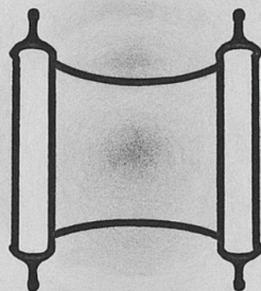


בס"ד

The Rebbe
Yud Tes Kislev
עַל תְּפִלַּת הַרְבֵּים



Dedicated To:

לע"נ

רבי דוב בער בן רבי אברהם
שמעון בן ישראל

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The Rebbe

בס"ד. יום ג', טו"ב פסלו ה'תשמ"א – לפני תפלת מנחה

Tuesday, the fifteenth of Kislev, 1981 before the Minchah prayer.

על תפלת הרבים

Introduction

Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe (1902–1994), devoted his life to illuminating the inner dimension of Torah and empowering every Jew to reveal holiness within the world. In this maamar, delivered on the fifteenth of Kislev 5741 before Minchah, the Rebbe explores the verse “He redeemed in peace my soul” and unveils a sweeping vision of redemption, prayer, Torah, Chassidut, and the mission of spreading the wellsprings outward until the ultimate coming of Mashiach.

(א)

On the prayer of the many. Two, that it stands upon the redemption, that the redemption is also of the many, and in the manner of the well known expression, not me alone did the Holy One blessed be He redeem, etc.

על תפלת הרבים". ב' דקאי על הגאולה, שהגאולה היא (גם) של הרבים, ועל דרך השוון הידוע לא "אותי בלבד גאל הקדוש ברוך הוא כו

He redeemed in peace my soul from my battle, for the many were with me (Psalms 55:19), and the known precisions of the holy honor of the Alter Rebbe, the master of the redemption of the nineteenth of Kislev,

פדה בשלום נפשי מקרב לי כי ברבים היו עמדי (תהלים נה:ט), וידועים דיוקי כבוד קדושת אדמו"ר הנזקן בעל הגאולה די"ט פסלוי

and his son who filled his place, the Mittlerer Rebbe, the master of the redemption of the tenth of Kislev, regarding how in this verse it is emphasized not only the matter of redemption in general,

ובנו ממלא מקומו כבוד קדושת אדמו"ר האמצעי בעל הגאולה די"ד פסלוי, במה שבפסוק זה מודגש, לא רק ענין הפדנה והגאולה בכלל

but that the redemption is specifically in peace. And also what is written from battle for me and not from war and the like.

אלא שהפדנה היא בשלום ונקא. וגם מה שכתוב מקרב לי, ולא ממלחמה וכיוצא בזה

And further it must be examined that it says from my battle precisely, meaning the redemption is to me.

ועוד יש לדייק אומרו מקרב לי דייקא, שהפדנה היא לי

Also it is necessary to understand its saying for the many were with me, which implies this is the reason that He redeemed in peace my soul.

גם צריך להבין אומרו כי ברבים היו עמדי, דמשמע שנהו הטעם על זה שפדה בשלום נפשי גו' – מהו הענין בזה

(ב)

And the point of the explanation in this is that redemption applies only when there exists something that opposes, for when there is no opposing existence there is no need nor place for redemption,

ונקודת הביאור בזה, דפדנה שייך רקכאשר יש מציאות של ענין המנגד, דכאשר אין מציאות של עד שכנגד אין צורך ומקום לפדנה

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since holiness is the only way and the only existence. But when there is a side that opposes, an existence of darkness and foolishness, one needs redemption from the darkness and foolishness.

כיון שהקדושה היא הדרך היחידה והמציאות היחידה, אבל פאשר יש צד שכנגד, מציאות של חושך וסכלות וכו', צריך להיות הפדנה מן החושך ו'הסכלות וכו'.

And this redemption brings that holiness becomes in the manner of the advantage of light from darkness and the advantage of wisdom from foolishness,

ופדנה זו מביאה שהקדושה תהיה באופן דיתרון, האור מן החושך ויתרון החכמה מן הסכלות

meaning that through the redemption from darkness and foolishness, specifically through this is made an advantage of light and wisdom, not only in quantity but also in quality.

היינו, דעל ידי הפדנה מן החושך והמכלות, על ידי זה דוקא נעשה יתרון אור וחקמה, ולא רק יתרון בכמות, אלא גם יתרון באיכות

And this redemption can be in two ways, redemption in a manner of war and redemption in a manner of peace. And it explains and innovates in the verse that this redemption is in peace.

