בס"ד

Rebbe Maharash

Torahs Shmuel 1886/ ספר תרכ"ו

Parshas Naso

כֹּה תְבָרְכוּ כו' אֱמוֹר לָהֶם, יְבָרֶכְךָ וְיִשְׁמְרֶךָ, יָאֵר כו' וְיָשֵׂם לְךָ שָׁלוֹם

"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

Introduction

This discourse by the Rebbe Maharash (Rabbi Shmuel of Lubavitch, 1834–1882), the fourth Rebbe of Chabad, explores the deep spiritual mechanisms behind prayer—specifically, how prayer has the power to transform even the harshest Divine judgments into overflowing kindness. Living in a time of intense socio-political turmoil for the Jewish people in Czarist Russia, the Rebbe Maharash was known for his fearless and transcendent approach, summed up by his motto: *Lechatchila Ariber*—"Go over the top from the outset." In this maamar, he examines how tefillah penetrates to the highest levels of the Divine will (Kesser), accessing the Thirteen Attributes of Mercy and drawing them down to reshape reality below. This teaching invites the reader into the tension between Divine concealment and kindness, and the special window of Shabbos Mincha, when even the attribute of *Elokim*—strict judgment—is sweetened.

With the help of Heaven, Parshas Naso	בְּסִ"ד, ש"פ נָשֹׂא
"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."	כֹּה תְבָרְכוּ כו' אֱמוֹר לָהֶם, יְבָרֶכְךָ וְיִשְׁמְרֶךָ, יָאֵר כו' וְיָשֵׂם לְךָ שָׁלוֹם
And our Sages of blessed memory said: "May He bless you—with wealth; and protect you—from harm."	וְאָמְרוּ רַז"ל: יְבָרֶכְךָ בְּמָמוֹן וְיִשְׁמְרֶךָ מִן הַמַּזִּיקִין
But seemingly, it must be explained: what is the connection between "may He bless you" and "may He protect you"?	"וּלְכָאוֹרָה צָרִיךְ לוֹמַר מָהוּ שִׁיּוּךְ "יְבָרֶכְךָ" לְ"וְיִשְׁמְרֶךָ
For truly, protection is relevant even before the blessing also.	שֶׁבֶּאֱמֶת הַשְּׁמִירָה שַׁיָּכֶת גַּם קֹדֶם בְּרָכָה גַּם כֵּן
And here it implies that when He blesses you—then He protects you, that following the blessing there must be protection, etc.	וְכָאן מַשְׁמַע שֶׁכְּשֶׁיְּבָרֶכְךָ אָז וְיִשְׁמְרֶךָ שֶׁלְּאַחַר הַבְּרָכָה צָרִיךְ שְׁמִירָה כו'
And also, to understand what our Sages said in Chullin 49a:	וְגַם לְהָבִין מַה שֶׁאָמְרוּ רַז"ל בְּחוּלִין דַּף מ"ט ע"א:
"From where [do we derive] that the priests themselves are blessed?" There is an argument between Rabbi Yishmael and Rabbi Akiva.	בְּרָכָה לַכֹּהֲנִים מִנַּיִן" פְּלִיגֵי בָּהּ רַבִּי יִשְׁמָעֵאל וְרַבִּי עֲקִיבָא
As it is taught: "From where do we know that one who blesses is himself blessed?"	דְּתָנְיָא: מִנַּיִן שֶׁכָּל הַמְּבָרֵךְ מִתְבָּרֵךְ
Rabbi Akiva says: As it says (Genesis 12:3), "And I will bless those who bless you."	"רַבִּי עֲקִיבָא אוֹמֵר: שֶׁנֶּאֱמַר "וַאֲבָרְכָה מְבָרְכֶיךָ

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"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

