



THE MONTH OF ADAR

Finding Divine Joy in Bnei Brak

BY RABBI DANIEL GLATSTEIN

Maseches Taanis states, “Rav Yehudah, the son of Rav Shmuel bar Shilas, said in the name of Rav: ‘Just as when the month of Av begins we curtail our rejoicing, so, too, when the month of Adar begins we increase our *simcha*.’”

There has been much focus placed on the actual *memra*, the content, of which was said regarding increasing our *simcha*. Our attention here, however, is drawn to the first part of the Gemara. Of what significance is it that this statement was made by Rav Yehudah, the son of Rav Shmuel bar Shilas, said in the name of Rav?

Who was Rav Yehudah? Who was Shilas? What is the connotation of this somewhat unusual name — Shilas? Furthermore, why is this *memra* related in the name of Rav?

What happened before this statement was made? Didn't people rejoice in the month of Adar? Was this an original idea that had never been acted upon previously? Historically, did none of the previous Tannaim — such as Rabban Gamliel, R' Akiva, or R' Tarfon — increase their *simcha* in Adar? Was this concept first introduced by Rav, hundreds of years after the events of Purim actually transpired?

The *Megillah* itself, when relating the mitzvos of Purim, does not mention increasing the degree of *simcha* in the month of Adar. In the times of the *Neviim* and the early Tannaim, there was no stipulation to increase *simcha* in Adar. Why did Rav Yehudah, the son of Rav Shmuel bar Shilas, introduce this idea so many years later?

There is precedent for asking why a specific individual is credited with making a certain statement.

Rava's Two Statements

Maseches Megillah quotes Rava as having proclaimed, “A person is obligated to become intoxicated [with wine] on Purim until he does not know how to distinguish between ‘cursed is Haman’ and ‘blessed is Mordechai.’”

Rava was one of the last of the Amoraim. Was he the very first to introduce this mitzvah?

There is no Mishnah, Midrash, Sifri, Sifra, or Mechilta that records the obligation to drink on Purim. It must have existed since the inception of Purim as a festival. And yet, it is not until the time of Rava, when Rava proclaims that one is obligated to imbibe on Purim?

The *mekubal* Rav Avraham Chizkuni draws our attention to another statement that Rava makes with regard to wine. *Maseches Pesachim* teaches that Rava would drink wine on Erev Pesach. Doing so would serve to whet his appetite so that he would be able to eat the matzah at the Seder with more relish.

Thus, we see that two statements in *Shas* about drinking wine are attributed to Rava.

Rav Avraham Chizkuni reveals that for a fuller perspective, we must go back to the mystical origins of Rava. Incredibly, the Arizal teaches us that Lot was rescued from captivity and then spared from the devastation of Sodom in the merit of the holy Amora Rava.

The *neshama* of Rava was contained in Lot. This is alluded to in the *pasuk*, “And they captured Lot and his possessions — Avram's nephew — and they left; for he was residing in Sodom (*Bereishis* 14:12). The *roshei teivos* of the words “*rechusho ben achi*” spell Rava.

Since Rava attributed his very existence to Lot having become inebriated with wine, he sought to identify ways in which wine could be used appropriately. He wanted to be *mesaken*, repair, the somewhat inappropriate use of wine by his forebear, Lot. He therefore publicized the halacha to drink wine on Purim, and he drank wine on Erev Pesach to enable him to better fulfill the mitzvah of *achilas matzah*.