והנה פדנה זו יכולה להיות בב' אופנים, פדנה באופן של מלחמה ופדנה באופן של שלום. ומבאר ומחדש בפסוק, שפדנה זו היא בשלום

And within this itself, whether in war or in peace, there can be two ways, whether the redemption is in a manner that one stands close to the thing clarified and redeemed even though it is not yet clarified,

ובזה גופא (הן במלחמה והן בשלום) אפשר להיות בב' אופנים, אם הפדנה היא באופן שעומדים בקירוב אל המתברר והנפדה אף שעדיין לא נתברר ונפדה

or that one stands at a distance from it. And also in this the verse explains and innovates that the redemption is from my battle, meaning in a manner of closeness.

או שעומדים פריחוק ממנו, וגם בזה מבאר ומחדש בפסוק, שהפדנה היא מקרב לי, היינו באופן דקירוב (כמבואר בדיבור המתחיל פדה בשלום לאדמו"ר (האמצעי

And to me, redemption in a strength that there is no place for change, for every place where it says to me it does not move forever.

ולפי פדנה בתוקף שאין מקום לשינוי, דכל מקום שנגמר לי אינו זז לעולם

And the reason for this redemption is for the many were with me, which has two interpretations. One that refers to the prayer of the many.

והטעם על פדנה זו הוא פי ברבים היו עמדי, שפנה "ב' פירושים. א' דקאי על תפלת הרבים

Second that refers to the redemption, that the redemption is also of the many, and in the well known expression the Holy One, blessed be He, redeemed not me alone.

ב' דקאי על הגאולה, שהגאולה היא (גם) של הרבים, ועל דרך הלשון הידוע לא אותי בלבד גאל "הקדוש ברוך הוא כו

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(ג)

And behold all these matters exist in the service of the person, as explained in the discourses, and from this it is understood that they exist in the Torah, as it is written this is the Torah, a person.

והנה כל ענינים אלה ישנם בעבודת האדם (כמבואר בהדרושים), ומזה מוכן שישנם בתורה, כמו שכתוב זאת התורה אדם.

And according to what our Sages of blessed memory said that the Holy One, blessed be He, looked into the Torah and created the world,

ועל פי מה שאמרו רז"ל קודשא בריה הוא אסתפל באורייתא ובקרא עלמא,

it is understood that on the contrary the matters are in the Torah and from it they are drawn to the world.

מוכן, דאדרבה, הענינים הם בתורה, וממנה נמשכים לעולם.

And the explanation of the matter He redeemed in peace and so on as it is in the Torah, behold it is known that Torah is not in Heaven and was given below on earth specifically.

וביאור ענין פדה בשלום גו' כמו שהוא בתורה, הנה ידוע דתורה לא בשמים היא וניתנה למטה בארץ דיןקא.

And since the Torah is found below, in the place of darkness and foolishness, it is necessary to have the matter of redemption in Torah,

והיות שתורה נמצאת למטה במקום החושך, והסכלות, צריך להיות ענין הפדיה בתורה,

and through this is made the advantage of light from darkness and so on.

ועל ידי זה נעשה יתרון האור מן החושך כו.

And according to what is known that in the supernal worlds simplicity is G-dliness and innovation is existence,

ועל פי הדוע שבעולמות העליונים הפשיטות הוא אלקות וההתחדשות הוא המציאות,

but below it is the complete opposite, that simplicity is existence and innovation is G-dliness,

אבל למטה הוא היפך מזה לגמרי דהפשיטות הוא המציאות וההתחדשות הוא אלקות,

and the revelation of G-dliness that must be innovation is the matter of fruitfulness.

וגילוי האלקות שצריך להיות התחדשות, הרי זה ענין הפריה.

And in a similar manner it is in the Torah. However within this itself there are several manners, and in general two manners.

ועל דרך זה הוא בתורה. אמנם בזה גופא יש כמה אופנים, ובכללות ב' אופנים

Just as in the service of the person there is redemption in a manner of war and redemption in peace, which is the difference between the service of prayer and the study of Torah,

דכשם שבעבודת האדם ישנה פדיה באופן של מלחמה ופדיה בשלום, שזהו החילוק בין עבודת התפלה ללימוד התורה,

so too in the Torah itself there are several manners, two manners.