And Rabbi Yishmael says: "And I shall bless them" (Numbers 6:27).	"וְרַבִּי יִשְׁמָעֵאל אוֹמֵר: שֶׁנֶּאֱמַר "וַאֲנִי אֲבָרְכֵם
And the Gemara says there: "Yishmael the priest supports the priest."	"וְאָמְרוּ שָׁם בַּגְּמָרָא: "יִשְׁמָעֵאל כַּהֲנָא מְחַזֵּק כַּהֲנָא
And they asked: what does it mean "supports," for even according to Rabbi Akiva there is a blessing to the priests.	וְהִקְשׁוּ: מַהוּ "מְחַזֵּק" שֶׁהֲלֹא גַּם לְדִבְרֵי רַבִּי עֲקִיבָא נֶאֱמַר בְּרָכָה לַכֹּהֲנִים
Only that Rabbi Akiva learns it from "those who bless you" and Rabbi Yishmael from "I shall bless them."	רַק שֶׁרַבִּי עֲקִיבָא יָלוּף מִ"וַאֲבָרְכָה מְבָרְכֶיךָ", וְרַבִּי יִשְׁמָעֵאל מִ"וַאֲנִי אֲבָרְכֵם"
And they answered: "Together with the blessing of Israel."	"וְתֵרְצוּ: "בְּהֲדֵי בְּרָכָה דְּיִשְׂרָאֵל
And seemingly it must be explained: what is the advantage that the Kohanim are blessed together with the blessing of Israel?	וּלְכָאוֹרָה צָרִיךְ לוֹמַר מַהוּ יִתְרוֹן הַמַּעֲלָה בְּמַה שֶׁהַכֹּהֲנִים מִתְבָּרְכִים בְּהֲדֵי בִּרְכַּת יִשְׂרָאֵל
What difference does it make whether it is together with Israel's blessing or independently?	מַאי נַפְקָא מִינָּא אִם בְּהֲדֵי בִּרְכַת יִשְׂרָאֵל אוֹ בִּפְנֵי עַצְמָם
To understand all this, one must first explain the difference between blessing and prayer.	וּלְהָבִין כָּל זֶה צָרִיךְ לוֹמַר הַהֶפְרֵשׁ בֵּין בְּרָכָה לִתְפִלָּה
That generally, the difference is that through prayer one draws down a new desire:	שֶׁבְּדֶרֶךְ כְּלַל הַהֶפְרֵשׁ בֵּינֵיהֶם – שֶׁעַל יְדֵי תְּפִלָּה מַמְשִׁיכִים "יְהִי רָצוֹן" לִהְיוֹת נִמְשָׁךְ רָצוֹן חָדָשׁ
That the illness be healed or the year be blessed, etc.	שֶׁיֵּרָפֵא הַחֹלִי וְשֶׁתִּתְבָּרֵךְ הַשָּׁנָה כו' וְכַדּוֹמֶה
Whereas blessing only draws what already exists in its root and source—	מַשֶּׁאֵין כֵּן בְּרָכָה – הִיא רַק שֶׁיֵּומָשֵׁךְ מַה שֶּׁכְּבָר יֵשׁ בְּשָׁרְשׁוֹ וּמְקוֹרוֹ
that it be brought from hiddenness to revelation.	וְהַיְינוּ שֶׁיֵּומָשֵׁךְ מֵהֶעְלֵם אֶל הַגִּילוּי בִּלְבָד
That which is in the source in hidden state will be drawn down and revealed in open state, etc.	שֶׁמַּה שֶׁנִּמְצָא בְּהֶעְלֵם בְּמָקוֹר הַדָּבָר יֵימָשֵׁךְ לְהִתְגַּלּוֹת בְּגִילּוּי הַדָּבָר הַהוּא כו'
And the explanation of the matter can be understood from what is explained elsewhere on the verse:	וּבֵיאוּר הָעִנְיָן יוּבַן מִמַּה שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר עַל הַפָּסוּק:
"A man, according to his blessing, he blessed them."	"אִישׁ אֶשֶׁר כִּבְרָכָתוֹ בֵּרַךְ אוֹתָם"
And seemingly one must ask: why specifically "according to his blessing" did he bless them—	וּלְכָאוֹרָה צָרִיךְ לוֹמַר: מִפְּנֵי מָה דַּוְקָא "כִּבְרָכָתוֹ" בֵּרַךְ – אוֹתָם

