



**RABBI SHALOM**

**ROSNER**

Rav Kehilla, Nofei HaShemesh  
Maggid Shiur, Daf Yomi, OU.org  
Senior Ra"m, Kerem B'Yavneh

# Intellectual & Emotional Transmission of Torah

In this week's parsha, there is a formulation that appears only once in the Torah. The Torah states: *vayedaber Moshe el Hashem leymor* (Bamidbar 27:15). Typically, a pasuk would state that God spoke with Moshe. In this instance, Moshe initiated the contact. The pasuk stresses that Moshe spoke to Hashem. After being informed that he will only see and not enter Eretz Yisrael, Moshe asks Hashem to appoint a successor. Once again, we witness Moshe's greatness. Rather than considering his own needs and desires as he nears his departure from this world, he first and foremost expresses his concern about the future of Am Yisrael.

Moshe specifically requests that Hashem select a leader for the nation so that

they do not wander like “sheep without a shepherd”. The language used is: כְּצֹאֵן (Bamidbar 27:17). Why did it not just state ללא רועה – why the addition of the term שֹׂאִין להם? (that **they** lack?) The Lekach Tov explains that it is to underscore that a leader's main concern needs to be with the interests of the people (להם), not their personal interests.

Hashem responds with informing Moshe that indeed Yehoshua will be his successor. In pasuk 18 Hashem instructs Moshe *וְסַמַּכְתָּ אֶת־יָדְךָ עָלָיו* - you shall lay your **hand** upon him. Yet, when Moshe appoints Yehoshua, it states: *וַיִּסְמַךְ אֶת־יָדָיו עָלָיו* (pasuk 23) - He laid his **hands** upon him. The instruction was to do *smicha* with one hand, yet Moshe used two hands. It may seem trivial, yet, Rav Yosef Solovetchik (Masores Harav), derives an important message from this distinction.

The Rav explains that in pasuk 20 Hashem instructs Moshe to not only appoint Yehoshua but to also *וְנָתַתָּה מִהוֹדְךָ עָלָיו* - You shall bestow some of your majesty (*hod*) upon him. This “majesty” was figuratively imparted via Moshe's second hand.

There are two *mesoros* that Moshe transferred to Yehoshua. One is the tradition of learning Torah. The second (*hod*), was experiential. One can learn *hilchos Shabbos*, yet not truly comprehend the

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unique and special aspect of the Shabbos. To truly understand Shabbos, one has to experience it. Yehoshua was selected not only because of his intellectual pursuit of Torah, rather because he never left Moshe's side, as is stated: "His attendant, Yehoshua Bin-Nun, a lad, would not depart from the tent (Shemos 33:11). Yehoshua learned from the way Moshe spoke to others, benched, and conducted himself of a daily basis.

It is interesting to note that Yehoshua is often referred to as lad (na'ar) even though he was clearly in his fifties! He had the attitude of a na'ar, someone willing to learn and absorb from every act of his Rebbe. Therefore, Yehoshua merited two *mesoros*, the *mesorah* of the mind and the *mesorah* of the heart- transmitted via Moshe's two hands.

Our task is to be able to transmit these two *mesoros* to our students and children. Torah is not just an intellectual pursuit, but one that has to pierce the heart and emotions of an individual. Like Moshe, we need to serve as a personal example and do all we can so that we convey the emotional as well as the intellectual beauty of the Torah. ■

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