitted from the word **”עניו”** in the passuk (Bamidbar 12, 3): **”והאיש משה עניו—מאד מכל האדם אשר על פני האדמה—now the man Moshe was exceedingly humble, more so than any person on the face of the earth!** Although the word for humble is spelled **”עניו”**, with a **“yud,”** it is written in the sefer Torah as **”עניו”**, without a **“yud.”** In the commentary of the Rosh, he writes: **It was difficult for Moshe to describe himself as humble; so, he omitted the “yud” to demonstrate to the world that he felt uncomfortable writing the language of humility.** So, it was the ink that was not used to inscribe the letter **“yud”** of **”עניו”**,

that remained in the quill, which was passed over Moshe’s head producing the **“karnei hod”**—the **“rays of splendor.”**

Now, however, we will introduce an alternative explanation of the Midrash from the divine kabbalist Rabbi Menachem Azariah of Pano, zy”a, in Asarah Ma’amaros. His explanation refers to the opening passuk of sefer Vayikra (Vayikra 1, 1): **”ויקרא—He called to Moshe, and Hashem spoke to him from Ohel Mo’ed saying.** According to tradition, the letter **“aleph”** of **”ויקרא”** is written as a small letter. The Ba’al HaTurim explains the matter as follows:

Despite his greatness, Moshe was extremely humble. Hence, he wanted to only write the word **”ויקר”** without an **“aleph.”** This would have implied that HKB”H only communicated with him in a dream state, the way He communicated with Bilam, as indicated by the words **”ויקר אל בלעם”** (Bamidbar 23, 4), suggesting that Hashem appeared to him coincidentally. HKB”H, however, told Moshe to include the **“aleph.”** Once again, due to his great humility, Moshe requested that he at least be allowed to write the **“aleph”** smaller than the other alephs in the Torah; and that is what he did.

Based on this, the Rama of Pano interprets the Midrash. He posits that the ink remaining in Moshe’s quill was from the miniature **“aleph”** of **”ויקרא”**. Since he did not inscribe a regular-sized **“aleph,”** ink remained in the quill; that was the source of Moshe’s **“karnei hod.”** Then he adds that the **“rays of splendor”** from the letter **“aleph,”** emanate from the name **Havaya**, which is alluded to by the shape of the letter **“aleph.”** An **א** is actually made up of the three letters **י”ו”י**. There is a **“yud”** above on its right side, a **“yud”** below on its left side, and a diagonal **“vav”** between them. The gematria of these three letters equals 26, the gematria of the blessed name **Havaya.**

Hashem Spoke to Moshe Face to Face

Let us add a pleasant tidbit concerning the passuk: **“The skin of his face had become radiant when He had spoken to him.”** When the first man was created, it is written (Bereishis 2, 7): **”וויצר ה’ אלקים את האדם עפר מן האדמה ויפח באפיו—נשמת חיים—and Hashem Elokim formed man of soil from the earth and blew into his nostrils the soul of life; and man became a living soul.** The Zohar hakadosh (Bereishis 26a) explains that the word **”וויצר”**—meaning **“He formed”**—is written with two **“yuds”** to allude to the fact that **”ויצר”**—that

HKB”H drew the three letters וי”י (with the gematria of the name Havaya) on man’s countenance. The two eyes resemble two “yuds,” and the nose in between them resembles the shape of the letter “vav.”

We can suggest that this is the implication of the passuk (Shemos 33, 11): ודיבר הוי”ה אל משה פנים אל פנים כאשר ידבר איש אל ודיבר הוי”ה—Havaya would speak to Moshe face to face, as a man would speak with his close friend. It teaches us that HKB”H illuminated Moshe’s face with the name **Havaya**, which symbolizes His face, so to speak. Hence, when speaking of Moshe, HKB”H attests (Bamidbar 12, 8): פה אל פה אדבר בו ומראה ופיה—**mouth to mouth do I speak to him, in a vision and not in riddles, and at the image of Havaya does he gaze.** In other words, Moshe was privileged to receive illumination from the name **Havaya**, from the countenance of the Almighty, so to speak.

This then is the interpretation of the passuk: **“Moshe did not realize that the skin of his countenance had become radiant when He had spoken to him.”** For, when Moshe spoke with HKB”H face to face, his countenance radiated with the letters וי”י, which possess the gematria of **Havaya**. This was because due to his extreme humility, he insisted on writing the letter “aleph” of ויקרא smaller than a regular letter of the Torah. Now, it is a well-known fact (Sotah 5a) that HKB”H only rests His Shechinah on a humble person, in keeping with the passuk (Yeshayah 57, 15): כי כה אמר רם ונשא שוכן עד וקדוש שמו, מרומ וקדוש אשכון ואת דכא ושפל רוח—**for, thus said the exalted and uplifted One, Who abides forever and Whose name is holy: “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit.”** So, it was from the ink remaining in Moshe’s quill from the letter “aleph” that his face radiated with majestic splendor.