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meaning, only what already exists in their root did he bless them to draw forth and reveal below?	שֶׁהַיְנוּ מַה שֶׁכְּבָר נִמְצָא בְּמָקוֹרוֹ בֵּרַךְ אוֹתָם – שֶׁיֵּימָשֵׁךְ וְיִתְגַּלֶּה לְמַטָּה?
Why did he not bless them with something that does not yet exist even in their root?	וְלָמָּה לֹא בֵּרַךְ אוֹתָם גַּם בְּמַה שֶׁאֵינוֹ נִמְצָא גַּם בְּשָׁרְשָׁם?
And likewise this can be understood from what Yaakov said to Yosef regarding Menashe and Ephraim—	וְכַמּוֹכָה יֵבַן זֶה מִמַּה שֶׁאָמַר יַעֲקֹב לְיוֹסֵף גַּבֵּי מְנַשֶּׁה – וְאֶפְרַיִם
that he said: "I know, my son, I know; he too shall become a nation and he too shall become great,	שֶׁאָמַר לוֹ: "יָדַעְתִּי בְנִי יָדַעְתִּי, גַּם הוּא יִהְיֶה לְעָם, וְגַם הוּא יִגְדָּל"
yet his younger brother shall become greater than he."	"וְאוּלָם אָחִיו הַקָּטֹן יִגְדַּל מִמֶּנּוּ"
And why did he not bless Menashe to become even greater than Ephraim?	וְלָמָּה לֹא בֵּרַךְ אֶת מְנַשֶּׁה שֶׁיִּגְדַּל עוֹד גַּם מֵאֶפְרַיִם?
Rather, because blessing is only to draw forth and reveal below that which already exists in its root and source.	אֶלָּא מִפְּנֵי שֶׁהַבְּרָכָה אֵינָהּ אֶלָּא שֶׁיֵּימָשֵׁךְ וְיִתְגַּלֶּה לְמַטָּה מַה שֶׁכְּבָר יֵשׁ בְּשָׁרְשׁוֹ וּמְקוֹרוֹ
That it should be drawn and revealed below, etc.	'שֶׁיֵּימָשֵׁךְ וְיִתְגַּלֶּה לְמַטָּה כו
And this is because "blessing" comes from the term "hamavrich es hagefen"—	"וְהַיְינוּ מִפְּנֵי שֶׁ"בְּרָכָה" הִיא מִלְּשׁוֹן "הַמַּבְרִיךְ אֶת הַגֶּפֶן –
which means drawing it forth from one place to another.	שֶׁפֵּירוּשׁ "הַמַּבְרִיךְ" שֶׁמַּמְשִׁיכוֹ מִמָּקוֹם זֶה לִמְקוֹם אַחֵר
And this too can be understood from the word "bereicha" (pool), which also comes from the root "berachah" (blessing)—	וְיוּבַן זֶה גַּם כֵּן מִתֵּיבַת "בְּרֵכָה" שֶׁהִיא גַּם כֵּן מִלְּשׁוֹן – ""בְּרָכָה
for a "bereicha" is a gathering of water in one place that came from rainfall or a spring,	שֶׁהַבְּרֵכָה הִיא קִבּוּץ מַיִם לִמְקוֹם אֶחָד שֶׁבָּאִים מִחֲמַת הַגֶּשֶׁם אוֹ מִמַּעְיָן
and are collected in one place that is closed on all sides, from which they do not exit—	וְנִקְוִים לִמְקוֹם אֶחָד שֶׁסָּתוּם מִכָּל צִדָּיו – שֶׁאֵינוֹ יוֹצֵא מִשָּׁם
this is called a "bereicha."	"זֶהוּ הַנִּקְרָא "בְּרֵכָה
Thus, there is a place and a source for this gathered water, whose origin is rain or a spring, etc.	הֲרֵי יֵשׁ מָקוֹם וְשֹׁרֶשׁ לְקִבּוּץ מַיִם אֵלּוּ שֶׁמְּקוֹרָם הֵם הַגֶּשָׁמִים אוֹ הַמַּעְיָן כו'
And from this is understood the root of the concept of blessing—	– וּמִזֶּה יוּבַן שֹׁרֶשׁ עִנְיַן הַבְּרָכָה
that the term "blessing" does not apply at all to drawing forth something entirely new,	שֶׁלָּשׁוֹן בְּרָכָה אֵינוֹ נוֹפֵל כְּלָל עַל הַמְשָׁכַת דָּבָר חָדָשׁ לְגַמְרֵי
but only that which already exists in the root, to be drawn forth and revealed below.	'כִּאם מַה שֶׁנִּמְצָא בַּשֹׁרֶשׁ שֶׁיֵּימָשֵׁךְ וְיִתְגַּלֶּה לְמַטָּה כו