על דרך זה בתורה גופא יש כמה (שני) אופנים

One manner of Torah study as it is written educate the youth according to his way (Proverbs 22:6),

אופן של לימוד התורה כמו שכתוב חנוף לנער על פי דרכו,

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and as the Rambam elaborates in his Commentary to the Mishnah that one must search for various counsels and so on so that the study and education fit the way of the person,

according to his standing and situation at that time. And there exists a manner of Torah study that he studies Torah as it is in Heaven,

that although he studies Torah on earth, nevertheless his manner of study is that he is not connected at all to the existence of the world and has no connection with worldly matters.

And just as these distinctions exist in Torah study, in a similar manner it is in the Torah itself, as is stated in Raaya Mehemna and explained in Iggeret HaKodesh,

that the revealed aspect of Torah, the Tree of Knowledge of Good and Evil, has difficulty and disagreement and requires the war of Torah to resolve and clarify the conclusion,

while the inner aspect of Torah, the Tree of Life, there there is no difficulty, and until the wellsprings of the Baal Shem Tov's Torah revealed in our generations in the Torah of Chassidut.

And this is the matter of redemption in peace.

(ד)

And behold the redemption can be in a manner of distance or in a manner of closeness as above, and he explains and innovates that this redemption is from my battle in a manner of closeness.

And this will be understood according to the explanation of the holy honor of the Alter Rebbe in the saying of our Sages the one who prays must place his eyes below and his heart above,

that one must be connected and must also see the below, meaning that even when his heart is above, he must see the world and its matters.

And in a similar manner this will be understood in Torah study, that Torah study must be in such a way that it brings one to action,

וקמו שמאריך הרמב"ם בפירושו המשנה שלו שצריך לחפש כמה עצות וכו' כדי שהלימוד והחינוך יתאימו, (לדרכו של האדם הלומד (הנער

לפי מעמדו ומצבו באותה שעה. וישנו אופן של לימוד התורה, שלומד תורה כפי שהיא בשמים,

דהגם שלומד התורה בארץ, מפל מקום אופן הלימוד שלו הוא שאינו שייך אז כלל למציאות העולם, ואין לו שום קשר עם עניני העולם.

וכשם שיש חילוקים אלה בלימוד התורה, על דרך זה הוא בתורה גופא. וכדאימא ברעיא מהימנא, ונתבאר באגרת הקודש

דבעל וגנה הנגלית, עץ הדעת טוב ורע, יש בה קשיא ומחלוקת וצריכה להיות מלחמתה של תורה לתרץ, ולברר המסקנא

ופנימיות התורה, עץ החיים, דלית תמן לא קשיא כו', ועד למענינות תורת הבעל שם טוב, שנתגלתה, בדורותינו בתורת החסידות

ונזהו ענין הפדנה בשלום.

והנה הפדנה יכולה להיות באופן של ריחוק או של קירוב פנ"ל, ומבאר ומחדש מה שפדנה זו היא מקרב לי, באופן של קירוב

ויבן זה על פי ביאור כבוד קדושת אדמו"ר הנקן במאמר רז"ל המתפלל צריך שיסתו עיניו למטה ולבו למעלה,

שצריך להיות שייך ורואה גם את המטה, היינו שגם בהיות לבו למעלה, קשור למעלה, צריך להיות רואה את המטה, העולם ועניניו

ועל דרך זה יבין בלימוד התורה, שלימוד התורה, צריך להיות באופן כזה שביא לידי מעשה,

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as our Sages said great is study for it brings to action (Kiddushin 40b). And furthermore that his study should be to establish the halachic conclusion in matters of the world.

ובמאמר רז"ל גדול לימוד שמביא לידי מעשה. ועוד, שלימודו הוא לאסוקי שמעתיא אליבא דהלכתא, המסקנא להלכה למעשה בעניני העולם,

For only then, through study in such a way, he comes to the true understanding of study and intention, as explained at length in the continuation of 5666.

אשר דוקא אז (על ידי הלימוד באופן כזה) הוא בא אל אמיתית הבנת הלימוד והכוונה (כמבואר בארוכה בהמשך תרס"ו).

(ה)

And he continues in the verse for the many were with me. The first explanation is that all this is accomplished by the prayer of the many,

וממשיך בכתוב כי רבים היו עמדי. פירוש הא' בזה, שכל זה נעשה על ידי תפלת הרבים

for even when a Jew is in complete perfection in his service, nevertheless even then there is a higher quality in his prayer when he prays with the community.

כי אפילו כאשר אדם מושלם הוא בתכלית השלימות בעבודתו, מכל מקום גם אז יש מעלה בתפלתו (ושלא בערף) כשמתפלל עם הציבור, תפלת הרבים.

And as is understood also from the prayer of the Ten Days of Repentance, that our Sages said there in an individual, here in a community,

וכמוכן גם מתפלת עשרת ימי תשובה שאמרו רז"ל והתם בייחוד הקא בצבור

that the prayer of the individual in the Ten Days of Repentance is like the prayer of the many during the rest of the year, yet it is not comparable to the prayer of the many in the Ten Days of Repentance.

שתפלת היחיד בעשרת ימי תשובה היא כמו תפלת הרבים בשאר ימות השנה, ומכל מקום אינה דומה לתפלת היחיד בעשרת ימי תשובה לתפלת הרבים בעשרת ימי תשובה.

And the second explanation in this verse, that includes the many, meaning all Israel with him, is understood according to what the master of the redemption brings in his Siddur

והפירוש הב' בפסוק זה, שכולל את הרבים את כל ישראל עמדי, מוכן על פי מה שמביא בעל הגאולה בסידורו

from the Arizal, that it is proper to say before prayer behold I accept upon myself the positive commandment of you shall love your fellow as yourself.

מהאריז"ל, שנכון לומר קודם התפלה הריני מקבל עלי מצות עשה של ואהבת לרעהך כמוך.

This statement is before Mah Tovv and so on, and it extends into all the levels and stages of prayer, Mah Tovv, Hodu to Hashem and so on,

דאמירה זו היא לפני מה טובו וכו', ונמשכת בכל 'דרגות ושלבי התפלה, מה טובו, הודו לה' וכו'

the Amidah prayer, and until the prayer of Aleinu Leshabeach and therefore we will acquire and so on that Yehoshua bin Nun said when he conquered the land.

תפלת העמידה, ועד לתפילת עלינו לנשבח כו' ועל כן נמנה כו', שאמרה יהושע בן נון כשכבש את ארץ ישראל בפעם הראשונה ובאופן דנחלת עולם.

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For all these details and levels in prayer are in their completion through the acceptance of the commandment of the love of Israel.

דכל פרטים ודרגות אלה בתפלה הם בשלימותם על ידי קבלת מצוות עשה של אהבת ישראל.

(1)

And may it be His will that each and every one do everything dependent upon them to fulfill the request and the empowerment of the master of the redemption, to spread the wellsprings outward.

ויהי רצון שכל אחד ואחת יעשה את כל התלוי בו לקיים את הבקשה והנתינת פח של בעל הגאולה, להפיץ את המעינות הוצה.

For it is known that the main matter of your wellsprings shall spread outward began after Petersburg, and it may be said that this means not only after and as a result of the redemption,

אשר ידוע שעיקר ענין יפוצו מעינותיך הוצה התחיל אחרי פטרבורג, ויש לומר דהיינו לא רק אחרי (ומסובב מ) הגאולה מפטרבורג,

but also as a result of the imprisonment, for this olive when it is crushed gives forth its oil.

אלא גם מסובב מהמאסר, כי הזית הנה כשכותשין אותו הוא מוציא שמנו.

And it may be said in a possible way, even more so, that therefore our Rebbe the Elder was in imprisonment for fifty three days,

ויש לומר (בדרך אפשר) יתירה מיו, דלכן הנה רבינו, הנהגו במאסר במשך נ"ג (ג"ו) ימים,

so that afterwards there would be the matter of spreading the wellsprings in His garden, this world.

כדי שאחר כך יהיה ענין הפצת המעינות בגנו של הקדוש ברוך הוא, עולם הנה.

And from this is understood the immense merit of involvement in spreading the wellsprings, to spread them to all the places of Israel, men and women.

ומנה מוכן גודל זכות ההתעסקות בהפצת המעינות, להפיצם בכל תפוצות ישראל, האנשים והנשים

As my teacher and father-in-law the Rebbe said, that women too are obligated in the study of the Torah of Chassidut, for this Torah brings to fulfillment of love and awe and so on,

וכמו שאמר כבוד קדושת מורי ורבי אדמו"ר שגם הנשים מחוייבות בלימוד תורת החסידות, שהרי תורה זו מביאה לקיום מצוות אהבה ויראה וכיוצא בזה,

for women too are obligated in them, and their obligation is constant, as brought in the introduction to Sefer HaChinuch.

שגם הנשים מחוייבות בהן (וחיובן תמיד, כמוכא [בהקדמת ספר החינוך])

And the children, so that they may hear and so that they may learn and so on, and they will guard to perform all the words of this Torah.

והטף, למען ישמעו ולמען ילמדו גו' ושמרו לעשות את כל דברי התורה הזאת.

And may it be His will that each and every one engage in this, properly and even more so, in these last days that remain from the days of exile,

ויהי רצון שכל אחד ואחת יעסוק בזה, וכדבעי ויתירה מיו, בימים האחרונים שעוד נשארו מימי הגלות,

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and this will bring very soon, and with joy and gladness of heart, that we will go with our youth and with our elders, our sons and our daughters,

And we will go together with our righteous Mashiach, and with all the Torah scrolls that are outside the Land,

and in general with the synagogues and study halls in Bavel, outside the Land, to the Land of Israel, the holy Land, speedily in our days, with joy and gladness of heart.

[NOTE Summary:

The Rebbe begins by analyzing the spiritual meaning of “the prayer of the many” and the verse “He redeemed in peace my soul” (Psalms 55:19). Drawing on the teachings of the Alter Rebbe and the Mittlerer Rebbe, he explains that redemption is not merely deliverance but a process of transforming darkness into light.

Redemption must occur in *peace*, not through conflict but by illuminating the opposing forces so fully that they are naturally elevated.

This theme is reflected in both the service of G-d and in Torah. True redemption exists only when there is something that stands in opposition, for only then can the light demonstrate its advantage over darkness. Torah itself, given specifically in the earthly realm of concealment, contains within it an element that requires “redemption” through human effort. The Rebbe explains that Torah study can be in the mode of “battle” or in the mode of “peace,” depending on whether one engages with Torah as it descends into the constraints of worldly intellect or as it exists in its heavenly purity.

He distinguishes between two modes of study: one tailored to the learner’s level and another in which the learner rises above worldly limitations. These correspond to the revealed Torah, full of questions and debate, and the inner Torah, the Tree of Life, which is pure clarity. The revelation of Chassidut, beginning with the Baal Shem Tov and spreading increasingly outward through Chabad, represents the peaceful redemption of Torah itself.

The Rebbe then examines why the verse emphasizes “from my battle for *me*,” teaching that the redemption must occur in a mode of closeness. This is illustrated through the teaching that one who prays must have “eyes below and heart above,” allowing the lofty to descend into practical action. Torah study, therefore, must lead to deeds and halachic conclusions that affect the world.

The phrase “for the many were with me” has two explanations: prayer of the community, whose power far surpasses that of the individual, and the unity of all Israel, evoked through accepting the mitzvah of loving one’s fellow before prayer. This unity accompanies a Jew throughout all levels of prayer, from “Mah Tov” to “Aleinu.”

וזה יביא בקרוב ממש, ומתוך שמחה וטוב לבב,
שנגלה בנערינו ובזקנינו ובבנותינו לקבל פני
משיח צדקנו.

ונגלה יחד עם משיח צדקנו, ועם כל ספרי התורה
שפחוץ לארץ,

ובכלל עם הבתי פנסיות ובתי מדרשות שבבבל
(שפחוץ לארץ), אל ארץ ישראל, ארץ הקודש,
במהרה בימינו ממש בשמחה ובטוב לבב.

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Finally, the Rebbe turns to the central mission of our generation: spreading the “wellsprings” of Chassidut outward. He notes that the Alter Rebbe’s imprisonment and liberation were not only the beginning of this mission but were themselves a catalyst, like an olive releasing its oil when crushed. Every Jew, men, women, and children, holds responsibility for this task, and women in particular are obligated in the study of Chassidut since it generates love and awe of G-d.

By engaging in this work in the final moments of exile, we hasten the true and complete redemption. The Rebbe concludes with a vision of all Jews, together with Mashiach, traveling with the Torah scrolls and the synagogues and study halls of the diaspora to the Land of Israel in joy and gladness.

