

ה' אלהי גדלת מאד הוד והדר לבשת	O LORD, my God, You are very great; You are clothed in <b>glory and majesty</b> , 104:1
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What is the difference between הוד and הדר? Malbim offers this glorious and majestic answer:

ההבדל בין הוד ובין הדר שהוד מורה היופי הפנימי הנפשי והדר הוא היופי החיצוני.	The difference between <b>hod</b> and <b>hadar</b> is that <b>hod</b> relates to the beauty that is internal and spiritual and <b>hadar</b> relates to the beauty that is external (and physical)
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Or to put it another way, while הדר is the glory of external form, הוד is the majesty of internal content. When Moses is instructed to put some of his **hod** upon Joshua he is being told to transfer some of his essence to him, his internal spiritual beauty, his animating force, his character, his grandeur, or his greatness. But how does one do that? How do you transfer the *essence of your being* to someone else? Is it even possible to do such a thing? Consider the following analogies offered by the rabbis.

וְסִמַּכְתָּ אֶת יָדְךָ עָלָיו כַּמְדָּלִיק נֵר מִנֵּר.	When it says, <i>and you shall lean your hand upon him</i> , it should be understood that he should do so <b>like a candle kindling another candle.</b>
וְנָתַתָּ מֵהוֹדְךָ כַּמְעִירָה מִכֵּלִי אֶל כֵּלֵי.	And when it says, <i>and you are to put some of your hod-majesty upon him</i> he should do so <b>as someone pouring from one vessel to another.</b>

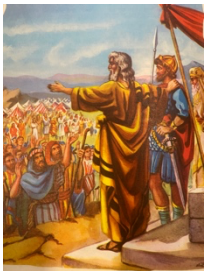


It is such an evocative image. The *hand-leaning* is a kind of *kindling*, and the *hod-placing* is a kind of *pouring*. What's the difference between *kindling* and *pouring*? In *kindling*, the kindling candle is not depleted in any perceptible way. But in *pouring*, the source vessel gets

depleted. When Moses designates Joshua as his successor through the act of hand-leaning, he *kindles* Joshua but retains his own glow. But when he transfers his *hod* to Joshua, he loses some of his own *hod*. To take the candle imagery one step further, the flame of his candle maintains its glow but its reservoir of oil is depleted. Or to use a more contemporary analogy, Moses' wattage output remains constant, but he has less battery capacity (mAh milliamp hours) now that he has transferred some to Joshua. The theology here is striking. Moses' loss of *hod* is Joshua's gain. (Hod-transfer is a zero-sum game!) But there are two problems with this: 1. We will read at the end of Deuteronomy that Moses retains all of his vigor until the end. לא כהתה עיניו ולא נס לחה - *his eye had not grown-dim, his vigor had not fled*. A plain reading: he possessed all of his faculties and attributes; at 120 he still had all of his *hod*... and then some! 2. Can one person transfer his/her *character* or *essence* to another? Is that even possible? Of course, we can imagine this as something