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And although below this appears as something new,	וְהַגַּם כִּי לְמַטָּה זֶהוּ הִתְחַדְּשׁוּת
above, in its root, this very aspect already exists—	'אֲבָל לְמַעְלָה בַּשֹּׁרֶשׁ הַדָּבָר הַהוּא נִמְצָא בְּבְחִינָה זוֹ כו
only that it is in concealment and not illuminated in revealed form.	'רַק שֶׁהוּא בְּהֶעְלֵם שֶׁאֵינוֹ מֵאִיר בְּגִילּוּי הַדָּבָר כו
And the blessing is that it be drawn from concealment to revelation, etc.	'וְהַבְּרָכָה הִיא שֶׁיֵּימָשֵׁךְ מֵהֶעְלֵם אֶל הַגִּילּוּי כו
And above, this is the meaning of the verse "Blessed is Hashem… from the world to the world"—	וּלְמַעְלָה זֶהוּ מַה שֶּׁנֶּאֱמַר "בָּרוּךְ ה'" כו' "מִן הָעוֹלָם וְעַד הָעוֹלָם" –
from the concealed world to the revealed world.	מֵעָלְמָא דְאִתְכַּסְיָא לְעָלְמָא דְאִתְגַּלְיָא
For although there are many worlds, as it is written "For My glory I created it, I formed it…"—	שֶׁהַגַּם כִּי יֵשׁ עוֹלָמוֹת רַבּוֹת כְּמוֹ שֶׁכָּתוּב "וּלְכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו" כו' –
nonetheless, they are all generally considered to be only two levels: the concealed and the revealed.	עִכָּל זֹאת בִּכְלָל נֶחְשָׁבִין רַק בֵּית בְּחִינוֹת – עָלְמָא דְאִתְכַּסְיָא וְעָלְמָא דְאִתְגַּלְיָא
And just as there are many levels in Gan Eden, as our Sages of blessed memory said:	וּכְמוֹ שֶׁיֵּשׁ רִיבּוּי מַדְרֵגוֹת בְּגַן עֵדֶן כְּמוֹ שֶׁאָמְרוּ רַז"ל:
"The righteous have no rest—not in this world, nor in the World to Come, as it says, 'They go from strength to strength.'"	"צַדִּיקִים אֵין לָהֶם מְנוּחָה – לֹא בָעוֹלָם הַזֶּה וְלֹא בָעוֹלָם הַבָּא" שֶׁנֶּאֱמַר "יֵלְכוּ מֵחַיִל אֶל חָיִל"
And yet it is referred to only by two levels: the upper Gan Eden and the lower Gan Eden.	וְאַף עַל פִּי כֵן נֶאֱמַר רַק שְׁתֵּי בְּחִינוֹת בְּגַן עֵדֶן – גַּן עֵדֶן הָעֶלְיוֹן וְהַתַּחְתּוֹן
Likewise, although there are tens of thousands of worlds,	וְכֵן גַּם כֵּן – הַגַּם כִּי יֵשׁ רִיבּוּי רְבָבוֹת עוֹלָמוֹת
as it is stated in the Zohar regarding the "Thirteen thousand worlds that reside in the Skull,"	כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר בְּעִנְיַן "תְּלֵיסַר אַלְפִּין עָלְמִין דְּיָתְבִין בְּגוֹלְגַלְתָּא"
nevertheless, they are all considered in general only as two levels: the concealed world and the revealed world.	עִכָּל זֹאת בְּדֶרֶךְ כְּלָל לֹא נֶחְשָׁב רַק בֵּית בְּחִינוֹת – עָלְמָא דְאִתְכַּסְיָא וְעָלְמָא דְאִתְגַּלְיָא
And the meaning of "Blessed… from world to world" is to draw down from the concealed world to the revealed world.	וּפֵירוּשׁ "בָּרוּךְ כו' מִן הָעוֹלָם" הַיְינוּ שֶׁיֵּימָשֵׁךְ מֵעָלְמָא דְאִתְכַּסְיָא לְעָלְמָא דְאִתְגַּלְיָא
And this is the root of the concept of blessing.	וְזֶהוּ שֹׁרֶשׁ עִנְיַן הַבְּרָכָה
And although this is a great thing—for in the time to come "the earth shall be filled with the knowledge of G-d as water covers the sea"—	וְאִם כִּי זֶהוּ דָּבָר גָּדוֹל – שֶׁהֲרֵי לְעָתִיד לָבוֹא "וּמָלְאָה הָאָרֶץ דֵּעָה אֶת ה'" כַּמַּיִם לַיָּם מְכַסִּים