Thus, we have presented two interpretations of the Midrash. According to the Ohr HaChaim hakadosh, the “karnei hod” that shone from Moshe’s countenance were from the ink remaining from the letter “yud” that was omitted from the word “עניו”. According to the Rama of Pano, the “karnei hod” came from the ink remaining from the letter “aleph” of ויקרא.

In truth, we can suggest that both interpretations are correct. According to the Rama of Pano in Asarah Ma’amaros, Moshe Rabeinu had two “rays of splendor”—one on his right side and one on his left. Thus, we can propose that the “ray

of splendor” on his right originated from the small “aleph” of ויקרא; whereas the “ray of splendor” on his left originated from the letter “yud” of עניו.

In Relation to the “Ray of Splendor” from the Letter “Aleph” the Torah Says: “Never again has there arisen in Yisrael a navi like Moshe”

Following this line of reasoning, we will now proceed to explain the directive HKB”H issued to Moshe: **“Place some of your splendor upon him”**—implying that he was not to impart to Yehoshua all of his majestic splendor. HKB”H was instructing him to impart to Yehoshua only the majesty of the left “ray of splendor,” but he was not given permission to impart to Yehoshua the majesty of the right “ray of splendor.” As we will explain, the radiance of the right “ray of splendor” was so majestic and intense that it could only be borne by Moshe Rabeinu.

We will begin by explaining the essence of the “ray of splendor” associated with the small “aleph” of ויקרא. Here is a pertinent exposition from Chazal in the Midrash (V.R. 1, 15):

“He called to Moshe.” From here they concluded: “Any Torah-scholar who lacks “da’as” is worse than a carcass.” Know that is so! Let us learn a lesson from Moshe, the father of wisdom, the father of the prophets, who took Yisrael out of Mitzrayim. He was the instrument for numerous miracles in Mitzrayim and awesome feats at Yam Suf; he ascended to the heights of heaven and brought the Torah down (to earth) from the heavens; he performed the prescribed services in the Mishkan. Yet, he did not enter into the Holy of Holies until he was summoned by Hashem, as indicated by the words: “ויקרא אל משה”—“He summoned Moshe.”

Thus, we learn from this passuk—**“He summoned Moshe”**—the extent of Moshe Rabeinu’s humility. Despite all of the miracles and feats performed through him, he did not presuppose to enter the presence of HKB”H without being summoned. In the merit of his extreme degree of humility, Moshe attained the highest spiritual levels, which no other human being has attained. Let us refer to what Chazal expound (Berachos 7a) on the passuk related to the burning bush (Shemos 3, 6): ויסתר משה פניו כי ירא מהביט אל האלקים—**Moshe hid his face, for he was afraid to look at G-d.** As

a reward for his humility and modesty, he was privileged to **gaze at the image of Hashem** (Bamidbar 12, 8).

Thus, we have learned that the “ray of splendor” located on Moshe’s right side came from the “**aleph**” of “**ויקרא**”. That passuk taught us the extent of Moshe’s humility. That “ray of splendor” was the light of nevuah that was imparted to Moshe from the name **Havaya**, alluded to by the letter “**aleph**,” which is composed of the three letters “**וי**”, whose gematria equals **Havaya**. This is the implication of the passuk: “**And at the image of Havaya, does he gaze**. For this reason, Moshe was not permitted to give this “ray of splendor” to Yehoshua. For, of this level of splendor and majesty, it says (Devarim 34, 10): “**ולא קם נביא עוד בישראל כמשה אשר ידעו הוי”ה פנים אל פנים—never again has there arisen in Yisrael a prophet like Moshe, whom Havaya had known face to face**.”

Moshe Had Already Bestowed upon Yehoshua the Majesty Associated with the “Yud” of עניו

Let us embellish this thought. The text says: **Hashem said to Moshe, “Take to yourself Yehoshua bin Nun, a man in whom there is spirit, and lean your hand upon him . . . You shall place of your splendor upon him.”** Now, when Moshe dispatched the meraglim, it says (Bamidbar 13, 16): “**ויקרא משה להושע בן נון יהושע—Moshe called Hoshea bin Nun Yehoshua**. The Targum YoNasan comments: “**וכדי—when Moshe recognized the degree of his humility, Moshe called (renamed) Hoshea bin Nun Yehoshua**.”

