

Moses charged Joshua with the responsibility of selecting an army to battle with Amalek. Ramban comments that even though Hosea Bin Nun's name was changed to Joshua in Parashas Shlach, this name change occurred previously, at the time Joshua came to be Moses' devoted student. When Moses recognized the potential of his student, he changed his name by adding the letter Yud. The Midrash says that the Yud represented Moses' prayer that Gd should save Joshua from the evil plans of the spies. From their earliest association, Moses realized that Joshua would eventually be among those that would be sent to spy on the land and he added the letter Yud to his name so that Gd would save him from being ensnared by the terrible plans of the spies.

The Rav explained the importance of the name change from Hosea to Joshua. The Midrash says that when Gd changed Abram's and Sary's names by removing the Yud from Sary and replacing it with a Hay and adding a Hay to Abram, the letter Yud complained. Gd consoled the Yud by promising that it would be added to the name of another great personality, Hosea, changing his name to Joshua. The Rav noted that this was an amazing Midrash and explained it as follows.

The change in name for Abram represented a major change in the personality of Abram. The Mishna in **מסכת בכורים** states that a convert may bring **בכורים**, first fruits, and include the word **אבותנו**, our forefathers, because Abraham was Av Hamon Goyim, the father of the multitude of nations. For this reason a convert may recite Shemoneh Esray and say **אלקיננו ואלקי אבותינו**. Rambam points out (**הלכות עבודה זרה**) that Abraham had a major impact on the people of his generation, converting tens of thousands to recognize the One Creator of the universe. The letter Hay was added to represent Abraham as the externally visible and accessible spiritual father to all. He was not someone who was capable of remaining hidden inside his tent. The Hay represents an openness, **פתח**, **האהל**, the door of the tent, where Abraham always sat, always seeking out people to help and bring them closer to the **שכינה**. The Hay symbolizes **התפשטות**, a willingness to extend oneself to all. Simply put, Abraham was a leader who epitomized **חסד**, as such he was always available to his people.

The letter Yud on the other hand represents the possessive form (my chair **כסאִי**, my house **ביתי**). It shows the private, hidden part of the person who separates himself from the public. He separates himself because he wants to associate himself completely with Gd, to the exclusion of all others. It is the **מדת הגבורה**, **מדת הצמצום** of minimizing accessibility.

There are 2 distinct dimensions to a leader: his public and private personalities. On the one hand, the leader must exemplify **חסד** to all, to be front and center before the people and share in their spiritual and daily experiences. We find that by the splitting of the Reed Sea, Moses and the Jewish People sang praise to Gd. Also, by Mattan Torah, Moses led the people out towards Gd because he also wanted to be part of the spiritual

experience of קבלת התורה at Mount Sinai. In these cases Moses was the public leader who stood before the people and was their teacher, leader and guide who participated in their experiences as a people.

On the other hand, a leader must possess the attribute of גבורה, צמצום, to separate himself from others in order that he might excel in his personal relationship with Gd. Again we find that Moses would set up the אהל מועד outside the camp and away from the people as a place where he could communicate with Gd, away from all others. He could not be in the public eye at all times. There is a time and place for both.

These attributes are seen in גדולי ישראל. In some cases, a great Jewish scholar and leader may excel in one over the other. The Rav related that he heard from his father who received a tradition from his father that the Vilna Gaon did not say formal Shiurim. For the year after the passing of his mother he said Shiurim in טהרות and משניות זרעים, however few, if any, were capable of keeping up with his brilliance and intellect. The students who heard these Shiurim collected them as אליהו-ו on שנות אליהו-ו and זרעים on אליהו-ו. People think of Rav Chaim Volozhin as the Talmid of the Gaon. In reality Rav Chaim's access to the Gaon was that he would assemble questions for the Gaon and twice a year he would present them to the Gaon for a couple of hours at a time. Otherwise the Gaon was completely occupied with his own studying. The Gaon represented the Yud that symbolizes the מדת הצמצום. On the other hand, the Baal Shem Tov represented the מדת החסד as the publicly available leader, personifying the Hay of התפשטות.

Joshua already possessed the critical dimension of a leader, the Hay of התפשטות, he was a man of the people. His personal predilection was towards the מדת החסד. Moses recognized this and wanted to add the מדת הצמצום to him as well. There is a time and place for both attributes in a leader. Therefore the Yud was added to the Hay that was already part of his name. The benefit of this addition to Joshua's personality was evident after the episode of the spies, מרגלים. Without the reinforcement of the מדת הגבורה, Joshua's strong sense of being a man of the people might have led him to be engulfed by their evil plan. The Yud symbolized his newly found inner strength to withdraw from the group and to be firm and true in his convictions that the Jewish People could and would conquer the land of Canaan with Gd's help.

Copyright 2022, Rabbi Joshua Rapps. All rights reserved. Permission granted to print for individual use. Inclusion in and/or distribution via printed or electronic media is prohibited without permission of the author.