

Whoever Extends His Hand to Take Is Given to On Purim HKB"H Fulfills All of Our Hearts' Requests Like a Guest Who Does All that His Host Asks of Him

In honor of the upcoming festival of Purim, it is fitting to examine that which we have learned in the Talmud Yerushalmi concerning the mitzvah of "matanos la'evyonim": **"אין מדקדין—במצות פורים, אלא כל מי שהוא פושט את ידו ליטול נותנין לו—****we do not scrutinize regarding the mitzvot of Purim; instead, whoever extends his hand to take is given to.** Accordingly, in the Tur and in the Shulchan Aruch (O.C. 694, 3), the halachah is stated as follows: **"אין מדקדין במעות פורים, אלא כל מי שפושט ידו ליטול נותנים לו—**regarding tzedakah money on Purim, we give to whoever extends his hand without checking too closely.

In the sefer Likutei HaRim (Purim), he presents what the Chiddushei HaRim once said at the Purim seudah: **"פורים זמן רצון—לכל, שעת רעוא דרעוא, כל אחד יכול לפעול אצל השי"ת שימלא משאלות לבו לטובה, והלכה מפורשת בשלחן ערוך אין מדקדין במעות פורים, וכל מי שפושט ידו ליטול נותנים לו—**Purim is a time of goodwill for everyone; every individual can influence the Almighty to fulfill his heart's desires; the halachah states that we do not scrutinize those who beg on Purim, we simply give.

Based on this principle, our sacred sources interpret the following passuk in the Megillah (Esther 5, 6): **"ויאמר המלך לאסתר במשתה היין מה:—שאלתך וינתן לך—the King said to Esther during the wine feast, 'What is your request? It shall be granted you.'** They rely on the Midrash's explanation (Esther Rabbah 3, 10) that whenever the generic term **"מלך"** appears in the Megillah, it is an allusion to HKB"H, the Supreme King. Thus, the passuk states: **"ויאמר המלך"—**HKB"H said--**"לאסתר"**—to Esther, alluding to the congregation of Yisrael--**"במשתה היין"**—on the festival of Purim--**"וינתן לך"**—whatever you request of HKB"H will be granted to you.

"איש יהודי" Mordechai **Was Humble like Moshe-- "והאיש משה"**

After much consideration, I would like to propose an explanation for this phenomenon. Why indeed are we so

fortunate specifically on Purim—to have HKB"H grant all that we sincerely desire? Let us refer to the description in Megillat Esther of Mordechai. He was the one chosen by HKB"H to be the instrument for Yisrael's miraculous salvation from Haman's decree. Regarding Mordechai, it states (Esther 2, 5): **"איש יהודי—היה בשושן הבירה ושמו מרדכי בן יאיר בן שמעי בן קיש איש ימיני—there was a Jewish man in the capital city of Shushan; his name was Mordechai the son of Yair, the son of Shimi, the son of Kish, from the tribe of Binyamin.**

Chazal teach us that in this passuk, the Members of the Great Assembly—Anshei Keneset HaGedolah—who wrote the Megillah with "ruach hakodesh," allude to the amazing connection between Mordechai the Jew and Moshe Rabeinu. The Midrash states (Esther Rabbah 6, 2):

"איש יהודי היה בשושן הבירה. איש, מלמד שהיה מרדכי שקול בדורו כמשה בדורו, דכתיב ביה (במדבר יב-ג) והאיש משה עניו מאד, מה משה עמד בפרץ, דכתיב (תהלים קו-כג) ויאמר להשמידם לולי משה בחירו עמד בפרץ וגו', אף מרדכי כן דכתיב (אסתר י-ג) דורש טוב לעמו ודובר שלום לכל זרעו, מה משה לימד תורה לישראל דכתיב (דברים ד-ה) ראה למדתי אתכם חוקים ומשפטים, אף מרדכי The word "איש" is used both in relation to Mordechai and in relation to Moshe; this teaches us that in his generation, Mordechai was just as important as Moshe was in his generation. Just as Moshe stood up for the people of his generation, so, too, did Mordechai. Just as Moshe taught Yisrael Torah, so, too, did Mordechai.

According to this Midrash, we learn that the description **"איש יהודי"** attests to the fact that Mordechai was as humble as Moshe. This is derived by dint of a "gezeirah shavah"; regarding Mordechai the description **"איש יהודי"** is employed, while regarding Moshe, the Torah states: **"והאיש משה עניו מאד"**—extolling his extreme humility. In both instances, the word **"איש"** appears.