In the essay we wrote several weeks ago for parshas Shelach, we presented a wonderful explanation from the holy master, Sar Shalom of Belz, zy”a, in Midbar Kedeimos. Now, according to the Ohr HaChaim hakadosh cited above, Moshe’s “karnei hod” came from the ink left over in Moshe’s quill when he omitted the letter “**yud**” from the word **עניו**. Accordingly, we can suggest that this is the very same “**yud**” that Moshe Rabeinu added to his disciple’s name to form the name “**יהושע**”. This is the meaning of the Targum YoNasan: **When Moshe saw the degree of his humility—when Moshe saw that he is described in the Torah as an “עניו”, without the letter “yud,” Moshe called Hoshea bin Nun Yehoshua—i.e., he added that “yud” to Yehoshua’s name. These are his sacred words.**

Now, when Moshe dispatched the meraglim on their mission, Moshe imparted to **Yehoshua** only enough of the illumination of the letter “**yud**” to help him withstand the influence of the other meraglim. He did not impart to him all of the “ray of splendor” of the letter “**yud**” designated solely for the leader of Yisrael. However, when the time arrived to transfer that leadership over to Yehoshua, Moshe was instructed to bestow the entire “ray of splendor” of the letter “**yud**” upon him.

Let us apply this now to interpret the passuk: **Hashem said to Moshe, “Take to yourself Yehoshua bin Nun—**to whom you have added the letter “**yud**” to his name, to help him withstand the ordeal of the meraglim. On account of this, he became: “**A man in whom there is spirit—**the spirit of kedushah to succeed in this ordeal; “**and lean your hand upon him—**to transfer the ability and power to lead Yisrael to him.

To clarify His meaning, HKB”H goes on to say: “**You shall place of your splendor upon him.**” As Rashi explains, this means to impart to Yehoshua the majesty of the “karnei hod” that radiated from Moshe’s face—more specifically, the illumination from the letter “**yud**” that Moshe added to his name. As we have learned, HKB”H specifically instructed Moshe, “**Place of your splendor,**” from which he was to infer that he was to impart to Yehoshua only from the “ray of splendor” of the letter “**yud,**” but not from the “ray of splendor” of the letter “**aleph.**”

It is with great pleasure that we can now use this interpretation to explain the elucidation in the Gemara: “**You shall place some of your splendor upon him,**” but not all of your splendor. **The elders of that generation said: “The face of Moshe was like the sun, while the face of Yehoshua was like the moon. Woe, for that shame! Woe, for that disgrace!”** Let us refer to the passuk (Tehillim 84, 12): **כי שמש ומגן ה’ אלקים—**for a sun and a shield is Havaya Elokim. In this passuk, HKB”H is compared, so to speak, to the sun that lights up the entire world.

This then is the meaning of the elders’ declaration: “**The face of Moshe was like the sun—**because he received the “ray of splendor” from the “**aleph**” of “**ויקרא**”. HKB”H, the champion and “**aleph**” of the world, bestowed upon him the illumination and spirit of nevuah from there, when he spoke

to Moshe face to face like close friends. Yet, **“the face of Yehoshua was like the moon,”** because he did not receive the “ray of splendor” directly from HKB”H Himself, so to speak; it was only imparted to him from Moshe from the letter **“yud”** of עניו. Understood in this way, Yehoshua was truly analogous to the moon, since he did not possess any direct illumination of his own. His only illumination was what he received from the sun. This prompted the elders to say: **“Woe, for that shame! Woe, for that disgrace!”**

Explaining Why Moshe Initiated Yehoshua with Both of His Hands

What still remains, is to explain the significance of the passuk: **“Moshe did as Hashem had commanded him. He took Yehoshua . . . He leaned his hands upon him . . .”** Recall, Rashi comments (ibid. 23): **“He leaned his hands” — Generously, much more than he had been commanded. For, HKB”H had commanded him, “Lean your hand (singular),” but he did it with both hands. Thus, he made him (Yehoshua) like a vessel which is full and overflowing, and he filled him generously with chochmah.** We will endeavor to explain the nature of this additional power that Moshe bestowed generously upon Yehoshua.

I would now like to present to our royal audience an idea I saw in the sefer Shemen Rosh (Volume 11, parshas Shelach) from the brilliant tzaddik, Rabbi Asher Anshel Katz, the spiritual leader of the congregation Adat Yiraim Vienna, shlit”a. He explains magnificently why Moshe initiated Yehoshua by leaning upon him generously with both of his hands. He relies on the chiddush of the Ohr HaChaim hakadosh mentioned previously—that Moshe’s “karnei hod” came from the ink left over in his quill from the letter **“yud”** that he omitted from the word עניו.