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"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

that the revelation of the Future will be like what now is only in the concealed world—	שֶׁהַגִּילוּי דְּלָעְתִיד יִהְיֶה כְּמוֹ מַה שֶּׁעַכְשָׁו הוּא רַק בַּעַלְמָא דְּאִתְכַּסְיָא
it will then be revealed in the revealed world—	יִהְיֶה אָז הַגִּילוּי בַּעַלְמָא דְּאִתְגַּלְיָא
and if so, that is a very high level, that it should be revealed in the Future—	וְאִם כֵּן – הֲרֵי זֶהוּ מַדְרֵגָה גְּבוֹהָה מְאֹד שֶׁיִּתְגַּלֶּה לְעָתִיד לָבוֹא
still, this is something which already exists above in its root and source—	עַל כָּל פָּנִים – זֶהוּ מַה שֶּׁכְּבָר נִמְצָא לְמַעְלָה בְּשָׁרְשׁוֹ וּמְקוֹרוֹ
only that it is in the concealed world—	רַק שֶׁהוּא נִמְצָא בַּעַלְמָא דְּאִתְכַּסְיָא
and through the blessing, it is drawn from the concealed to the revealed.	וְעַל־יְדֵי הַבְּרָכָה נִמְשָׁךְ מֵעַלְמָא דְּאִתְכַּסְיָא לְעַלְמָא דְּאִתְגַּלְיָא
Therefore, it is not an entirely new thing—at least not above—	הֲרֵי אֵינוֹ דָּבָר חָדָשׁ לְגַמְרֵי – לְמַעְלָה עַל כָּל פָּנִים
although below it is something new, etc.	'הַגַּם שֶׁלְּמַטָּה הוּא דָּבָר חָדָשׁ כו
And further it can be said that the meaning of "from world to world" is:	– "וְעוֹד יֵשׁ לוֹמַר – פֵּירוּשׁ "מִן הָעוֹלָם וְעַד הָעוֹלָם
from the world that is above it, to the world that is below it.	מֵעוֹלָם שֶׁלְּמַעְלָה הֵימֶנּוּ לָעוֹלָם שֶׁלְּמַטָּה הֵימֶנּוּ
If so, it is certainly not something new—	אִם כֵּן – וַדַּאי אֵינוֹ דָּבָר חָדָשׁ
for in the world above it already exists and is revealed.	שֶׁהֲרֵי בָּעוֹלָם שֶׁלְּמַעְלָה הוּא נִמְצָא וְנִגְלֶה
And through the blessing, it is revealed also in the world below—	וְעַל־יְדֵי הַבְּרָכָה נִתְגַּלֶּה גַּם בָּעוֹלָם שֶׁלְּמַטָּה
so it is not something new, etc.	'הֲרֵי אֵינוֹ דָּבָר חָדָשׁ כו
But the concept of prayer is "May it be [His] will"—	– "אֲבָל עִנְיַן הַתְּפִלָּה הוּא "יְהִי רָצוֹן
to draw down an entirely new will—	לְהַמְשִׁיךְ רָצוֹן חָדָשׁ לְגַמְרֵי
that the illness be healed, and similar matters—	שֶׁיִּתְרַפֵּא הַחֹלִי וְכַיּוֹצֵא בָּזֶה
meaning that although it was already decreed upon him, G-d forbid—	הַיְנוּ – שֶׁהַגַּם כִּי נִגְזַר עָלָיו ר"ל
nevertheless, through prayer one effects that a new will be drawn down entirely—	עִכָּל זֹאת עַל־יְדֵי הַתְּפִלָּה פּוֹעֲלִים שֶׁיֵּימָשֵׁךְ רָצוֹן חָדָשׁ לְגַמְרֵי
and this is like the phrase "those who do His will"—	– "וְזֶהוּ עַל דֶּרֶךְ מַה שֶּׁנֶּאֱמַר "עוֹשֵׂי רְצוֹנוֹ
meaning that they make a new will that did not previously exist at all.	שֶׁעוֹשִׂים רָצוֹן חָדָשׁ מַה שֶּׁלֹּא הָיָה מִתְּחִלָּה כְּלָל