וַיֹּאמֶר ה' אֶל־מֹשֶׁה קַח־לְךָ אֶת־יְהוֹשֻׁעַ בֶּן־נֹון אִישׁ אֲשֶׁר־רוּחַ בּוֹ וְסִמַּכְתָּ אֶת־יָדְךָ עָלָיו: וְהֶעֱמַדְתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וּלְפָנֵי כָל־הָעֵדָה וּבְצִוִּיתָה אֹתוֹ לְעֵינֵיהֶם: וְנָתַתָּ מֵהוֹדְךָ עָלָיו לְמַעַן יִשְׁמָעוּ כָל־עַדְת בְּנֵי יִשְׂרָאֵל: בַּמִּדְבָּר כַּזֶּה־כֹּא	God said to Moshe: <i>Take yourself Yehoshua son of Nun, a man in whom the spirit is, and lean your hand upon him. You are to have him stand before El'azar the priest and before the entire community, and you are to commission him before their eyes. You are to put some of your <b>hod-</b> <b>majesty</b> upon him, in order that they may hearken, the entire community of the Children of Israel.</i> Numbers 27:18-21
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The transition of leadership from Moses to Joshua is one of the most poignant moments in the Torah. The ceremony proceeds in four stages: **1. The Designation.** וְסִמַּכְתָּ אֶת יָדְךָ עָלָיו - *lean your hand upon him*. This act formally selects Joshua as successor through the act of hand-leaning, a gesture that has ritual and legal significance. **2. The Elevation.** וְהֶעֱמַדְתָּ אֹתוֹ - *have him stand*. The choreography of this moment places Joshua at the center point between the High Priest and the People, signifying that Joshua is accountable to both. **3. The Charge.** וּבְצִוִּיתָה אֹתוֹ לְעֵינֵיהֶם - *commission him before their eyes*. A public verbal declaration that conveys in formulaic language what he is about to undertake. **And 4. The Transfer of Hod-Majesty.** וְנָתַתָּ מֵהוֹדְךָ עָלָיו - *put some of your hod-majesty upon him*. Let's focus on this last one: What exactly does it mean to *transfer hod*? What exactly is supposed to happen here? How should we understand this?

In the first place, what is **hod**? Here, it has been translated as *majesty*. Is that what it means? Let's take a look at some other places where the word הוד appears. We are most familiar with its appearance in the service of returning the Torah to the ark during which we sing: הודו על - *God's hod-majesty covers heaven and earth* (Psalm 148:13) (We can be forgiven if we sometimes mistakenly vocalize הודו as הודו but they are two very different words. הודו means *His majesty* and הודו means *Let us praise/give thanks*.) הוד is often paired with the word הדר-hadar. As in these verses:

הוד והדר לפניו עז ותפארת במקדשו	<b>Glory and majesty</b> are before Him <b>strength and splendor</b> are in His temple 96:6
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miraculous, or at the very least, something very dramatic. Recall that when Moses comes down Mount Sinai, קָרוֹ עוֹר, *the skin of his face glowed* (Exod. 34:29-30). If shining light on a phosphorescent surface makes it glow stronger, it doesn't take much of a leap to imagine Moses imparting some of his *divine facial radiance* onto a metaphorically *phosphorescent* Joshua. And when you read spiritual biographies or stories of radical conversions, you often come across an account of someone meeting a great person and their feeling a sense of elation or uplift (or glow) following that meeting as if they have been *kindled* or as if something was transferred or *poured* into them. (Google: "My Encounter With the Rebbe" and you will find hundreds of these stories.) This is a very powerful motif precisely because it is so magical. In the world of magic (or science fiction), it is possible to *transfer* invisible ethers, energies, spirits, and demonic forces from one being to another. But, like the character Siegfried on *Get Smart* would say: *Ladies und Gentlemen. Dis iz ze Bible. Ve don't do voodoo here!* There may be a different and frankly more elegant way to read this text. For that we must turn to a relatively unknown but fascinating (and somewhat controversial) post-Renaissance Italian rabbi, named Isaac Samuel Reggio (1784-1855) or the יש"ר. He takes a more rational approach:

<p><b>ונתתה מהודך עליו:</b> רוח מלכות וממשלה הצריכה להיות בלב הנגיד היא הנקראת כאן הוד. כענין ויתן עליו הוד מלכות (ד"ה א' כ"ט כ"ה) הנאמר בהמלכת שלמה. וכן יהושע קבל הוד מלכות כאשר סמך משה את ידיו והעמידו לנגיד. <b>וע"י ההוד שתתן עליו יכבדוהו כל בית ישראל וזהו למען ישמעו וכו' והנה אין זה ביד האדם להאציל מרוחו על זולתו, אבל השם מבטיח שאם יסמוך משה את ידיו עליו, ויעמידהו לפני העדה, ויצוהו לעיניהם, אז יתן השם עליו מהוד משה. וראיה שבמעשה נזכרו סמיכה, והעמדה, וצואה, אבל נתינת ההוד לא זכר. ואעפ"כ אמר ויעש משה אשר צוהו ה' לפי שהרביעית שהיא</b></p>	<p><b>You shall place your <i>hod</i> upon him:</b> The spirit of royalty and dominion that a leader has to have in his heart is what is referred to here as <i>hod</i>. This is like the coronation of Solomon where it says, <i>He placed upon him the hod-majesty of royalty.</i> (1 Chron. 29:25) And likewise, when Joshua received the <i>hod-majesty</i> of royalty, when Moses placed his hands upon him and elevated him as leader. <b>And by means of the <i>hod-majesty</i> that was given to him, the entire household of Israel would come to respect him,</b> and that is what the text means when it says, <i>in order that they will listen to him, etc.</i> <b>And, to be sure, one person does not have the ability to transfer his spirit onto another.</b> However, God promised that if Moses placed his hands on him, and elevated him before the people, and charged him before their eyes, then God would give him some of Moses' <i>hod-majesty</i>. And the proof of this is that when (the designation of Joshua as successor) happened, the Torah records the placing of hands, the elevating and the charging, but not the transfer of <i>hod</i>. And yet, despite that, it says that <b><i>Moses did as God commanded,</i></b></p>
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<p>ונתת מהודך עליו נתקיים מעצמו ע"י שלשה הדברים שהיו בידו לעשות.</p>	<p>because the fourth act, the <i>giving of hod</i> was fulfilled by the previous three things that he did. For Reggio the giving of <i>hod</i> is not a fourth stage in the ceremony of suc-</p>
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cession (as we listed above). It is instead, a consequence of the previous three stages. Understand the verse as follows: *When you take Joshua, and place your hand upon him, elevate him before the High Priest and the entire people, and charge him- as a result of all that, you will have transferred some of your hod-majesty to him.* In other words, **as a result of this ceremony** you will give Joshua the **validation, legitimacy and empowerment** that he must have - **what we call *hod*** - in order for him to lead the people, be respected by them and most importantly, **למען** *in order for them to listen to him.* Arguably, this is a more compelling reading than the magical reading. What's the takeaway? **Leaders can support or sabotage their successors.** Moses was a great leader for the Exodus and the Wandering. But he was not the right leader for the Conquest. While Moses wanted to lead the people into the land more than anything else, he came to realize (not without protest or appeal!) that the next stage required a new leader. He could have sabotaged Joshua by belittling him or holding onto his authority. Instead, he ensures Joshua's success with a ceremony that designates him, validates him, and honors him with the people's mission, thereby neutralizing the people's understandable uncertainty about *the-day-after* and assuaging their anxiety about *the servant of Moses*. The ceremony communicates that they will be okay and in good hands. Joshua is God's choice. But because Moses gave him his stamp of approval - his *hod-legitimacy* - in front of the whole people, Joshua had a chance to succeed as successor.

**A Different Take: *Woe to Us* - Talmud Bava Batra 75a**

<p>...ונתתה 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.</p>	<p><b>"And you shall put of your <i>hod</i> upon him"</b> which indicates that you should put <b><i>some of your hod, but not all of your honor.</i></b> The elders of that generation said: <b>The face of Moses was as bright as the face of the sun; the face of Joshua was like the face of the moon. Woe for this embarrassment, woe for this disgrace,</b> that we did not merit another leader of the stature of Moses.</p>
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It is not an accident that the old guard is skeptical of the new leader. After all, how can you follow *once-in-a-human-epoch* greatness? The elders regard Moses' fractional gift of *hod* as a signal for their own disgrace, that they did not merit another Moses. This is an interesting point. Sometimes successions are not quite successful. This is how the Whitehouse website describes Washington's successor, John Adams: *Learned and thoughtful, John Adams was more remarkable as a political philosopher than as a politician.* This is how Adams described Washington: "He seemed to me to enjoy a triumph over me. Methought I heard him say, 'Ay! I am fairly out and you fairly in! See which one of us will be happiest!'" Did Washington give his *hod* to Adams? Discuss. Shabbat Shalom!