In this manner, he interprets HKB”H’s directive to Moshe: **“Lean your hand on him.”** He refers to what they expound in the Tikunei Zohar (Introduction 7b) on the passuk (Tehillim 142, 16): פותח את ירך ומשביע לכל חי רצון, ואוקמוהו אל תקרי יד”ך: **“You open Your hand and You satisfy every living thing with its desire,” they explain: Do not read יד”ך (your hands) but rather יודי”ך (your “yuds”).** We can elucidate the passuk here in the same way: **“Lean יד”ך on him” —not “your hands” but “your yuds.”** In other words,

Moshe was being instructed to impart to Yehoshua the letter **“yud”** that he had omitted from the word עניו. Then, the Torah clarifies: **“You shall place some of your splendor upon him,”** which according to Rashi means that he was instructed to impart to Yehoshua the “ray of splendor” he received from the letter **“yud.”**

Thus, he goes on to explain the fact that Moshe **“leaned his hands”** on Yehoshua. As Rashi explains, he did so generously, giving more than he was commanded to. Because the full spelling—the “milui”—of the letter **“yud”** is יוד. The hidden letters of the “milui” are וי, whose gematria is the same as the actual letter **“yud.”** So, we see that the full spelling of the letter יוד is equivalent to two “yuds.” Now, what HKB”H actually said to Moshe was: **“וסמכת את ירך עליו” —lean your hand (in the singular) on him.** HKB”H was hinting to him to extend the majesty of the “ray of splendor” of the singular letter **“yud”** to him.

Nevertheless, Moshe acted with generosity: **“He leaned both hands on him” —the full extent of the letter יוד, equivalent to two “yuds.”** As a result, Yehoshua was transformed into an overflowing vessel of chochmah. Hence, we have a passuk that states explicitly (Devarim 34, 9): **“ויהושע בן נון מלא רוח חכמה כי סמך משה את ידיו עליו” —Yehoshua bin Nun was filled with a spirit of chochmah, because Moshe had leaned his hands upon him.** These are his eloquent words, and they are befitting the one who said them.

The Exalted Explanation of the Maharsha

We will now add a tasty tidbit explaining the benefit that accrued to Yehoshua from the two “yuds” of the letter יוד. In Chiddushei Aggados (B.K. 92b), the Maharsha discusses HKB”H’s command: **“וסמכת את ירך עליו” —that Moshe should lean on Yehoshua with one hand.** Yet, Moshe, acting generously: **“ויסמוך את ידיו עליו” —leaned on him with two hands.** Upon careful analysis, it is apparent that Moshe Rabeinu possessed the amazing power and ability to wage war against Yisrael’s enemies with a single hand. This is evident from the narrative describing the war with Amalek (Shemos 17, 11): **“וזהו כאשר —and it so happened that when Moshe would raise his hand, Yisrael prevailed.** However, when Moshe wished to receive the chochmah of the Torah from HKB”H, he had to employ both hands, as per the passuk

(Devarim 9, 15): **“ואפן וארד מן ההר וההר בוער באש ושני לוחות הברית—על שתי ידי—so I turned and descended from the mountain, and the mountain was ablaze with fire, and the two luchos of the covenant were in my two hands.**

Accordingly, when Moshe requested of HKB”H: **“May Hashem, G-d of the spirits of all flesh, appoint a man over the assembly, who shall go out before them and come in before them”**—he intended that HKB”H should appoint for Yisrael a leader who would bring them into Eretz Yisrael, would lead them into battle against their enemies to conquer the land, and would bring them home safely, unharmed. Hence, he concluded his request: **“And let the assembly of Hashem not be like sheep that have no shepherd”**—so they will not be vulnerable to all of the wild animals wishing to devour them.

HKB”H acquiesced to Moshe’s request by saying: **“Take to yourself Yehoshua bin Nun, a man in whom there is spirit, and lean your hand upon him.”** He specified **“your hand,”** in the singular, corresponding to the power of war that Moshe had in his hand. Moshe Rabeinu, however, was generous toward him and **“leaned both his hands on him.”**

By leaning on Yehoshua with both hands, he also imparted to him the chochmah of the Torah that he had received with his two hands. These are his sacred words.

We have now explained the significance of Moshe placing both of his hands on Yehoshua. He imparted to him the “ray of splendor” from the “milui” of the letter יו—equivalent to two “yuds”—that he had omitted from the word עניו. Thus, he bestowed upon Yehoshua both the power of war and the power of the chochmah of the Torah. This explains beautifully what Rashi points out: **“He leaned his hands”—Generously, much more than he had been commanded. For, HKB”H had commanded him, “Lean your hand (give him one “yud,” providing him with the power to go out to battle and be victorious),” but he did it with both hands (he gave him both “yuds” from the “milui” of the letter יו). Thus, he made him (Yehoshua) like a vessel which is full and overflowing, and he filled him generously with chochmah.** For, by doing so, Moshe filled Yehoshua with the chochmah of the Torah, which he had received with his two hands. This was the benefit that accrued to Yehoshua as a result of Moshe leaning on him with both hands.



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