

# A Jew View

Various appellations are ascribed to our greats such as Moshe Rabbeinu and Aharon Hakohen. These describe who they were as Moshe was our teacher and Aharon was a Kohen Gadol. However, Mordechai is called Hayehudi, Mordechai the Jew. What is the explanation behind this?

The word **אחר** in **אחר** לאל אחר don't bow to an alien god (Shemos 34:14), has a large **ר**. In contrast, the word **אחד** in **אחד** שמוע ישראל **אחד** **ה'** אלה-ינו **ה'**, Hashem is One and Only (Devarim 6:4), there is a big **ד**. The reason for this is to avoid confusion as we mustn't say **ה'** לא תשתחוה לאל אחד or **אחר** (R' Shamshon Rafael Hirsch to Devarim 6:4). At times one can do an act that he thinks is for Hashem when it is really the opposite.

What is the difference between the words **אחד** and **אחר**? The diminutive thorn-like piece sticking out on the upper right side making it a **ד**. The **ד** is firm, unbending, not tilting even a bit. This is what it takes to make it **אחד**. Pragmatically, this means not bending but being firm. Examples include upkeeping our kashrus standard even on vacation or avoiding a gaze at an inappropriate sight.

To be part of **אחד** **ה'** we need to submit ourselves to Hashem. This is what the **ד** in **אחד** represents – humility. This is because the letter **ד** spelled out spells **דלת**, poverty, a term for humility. This is similar to the word **עני**, a humble person, which is rooted in **עני**, poor person. In stark contrast, the word **אחר** has a highlighted **ר**. **ר** symbolizes **גאווה**, haughtiness as it represents **ראש**, the head, the top. One who lives an **אחר** type of life is one who has **גאווה** since he does what he wants as he doesn't listen to Hashem.

In the Mezuzah it is written **אחד**...**שמע**. This alludes to that before we go out into the world (the door is the entrance way to the outdoors), we need to reaffirm that firmness of **אחד**. When we spell out the letter **ד** (referring to the **ד** of **אחד**), we get **דלת**, door, the place where we place the Mezuzah. This reminds us to keep the **אחד** when going out into the world.

To be included in those submitting themselves to **אחד** **ה'**, we need the **קוץ**, the thorn-like piece protruding from the **ד**. This is in contrast to the **ר** that curves on the right side, alluding to that an **אחר** bends his values.

The numerical value of **ר** is 200 whereas **ד** is 4. What is the difference between the two? 196, the gematria of **קוץ**. This is the difference between an **אחד** and an **אחר** Jew. An **אחד** Jew is one who is unbending and unwavering in Halacha and Avodas Hashem, just as it says **לא נטייתי** from your Torah I didn't swerve (Tehillim 119:51).

The word **קוץ** literally means a thorn – that which hurts. At times, to be part of the exclusive group that are dedicated to **אחד** **ה'** it hurts. This is because it entails fasting on fast days, observing the three weeks and nine days and the like.

In Mitzrayim we maintained our names, clothing and language. For this reason, **ויקוצו מפני בני ישראל**, the Egyptians were disgusted because of us (Shemos 1:12). Why? Because **ויקוצו**, we kept the **קוץ**.

The Manchester Rosh Yeshiva personified this idea. An example is that he would only wash for bread only if he knew he had time for the proper kavana in Benching.

After the sin of the golden calf, Hashem tells Moshe **לך רד** to which Rashi comments **רד מגדולתך**, descend from your greatness (Shemos 32:7). The Agra D'kallah (Ki Sisa, s.v. *va'yedabeir*. Also, Bnei Yissaschar, Adar 2:8:10) explains since we sinned with the golden calf, we turned the **ד** into a **ר**. This is what is meant in **רד מגדולתך**, from that which you made the **ר** of **אחר** and the **ד** of **אחד** large (גדולתך) in the Torah (Since we did Teshuva, these two letters reverted back to the way they were – big [Gra in Hamaor Hagadol, p. 214]).

Where does **ירידת הדורות** come from? From making the **ד** into a **ר**. How do we spell generation? **דר**. That is, from **ד** to **ר**. Indeed, **דר** spelled backwards is **רד**, to descend.

Who was it that Mordechai refused to bow to? Haman, Amalek. **אמלק** embodies **ספק**, doubt, as is indicated in their identical gematria-240. The Jewish people's encounter with Amalek was after **היש** **ה'** **אין** **אין**, Is Hashem among us or not (doubt). What are the next words? **ויבא אמלק**, Amalek came and battled us (Shemos 17:7-8. See Rashi).

Who brought doubt into the world? The **נחש**. Haman, the descendant of Amalek, is therefore specifically hinted to by the *eitz ha'daas* in the words **המון העץ**, have you eaten of the tree from which I commanded you not to eat (Breishis 3:11, Chullin 139b).

Amalek represents the evil in the world. It therefore is no surprise that **אל אחר**, alien god, has the same gematria as **אמלק**. It is Amalek who tells us to go from an **אחד** to an **אחר**.

One Jew, Mordechai, didn't bow to Haman (Esther 3:2). That is what a Jew does. He obstinately refuses to bend himself to the **אחר** (See Esther Rabba 6:2). The word **יהודי** is from **יהודה**. This is comprised of the letters **יהוה** and a **ד**. That is to say, one who follows Hashem by maintaining the **ד** of **אחד**. Indeed, the Gemara (Megila 13a) says that whoever rejects idolatry is called a **יהודי**. Mordechai didn't bow to Haman who made himself an object of worship (Megila 19a). We must learn from Mordechai's intransigent ways as is indicated from the fact that **מורדכי** is composed of the same letters as **מורדכי**, from the ways of.

Purim is in the month of **אדר**. **אדר** represents Hashem as it has a Gematria of 1, referring to **אחד** **ה'**. Additionally, **אדר** represents the **אלופו** **של עולם**, master of the world. When we put Hashem first (**אדר**)-putting His will before our will- we observe the difference between the **ד** and the **ר** (**אדר**).

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