To embellish the notion that “אִישׁ יְהוּדִי” alludes to Mordechai’s humility, let us refer to that which is written in Meorei Ohr; he writes that a person who is haughty causes damage to the holy name ה”י—which possesses the same numerical value as the word גאוה”ה--“ga’avah”--meaning haughtiness and arrogance. Thus, we can conclude that the name י”ה alludes to humility.

We can apply this allusion to the passuk related to the war with Amalek (Shemot 17, 16): **וַיֹּאמֶר כִּי יַד עַל כֶּסֶף י"ה מִלְחָמָה לֵה'—and he said, "For there is a hand on the throne of ה'"; Hashem maintains a war against Amalek from generation to generation.** The Zera Kodesh (Parshat Zachor) teaches us that the klipah of Amalek is "ga'avah"; for, the name **עֲמֹלֶק** (240) possesses the same numerical value as the word **רָם** (240), which connotes a sense of superiority. Thus, the passuk: **כִּי יַד עַל כֶּסֶף י"ה מִלְחָמָה לֵה'—conveys the message that the way to battle Amalek, the klipah of "ga'avah," is with the name ה', representing humility.**

This explains very nicely why Mordechai is described as “איש יהודי”—a man who is a “יהודי”—because the word יהודי is an anagram for יהיה—the name יה spelled out fully. This description informs us that Mordechai conducted himself with humility and a lowly spirit. Hence, the description איש יהודי, which was used for a “gezeirah shavah” to teach us that Mordechai was humble like Moshe, also alludes to the name יהיה spelled out in full, the name representing humility. In this manner, he subdued the klipah of “ga’avah” in the form of Haman, a descendant of Amalek.

This provides us with a very nice explanation of the Gemarah's statement (Chullin 139b): **“מִרְדֵּכַי מִן הַתּוֹרָה מִנִּין, דְּכֵתִיב: (שְׁמוֹת ל-כג) מֵרֵדְרוֹר, וּמִתַּרְגּוּמֵינָא מִירָא דְכֵינָא—where is Mordechai alluded to in the Torah? It is written (Shemot 30, 23): “Mor deror” (pure myrrh) and the Targum renders these words as “mira dachya.”** [Note the similarity of the words of the Targum to the actual name Mordechai.] We can suggest that the reason Mordechai is alluded to by the words **“מֵרֵדְרוֹר”** is because the word **“מֵרֵדְרוֹר”** is composed of the same letters as **“מֵרֵדְרוֹר”**, connoting “ga'avah, and possessing the same numerical value as **“עֲמֹל”**. Now, with his humility, Mordechai defeated Haman, a descendant of Amalek, and his klipah of “ga'avah.” Therefore, he is alluded to in the passuk: **“מֵרֵדְרוֹר”**—which can be interpreted as the emancipation from **“מֵרֵדְרוֹר”**, an allusion to Amalek's klipah of “ga'avah.”

Mordechai a Spark of Moshe's Completed the Process of the Receiving of the Torah by Yisrael

Upon reviewing the Midrash cited above, we find that Chazal mention three attributes which Mordechai had in common with Moshe. First of all, he was humble like Moshe. Secondly, Moshe stood up to save Yisrael from annihilation after the “cheit ha’eigel (Tehillim 106, 23): **“As it is written: ‘He said He would destroy them had not Moshe, His chosen one, stood in the breach . . .”** This passuk refers to the fact that he spoke up for Yisrael, as it is written (Shemot 32, 11): **“Why Hashem should Your anger burn against Your people, whom You have taken out of the land of Mitzrayim?”** Mordechai did the same; he saved Yisrael from Haman’s decree by praying on their behalf: **“As it is written: ‘He sought the good of his people”**—indicating that he pled their case before HKB”H. Thirdly, just as Moshe taught Yisrael Torah, so did Mordechai.

It appears that the Midrash is referring to the fact that Mordechai influenced Yisrael to accept lovingly and willingly the Torah that they had accepted at Har Sinai by coercion beneath the mountain, as depicted by the Gemara (Shabbat 88a):

“ויתיצבו בתחתית ההר, אמר רב אבדימי בר חמא בר חסא, מלמד שכפה הקב”ה עליהם את ההר כגיגית ואמר להם, אם אתם מקבלים התורה מוטב, ואם לאו שם תהא קבורתכם... אמר רבא, אף על פי כן הדור קבלוה בימי אחשורוש, דכתיב The passuk states: “They stood at the foot of the mountain.” Rav Avdimi bar Chama bar Chasa said: This teaches that HKB”H held the mountain over them like an upturned barrel. Then He said to them: “If you accept the Torah, fine; but if not, your burial will be there.” . . . Rava said: Even so, they accepted it again during the times of Achashveirosh, as it is written: “The Jews confirmed and accepted upon themselves”—they confirmed that which they had already accepted.

We can explain why Yisrael accepted the Torah out of love only after the Purim miracle based on a statement in the Gemara (Ta'anit 7a): **“למה נמשלו דברי תורה למים, דכתיב (ישעיה נה-א) הוי כל צמא לכו למים, לומר לך מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה--why are words of Torah compared to water? To teach us that just as water flows from higher ground to lower ground, so, too, words of Torah are only retained by someone who possesses a lowly self-image (humility).**

As we have already explained, with his humility, Mordechai subdued the klipah of “ga’avah” embodied by Haman, a

descendant of Amalek; furthermore, he influenced Yisrael with his kedushah to also be humble like him. As a result, the Torah came down to them like water seeking the low ground. Therefore, they accepted it with love; for, they were privileged to receive and sense the incredible light of the Torah that had come down to them. This is reflected by the passuk (Esther 8, 16): **“לִיהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשׂוֹן וִיקָר”**—**the Jews had light and gladness and joy and honor.**

We should note that this Midrash comparing Mordechai to Moshe is the source for the notion that Mordechai was a spark—a “nitzotz”—from the neshamah of Moshe Rabeinu. [This is discussed in many of our sacred sources such as the Megaleh Amukot on Vaetchanan (44).] A lovely allusion to this fact is provided by the great Gaon Chida on the Megillah in Chomat Anach: The numerical value of the words **אִישׁ יְהוּדִי** (346), referring to Mordechai, equals **מֹשֶׁה** (345), with the addition of one.

It appears that we can add a noble idea explaining why Moshe adopted the form of Mordechai, who was a “nitzotz” of his. As we know, Moshe delivered the Torah to Yisrael; however, their acceptance of the Torah was lacking; they accepted the Torah under duress by having the mountain held above them in a threatening fashion. Therefore, Moshe took on the form of Mordechai, so that Mordechai would rectify and complete the acceptance of the Torah in the ideal manner. For, as we have learned, in the merit of the Purim miracle facilitated by Mordechai, Yisrael finally confirmed and accepted the Torah with love.

Now, however, it is worthwhile examining why the Anshei Keneset HaGedolah characterized Mordechai as **אִישׁ יְהוּדִי**. As the Midrash explains, this characterization alludes to the threefold association between Mordechai and Moshe Rabeinu: (1) Mordechai was humble like Moshe. (2) Mordechai stood in the breach to save Yisrael from annihilation like Moshe. (3) Mordechai taught Yisrael Torah like Moshe.

Since You Have Lowered Yourself You Shall Be like Me

We shall begin by explaining the awesome power displayed by Moshe as he stood in the breach to spare Yisrael from extermination due to the “cheit haeigel.” It states in this week’s parsha, Ki Tisa, that HKB”H notified Moshe that Yisrael had sinned with the “eigel” as follows (Shemot 32, 7): **וַיְדַבֵּר ה' אֶל מֹשֶׁה, לֵךְ רֵד כִּי שָׁחַת עַמְּךָ אֲשֶׁר הֶעֱלִיתָ מִצְרַיִם, סֵרוּ מִהֵרָ מִן הַדֶּרֶךְ אֲשֶׁר**

צוִיתָם עֲשׂוּ לָהֶם עֵגֶל מִסֶּכָּה וַיִּשְׁתַּחֲווּ לוֹ וַיִּזְבְּחוּ לוֹ... וְעַתָּה הִנֵּיחָה לִי וַיַּחַר אֲפִי Hashem spoke to Moshe: **“Go, descend—for your nation that you have brought up from Mitzrayim has acted corruptly. They have strayed quickly from the way that I have commanded them; they have made themselves a molten calf, prostrated themselves to it and sacrificed to it” . . . “And now desist from Me! Let My anger burn against them and I shall annihilate them; and I shall make you a great nation.”**

We must endeavor to explain why HKB”H said to Moshe: **“Go, descend—for your nation has acted corruptly.”** Additionally, how does the divine command **“Go, descend!”** relate to what HKB”H says to Moshe afterwards: **“And now desist from Me! Let My anger burn against them and I shall annihilate them”**? Regarding this latter passuk, Rashi comments: **“We have not yet heard that Moshe prayed on their behalf; yet He says, “Desist from Me!” Rather, here He gave Moshe an opening and informed him that the matter depends on him; if he prays for them, He will not annihilate them.”**

It appears that we can clarify the matter based on a passage in the Gemara (Moed Katan 16b) describing David HaMelech’s tremendous humility. Even after his master and teacher Eera HaYairi passed away, and David began teaching Yisrael Torah, he did not sit on mattresses or cushions as his teacher did; rather, he continued to sit on the ground and to teach Yisrael Torah in this manner. In this merit, HKB”H promised him that he would have the authority to annul HKB”H’s decrees. Here is the passage:

“בִּשְׁעָה שֶׁהָיָה [דוד המלך] יוֹשֵׁב בִּישִׁיבָה, לֹא הָיָה יוֹשֵׁב עַל גְּבֵי כְרִים וְכִסְתוֹת אֲלָא עַל גְּבֵי הַקְּרָקַע, דְּכָל כַּמָּה דְּהוּוּ רַבִּינָא עִירָא הִיאִירִי קַיִים, הוּוּ מַתְנִי לְהוּ לְרַבְנָא עַל גְּבֵי כְרִים וְכִסְתוֹת, כִּי נַח נַפְשִׁיהּ הוּוּ מַתְנִי דּוּד לְרַבְנָא, וְהוּוּ יָתִיב עַל גְּבֵי קְרָקַע, אֲמַרוּ לֵיהּ לִיתִיב מִרְ אַכְרִים וְכִסְתוֹת, לֹא קְבִיל עֲלֵיהּ... אֲמַר לוֹ הַקֵּב”ה, הוּאִיל The Rabbis said to him (to David), “Let the master sit upon mattresses and cushions,” but he refused to do so. . . HKB”H said to him, “Since you lowered yourself, you shall be like Me; for I decree a punishment and you annul it.”

We can explain David’s rationale for sitting on the ground while teaching Yisrael Torah based on the Gemara we cited above (Ta’anit 7a): **“לְמָה נִמְשְׁלוּ דְּבָרֵי תוֹרָה לְמִים, דְּכִתִּיב (ישעיה נה-א) הוּי כָל צִמָּא לָכוּ: (Ta’anit 7a) לְמָה, לֹמַר לָךְ מֵה מִים מְגִיחִין מִקּוּם גְּבוּהָ וְהוֹלְכִין לְמִקּוּם נִמּוּךְ, אִף דְּבָרֵי תוֹרָה אֵין לְמָה, לְמָה נִמְשְׁלוּ דְּבָרֵי תוֹרָה לְמִים, לְמָה נִמְשְׁלוּ דְּבָרֵי תוֹרָה לְמִים--why are words of Torah compared to water? . . . To teach us that just as water flows from higher**

ground to lower ground, so, too, words of Torah are only retained by someone who possesses a lowly self-image. David sat on the ground while transmitting Torah to Yisrael to demonstrate that Torah is only retained by a humble person.

Here we learn a fundamental principle. Anyone who possesses the attribute of humility merits annulling HKB"H's decree—just as HKB"H informs David HaMelech: **"Since you lowered yourself, you shall be like Me; for I decree a punishment and you annul it."** We can understand this simply as an example of "midah k'neged midah." When the tzaddik lowers himself and humbles himself, he causes HKB"H, as it were, to do the same—in keeping with the notion of (Tehillim 121, 5): **"ה' צלך"**—Hashem acts like a person's shadow and mirrors his behavior. Therefore, HKB"H listens to the person and cancels His own decree.

HKB"H Fulfilled David HaMelech's Wishes like a Guest Fulfilling His Host's Wishes

Nevertheless, let us explain the matter further based on a precious introduction from the Zohar hakadosh Raiyah Mehemna (Pinchas 244a). David HaMelech requests of HKB"H (Tehillim 132, 9): **"כהניך ילכשו צדק וחסידיך ירננו"**—**let Your kohanim be clothed in righteousness, and Your chassidim will sing joyously.** The Zohar asks: It is the leviim who utter the songs in order to mollify the forces of "din" and not the chassidim. Shouldn't he have said: **"Let Your kohanim be clothed in righteousness, and Your leviim will sing joyously"**? The Zohar answers that David HaMelech was requesting of HKB"H: **"וחסידיך ירננו"**—that even chassidim like himself should be able to sing joyously and mitigate the forces of "din" with their song. Then the Zohar proceeds to explain why HKB"H acquiesced to David HaMelech's request. Here is a translation of the passage from the Zohar:

"HKB"H said to David, 'It is not My way to change My behavior; yet, since you invited Me, I must do as you wish.' From here we learn that if the master of the house invites even the King, he must act in accordance with the host's will. For this reason, they said (Pesachim 86b): Whatever the master of the house (baal habayis) tells you to do, you should do--except for leave.

This teaches us a tremendous chiddush. HKB"H fulfilled David HaMelech's request, because he invited HKB"H, so to speak, to come to him. As a result, HKB"H behaved toward him

like a guest toward his host. As such, He was obligated to fulfill his every request in keeping with the principle of: **כל מה שיאמר—לך בעל הבית עשה—whatever the master of the house tells you to do, you should do.** Now, however, we must identify where David HaMelech actually invited HKB"H to come to him.

HKB"H Descends and Rests His Shechinah upon the Humble

It appears that we can explain this concept based on a passuk in Yeshayah (57, 15): **כי כה אמר רם וגשן שוכן עד וקדוש שמו, מרום 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.** There is a dispute in the Gemara (Sotah 5a) regarding the interpretation of the passuk: **ואת דכא ושפל רוח, חד אמר אתי דכא, וחד אמר אני את דכא. ומסתברא כמאן דאמר אני את דכא, שהרי הקב"ה הניח כל הרים וגבעות והשרה שכניתו על הר סיני, ולא גבה הר סיני למעלה.** It states in the passuk: **"I am with the despondent and lowly of spirit."** One opinion holds that this means **"together with Me is the despondent"**—in other words, **"I will raise him up until he dwells with Me"; another opinion holds that this means that "I am with the despondent"**—in other words, **"I will take My Shechinah down to dwell with him."** Logic dictates in favor of the opinion that interprets the passuk as **"I am with the despondent."** After all, HKB"H passed over all of the mountains and hills and rested His Shechinah on Har Sinai; He did not raise Har Sinai upwards.

Let us endeavor to explain the tremendous benefit resulting from the fact that HKB"H rests His Shechinah on the humble person down on earth. It is written (Tehillim 115, 16): **השמים לה שמים לה והארץ נתן לבני אדם—as for the heavens, the heavens are for Hashem; but the earth He has given to mankind.** According to what we have discussed, had HKB"H elevated the humble person to Him in the heavens, the humble person would have had the status of a guest with HKB"H being the host. Yet, since HKB"H goes down to earth to rest His Shechinah on the humble person, the humble person is now the host, since HKB"H gave the earth to mankind. Accordingly, HKB"H is the guest, so to speak, who fulfills the wishes of his host.

As we have explained, David HaMelech, due to his extreme humility, sat on the ground while teaching Torah. Similarly, the Gemara (Chullin 89a) teaches us that he was so humble that he said of himself (Tehillim 22, 7): **ואנכי תולעת ולא איש חרפת אדם ובזוי**

“but I am a worm and not a man, scorn of humanity, and despised of people. In the merit of his humility, HKB”H rested His Shechinah upon him. This then is the meaning of the Zohar: **“אמר הקב”ה לדוד, אין דרכי לשנות מדותי, אלא אחר שהזמנת אותי יש לי לעשות”**—HKB”H said to David, **“It is not My way to change My behavior; yet, since you invited Me, I must do as you wish.”** For, as the Zohar goes on to explain this is in keeping with the principle of: **“Whatever the host tells you to do, you should do.”**

Now, we can appreciate HKB”H’s statement to David: **“Since you lowered yourself, you shall be like Me; for I decree a punishment and you annul it.”** Since he was humble and sat on the ground while teaching Torah to Yisrael instead of sitting on mattresses and cushions, HKB”H rested His Shechinah upon him down on earth in keeping with the notion of **“אני את דכא”**—**I will take My Shechinah down to dwell with the lowly of spirit.** Thus, HKB”H fulfilled all of David’s wishes in accordance with the dictum of: **“Whatever the host tells you to do, you should do.”**

Moshe Drew the Shechinah down to Earth

Continuing onward and upward with this line of reasoning, let us address HKB”H’s comment to Moshe: **“לך רד כי שחת עמך”**—**Go down, because your people have acted corruptly!** Then, He immediately added: **“And now, desist from Me!”** HKB”H was conveying to Moshe that it was within his power to annul the divine decree by means of tefilah. The Midrash Tanchuma explains (Nasso 16):

“בשעה שברא הקב”ה את העולם נתאוהו שיהא לו דירה בתחתונים כמו שיש בעליונים, ברא את האדם וצוה אותו ואמר לו (בראשית ב-טז) מכל עץ הגן אכול תאכל ומעץ הדעת טוב ורע לא תאכל ממנו, ועבר על צויו... מיד סילק הקב”ה שכינתו לרקיע הראשון. עמד קין והרג להבל מיד סילק שכינתו לרקיע שני... עמד דור אנוש והבעים לפניו נסתלקה מן השני לשלישי, עמד דור המבול והשחית דרכו נסתלקה מן השלישי לרביעי, דור הפלגה נתגאה נסתלקה מן רביעי לחמישי, סדומיים קלקלו נסתלקה מן החמישי לשישי, עמדו אמרפל וחבריו נסתלקה מן השישי לשיביעי.”

כיון שעמד אברהם סיגל מעשים טובים ירד הקב”ה מן רקיע שביעי לשישי, עמד יצחק ופשט צווארו על גבי המזבח ירד משישי לחמישי, יעקב מן חמישי לרביעי, לוי בנו מן רביעי לשלישי, קהת בן לוי מן שלישי לשני, עמרם מן שני לראשון, עמד משה והורידה לארץ שנאמר (שמות יט-כ) וירד ה’ על הר סיני.”

When HKB”H created the universe, He longed to have a dwelling-place among the inhabitants below just as He has among the heavenly inhabitants. He created Adam and commanded him not to eat from the **“Eitz HaDa’at Tov VaRa”**; Adam violated this command. HKB”H immediately

removed His Shechinah to the first **“rakia”** (firmament; level of heaven). When Kayin killed Hevel, the Shechinah ascended to the second **“rakia”**; the generation of Enosh caused the Shechinah to abandon the second **“rakia”** and move to the third; the generation of the **“mabul”** caused it to move to the fourth; the generation of the dispersion caused it to move to the fifth; the people of Sedom caused it to move to the sixth; Amraphel and his colleagues caused the Shechinah to move to the seventh **“rakia.”**

When Avraham appeared on earth and began to perform meritorious deeds, HKB”H descended from the seventh **“rakia”** to the sixth; Yitzchak’s act of self-sacrifice on the mizbeiach caused Him to descend to the fifth; Yaakov brought Him down to the fourth; Levi, Yaakov’s son, brought Him down to the third; Kehat, Levi’s son, brought Him down to the second; Amram brought Him down to the first; Moshe brought the Shechinah back down to earth, as it says (Shemot 19, 20): **“Hashem descended onto Har Sinai.”**

We learn from this Midrash that Moshe Rabeinu brought the Shechinah back down to earth at the time of Matan Torah, as it is written: **“וירד ה’ על הר סיני”**—**Hashem descended onto Har Sinai.** We can suggest that he accomplished this feat in the merit of his humility, as attested to by 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!** Additionally, he accomplished this feat by giving the Torah to Yisrael; for the Torah is capable of bringing the Shechinah to those engaged in Torah-study.

Go Down to Earth for There You Are the “Baal HaBayis”

This enlightens us with regards to HKB”H’s directive to Moshe: **“Go down, because your people have acted corruptly! . . . they have made themselves a molten calf.”** In truth, HKB”H wanted Moshe to pray on behalf of Yisrael in order to annul the decree to annihilate them; however, when Yisrael committed the sin with the **“eigel,”** Moshe was in the heavens. There HKB”H is the **“baal habayis”**—as the passuk states: **“השמים שמים לה”**—the heavens are Hashem’s domain.

Therefore, in His infinite mercy and kindness, HKB”H prepared the remedy in advance of the ailment by instructing Moshe, Yisrael’s loyal shepherd: **“Go down, because your people have acted corruptly!”** For, when you will be back down on earth, I

will also descend to rest My Shechinah upon you. Now, seeing as the tzaddik is the “baal habayis” down on earth—as stated by the passuk: “והארץ נתן לבני אדם”—**but the earth He has given to mankind**—I will abide by your wish to annul the decree to annihilate Yisrael, in keeping with the principle of: **“Whatever the host tells you to do, you should do.”**

This then is the significance of HKB”H’s directive immediately afterwards: **“And now, desist from Me! Let My anger burn against them and I shall annihilate them.”** Recall that Rashi comments: **“Here He gave Moshe an opportunity and informed him that the matter depends on him, that if He prays for them He will not annihilate them.”** In light of our current discussion, note the precise language employed by HKB”H: “ועתה”—now that I have instructed you “לך רד”—to go back down to earth, so that I will be obliged to abide by your wish to annul this harsh decree; “הניחה לי ויחר אפי בהם ואכלם”—know that, in truth, it is My will that you pray on behalf of Yisrael and spare them from this decree.

This provides us with a very nice interpretation of HKB”H’s statement to Moshe at the revelation at Har Sinai (Shemot 19, 9): “הנה אנכי בא אליך בעב הענן בעבור ישמע העם בדברי עמך וגם כך יאמינו לעולם”. In other words, I am coming down to you to rest My Shechinah on earth in the merit of your humility; so that the people will see that you have succeeded in returning the Shechinah to earth; as a consequence, they will believe in you, because they will realize that you possess the power to annul harsh decrees. For, HKB”H abides by the principle of: **“כל מה שיאמר לך בעל הבית עשה”**—**“Whatever the host tells you to do, you should do.”**

Mordechai a Spark from Moshe’s Neshamah Annulled the Decree to Annihilate Yisrael

We can now begin to fathom and appreciate the depth of the Anshei Keneset HaGedolah’s wisdom which prompted them to characterize Mordechai as “איש יהודי”. As we learned from the Midrash, they were drawing our attention to three areas of comparison between Moshe and the “nitzotz” of his holy neshamah, Mordechai: (1) Just as the passuk attests: “והאיש משה”—extolling his incredible humility, so, too, Mordechai is described as “איש יהודי”, because he was humble like Moshe. (2) Just as Moshe stood in the breach in the aftermath of the

“cheit haeigel” to spare Yisrael from annihilation, so, too, did Mordechai stand in the breach to spare Yisrael from Haman’s decree. (3) Just as Moshe taught Yisrael Torah, so, too, did Mordechai teach Yisrael Torah.

We can suggest that Chazal wished to teach us how Mordechai the Jew came to possess the great power and ability to save Yisrael from Haman’s decree. By being humble like Moshe, he merited having the Shechinah rest upon him down on earth. As a result, he was able to stand in the breach like Moshe and annul the decree to annihilate Yisrael. For HKB”H fulfilled his request just as He fulfilled Moshe’s request in keeping with the principle of: **“Whatever the host tells you to do, you should do.”**

Therefore, the Midrash proceeds to substantiate the claim that Mordechai, a “nitzotz” of Moshe, was indeed like Moshe. For, we see that just as Moshe taught Yisrael Torah, so did Mordechai. In fact, in his merit, Yisrael confirmed and accepted the Torah out of love. This made amends for the fact that during the time of Moshe, they only accepted the Torah under duress. Mordechai only accomplished these feats, because he was a “nitzotz” of Moshe’s and was humble like Moshe. In this merit, he was able to bring the Torah down to all of Yisrael, because the Torah resembles water—it descends to the lowest point.

Now, we can understand the halachah: **“אין מודקדין במעות פורים, אלא כל מי שפושט ידו ליטול נותנים לו”**—we are not as exacting with regards to tzedakah-money on Purim; instead, whoever extends his hand to take, we give him. According to the Chiddushei HaRim, this commemorates and accords with the way HKB”H treats us on Purim; whoever extends his hand with a request, HKB”H grants his every request. Based on what we have learned, we can provide an explanation. Mordechai annulled the decree to annihilate Yisrael in the merit of drawing the Shechinah down to earth; this obliged HKB”H to abide by his wishes in keeping with the notion of: **“Whatever the host tells you to do, you should do.”** Now, in the merit of Torah-study, HKB”H descends and rests His Shechinah upon the person studying Torah. Therefore, on every Purim, on the day that Yisrael accepted the Torah out of love, HKB”H acts toward Yisrael like a guest to a host. Everyone that extends a hand requesting salvation, HKB”H fulfills his heart’s every request in keeping with the principle of: **“כל מה שיאמר לך בעל הבית עשה”**.

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