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"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

It comes out that through prayer one draws down something entirely new	נִמְצָא – שֶׁעַל־יְדֵי הַתְּפִלָּה מַמְשִׁיכִים דָּבָר חָדָשׁ
that did not even exist at all in the source—	מַה שֶּׁלֹּא הָיָה אֲפִלּוּ בַּמָּקוֹר כְּלָל
whereas blessing—as explained above—is not so.	מַה שֶּׁאֵין כֵּן בְּרָכָה – כְּנַ"ל
And the explanation of the greatness of prayer can be understood from what our Sages of blessed memory said:	וּבֵיאוּר עִנְיַן מַעֲלַת הַתְּפִלָּה יוּבַן מִמַּה שֶּׁאָמְרוּ רַז"ל:
"Metatron ties crowns for his Master from the prayers of Israel."	"מֶטַטְרוֹן קוֹשֵׁר כְּתָרִים לְקוֹנוֹ מִתְּפִלּוֹתֵיהֶם שֶׁל יִשְׂרָאֵל"
And seemingly, one must ask: how is it that crowns can be formed from their prayers?	וּלְכָאוֹרָה צָרִיךְ לוֹמַר – הֵיאַךְ קוֹשֵׁר כְּתָרִים מִתְּפִלּוֹתֵיהֶם שֶׁל יִשְׂרָאֵל?
How can a level of "crown" be grasped or fashioned from prayer?	הֵיאַךְ יָכוֹל לִהְיוֹת בְּחִינַת כֶּתֶר מִתּוֹךְ תְּפִלָּה שֶׁל יִשְׂרָאֵל?
And furthermore—that these should be crowns "for His Master"?	וְעוֹד – שֶׁיִּהְיוּ הַכְּתָרִים "לְקוֹנוֹ" כו'?
And this will be understood by first explaining what our Sages of blessed memory said in Berachos:	וְיוּבַן עַל־פִּי הַקְדָּמַת בֵּיאוּר מַה שֶּׁאָמְרוּ רַז"ל בִּבְרָכוֹת:
"When is it a time of favor? When the congregation is praying,"	"אֵימָתַי הִיא עֵת רָצוֹן? – בִּשְׁעָה שֶׁהַצִּבּוּר מִתְפַּלְּלִין"
as it says (Isaiah 49:8), "At a time of favor I answered you."	שֶׁנֶּאֱמַר "בְּעֵת רָצוֹן עֲנִיתִיךָ"
[And as it also says,] "Behold, the Mighty G-d… He redeemed my soul in peace."	"הֵן אֵל כַּבִּיר כו' פָּדָה בְשָׁלוֹם נַפְשִׁי"
And in the Jerusalem Talmud they said on this verse:	וּבִירוּשַׁלְמִי אָמְרוּ עַל־פִּי זֶה:
That the people who fled with Avshalom said: "Let us fall into the hands of David, rather than David fall into our hands."	שֶׁהָאֲנָשִׁים שֶׁבָּרְחוּ עִם אַבְשָׁלוֹם אָמְרוּ: "נִפְּלָה נָא בְּיַד דָּוִד, וְאַל יִפֹּל דָּוִד בְּיָדֵינוּ"
For if we fall into David's hands, he will surely have mercy upon us;	שֶׁאִם אֲנַחְנוּ נִפְּלָה בְּיַד דָּוִד – בְּוַדַּאי יְרַחֵם עָלֵינוּ
but if David falls into our hands, we will not have mercy upon him.	וְאִם יִפֹּל דָּוִד בְּיָדֵינוּ – לֹא נְרַחֵם עָלָיו
And this is the meaning of "He redeemed my soul in peace"—through prayer.	וְזֶהוּ "פָּדָה בְשָׁלוֹם נַפְשִׁי" – עַל־יְדֵי תְּפִלָּה
And through this, it was effected that the multitudes who fled with Avshalom were transformed to be with David.	וְעַל־יְדֵי זֶה נַעֲשָׂה – שֶׁהָרַבִּים שֶׁבָּרְחוּ עִם אַבְשָׁלוֹם נֶהֱפְכוּ לִהְיוֹת עִם דָּוִד
And this is what is meant by "for in multitudes they were with me."	"וְזֶהוּ "כִּי בְרַבִּים הָיוּ עִמָּדִי