Amalek's Two Goals

When Klal Yisrael fought Amalek in the Midbar, the Jews emerged victorious, and Hashem instructed that any vestige of Amalek must be eradicated completely. Hashem then swore eternal animosity to Amalek. The Torah states:

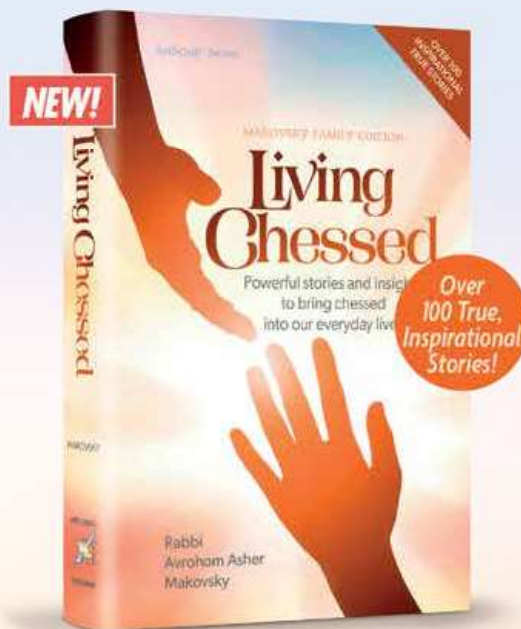
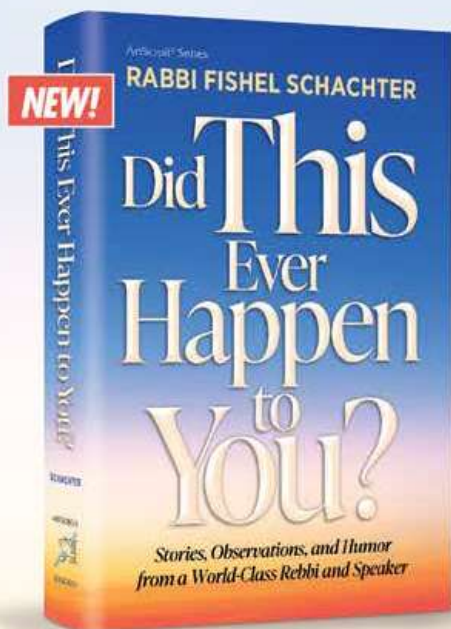
*Hashem said to Moshe, “Write this as a remembrance in the Book and recite it in the ears of Yehoshua, that I shall surely erase the memory of Amalek from under the heavens!” Moshe built an altar and called its name “Hashem Is My Miracle”; and he said, “For the hand is on the Throne of Hashem: Hashem maintains a war against Amalek, from generation to generation” (*Shemos* 17: 14–16).*

There are several questions to be raised regarding these *pesukim*.

New from **ARTSCROLL** INSPIRING JEWS ... ONE BOOK AT A TIME

Smile. Think. Laugh. Learn.
With Rabbi Fishel Schachter

Powerful Stories to Open Your Eyes to Everyday Chessed!



No one tells a story quite like **Rabbi Fishel Schachter**, and in *Did This Happen To You?* he uses stories as an incredibly effective means of guiding us through whatever challenges we are facing.

A popular speaker, columnist and storyteller, Rabbi Schachter combines practical advice in chinuch and middos development with anecdotes and stories that are always engaging and often laugh-out-loud funny.

So open this book and be prepared to laugh ... and to learn.

In *Living Chessed*, **Rabbi Avrohom Asher Makovsky** shows us how we “ordinary” people can also be “gedolim in chessed”—by grabbing the countless opportunities to help our fellow Jews.

Living Chessed includes inspirational insights and guidance about doing chessed and, above all, incredible stories of how chessed – even something as small as a compliment or a smile – can transform the lives of both the giver and receiver.

Guaranteed to change your daily life!

THIS WEEK'S YERUSHALMI DAF YOMI SCHEDULE:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
25	26	27	28	1	2	3
Peah 10	Peah 11	Peah 12	Peah 13	Peah 14	Peah 15	Peah 16

THIS WEEK'S MISHNAH YOMI SCHEDULE:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
25	26	27	28	1	2	3
Eruvin 7:6-7	Eruvin 7:8-9	Eruvin 7:10-11	Eruvin 8:1-2	Eruvin 8:3-4	Eruvin 8:5-6	Eruvin 8:7-8

AVAILABLE AT YOUR LOCAL HEBREW BOOKSELLER >> WWW.ARTSCROLL.COM | 1-800-MESORAH (637-6724)
ISRAEL >> ARTSCROLLISRAEL.CO.IL | GITLERBOOKS.CO.IL EUROPE >> LEHMANN.CO.UK

Amalek wanted to destroy Klal Yisrael as part of its plan to attack G-d Himself.



“Write this as a remembrance in the Book and recite it in the ears of Yehoshua.” There are two components to the message Moshe was instructed to fulfill. He was commanded to write it in the Torah and also to say it orally to Yehoshua. Why did Moshe have to do both?

“That I shall surely erase the memory of Amalek from under the heavens!” Hashem states that **He** will erase all trace of Amalek from the face of the earth. However, in *Parashas Ki Seitzei*, we are instructed, “**You** [Klal Yisrael] shall wipe out the memory of Amalek from under the heaven” (*Devarim* 25:19). It is *our* responsibility to eradicate Amalek, not Hashem’s. This seems to be contradictory to what Hashem told Moshe when He said, “I shall surely erase...”

“For the hand is on the Throne of Hashem.” The word “kes, throne,” should be spelled “kisey,” but the *aleph* is missing. Also absent in this phrase are two letters of the Name of Hashem – the *vav* and the *hey*.

Rashi explains that the hand of HaKadosh Baruch Hu is raised to swear by His Throne that He will wage an eternal battle against Amalek. The word *kisey* is missing a letter and the Name of Hashem is missing two letters because Hashem declares that His Name and His Throne will remain incomplete until Amalek is destroyed.

Let us try to understand this teaching of Chazal. There were seven nations living in Eretz Yisrael prior to Klal Yisrael entering the land. Initially, we were to make overtures for peace. However, if these overtures were rejected, we were instructed to destroy them, “You shall not allow any person to live” (*Devarim* 20:16). However, it was not prohibited to make use of and benefit from their animals. G-d never swore that He has personal animosity toward these seven nations for all eternity, nor does He declare that His Name is deficient because of them.

Amalek, however, not only was to be destroyed, their animals were to be killed as well (see *I Shmuel* 15:3). Amalek had to be so thoroughly eradicated that their memory could not even be recollected through a surviving animal.

Rav Elchanan Wasserman wonders why, unlike any of the other nations that Klal Yisrael was instructed to destroy, Amalek had to be eliminated to such an extent. The seven nations who lived in Eretz Yisrael committed egregious sins, yet there was nothing required other than killing them. There was no need to eradicate every *zecher*, remembrance, of their having ever existed. That decree is reserved only for Amalek. Furthermore,

how does Amalek have the power to diminish the Name of Hashem? In what way does Amalek affect Hashem’s Throne more than any other wicked nation?

Amalek’s War Against Hashem

The Malbim explains that Amalek’s war has two dimensions to it. While Amalek has made it its life mission to destroy Klal Yisrael, it also seeks to wage war against the Ribbono shel Olam Himself.

Rav Elchanan points out that, in general, when a country wages a war, its goal is self-preservation, as its inhabitants feel threatened; or perhaps it may be protecting its resources from being stolen; or it may be attempting to expand its boundaries or influence.

As Klal Yisrael was traveling through the Midbar, they did not instigate an attack against Amalek, nor did they not take or threaten resources. They were not a neighboring nation into which Amalek could hope to expand. None of the usual precipitants for war were present. There was no provocation at all on the part of Klal Yisrael.

Amalek’s attack on the Jewish nation was not their end-game. It was the first step in their plan to wage war against Hashem. Amalek wanted to destroy Klal Yisrael as part of its plan to attack G-d Himself. This is what the Torah means when it states, “Hashem maintains a war against Amalek.” Absent a method with which to physically attack G-d, they attacked Hashem’s children, who were on their way to receive the Torah and accept the yoke of the Kingdom of Heaven. They fought Klal Yisrael to anger Hashem and diminish *kevod Shamayim*.

The seven nations in Canaan, however, had no interest in fighting with Hashem or infringing on His *kavod*. They may have committed a multitude of sins but that was merely to satisfy their desires. They were not seeking to anger Hashem, and there was no command to destroy them to the same degree as Amalek.

This, the Malbim (*ibid.*) explains, is also alluded to in the change of wording used in the two *parshiyos* that discuss the command to erase Amalek’s memory.

In the eyes of an onlooker, it appears that Amalek merely seeks to destroy Klal Yisrael. But that is not so. The Jewish people are the *am Hashem*, the Nation of G-d, and thereby the conscience of the world. Amalek cannot allow the Jew to exist, since the very presence of the Jew makes Amalek uncomfortably aware of morality and ethics. Therefore, the Jews must counter the efforts of Amalek and were given the mandate to erase

their memory. That is why, in *Parashas Ki Seitzei*, the Torah instructs Klal Yisrael that they, Bnei Yisrael, are to eradicate any memory of Amalek. “*Timcheh*,” the Torah tells us, “you, as a nation, shall wipe out” any remembrance of Amalek.

However, Hashem knows the inner thoughts and desires of Amalek, and He understands that it is not only the eradication of the Jewish people that Amalek is after. Amalek’s objective is to destroy Hashem, *chalilah*. What drives them is their burning desire to rid the world of HaKadosh Baruch Hu.

Thus, in *Parashas Ki Seitzei*, the Torah tells us that we ourselves must fight Amalek. The revealed and open mission of Amalek, that of wiping out Klal Yisrael, must be countered by the Jewish people personally. The *Torah SheBichsav* dictates that the onus of ridding the world of Amalek rests in the hands of Klal Yisrael.

However, in *Parashas Beshalach*, the Ribbono shel Olam adds that the *Torah SheBal peh*, the words you should whisper in the ear of Yehoshua, is that I, Hashem, will eradicate Amalek from the face of the earth. *Macho emcheh*, I will erase him.

There are two components to *mechiyas Amalek*, wiping out Amalek. We are obligated to destroy Amalek because of what we see it trying to openly accomplish: destroying the Jewish people. Hashem will eradicate Amalek because of what it is planning in secret: waging war against Hashem.

More than merely the sworn enemies of Klal Yisrael, Amalek represents the opposition to the Name of Hashem.

The Riddle of the Ben Ish Chai

The Ben Ish Chai poses the following riddle: What prompted Haman to fight against the Jewish people? He mysteriously answers, “Haman stated that his ancestors took away three, and four remained. He measured himself and found himself to be equal. So he decided to fight against Klal Yisrael.” What does this cryptic statement mean?

The Ben Ish Chai explains: Haman’s ancestors removed three letters: the *aleph* from *kisey* and the *vav* and *hey* from the Name of Hashem. They reduced *kisey* to *keis* and the Name of Hashem, *Yud Kei Vav Kei*, to *Yud Kei*. Thus, they removed three, and four remained.

The *pasuk* states, “For Hashem has chosen Zion; He has desired it for His habitation” (*Tehillim* 132:13). The Rokeach and the Maharsha explain this *pasuk b’derech remez*. When Hashem chooses Zion at the time of the



ROYAL ADJUSTER

If disaster strikes... CALL US FIRST! 516.421.2111



"We had a small fire in our kitchen, and a bunch of public adjusters came knocking on our door. I was overwhelmed since we weren't even sure what they were doing, but my wife remembered an ad in the newspaper, so we called the number. Aaron showed up, and he was the opposite of the other people. He wasn't pushy, he explained the entire process, and he kept his word. We ended up getting a very large steelman, and Benjy and Terry were so polite. If you ever have damage, I highly recommend Royal Adjuster. Thank you again for your help."
- Sue M., Queens

SPECIALIZING IN:

- FIRE DAMAGE
- WATER DAMAGE
- (ANY TYPE)
- WEATHER DAMAGE

Are you prepared for a disaster? Scan here to find out!

WWW.ROYALADJUSTER.COM



LANI@CATCHUPPHIX.COM

YOU GET PAID



WE NEGOTIATE



WE FILE



WE ASSESS



Rav Shmuel bar Shilas, a descendant of Haman, a great-grandson of Eisav, made it his life's work to incapacitate the efforts of his great-grandfather's evil hands.

Geulah, Amalek will be defeated and the three letters will be returned to *Him*. The *aleph* will return to the *keis* and the *kisey* will be complete, while the *vav* and *hey* will return to the *yud* and *hey* and make Hashem's Name whole.

In the interim, without these three letters, we are left with four letters: the *chaf* and *samech* of *keis* and the *yud* and *hey* of *Kah*. The numerical value of *keis* is eighty, and that of *Kah* is fifteen. Together, they total ninety-five.

The *gematria* of Haman is likewise ninety-five. Haman stated that since his name is numerically equivalent to the four remaining letters, he is ideally suited to destroy Klal Yisrael.

Haman Comes to Diminish

The Rokeach draws our attention to several astounding allusions contained in the *Megillah* that demonstrate how Haman, the force attempting to counteract the Name of Hashem, is precisely opposed by Mordechai and Esther, who are fighting to strengthen the manifestation of the Name of Hashem.

Haman's name appears in the *Megillah* fifty-four times. He is also referred to once by the name Memuchan.

Esther's name is also mentioned in the *Megillah* precisely fifty-four times, and once she is referred to as Hadassah.

Zeresh, Haman's wife, is mentioned four times. Taken together with the name of her husband, Haman, we arrive at a sum of fifty-eight. This is the number of times that Mordechai is mentioned in the *Megillah*. Aside from the fifty-four times Haman's name is mentioned in the *Megillah*, this is also the precise number of letters contained in the list of Haman's ten sons.

The word "*emcheh*," has a *gematria* of fifty-four. Hashem declares, "*Ki macho emcheh, I shall surely erase*"; I am going to eradicate Haman, who is mentioned fifty-four times in the *Megillah*. I will erase the ten sons of Haman, whose letters tally fifty-four. This will be accomplished through the efforts of Esther, whose name is also mentioned fifty-four times.

The *Megaleh Amukos* brings from the Arizal another instance where the number fifty-four is significant. The first *parsha* of *Krias Shema*, in which we are *mekabel ol malchus Shamayim*, contains fifty-four words. Amalek seeks to destroy *Achdus Hashem*, the unity of Hashem's Name that is attested to in the first *parsha* of *Shema*.

The Vilna Gaon writes that the authentic text of the *tefillah* we add to *Shemoneh Esrei* and *Bircas HaMazon* on Purim, "*In the days of Mordechai and Esther*," contains

fifty-four words as well, representative of the number of times Haman is mentioned in the *Megillah*.

The mitzvah of erasing Amalek is mentioned twice in the Torah, once in *Parashas Beshalach* and once in *Parashas Ki Seitzei*. There are 119 words contained in the *pesukim* of "*Vayavo Amalek, And Amalek came ... (Shemos 17:8-16) in Beshalach*. In *Ki Seitzei*, "*Remember what Amalek did to you*" (*Devarim 25:17*), there are 47 words. The sum of words in both *parshiyos* that discuss destroying Amalek is 166. Amazingly, this is precisely the number of *pesukim* contained in *Megillas Esther*! Amalek seeks to erase the Name of Hashem; Mordechai and Esther in the *Megillah* counter Haman and glorify Hashem's Name.

Each Month Represents

The *Kav HaYashar* (Rav Tzvi Hirsch Koidanover, 1648–1712) cites the Arizal, who teaches that there are twelve permutations to the letters of the Name of Hashem *Yud Kei Vav Kei*. Every month corresponds to one of these variations.

The month of Nissan corresponds to *Yud Kei Vav Kei* as it is correctly spelled. Adar corresponds to *Kei Vav Kei Yud* — the Name of Hashem reversed. This is exactly why Haman decided to choose to carry out his plans in the month of Adar.

Haman, a descendent of Amalek, sought to continue the family's mission of challenging and fighting Hashem and diminishing His Name by destroying the Jewish people. Adar, the month in which Hashem's Name is reversed, is the optimal time on the calendar in which to seek to harm Klal Yisrael.

Nissan is the month in which the Jewish people experienced revealed miracles — *nissim geluyim* — because this is the month in which Hashem's Name is spelled in order. In Adar, on the other hand, Hashem's Presence is hidden as His Name is spelled in reverse, and this is precisely why Haman thought he could succeed in Adar.

Haman alluded to this when he stated, "*V'chol zeh einenu shoveh li*," (*Esther 5:13*). The final letters of this phrase spell Hashem's Name in reverse.

Esther sought to counteract Haman's plan when she stated, "*Yavo Ha'Melech v'Haman ha'yom*" (*ibid.* 5:4). The first letters of each word spell Hashem's Name in the correct order.

Besides the order in which the Name of Hashem is alluded to, there is another factor in which Hashem's Name may be invoked. It can be alluded to in the *roshei teivos*, as Esther did, or it can be alluded to in the *sofei teivos*, as

Haman did. Alluding to Hashem's Name as *roshei teivos* accesses the *Middas HaRachamim*; alluding to Hashem's Name as *sofei teivos* arouses the *Middas HaDin*.

The ideal way to ensure that Hashem's *rachamim* is activated is to invoke His Name in the correct order, as *roshei teivos*. Amalek, who seeks to arouse *Middas HaDin*, would naturally opt for reverse-order *sofei teivos*, as Haman did.

When Esther invited Achashveirosh and Haman to join her for a *mishteh*, a feast, she fully intended to use the party as a way to completely destroy Haman and his aspirations. However, when she invoked the verse, "*Yavo Ha'Melech v'Haman ha'yom*," that alluded to the Name of Hashem as *roshei teivos*, spelled correctly, she activated *rachamim gemurim*, complete mercy, from the Ribbono shel Olam. This supreme level of mercy might have partially thwarted her intended outcome, since Haman, too, would likely be the beneficiary of some of the mercy she was activating.

Thus, Esther also needed to petition for some level of *din*, judgment, which would be unleashed against Haman and ensure his downfall. Therefore, the *pasuk* states, "*For he saw that evil had been determined against him by the king*" (*Esther 7:7*). This phrase does contain the *Shem Hashem* in the correct order, as it is spelled, but the letters appear at the end of the words, as the *sofei teivos*. This arrangement of the letters invoked an element of *Middas HaDin*, exacting some Divine retribution to be directed against Haman and exclude him from the Heavenly mercy that Esther had been able to activate and access for Klal Yisrael.

Haman's Grandchildren

Maseches Sanhedrin relates that Haman's descendants studied Torah in Bnei Brak. The Gemara does not provide the name of the grandson of Haman who was learning Torah. However, the *Ein Yaakov* has an alternative version of the Gemara, which does, in fact, inform us of the name of Haman's grandson who was a great *talmid chacham* and a recognized Amora: Rav Shmuel bar Shilas!

What do we know about Rav Shmuel bar Shilas? *Maseches Bava Basra* tells us that Rav Shmuel bar Shilas was a *melamed tinokos*, one who taught children Torah, and therefore merited the exalted status of being one of the *matzdikei harabbim*.

