



## “Hashem maintains a war with Amalek from generation to generation” Mordechai a Gilgul of Yaakov Battled Haman a Descendant of Amalek to Restore the Two Vavs Ensuring that the Torah Would Endure from Generation to Generation

The upcoming, auspicious Shabbas Kodesh is called **Shabbas Zachor**. This designation indicates that in addition to the reading of parshas hashavua, our sages (Megillah 29a) instituted the reading of the mitzvah of “remembering Amalek” in parshas Ki Seitzei for Maftir on the Shabbas prior to Purim. Here are the pertinent pesukim (Devarim 25, 17):

“זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים, אשר קרך בדרך ויזנב בך כל הנחשלים אחריך ואתה עייף ויגע ולא ירא אלקים. והיה בהניח ה' אלקיך לך מכל אויבך מסביב בארץ אשר ה' אלקיך נותן לך נחלה לרשתה, תמחה את זכר עמלק מתחת השמים לא תשכח.”

Remember what Amalek did to you while you were departing from Egypt, how he happened upon you on the way, and he attacked at your rear, all the weaklings that straggled behind — while you were tired and exhausted; and he did not fear G-d. It shall be that when Hashem, your G-d, allows you to rest from all of your enemies that surround you, in the land that Hashem, your G-d, gives you as an inheritance, you shall eradicate the memory of Amalek from beneath the heaven — you shall not forget!

Regarding this mitzvah, we learn in the Gemara (ibid. 18a): “זכור, יכול בלב, כשהוא אומר לא תשכח, הרי שכחת הלב אמור, הא מה אני מקיים זכור, —one might have thought that it is only necessary to remember mentally, but it already states elsewhere: “You shall not forget.” So, the requirement not to forget mentally is already stated; so what is meant when the passuk says: “Remember”? Remember verbally. Therefore, to also fulfill the mitzvah of remembering Amalek verbally, they instituted the reading of this passage from the Torah. In fact, it would have been

possible to fulfill this mitzvah of “remembering Amalek” verbally on the Shabbas when parshas Ki Seitzei is read. Nevertheless, Chazal wanted us to read this passage specifically on the Shabbas preceding Purim in order to emphasize the connection with the miracle that transpired on Purim. On Purim, the Jews vanquished Haman, his sons, and close friends, and waged war against their enemies—who were all descendants of Amalek. Let us refer to what the Chinuch writes in parshas Ki Seitzei (Mitzvah 603):

“מדיני המצוה מה שאמרו זכרונם לברכה שחיוב זכירה זו היא בלב ובפה, וכן הוא בספרי, זכור את אשר עשה וגו', יכול בלבבך, כשהוא אומר לא תשכח הרי שכחת הלב אמורה, הא מה אני מקיים זכור שתהא שונה בפיו... ודי לנו בזה לזכור הענין פעם אחת בשנה או שתי שנים ושלש.”

ואולי נאמר כי מנהגן של ישראל בפרשת זכור, לקרותה בשבת מיוחד בכל שנה תורה היא, ומפני מצוה זו היא שקבעו כן, והוא השבת שלפני פורים לעולם, ודין יהיה לקרותה ביום פורים, לפי שהוא מענינו של יום כי המן הרשע היה מזרעו, אבל להודיע שקודם נס זה נצטוונו בזכירה זו, קבעו הפרשה קודם לפורים, אבל סמכוה לפורים.”

He states that this mitzvah requires remembering both mentally (in the heart) and verbally (with the mouth). Additionally, remembering once every two or three years would suffice to fulfill this mitzvah. Quite possibly, the Jewish custom to recite this passage specifically on its own special Shabbas annually, Shabbas Zachor, is biblically ordained and was instituted for the sake of this mitzvah. The Shabbas before Purim is always designated as Shabbas Zachor. In truth, the passage should actually be read on the day of Purim, because they share a common theme, since Haman HaRasha was a descendant of Amalek. Nevertheless, to inform us that the command to recall the incident with Amalek

predated this miracle, it was instituted to read this passage prior to Purim, but close to the actual festival.

### **“It shall be that when Hashem, your G-d, allows you to rest” The Day of Rest of Shabbas Is Capable of Eradicating Amalek**

It is fitting and gives me great pleasure to introduce the remarks of the brilliant author of the Chiddushei HaRim, zy”a. He analyzes the reason that Chazal instituted the reading of parshas Zachor specifically on the Shabbas preceding Purim. Now, we have learned from the two expressions “זכור” and “לא תשכח” that the mitzvah of “zechirat Amalek” must be fulfilled both mentally and verbally. In truth, the verbal remembering could just as easily have been accomplished with a weekday Torah-reading.

Hence, he refers to that which is written in this special passage: **“והיה בהניח ה' אלקיך לך מכל אויביך מסיב... תמחה את זכר עמלק”**—**it shall be that when Hashem, your G-d, allows you to rest from all of your enemies . . . you shall eradicate the memory of Amalek from beneath the heaven.** In other words, the day of rest, Shabbas, is the optimal time for every Jew to fulfill the mitzvah of “eradicating Amalek” thoroughly.

It is worth noting that an explicit connection between Shabbas-observance and the perennial battle with Amalek can be found in the Gemara. The Gemara comments on the juxtaposition toward the end of parshas Beshalach of the episode of those who desecrated the Shabbas by going out to gather “mahn” and the confrontation with Amalek (Shabbas 118a): **“אמר רב יהודה אמר רב: אלמלי שמרו ישראל שבת ראשונה לא שלטה בהן אומה ולשון שנאמר ויהי ביום”**—**Rav Yehudah said in the name of Rav: If the people of Yisrael had only kept the first Shabbas, no nation or people would have ever ruled over them, as it says (Shemos 16, 27): “It happened on the seventh day that some of the people went out to gather,” and it is written after that: “And Amalek came.”** Notwithstanding, it still behooves us to explore the deeper connection between Shabbas Kodesh and “mechias Amalek.”

### **Amalek Strove to Extract the Two Vavs from the Phrase “מדור דור”**

I had a marvelous idea concerning the connection between the kedushah of Shabbas and the military victory over Amalek. Let us refer to a passuk related to that battle (ibid. 17, 16): **“ויאמר”**—**and he (Moshe) said, “For**

**there is a hand on the throne of G-d; Hashem maintains a war against Amalek from generation to generation.”** Now, in a sefer Torah, these last two words are written as “מדור דר”, without the two “vavs,” even though they are read as “מדור דור”, with the two “vavs.” It behooves us to explore the significance of this curious modification of the text.

We will begin to shed some light on the matter by referring to a teaching in the Gemara (Kiddushin 30a): **“אמר רבי יהושע בן לוי, כל המלמד את בן בנו תורה, מעלה עליו הכתוב כאילו קבלה מוהר סיני, שנאמר והודעתם”** Rabbi Yehoshua ben Levi said: **Anyone who teaches his grandson Torah, Scripture deems it as if he had personally received it (the Torah) from Har Sinai, as it states (Devarim 4, 9): “You shall make them known to your sons and your grandsons”; juxtaposed to it, it says (ibid. 10): “The day that you stood before Hashem, your G-d, at Choreiv.”** Why does it specify teaching your grandchildren Torah?

It appears that we can explain the matter based on a teaching elsewhere in the Gemara (B.M. 85a): **“אמר רבי פרנך אמר רבי יוחנן, כל שהוא תלמיד חכם ובנו תלמיד חכם ובן בנו תלמיד חכם, שוב אין תורה פוסקת מזרעו לעולם, שנאמר ואני זאת ברייתי וגו', לא ימוש מפני זרעך ומפי זרע זרעך אמר ה' מעתה ועד עולם. מאי אמר ה', אמר הקב"ה אני ערב לך בדבר זה, מאי מעתה”** Rabbi Parnach said that Rabbi Yochanan said: **Anyone who is a Torah scholar, and whose son is a Torah scholar, and whose grandson is a Torah scholar, the Torah will never again cease from his descendants, as it is stated (Yeshayah 59, 21): “And as for Me, this is My covenant . . . they shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of the children of your offspring, says Hashem, from now and forever.”** What is the implication of the phrase “says Hashem”? The Gemara answers: **HKB”H said, “I am your guarantor in this matter.”** What is the meaning of the phrase “from now and forever”? Rabbi Yirmiyah said: **From this point forward, the Torah returns to its lodging, i.e., the Torah is now lodged in the family forever.**

Regarding this phenomenon, the Gemara (B.B. 59a) cites the passuk (Koheles 4, 12): **“והחוט המשולש לא במהרה ינתק”**—**and the three-ply cord will not be severed easily** (unraveled quickly). There Tosafos note that there have been many cases where this did not hold true. So, they explain that it is speaking of cases where three generations coexisted, i.e., their lives overlapped,

and they learned Torah together; only then is it guaranteed that the Torah will never cease from their family.

This can be explained simply based on the concept of “chazakah.” When something is repeated three times, it is considered a “chazakah”—an established fact or status. For instance, when someone occupies a field for three consecutive years (B.B. 28a): אמר ר' יוחנן שמעתי מהולכי אושא שהיו אומרים, מנין לחזקה ג' שנים, משור המועד, מה שור המועד כיון שנגח ג' נגיחות נפק ליה מחזקה תם וקם ליה בחזקה מועד, הכי נמי כיון דאכלה תלת שנין, נפק לה מרשות מוכר. Rabbi Yochanan said: I heard from those who traveled to Usha that they would say: From where do we derive the concept of a three-year “chazakah”? From the law of “shor ha’muad.” Just as a “shor ha’muad,” once it has gored three times, it leaves the status of a “tam” and assumes the status of a “muad”; here, too, once the occupant has used the property for three years, it leaves the possession of the seller and is established in the possession of the buyer.

Similarly, if someone teaches his son and his grandson Torah, there are three consecutive generations studying Torah; thus, it establishes a “chazakah” that the light of the Torah will be perpetuated in their family for all future generations. This then is the message conveyed by the passuk (Devarim 4, 9): “רק השמר לך ושמור נפשך מאד פן תשכח את הדברים אשר ראו עיניך, ופן יסורו מלפניך כל ימי חייך, והודעתם לבניך ולבני בניך, יום אשר עמדת לפני ה' אלקיך בחורב.” Only beware and guard your soul exceedingly, lest you forget the things your eyes have beheld, and lest you remove them from your heart all the days of your life; and make them known to your children and your children’s children—the day that you stood before Hashem, your G-d, at Choreiv. Note that the passuk emphasizes making them known “to your children and your children’s children,” so that the Torah will be ingrained and inculcated in three generations. If this condition is met, HKB”H guarantees that the Torah will continue to illuminate one’s future generations.

### The Two Vavs Establish Three Consecutive Generations of Torah Scholars

I would now like to propose a novel idea! This matter is directly related to the two “vavs” involved in the monumental battle with Amalek, which they opposed vehemently. We will invoke a basic principle brought down by Rashi (Bereishis 17, 9): “וי' מוסיף על: the letter “vav” adds on to the previous subject. Accordingly, if a man studies Torah, and he also teaches Torah to his son, that is one “vav”—adding on to his personal Torah. If he

then also teaches his grandson Torah, that constitutes a second “vav”—adding on to his and his son’s Torah.

In other words, it is incumbent upon us to incorporate these two “vavs” into our scheme of Torah-study—i.e., to study Torah oneself and to also pass it on to one’s son and grandson. This is the message conveyed by the passuk: “והודעתם לבניך ולבני בניך.” This will ensure the perpetuation of Torah in one’s family throughout the generations. This message is also inherent in the passuk: “לא ימוש מפך ומפי זרע ומפי זרע זרעך אמר ה' מעתה ועד עולם.” Note the two “vavs” in the words “זרע זרעך ומפי זרע זרעך.”

We can now comprehend Amalek’s objective from a whole new perspective. They aimed to uproot the continuity of Torah in Yisrael—the tradition handed down “מדר לדור”—from generation to generation, with two “vavs.” This is alluded to by the peculiar way the passuk is written: “מלחמה לה' בעמלק מדר דר”—with the two “vavs” absent. Hence, it should be obvious that it is our sacred mission to restore and retain the two “vavs” that Amalek aims to uproot from us.