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"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

See the commentary of the Pnei Moshe on the Yerushalmi, who explains:	עַיֵּן בְּפֵירוּשׁ הַפְּנֵי מֹשֶׁה עַל הַיְרוּשַׁלְמִי,
"For in multitudes"—that the multitudes were with me, etc.	שֶׁמְּפָרֵשׁ: "כִּי בְרַבִּים" – שֶׁהָרַבִּים הָיוּ עִמָּדִי כו'
And seemingly, this Yerushalmi teaching is astonishing:	וּלְכָאוֹרָה – מַאֲמַר יְרוּשַׁלְמִי זֶה יִפְלָא:
How could the people of Avshalom have so much confidence in David—	– הֵיאַךְ בָּטְחוּ כָּךְ אַנְשֵׁי אַבְשָׁלוֹם בְּדָוִד כָּל כָּךְ
that he would surely have mercy upon them?	שֶׁבְּוַדַּאי יְרַחֵם דָּוִד עֲלֵיהֶם?
Wasn't David called "a man of bloodshed," whereas Shlomo was "a man of peace"?	הֲלֹא דָּוִד נִקְרָא "אִישׁ הַדָּמִים", וּמִנֶּגֶד – שְׁלֹמֹה הָיָה "אִישׁ מְנוּחָה"!
And David, before his death, commanded his son Shlomo:	וְדָוִד לִפְנֵי מוֹתוֹ צִוָּה לִשְׁלֹמֹה בְּנוֹ:
"Do according to your wisdom, and do not let his hoary head go down in peace…"	"וְעָשִׂיתָ כְּחָכְמָתְךָ, וְלֹא תוֹרֵד אֶת שֵׂיבָתוֹ בְּשָׁלוֹם" כו'
So clearly, he did not forgive what they had done to him.	הֲרֵי שֶׁלֹּא מָחַל עַל מַה שֶׁעָשׂוּ לוֹ
And furthermore, our Sages said about the verse:	וְעוֹד אָמְרוּ רַז"ל עַל הַפָּסוּק:
"Red-haired, with beautiful eyes, sitting and judging in the Sanhedrin"—	– "אַדְמוֹנִי עִם יְפֵה עֵינַיִם, יוֹשֵׁב וְדָן בַּסַּנְהֶדְרִין"
meaning that even though he shed blood, it was according to law and justice.	שֶׁעַל אַף שֶׁשָּׁפַךְ דָּמִים, הָיָה עַל־פִּי דִּין וּמִשְׁפָּט
So how could David pardon them for all that they had done in rebelling against him?	וְאֵיךְ יוַּתֵּר לָהֶם דָּוִד עַל כָּל מַה שֶׁעָשׂוּ – שֶׁמָּרְדוּ בּוֹ?
And why did they trust so confidently that if they fell into David's hands,	– וְלָמָּה בָּטְחוּ כָּךְ – שֶׁאִם יִפְּלוּ בְּיַד דָּוִד
he would certainly have mercy on them, etc.?	בְּוַדַּאי יְרַחֵם עֲלֵיהֶם כו'?
But the matter is as mentioned above: that through prayer, crowns are made for His Master—	אֲבָל הָעִנְיָן הוּא כְּנַ"ל – שֶׁעַל־יְדֵי הַתְּפִלָּה נַעֲשִׂים כְּתָרִים לְקוֹנוֹ,
and this is the meaning of "Metatron ties [crowns]…"	"שֶׁזֶּהוּ עִנְיַן "מֶטַטְרוֹן קוֹשֵׁר כו'
For it is known that a crown is made from precious stones.	שֶׁהִנֵּה יָדוּעַ שֶׁהַכֶּתֶר עוֹשִׂים מֵאֲבָנִים טוֹבוֹת
And these precious stones are still in the category of "silent/mineral" [i.e., inanimate],	וְהִנֵּה הָאֲבָנִים הַטּוֹבוֹת הֵם דּוֹמְמִים
for they are a type of simple stone—only they shine.	שֶׁהֲרֵי הֵם מִמִּין הָאֶבֶן פָּשׁוּט – רַק שֶׁהֵם מֵאִירִים

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"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

For within the category of inanimate [mineral], there are many levels—	– כִּי בְּמִין הַדּוֹמֵם נִמְצָא רִיבּוּי מַדְרֵגוֹת
and all of them are still inanimate.	'וְכֻלָּם הֵם דּוֹמְמִים כו
See in the discourse "S'oo Es Rosh…" which is a discourse on "Who will make you like a brother to me,"	עַיֵּן בְּדִ"ה "שְׂאוּ אֶת רֹאשׁ כו'," – וְהוּא דְּרוּשׁ "מִי יִתֶּנְךָ כְּאָח לִי"
in the discussion of the difference between "how manifold" and "how great," etc.	'בְּעִנְיַן הַהֶפְרֵשׁ בֵּין "מַה רַבּוּ" לְ"מַה גָּדְלוּ" כו
And the letters of prayer are also inanimate—	– וְהִנֵּה הָאוֹתִיּוֹת שֶׁל תְּפִלָּה הֵם גַּם כֵּן דּוֹמְמִים
as is known from what is written in Sefer Yetzirah:	:כַּנּוֹדָע מִמַּה שֶׁכָּתוּב בְּסֵפֶר יְצִירָה
"Two stones build two houses, three stones build six houses," etc.—	"שְׁתֵּי אֲבָנִים בּוֹנוֹת שְׁנֵי בָתִּים, שָׁלוֹשׁ אֲבָנִים בּוֹנוֹת שִׁשָּׁה בָתִּים" כו'
meaning that just as houses are made from stones,	– וְהַיְינוּ – שֶׁכְּמוֹ שֶׁהַבַּיִת עוֹשִׂים מֵאֲבָנִים
so too, the words of prayer and Torah are made from "stones," which are letters, etc.	כֵּן הַמִּלִּים – מִתֵּבוֹת הַתְּפִלָּה וְהַתּוֹרָה – עוֹשִׂים מֵאֲבָנִים, שֶׁהