

Jewish people to exist, to save כלל ישראל (*Klal Yisrael*; the Jewish people).



The Parashah Without משה

פרשת תצוה (*Parashat Tetzaveh*) does not have משה רבנו's (*Moshe Rabbeinu's*; Moses our Teacher's) name.

The עגל (*egel*; the Golden Calf) is next week. This week, משה — משה's name doesn't appear. From the beginning of שמות (*Shemot*; the Book of Exodus), ever since we are introduced to him, until the end of the book of the דברים, תורה (*Devarim*; the Book of Deuteronomy), every single פרשה has his name at least once — except for this week's פרשה.

That is noticed. It is significant. The Rabbis notice it, and they wonder why.

What is unique about this פרשה? Why is משה's name omitted?

Of course, it all actually connects to the עגל — to next week — when the Jewish people sinned with the Golden Calf. משה רבנו, being the leader that he was, said to השם (*Hashem*; God), מהני נא (*mecheni na*; erase me, please). "Erase my name." I am willing to die in order for the

And so משה's name is omitted. השם omits his name from this week's פרשה.

And the highest level that a person can reach in their lifetime is actually in their absence. The greatest that we will ever be is when we learn to lessen ourselves for the sake of other people — to allow others to exist.

Ultimately, this is the greatest level of sacrifice.

This is the level that משה רבנו reached when he said, "I am giving myself up."

And actually, when we do this, my friends, we do not get lost. We do not disappear. We actually become immortalized. We stay etched in history forever.

That is really an amazing lesson from our פרשה, פרשת תצוה.

Present in Absence

משה רבנו may not appear in our פרשה. His name may not be seen — but actually, he is all over.

ואתה תצוה (*ve'atah tetzaveh*; and you shall command) — "you."

And this is the mistake that המן (*Haman*) made.

Our Rabbis tell us that המן did a lottery to decide when to destroy the Jewish people. The lottery fell out to destroy them in אדר (*Adar*).

And המן thought, "Wow. That's a good month for the Jews to get killed."



Inspiring our Souls with the words of Torah

אדר — that is the month that משה died.

Very interesting — the word אדר means to live — to דר (*dar*; dwell). השם — אדר lives.

יארצייט משה (*yahrtzeit*; anniversary of passing) is tonight, ז' אדר (*Zayin Adar*; the seventh of Adar). And it is always fascinating to see that the month that he dies — the month that he gets removed from the world — the month that he leaves — the very day that he leaves the world — always falls out on this תצוה, פרשה, where his name is not to be found.

השם — אדר lives in the world.

השם lives in the world.

But where is He?

השם — where is He? He is here, but He is not here. He is everywhere — but He is nowhere.

And so you look at this פרשה. You look at tonight, משה is gone. משה is missing. משה is absent.

You cannot see Him.

He created a world where He is hiding.

And that is what המן thought.

The word עולם (*olam*; world) comes from the word נעלם (*ne'elam*; hidden). God is hiding in the world.

המן said, “That’s great. משה is gone. משה is erased. And that is weakness for the Jewish people. They are vulnerable. I can attack them. That is a great month to attack the Jewish people.”

God literally did this to Himself. He was מצמצם (*mitzamtzem*; He contracted Himself). He limited. He shrunk, so to speak, His presence, His ability, His power — to allow us to step up. To allow us to exist.

But הקדוש ברוך הוא (*HaKadosh Baruch Hu*; the Holy One, Blessed be He) sees things differently.

A Mother Who Steps Back

השם (*Hashem*; God) says that absence — minimizing yourself — death — sacrifice — is not weakness. That is actually birth.

A mother that has a child takes a step back sometimes — physically, biologically. She sacrifices to be able to have a child.

ז' אדר died משה. But he was also born in אדר, our Rabbis tell us.

Greatness, my friends, is not necessarily when we are all over the place.

And that is the point of our פרשת תצוה.

Sometimes greatness is felt when a person is nowhere to be found — when a person is hiding.

הקדוש ברוך הוא says: “You may not appear — but you are very present.”

אסתר’s Fear of Being Erased

The Meaning of אדר

אסתר (*Esther*) tells מרדכי (*Mordechai*), “I cannot go in. I am going to lose everything. I will be erased. I was not summoned.”

And this is the power of the month of אדר.



כֹּאֲשֶׁר אֲבַדְתִּי אֲבַדְתִּי
(*ka'asher avadeti*
avadeti; when I am
lost, I am lost).

“I don’t want to be lost. I want to be
remembered.”

We all want to be remembered, don’t we?
Everyone. “I just want to be remembered. I want
to be known.”

And מֵרַדְּכִי says to her, “If you want to be
remembered, then you have to live for
something greater than yourself. Don’t make it
about you. You have to be willing — like מֹשֶׁה
רַבֵּינוּ (*Moshe Rabbeinu*; Moses our Teacher), like
הַשֵּׁם (*Hashem*; God) Himself — to take a step
back. Not think about yourself. Not think about
your name.

נֹא מְחַנֵּי נֹא (*meheni na*; erase me, please). God, I am
willing to be erased. I am willing to be
forgotten.”

And מֹשֶׁה רַבֵּינוּ, precisely of all people, is
remembered forever.

This is called תּוֹרַת מֹשֶׁה (*Torat Moshe*; the Torah
of Moses).

And אֶסְתֵּר says, “Okay. I am going in. I am
willing. I am willing.”

And when we do that — what happens?

The Angels Who Helped Her

הַשֵּׁם sends miracles.

One angel extends her neck.

One angel lifts her face.

One angel gives her charm.

Inspiring our Souls with the words of Torah

One angel brings
the scepter of
אֲחַשְׁוֵרוֹשׁ
(*Achashverosh*;
Ahasuerus).

And so this is פֶּרֶשַׁת תְּצַוֶּה (*Parashat Tetzaveh*),
where מֹשֶׁה רַבֵּינוּ’s name is nowhere to be found
— but at the same time he is everywhere to be
found.

And in the month of אָדָר (*Adar*), where מֹשֶׁה is
dead — at the same time מֹשֶׁה is very alive. מֹשֶׁה
is born.

Sometimes it may feel like absence is weakness.

And obviously, we always have to balance —
because we cannot become a שְׂמַטָּע (*shmatte*;
doormat). We cannot become a doormat.

But the greatness of a leader is when they learn
to think past themselves.

And that is the lesson of פֶּרֶשַׁת תְּצַוֶּה — the
obvious absence of מֹשֶׁה רַבֵּינוּ’s name.

Why Was Haman Happy About אָדָר?

There is another idea of this פֶּרֶשַׁת and of אָדָר.

Tonight again is ז' אָדָר (*Zayin Adar*; the seventh
of Adar). יַאֲרֵצִיט מֹשֶׁה רַבֵּינוּ passes away. His
(*yahrtzeit*; anniversary of passing) is tonight.

And הָמָן (*Haman*) was very happy when the
lottery fell out on this day.

Why would he be happy that it fell out on this
day? Because מֹשֶׁה רַבֵּינוּ died in this month? So
what?

There are worse months for the Jewish people.



Inspiring our Souls with the words of Torah

If you asked me, "What are the worst months? Bad luck months?" I would think there are worse months than this month.

Yes, משה died. Originally this was a sad month. Now it is a very happy month. Now it is מרבים בשמחה (*marbim besimchah*; we increase in joy). Now it is ונהפוך הוא (*venahafoch hu*; it was reversed). Now it flipped.

Originally it was not a happy month.

But would you say it is the saddest month?

If I were to ask you, "What is the worst month in the Jewish calendar?" what would you say?

Personally, I would think אב (*Av*).

תשעה באב — אב (*Tishah Be'Av*; the Ninth of Av). The בית המקדש (*Beit HaMikdash*; the Holy Temple) was destroyed.

You cannot get worse than אב.

So why is המן happy that it fell out in אדר?

I would be happier if it fell out in אב, or תמוז (*Tammuz*).

What is with אדר?

The Weapon of the Jewish People

And the מפרשים (*mefarshim*; commentators) explain something very interesting.

You see, המן wants his plan to work.

He goes into אהשוורוש and says, "We have to kill the Jewish people."

And he knows one thing.

He knows that as strategic as he is,

as planned out as he is, as methodical as he is — bottom line, the Jewish people have one thing that can save them from any plan:

כל כלי לא יוצר עליך לא יצלה (*kol keli lo yutzar alayich lo yitzlach*; no weapon formed against you shall succeed).

No matter what צרה (*tzarah*; trouble), no matter what calamity, no matter what struggle, no matter what situation we find ourselves in — the Jewish people always have תפילה (*tefillah*; prayer).

We always have prayer.

That is the get-out-of-jail-free card.

תפילה helps in the worst of times.

No matter what, we turn to הקדוש ברוך הוא (*HaKadosh Baruch Hu*; the Holy One, Blessed be He).

We know historically we prayed. That is what we do best.

הקול קול יעקב (*hakol kol Yaakov*; the voice is the voice of Jacob).

That is what we do.

We do not fight. We do not win with weapons.

Yes, we must use weapons. We have to defend. We have an army.

But ultimately, that is not why we win.

אלה ברכב ואלה בסוסים ואנחנו בשם השם אלקינו נזכיר (*eleh varechev ve'eleh basusim va'anachnu beshem Hashem Elokeinu nazkir*; these with



chariots and these with horses, but we invoke the Name of Hashem our God).

Inspiring our Souls with the words of Torah

That is why Hashem manipulated the events.

We fight with our בשם השם אלקינו (*beshem Hashem Elokeinu*; with the Name of Hashem our God). With our mentioning of Hashem.

כי מי גוי גדול אשר לו אלהים קרובים אליו (*ki mi goy gadol asher lo Elokim kerovim elav*; for what great nation has God close to it).

הקול קול יעקב.

This is why we were saved.

The Jew fights — our battles are won because of our תפילות, because of our prayers.

Prayer had a very big role in our salvation.

Crying Out in Egypt and at the Sea

Why We Read the מגילה Twice

When the Jewish people were stuck in Egypt, they cried out to Hashem.

The רמב"ם (*Rambam*; Maimonides), at the end of his introduction to משנה תורה (*Mishneh Torah*; his halachic code), writes something fascinating.

When they were stuck at ים סוף (*Yam Suf*; the Sea of Reeds), תפסו אומנות אבותם (*tafsu umanut avotam*; they grabbed the craft of their forefathers).

He says:

What is that craft?

הנביאים עם בית דין תיקנו וציוו לקרוא את המגילה בעונתה (*ha-nevi'im im beit din tiknu ve'tzivu likro et ha-megillah be'onatah*; the prophets together with the court instituted and commanded that the Megillah be read in its proper time),

We pray. That is what we do.

כדי להזכיר שבחו של הקדוש ברוך הוא ותשועות שעשה לנו (*kedei lehazkir shivcho shel HaKadosh Baruch Hu ve'teshuot she'asah lanu*; in order to recall the praise of the Holy One, Blessed be He, and the salvations He performed for us),

כי מי גוי גדול אשר לו אלהים קרובים אליו (*ki mi goy gadol asher lo Elokim kerovim elav*; for what great nation has God close to it), says the רמב"ם (*Rambam*; Maimonides).

והיה קרוב לשוועתנו (*ve'hayah karov le'shav'atenu*; and that He was close to our cry),

How do we get out of the פורים (*Purim*) story?

כדי לברכו ולהללו (*kedei levarecho ule'halelo*; so that we can bless and praise Him),

We forget. We all speak about coincidence and Hashem running the show behind the scenes, the puppet master, the this, the that.

להודיע לדורות הבאים (*le'hodi'a le'dorot ha-ba'im*; to inform future generations),

But we prayed.

how true it is what the Torah promises:

And that is why Hashem got involved.

We fasted.



ומי גוי גדול אשר לו
אלהים קרובים אליו
בכל קראנו אליו
*(u' mi goy gadol asher lo
Elokim kerovim*

Inspiring our Souls with the words of Torah

It was sealed. It
was in the stars.
She was going to
marry עשו.
Everyone knew.

elav bechol kor'enu elav; what great nation has
God so close to it whenever we call to Him).

But לאה said, "What do I care what the stars say?
I have Hashem."

According to the רמב"ם, the lesson of the מגילה
(*Megillah*; Scroll of Esther) is to remember that
Hashem answers our prayers.

What do I care what the doctor says? I have
Hashem.

Interestingly, by the way, we know that the מגילה
must be read twice — once at night and once
during the day — not like most other מצוות
(*mitzvot*; commandments), which you usually
only perform during the day, except for drinking,
of course, and getting drunk. Some people do
both. Some people have already started.

No one can tell me anything in life.

When I have Hashem, I can change everything.

But the reading of the מגילה is twice — night and
day.

I can change my fate.

I can change my מזל (*mazal*; destiny).

And this is learned from a פסוק (*pasuk*; verse) in
תהילים (*Tehillim*; Psalms).

I can change my health.

I can change the signs.

The פסוק says:

אלקי אקרא יומם ולא תענה ולילה ולא דומיה לי
(*Elokai ekra yomam ve'lo ta'aneh, ve'laylah ve'lo
dumiyah li*; My God, I call by day and You do
not answer, and by night, and there is no silence
for me).

I can change the scans.

I can change everything.

I can pray — and even if it is over, it is never
over.

I cried out in the day and I cried out in the night.

Even If the Sword Is on the Neck

And so the מגילה is a form of prayer, my friends
— of crying out.

אפילו חרב חדה מונחת על צווארו של אדם
(*afilu cherev chadah munachat al tzavaro shel adam*; even if
a sharp sword is placed on a person's neck), our
Rabbis tell us — even then — he can still pray.

The whole story of פורים (*Purim*) is a story of
prayer.

חזקיהו המלך (*Chizkiyahu HaMelech*; King
Hezekiah) was told by the prophet that he was
going to die.

לאה Changed Her Destiny

Could you get any clearer than that?

לאה (*Leah*) prayed not to marry עשו (*Esav*).



Inspiring our Souls with the words of Torah

Forget a doctor — a prophet told him, “You are going to die.”

And what did חזקיהו say?

“Okay. I will do תשובה (*teshuvah*; repentance). Let me marry your daughter. Maybe I will have children with her.”

And the prophet says to him, “Did you not just hear what I said? You are going to die!”

And the king answers back, “I do not care what prophecy you got, because I have a tradition from my grandfather דוד המלך (*David HaMelech*; King David) that a person can always pray — even if the sword is on his neck.”

And sure enough, the נביא (*navi*; prophet) turned to leave.

And the king turned to pray.

And the king prayed.

And he repented.

And the נביא did not even get to the front door before השם came to him and said, “Go back and tell the king he is forgiven. He has fifteen more years to live.”

So it is never over, my friends.

They say it ain’t over till the fat lady sings.

But the truth is — it ain’t over so long that we can still sing.

So long as we can still pray — if we can still pray — it ain’t over.

כל הנשמה תהלל יה (*kol ha-neshamah tehallel Kah*; every soul shall praise God).

As long as we pray, we have the power to change any decree.

שמואל and חנה

שמואל prayed and changed the decree — she did not marry עשו.

And חנה (*Channah*) prayed — and she had a child more powerful than משה ואהרן (*Moshe ve’Aharon*; Moses and Aaron) together — שמואל הנביא (*Shmuel HaNavi*; the prophet Samuel).

So my friends, this is the power of prayer.

Why Haman Was Worried

And המן (*Haman*) was worried.

“I can plan it all out from A to Z,” he says to himself, “but if the Jews pray — then all my efforts are pointless. They are worthless.”

“If the Jews pray, it is going to get sabotaged. So what am I doing here? I am building on quicksand.”

But then the lottery fell out in אדר (*Adar*).

And המן was excited.

Why?

Because המן knew history.

And המן knew that although תפילה (*tefillah*; prayer) is very powerful, there was one תפילה in history that did not work.

One תפילה did not go through.

One תפילה of a very, very powerful man.

Which prayer was that?

The prayer of משה רבינו (Moshe Rabbeinu; Moses our Teacher) to get into Israel.

So yes, תפילה works — but I guess not in אדר.

אדר died in משה.

And he prayed ואתחנן (va'etchanan; and I pleaded) — he prayed to get in — and unfortunately, it did not work.

And המן realized something.

“This may not be the worst month for the Jewish people overall,” he thought. “There are worse months.”

“But this is the worst month vis-à-vis prayer.”

As far as תפילה goes — משה רבינו's תפילה did not get accepted.

משה died.

Music to his ears.

This is why המן was happy.

The 515 Prayers of משה רבינו

So what did המן (Haman) miss?

Ironically, he missed something very important.

The מדרש (Midrash; rabbinic teaching) tells us something astonishing.

If משה רבינו (Moshe Rabbeinu; Moses our Teacher) would have gotten into ישראל (Yisrael; the Land of Israel), if his prayers would have been answered — then המן destroys the Jewish people.

If משה enters Israel, says the מדרש, then המן succeeds.

What in the world does one have to do with the other?

What does משה getting into Israel have to do with המן hundreds of years later?

Our Rabbis tell us that משה רבינו prayed — how many prayers did he pray to get into Israel?

He prayed — five hundred and fifteen.

That is the גימטריא (gematria; numerical value) of ואתחנן (va'etchanan; and I pleaded).

ואתחנן אל ה' בעת ההיא לאמור (va'etchanan el Hashem ba'et ha'hi leimor; and I pleaded to Hashem at that time, saying).

ואתחנן משה רבינו prayed — five fifteen.

It is a very powerful number — five fifteen.

It is also the תפילה (tefillah; prayer) of גימטריא.

Editor's Note: The word tefilah (תפילה / תפלה) can be written in Hebrew either with or without the letter yud. Both spellings are found in various sources. For the purposes of the gematria discussed in this article, we are using the spelling תפלה (without a yud), as this spelling yields the numerical value referenced in the analysis.

ח is four hundred.

פ is eighty.

ל is thirty.

ה is five.



תפילה equals five fifteen.

ואתהגן equals five fifteen.

And what does God say after five fifteen?

What does He say?

He says to משה:

רב לך אל תוסף דבר אלי עוד בדבר הזה (rav lach al tosef daber elai od ba'davar hazeh; it is too much for you — do not continue speaking to Me about this matter).

He tells him to stop.

Do not pray anymore.

Why did He say “Do not pray anymore”?

Why did He stop him?

Because really, משה רבינו could have prayed one more — and he would have gotten in.

One more.

He was at five fifteen.

One more would have made five sixteen.

And he would have entered.

And השם (Hashem; God) says, “I would prefer if you did not go in. I would prefer if you stopped here, please.”

But if You do not want me to go in — and if You want me to stop — then why did You stop me at five fifteen?

Why did You not stop me at the beginning?

In the beginning You should have said, “You know, משה, I see you are going to pray five

fifteen — I am just going to tell you now — it is not happening.”

Why wait until he was right there?

The Changed Deal Analogy

Imagine you make a deal with your child.

Or your employee.

“If you do X, Y, and Z — then I will give you a bonus.”

And you see that they are actually going to hit the benchmark.

They are actually going to meet the condition.

And what do you do last minute?

You change the condition.

You change the deal.

You take it away.

It sounds like a cruel thing to do.

Why would השם change the deal — or stop him at the end at five fifteen?

Tell him no from the beginning.

There are many answers to this question.

It is a deep question.

It is a תפילה question.



Inspiring our Souls with the words of Torah

בס"ד

There is no such thing as a תפילה for nothing.

There is no such thing as a wasted תפילה.

Where Do Our Prayers Go?

Many times we find that we prayed for something — and we did not get answered.

We prayed for a רפואה שלמה (*refuah sheleimah*; complete healing) for someone — and they unfortunately passed away.

We prayed for someone to get better — and they did not.

For somebody to get a job — and they did not.

For someone to get married — and they did not.

For someone to have children — and they did not.

And where are all those תפילות (*tefillot*; prayers)?

All those תהילים chats.

We said תהילים (*Tehillim*; Psalms) a thousand times.

We did one through one hundred fifty — how many times?

Every single day we covered the entire book.

Where did the תפילות go?

We have to remember what our חכמים (*chachamim*; sages) tell us.

תפילות never get lost.

תפילות are always, always used.

The question is either today — or

one day in the future.

But the תפילות never get lost.

The Arcade Ticket Analogy

Everything has a ticket price.

You know when you go to the arcade?

If you want to get a prize, you need a certain amount of tickets.

So everything in life needs a certain amount of תפילות.

Depending on the level of what you need.

Depending on how big it is.

You need more תפילות.

Less תפילות.

It depends.

Our חכמים tell us that אסתר (*Esther*) — to destroy המן — on that day — she needed how many תפילות as she went into אחשורוש's (*Achashverosh's*; Ahasuerus's) palace?

She needed how many תפילות?

Take a guess.

Our חכמים tell us she needed five hundred and sixteen תפילות.

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The פסוק says:



ותפול לפני רגליו
(vatipol lifnei
raglav; and she fell
before his feet).

Inspiring our Souls with the words of Torah

You know how?

The פסוק
continues:

The word ותפול equals five hundred and sixteen.

ותבך (vatevch; and she cried).

ו is six.

Because she cried one.

ת is four hundred.

לו ותתחנן (vatitchanan lo; and she pleaded to him).

פ is eighty.

Does that word ותתחנן remind you of something?

ל is thirty.

It reminds you of ואתחנן (va'etchanan; and I pleaded).

Five sixteen.

משה רבינו of five hundred and fifteen.

She needed five sixteen.

The feminine version of ואתחנן.

Here is the problem.

ותבך ותתחנן לו.

She only had one.

Our חכמים are telling us she prayed — but she also cashed in on משה's ואתחנן.

She could only pray one prayer as she went in.

She used משה's prayers.

Where is she going to get five hundred and fifteen more from?

And that is what the מדרש means.

The Prayer Bank

If משה would have gotten into ישראל — then his five hundred and fifteen would have been used.

Our חכמים tell us she turned to the bank.

Then אסתר would not be able to cash in.

The prayer bank of the Jewish people.

Then המן would destroy the Jewish people.

And she had in savings five hundred and fifteen prayers from משה רבינו.

Then we would not have credit.

She said, "I am cashing in."

So why did השם not stop משה?

"I am taking a withdrawal."

Because השם knew one day you are going to need these תפילות.

"My grandfather משה רבינו deposited five hundred and fifteen — and I am cashing out, please."

"Keep praying, משה."

ותפול לפני רגליו — she reached five sixteen.

What a lesson.



Inspiring our Souls with the words of Torah

We never know when our תפילות are going to be accepted.

Maybe today.

Maybe for something in the future.

Something bigger.

Something more important.

Maybe we are all so lucky because our parents, our grandparents prayed for us to be where we are today.

So ironically — ironically — המן was happy because he saw that prayer did not work.

But he did not realize it did not work because it was being saved to go against him.

הוא (venahafoch hu; it was reversed).

The Power of אדר and פורים

My friends, this is the power of פורים (*Purim*).

This is the power of אדר (*Adar*).

אדר — the entire month — is a powerful month for תפילה (*tefillah*; prayer).

ז' אדר (*Zayin Adar*; the seventh of Adar), is the night that משה רבינו (*Moshe Rabbeinu*; Moses our Teacher) passed away.

And although משה died — he was also born.

אדר is a powerful day for תפילה.

Our Rabbis tell us:

כל הפושט יד נותנים לו (*kol ha-poshet yad notnim lo*; whoever stretches out a hand, we give to

him).

On פורים, we do not discriminate.

Whoever sticks out their hand — we give.

We do not question:

Are you worthy?

Are you not worthy?

Do I know you?

Do I not know you?

There are unfortunately many people who are charlatans. We doubt if they are legitimate.

But on פורים we close our eyes.

We just get a bunch of singles, a bunch of dollars, and we give it out.

Because you know what?

השם (*Hashem*; God) is a mirror.

צלך (*tzilcha*; your shadow).

God is your shadow.

On פורים we give without discriminating — and השם gives without discriminating.

הוא הקדוש ברוך הוא (*HaKadosh Baruch Hu*; the Holy One, Blessed be He) does not look:

Are you legitimate?

Are you worthy?



Inspiring our Souls with the words of Torah

Have you been doing your part lately?

Have you been sinning?

Do you deserve?

Are you a charlatan?

God does not ask on פורים.

השם says, "Come. Take."

Take.

It is okay.

If you do not discriminate — I will not discriminate.

כל הפושט יד נותנים לו So

Storming the Gates of Heaven

This is a time, my friends, to start praying.

To start shaking the heavens.

To start storming the gates.

To tell הקדוש ברוך הוא:

"I need a ישועה (*yeshuah*; salvation) now. Please. Please."

"I have prayed enough. Please."

We have to pray for ourselves.

We have to pray for our friends.

For our loved ones.

For our family members.

For עם ישראל (*Am Yisrael*; the Jewish

people).

There is so much to pray for.

People that need שידוכים (*shidduchim*; matches for marriage).

People that need children.

People that need פרנסה (*parnassah*; livelihood).

People that need רפואה שלמה (*refuah sheleimah*; complete healing).

People that need שלום (*shalom*; peace).

People that need clarity.

People that need to wake up.

It is a very powerful time in the year of prayer.

We do not often think of אדר like that.

But that is what אדר is.

השם — אדר is here.

השם is here.

And He is listening.

The Parallel to אלול

It is like the opposite of אלול (*Elul*).

It is the other half of the year of אלול.

In השם, אלול, comes down.

מלך בשדה (*Melech ba'sadeh*; the King in the field).



Inspiring our Souls with the words of Torah

Shabbat Table

אני לדודי ודודי לי (Ani le'dodi ve'dodi li; I am to my Beloved and my Beloved is to me).

And אדר is the same thing.

אדר is the opposite half of the year.

And so this is our עבודה (avodah; spiritual work).

This is what we do.

This is what we do best.

עם ישראל — we pray.

We cry.

We change decrees.

Takeaway from the Lecture

The month of אדר teaches that absence is not weakness — it is presence concealed. s'משה רבינו's five hundred and fifteen prayers were not rejected; they were deposited. תפילה is never wasted. Sometimes it works immediately. Sometimes it is stored for a future salvation. The power of עם ישראל is not in weapons but in prayer. Even when it appears that prayer did not work, it may be waiting to overturn history at the right moment. אדר and פורים are therefore times to pray without hesitation and without discrimination — because just as we give freely, השם gives freely.

Discussion Questions

1. Have you ever experienced a time when stepping back — or letting go of recognition — actually created something bigger or more lasting than if you had pushed yourself forward?
2. How do we personally handle moments when our תפילה seems unanswered? What helps us believe that those prayers might still be “stored” for something we can't yet see?
3. Why do you think absence can sometimes create a deeper presence? Can you think of examples in life where someone's “hidden” influence was actually the strongest?
4. On פורים we give to anyone who stretches out a hand. What would it look like to approach our own תפילות with that same boldness — simply asking without overthinking whether we “deserve” it?
5. If אדר is a month when השם is “here but hidden,” how can we train ourselves to notice hidden salvations in our own lives?