It appears that we can substantiate this interpretation based on an elucidation in the Gemara (Sanhedrin 106a) related to the war with Amalek (Shemos 17, 8): “ויבוא עמלק וילחם עם ישראל ברפידים: רבי יהושע אומר שריפו עצמן מדברי תורה, שנאמר לא הפנו מאי לשון רפידים... אבות אל בנים מרפיון ידיים.” Amalek came and they battled Yisrael in Rephidim.” What is the meaning of “Rephidim”? Rabbi Yehoshua says: It indicates that they were remiss regarding the study of Torah, as it says (Yirmiyah 47, 3): “Fathers will not attend to children because of laxness (weakening) of hands.” Rashi provides the following clarification: The fathers did not tend to their children’s welfare by inculcating in them the value of Torah and mitzvos, because of “lax hands.” Here, too, “Rephidim” implies a lax attitude. In other words, because of their lax attitude toward the Torah, Amalek attacked them. [Translator’s note: The name “Rephidim” is interpreted by some as a contraction of the two words “rifyon yadayim,” meaning a weakening of the hands, i.e., being lax.]

Understood in this light, Rabbi Yehoshua insinuates that Amalek’s ability to undermine Yisrael by eliminating the two “vavs” in the words “מדר דר” stemmed from the fathers’ “rifyon yadayim”—their failure to study Torah with the aim of passing it on to their children. This empowered Amalek to attack Yisrael and also remove the two “vavs” from: “והודעתם לבניך ולבני בניך—and make them known to your children and your children’s children.

## The Maharid's Insight regarding the Tefilah for Chinuch

This provides us with a better understanding of the inquiry of the holy Admor, the Maharid of Belz, zy"a. Seeing as the education of our children is the foundation of Judaism, why isn't there a tefilah for "chinuch" in Shemoneh Esrei? He answers that because this matter is so vital, the Anshei Kenesses HaGedolah feared that such a tefilah would arouse the prosecutorial forces. Therefore, they concealed a tefilah for "chinuch" in Modim in the expression: "לדור ודור נודה לך ונספר תהלתך"—**from generation to generation, we will thank you and declare Your praise.** With these words, not only do we express our gratitude to Hashem, but we also pray that we will continue to do so in every generation.

Let us elaborate based on our current discussion. The foundation of the entire Torah is teaching it and passing it on to our children and grandchildren, as per the passuk: "והודעתם לבניך". As mentioned above, this alludes to the two "vavs" that Amalek aims to steal from Yisrael. This is the ongoing battle with Amalek referred to in the passuk: "מלחמה לה' בעמלק מדר דר". Therefore, we pray in the berachah of Modim for the "chinuch" of our children: "לדור ודור נודה לך ונספר תהלתך"—that we will succeed in teaching the Torah to our progeny in the next two generations. For, if we do so, HKB"H guarantees us that the Torah will continue to illuminate our lives in all future generations.

Upon further consideration, it is evident that our three holy Avos—Avraham, Yitzchak, and Yaakov—paved the way for all Yisrael to adopt this behavior. Here is what the Gaon Chida wrote on the subject in Midbar Kedemos (1, 1) citing an ancient, hand-written manuscript from the disciples of Rabeinu Yehudah HaChassid, z"l:

"אבות העולם אברהם יצחק ויעקב ראו זה את זה, וט"ו שנים למדו התורה בכל יום ולילה ט"ו שעות, ובן ט"ו לתלמוד, ובחגיגה (יב:) מונה ט"ו דברים שיש בערכות, סולו לרוכב בערכות ב"ה שמו, לכך יסד דוד המלך ע"ה ט"ו שיר המעלות, וט"ו מעלות בעזרה, וט"ו שבחות בישבתח... ובט"ו ניסן נגאלו ישראל ממצרים."

**The lives of our forefathers, Avraham, Yitzchak, and Yaakov, overlapped. They learned Torah together every day and night for fifteen years. At the age of fifteen, a boy begins studying Talmud . . . David HaMelech, a"h, composed fifteen Shir HaMa'aloss; there were fifteen steps in the azarah; there are fifteen expressions of praise in Yishtabach; Yisrael were redeemed from Mitzrayim on the fifteenth of Nissan.**

According to this scheme, Yaakov Avinu, the third of the holy Avos, was the embodiment of the second "vav" in the passuk: "והודעתם לבניך ולבני בניך". Therefore, he fathered twelve shevatim, who were all religious and embodied the fulfillment of the two "vavs." They perpetuated the tradition of Torah "מדור לדור" with the "vavs" intact. For this reason, the Gemara states definitively (Berachos 16b): "אין קורין לאבות אלא שלשה"—**only three are called Avos**—because they paved the way for all of Yisrael.

## The Lechem HaPanim Arranged as Two Sets of "Vav"

Continuing this train of thought, we will now explain the mitzvah of "lechem hapanim"—"show bread" or "face bread"—on Shabbas. Here is the pertinent passage in parshas Emor (Vayikra 24, 5): "ולקחת סולת ואפית אותה שתיים עשרה חלות, שני עשרונים יהיה החלה האחת, ושמות אותם שתיים מערכות, שש המערכת על השלחן הטהור לפני ה', ונתת על המערכת לבונה זכה והיתה ללחם לאזכרה אשה לה', ביום השבת ביום השבת יערכנו לפני ה' תמיד מואת בני ישראל ברית עולם." **You shall take fine flour and bake it into twelve loaves; each loaf shall be two tenth-eifahs. You shall place them in two stacks, six per stack, upon the pure Shulchan, before Hashem. You shall put frankincense on the stack, and it shall be for a remembrance for the bread, a fire-offering for Hashem. Each and every Shabbas day, he shall arrange it before Hashem continually, from Bnei Yisrael, as an eternal covenant.**

We can explain the matter based on what the Tur (O.C. 290) presents in the name of the Midrash: "ה' רבונו של עולם, כשיכנסו ישראל לארץ, זה רץ לכרמו וזה רץ לשדהו, ואני מה תהא עלי, אמר לה, יש לי זוג שאני מזווג לך ושבת שמו, שהם בטלים ממלאכתם ויכולין לעסוק בך." The Torah voices her concerns before HKB"H that when Yisrael enter the land and are occupied with their fields and vineyards, she will be neglected. HKB"H tells her that Shabbas will be her mate. For, on Shabbas, Yisrael abandon their work and are free to engage in Torah study.

Thus, on Shabbas Kodesh, when a Jew is unencumbered by work, it is the optimal time to teach his children and grandchildren Torah—fulfilling the obligation associated with the two "vavs" of "מדור דור". Therefore, HKB"H gave us the mitzvah of "lechem hapanim," alluding to the Torah which is referred to as "lechem." We find this in the Gemara (Chagigah 14a) expounding on the passuk (Mishlei 9, 5): "לכו לחמו בלחמי"—**come, partake of My bread.** Therefore, they arranged the showbread on Shabbas in two stacks of six facing each other on the pure Shulchan. In this manner, they alluded to the study of Torah with one's children

and grandchildren in the form of two **“vavs”**—two sets of six (the numerical value of “vav”).

With this understanding, we can interpret the words of the piyyut **Atkinu Seudata** composed by the Arizal, which is recited on leil Shabbas. It alludes to the twelve loaves that kabbalists prepare every Shabbas to commemorate the “lechem hapanim” in the Beis HaMikdash: **“שכינתא תתעטר בשית נהמי לסטר”**—**may the Shechinah adorn itself with six loaves on each side; she will be bound with the letters “vav.”** Based on what we have learned, this configuration alludes to the two **“vavs”** that we rectify on Shabbas in order to restore the two **“vavs”** that Amalek wanted to confiscate from Yisrael.

Now, in the Targum YoNasan on the passuk (Shemos 40, 4): **“והבאת את השלחן וערכת את ערכו”**—**you shall bring the Shulchan and arrange its arrangement** (the two stacks of the “lechem hapanim”)—he asserts that the twelve loaves corresponded to the twelve shevatim. The Ibn Ezra concurs and adds that HKB”H’s directive to divide the twelve loaves into two groups is analogous to the arrangement on the Eiphod (ibid. 28, 9): **“ולקחת את שתי אבני שוהם ופתחת עליהם שמות בני ישראל, ששה משמותם על האבן האחת וששה משמותם על האבן השנית כתולדותם”**—**you shall take the two “shoham” stones and engrave upon them the names of Bnei Yisrael; six names on one stone and the names of the six remaining ones on the second stone, according to their order of birth.** In similar fashion, the twelve loaves of showbread were divided into two corresponding sets of six.

This accords very nicely with what we said above about Yaakov Avinu. As the third of the Avos, he completed the set of three generations of Torah-scholars learning together. As such, the Gemara’s dictum was fulfilled: **“Anyone who is a Torah scholar, and whose son is a Torah scholar, and whose grandson is a Torah scholar, the Torah will never again cease from his descendants.”** Therefore, the kohanim were instructed to arrange twelve loaves of “lechem hapanim” every Shabbas in the Beis HaMikdash in two stacks of six (“vavs”). They symbolized the continuation of the tradition of Torah throughout all generations of Jews that came into effect with Yaakov Avinu, who completed the two **“vavs.”**

This also illuminates the statement above in the Gemara: **“If the people of Yisrael had only kept the first Shabbas, no nation or people would have ever ruled over them, as it says: ‘It happened on the seventh day that some of the people went out to gather,’ and it is written after that: ‘And Amalek**

**came.”** Because had Bnei Yisrael observed the first Shabbas, they would have accomplished the tikun of **“בווין תתקטר”**—establishing the tradition of the two **“vavs”** for all future generations, so that the Torah would never cease from Yisrael. However, since they desecrated the Shabbas, they caused Amalek to brazenly attack them. Hence, the phrase **“מלחמה לה’ בעמלק מדר דר”** is written without the two **“vavs.”** Yet, when we read from the Torah, we read the phrase as if the two **“vavs”** are present—**“מדור דור”**.

## At the End of the Megillah the Name Achashveirosh Appears with Its Two Vavs Omitted

Following this line of reasoning, we will now explain the fascinating relationship between the battle with Amalek and the miracle of Purim. Toward the end of the Megillah, we find an oddity in the text (Esther 10, 1): **“וישם המלך אחשורוש מס על הארץ: ואיי הים”**—**King Achashveirosh levied a tax on the mainland and the islands of the sea.** Tradition teaches us that the name **“אחשורוש”** in this passuk is read with two **“vavs,”** although it is written as **“אחשרש”**—without the two **“vavs.”** There must be a reason for the omission of these two **“vavs.”**

I believe that we can explain the reason based on what the Gaon Chida presents in Midbar Kedemos (40, 25) in the name of the sefer Archei HaKinuyim, authored by the divine kabbalist, the Ramaz, Rabbi Moshe Zachuta, ztz”l: **“מורדכי הוא גלגול יעקב והמן—Mordechai was a gilgul of Yaakov; and Haman was a gilgul of Eisav.** Accordingly, Amalek was the grandson of Eisav; his people waged war against Yisrael to take away from them the two **“vavs”** of **“דור דור”**. As mentioned, Yisrael inherited them from Yaakov Avinu, who completed the process of the two **“vavs.”** Similarly, Haman, all of his advisors, and his wife, who were descendants of Amalek, fought to take away these two **“vavs”** from Yisrael in the times of Mordechai, who was a gilgul of Yaakov.

Based on what we have learned, we can begin to comprehend the strategy suggested to Haman by his wife and his advisors (ibid. 5, 14): **“ותאמר לו זרש אשתו וכל אוהביו יעשו עץ גבוה חמישים אמה ובבוקר: אמור למלך ויתלו את מורדכי עליו.”** **So his wife, Zeresh, as well as all his friends, said to him, “Let them make a gallows, fifty cubits high; and, in the morning, speak to the king and have them hang Mordechai on it.”** According to the Arizal (Eitz Chaim 25, 2), a final “nun”—ן—is made up of two **“vavs”** one on top of the other; when connected they form an elongated, final “nun.” Thus, the plan was to hang Mordechai on a tree fifty (the numerical value of “nun”) cubits high to prevent him from perpetuating the

study of Torah “from generation to generation”—“מִדּוֹר לְדוֹר” — which is based on these two “vavs.”

Now, Chazal (Megillah 14a) attest to the fact that Achashveirosh was every bit as wicked as Haman; in fact, he originally sanctioned Haman’s plan and was complicit in his malice. Therefore, the name “אחשורוש” is written with the two “vavs” that were stolen from the realm of kedushah. As we know, Mordechai and Esther ultimately prevailed, and Haman and his ten sons were hung on the same fifty-cubit high tree that Haman had prepared for Mordechai. Thus, they took control of the two “vavs” that Amalek and its descendants wanted to steal from the realm of kedushah, as reflected by the spelling of “מִדּוֹר דֵּר”. Since Achashveirosh miraculously consented to have Haman hung on the tree (comprised of two “vavs”), Mordechai and Esther were able to also remove the two “vavs” from his name. Hence, at the end of the Megillah, it is spelled “אחשרש”.

This explains beautifully the following text in the Megillah (ibid. 9, 28): “וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל דּוֹר וָדוֹר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר וְיָמֵי הַפּוּרִים הָאֵלֶּה לֹא יִעָבְרוּ מִתּוֹךְ הַיְּהוּדִים וְזָכָרָם לֹא יִסּוּף מִזֵּרֵעַם.” **And these days should be remembered and celebrated by every generation, every family, every province, and every city; and these days of Purim should never cease among the Jews, nor shall their remembrance perish from their descendants.** Note that “בְּכָל דּוֹר וָדוֹר” is written in its full form with both “vavs”; this indicates that they successfully took back the two “vavs” that Amalek stole from the realm of kedushah. Therefore, the passuk concludes: **“And these days of Purim should never cease among the Jews, nor shall their**

**remembrance perish from their descendants.”** For, just like Yaakov Avinu, the third of the Avos, paved the way; so, too, did his gilgul after him, Mordechai, pave the way for this dictum to take effect: **Anyone who is a Torah scholar, and whose son is a Torah scholar, and whose grandson is a Torah scholar, the Torah will never again cease from his descendants.**

Lastly, it behooves us to point out that the Anshei Kenesses HaGedolah, the authors of the Megillah, chose to begin the Megillah with the letter “vav”: “וַיְהִי בִּימֵי אַחֲשֻׁרוֹשׁ”; and they also chose to end the Megillah—praising Mordechai—with the letter “vav”: “וְדָרַשׁ טוֹב לַעֲמֹד וְדוֹכֵר שְׁלוֹם לְכָל זֶרַעוֹ”. We can suggest that they did this to allude to the miracle of Purim—the success of Mordechai and Esther in extracting the two “vavs” from Haman, the descendant of Amalek, and also from the name of “אחשורוש”. Thus, they succeeded in extending the tradition of the Torah to all of their descendants “דּוֹר וָדוֹר”—in all future generations via two intact “vavs”—the fulfillment of the concealed tefilah we recite thrice daily: “לְדוֹר וָדוֹר נֹדֵדָה לָךְ וְנִסְפָּר תְּהִילָתְךָ”—in Modim.

This also explains very nicely why they instituted saying **Ahl HaNissim** for the miracles of Chanukah and Purim in the berachah of **Modim**. As explained, Modim contains a concealed tefilah for the perpetual existence of the Torah: “לְדוֹר וָדוֹר נֹדֵדָה לָךְ וְנִסְפָּר תְּהִילָתְךָ”. The miracle of Chanukah involved the Greeks attempting to make the Jews forget and forsake the Torah. Similarly, the miracle of Purim involved Haman, the descendant of Amalek, attempting to eliminate the two “vavs” of “דּוֹר וָדוֹר”. Therefore, Modim is the appropriate place to recite **Ahl HaNissim**.

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