Rav relates that he once chanced upon Rav Shmuel bar Shilas enjoying his garden. When he asked him why



Registration Deadline: April 9, 2023



Where Kings Reigned



Sunday April 16 / Nisan 25

We start our day in *Shavei Shomron*, near the town of Homesh, possibly being resettled after the 2005 Expulsion. The morning will be spent touring the fascinating and plundered capital of ancient Israel, *Sebastiya/Shomron*. Then to *Kedumim*, a Mehadrin dairy lunch at Taboom and a visit to *Havat Gil'ad*, including meeting with residents.

Price: \$ 115

⚠ The tour includes walking on uneven terrain. ⚠
Persons with mobility issues will not be able to walk around most of Sebastiya.

8:30am Prompt-6:00pm approx
Liberty Bell Parking Lot behind Sonol Gas Station in Jerusalem

Guided by Eve Harow



***This visit is coordinated with the IDF. OIF reserves the right to change the itinerary due to security considerations.

Contact for More Info

Sarah Tacher: daytrips@oneisraelfund.org
|US: 516.239.9202 x 18|Israel: 050.587.7710

REGISTRATION

oneisraelfund.org/daytrips

When Jewish children are engaged in the study of Torah, Eisav has no power over Klal Yisrael.



he was neglecting his students by spending time in his garden, Rav Shmuel bar Shilas answered that this was the first time in thirteen years that he had ventured into his garden, and even now, as he strolled through the greenery, he was thinking about his talmidim.

It is of note that out of all the professions he could have chosen, Rav Shmuel bar Shilas chose to teach Torah to children, and it was Rav who testified about his dedication as a *melamed* to his talmidim.

The Antidote to Eisav

Yitzchak Avinu told Yaakov, “*The voice is Yaakov’s voice, but the hands are the Eisav’s hands*” (*Bereishis* 27:22). The Midrash teaches us that there is an antidote to “*v’ha’yadim yedai Eisav*.” There is a tool available to Klal Yisrael that can effectively prevent the hands of Eisav from doing evil.

When Jewish children are engaged in the study of Torah, Eisav has no power over Klal Yisrael. When the voice of Yaakov can be heard in the form of children studying Torah, the hands of Eisav cannot exert any power. If, Heaven forbid, the children are not studying Torah, then Eisav will be capable of harming Bnei Yisrael.

When Yaakov Avinu davened to be saved from his brother, he said, “*Rescue me, please, from the hand of my brother, from the hand of Eisav*” (*ibid.* 32:12). The *Baal HaTurim* points out that an anagram of the *roshei teivos* of the first words of Yaakov’s prayer, “*hatzileini nah m’yad*” are Haman! He was praying not only for salvation from Eisav, but he also prayed that his descendants be spared from Haman. He davened to be saved “*m’yad*,” which the Arizal points out is numerically equal to fifty-four — yet another allusion to Haman, whose name appears fifty-four times in the *Megillah*.

Rav Shmuel bar Shilas, a descendant of Haman, a great-grandson of Eisav, made it his life’s work to incapacitate the efforts of his great-grandfather’s evil hands. He strove to rectify and be *mesaken* the hands of Eisav and Haman, which sought to destroy Klal Yisrael. By teaching Torah to children, Rav Shmuel bar Shilas’s

efforts directly thwarted those of Eisav. His efforts were able to ensure that the hands of Eisav would not be capable of inflicting any pain on Klal Yisrael.

The Name Shilas Explained

Shilas, Rav Shmuel’s father, is also a descendant of Haman. His name, Shilas, is significant. The Rema MiFano uncovers the mystical allusion contained in this unusual name. The letters of the name are the *roshei teivos* of the *pasuk*, “*Shivisi Hashem l’negdi samid*,” (*Tehillim* 16:8). As the *Mishnah Berurah* writes, this is an instruction to always visualize the Name of Hashem before our eyes. We should picture the *Yud Kei Vav Kei* as if it were right in front of us at all times.