Practical Takeaway:

Every Jew must actively participate in spreading the teachings of Chassidut, studying them personally and sharing them with others. Torah must lead to action, unity must precede prayer, and love for every Jew is the foundation of divine service. By infusing the world with the light of the inner Torah, we transform darkness into light and prepare ourselves and the entire world to greet Mashiach with joy.

Chassidic Story:

There is a well-known account from the early days of the Alter Rebbe’s leadership that illustrates the principle that redemption comes through peaceful illumination rather than confrontation. A prominent scholar once challenged the Alter Rebbe’s emphasis on teaching Chassidut openly, claiming that deep mystical teachings should remain hidden from the masses. Instead of arguing, the Alter Rebbe invited him to accompany him on a journey.

They traveled to the home of a simple Jew, a villager known for his sincerity but not for scholarly accomplishment. The Alter Rebbe asked the man to share a teaching he had recently learned. With deep emotion, the Jew repeated a short concept from Chassidut about G-d’s love for every soul. As he spoke, his entire being radiated warmth and transformation. The visiting scholar watched quietly, moved to tears. He later told his colleagues that no philosophical explanation could have shown him the value of spreading the inner teachings of Torah more powerfully than witnessing how one simple Jew became illuminated through them.

The Alter Rebbe explained that when light is shared, it elevates both the giver and the receiver, and no “battle” is required. This is the essence of “He redeemed in peace my soul.”

TPX

Understanding Peaceful Redemption

The Rebbe’s teaching invites us to look at our inner world the way Torah looks at the universe. Redemption does not happen only when a problem disappears. It happens when the struggle itself becomes fuel for growth. Light is most powerful not when it avoids darkness but when it transforms it. In psychological terms, this

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means that your challenges, doubts, anxieties, and emotional “darkness” are not signs of failure. They are invitations to uncover deeper clarity and inner wisdom that could not emerge without them.

From Conflict to Closeness

The Rebbe explains that there are two ways to resolve inner tension: through “battle” or through “peace.” Battle means trying to overpower a negative emotion or thought with force. Peace means approaching your inner experience with presence, curiosity, and compassion, allowing the light of awareness to transform the difficulty from within. It is the difference between fighting your mind and understanding it. When you shift from resistance to connection, you step into “redemption in peace.”

Heart Above, Eyes Below

One of the practical instructions the Rebbe highlights is that a person should have a “heart above” but “eyes below.” Emotionally, this means keeping your values, hopes, and spiritual vision elevated while still paying attention to the real details of your life on the ground. It is not enough to feel inspired. Inspiration must lead to action. When learning brings you to a concrete step forward, your understanding becomes integrated.

The Power of Community and Connection

The Rebbe underscores that “the prayer of the many” is uniquely powerful. Even spiritually accomplished individuals become stronger when they connect with others. Psychologically, community regulates us. Being part of a group, or even aligning with the awareness that others are striving alongside you, reduces inner pressure and increases resilience. Before prayer the Rebbe instructs us to accept the mitzvah of loving one another, because healing and growth happen best in a field of connection, not isolation.

Spreading Light Outward

Finally, the Rebbe calls upon every Jew, including women and children, to share teachings of inner wisdom. In TPX language, when you grow, you automatically create space for others to grow. Your personal breakthroughs ripple outward. Even difficult experiences, like the Alter Rebbe’s imprisonment, can become the very source from which profound light emerges. Darkness pressed hard enough becomes oil.

Modern Story: The Coffee Shop Encounter

A young therapist once shared that she used to feel overwhelmed by her clients’ emotional struggles. Every session felt like a battle: she tried to fix, to push, to force insight. One morning, seated in a crowded coffee shop, she overheard a barista gently reassure a frustrated customer. The barista didn’t try to solve everything. He simply listened, validated, and stayed present. The customer softened instantly.

The therapist realized that she had been entering sessions like a warrior instead of a presence. That day she tried something new: instead of fighting her clients’ pain, she simply sat with them. She stayed rooted in her purpose but fully attentive to their world. To her astonishment, the conversations began flowing. Breakthroughs came with ease, not force. Later she described the moment as learning the difference between “battle” and “peace.”

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When she stopped resisting darkness and started illuminating it, both she and her clients felt redeemed. This is the Rebbe's message in living form: transformation happens not by overpowering struggle, but by bringing light close enough to it that it naturally changes.

END NOTE]