Amalek, Eisav, and Haman all sought to destroy the Name of Hashem, to diminish the *Yud Kei Vav Kei*. Their descendant’s name is an acronym to always keep Hashem before us. Shilas was named thus to counter the mission of Amalek. As a *tikkun* for his ancestor’s actions and life mission, he was so named in order to always remember to envision the complete and whole Name of Hashem. *Shivisi Hashem l’negdi samid*: The full *Yud Kei Vav Kei* is always placed before me.

The month of Adar was transformed from one of fear and trepidation to a month of *orah v’simcha*. It is a time to rejoice and increase happiness. There is no one more fitting to advise us of this than the person who testified to the complete and total transformation of those who sought to destroy us. The descendant of Haman was not only no longer seeking to eradicate the *Shem Hashem* but was using his position as a *melamed tinokos* to completely undermine the efforts of Haman and Amalek.

It must be told to us by Rav, who personally witnessed Rav Shmuel bar Shilas’s efforts to be *mesaken* the actions of his ancestor, and whose father represented the antithesis of Amalek’s desire to diminish the Name of Hashem. Rav was the originator of this *memra*, *mishenichnas Adar marbin b’simchah*, since he was able to testify about the actions of Rav Shmuel bar Shilas. It was then further publicized and disseminated by the very descendants of Amalek who were making a concerted effort to undermine the actions and desires of their ancestors.

Why Rav Yehudah?

The *Kisei HaKavod*, Hashem’s Throne, has four legs. Avraham, Yitzchak, and Yaakov, our forefathers, are three of the legs that support the *Kisei HaKavod*. This three-legged Throne was not stable, teetering without a fourth supporting leg, until Yehudah was born.

When Yehudah was born, the Torah tells us, “*Va’t’amod m’ledes*” (*Bereishis* 29:35), which can be interpreted as “this birth brought *amidah*, stability.” The *Kisei* was finally stable and fully supported. Yehudah was the progenitor of David HaMelech, who provided the fourth leg of the Throne.

The *Shelah HaKadosh* writes that David HaMelech, through his descendant Mashiach, will provide the fulfillment of the *pasuk*, “*Bayom ha’hu yehiyeh Hashem echad u’shmo echad*” (*Zechariah* 14:9). This is alluded to by the *sofei teivos* of the final three words, “*echad u’shmo echad*,” which spell David.

The *Shelah HaKadosh* then directs us to analyze the name Yehudah, and we will discover wonders. The name Yehudah contains the Name of Hashem — *Yud Kei Vav Kei* — plus the letter *daled*, representing David, the fourth *regel* of the *Kisei HaKavod*. David made the *Kisei HaKavod* complete.

The name Yehudah thus is the total antithesis of Amalek. It contains both the complete Name of Hashem, and the completion of the *Kisei HaKavod*. The name Yehudah is testament to the fact that it is no longer “*Ki yad al keis Kah*.” Both the Name and the Throne are complete.

Rav Shmuel bar Shilas made it his life’s mission to counteract the life mission of Amalek and Haman by teaching Torah to children. He worked to perfect the message inherent in his father’s name, *Shivisi Hashem l’negdi samid*. He constantly pictured the Name of Hashem in front of him.

When his son was born, what better name to choose than Yehudah? He named his son Yehudah, symbolic of the full Name of Hashem and of the completed Throne, both of which Amalek and Haman had sought to undermine.

In perfect symmetry, the *memra* had to be presented in this manner and by these very individuals. ▲



This article has been excerpted with permission from *The Concealed and the Revealed* by Rabbi Daniel Glatstein published by ArtScroll Mesorah.

Rabbi Daniel Glatstein is the *Mara D’asra* of *Kehilas Tiferes Mordechai* in Cedarhurst, NY, and author of numerous *seforim* in *Lashon Hakodesh* and in English for ArtScroll. He is an international lecturer and *maggid shiur*. His thousands of recorded *shiurim* are available on *Torahanytime.com*, podcast, his website *rabbidg.com*, and other venues.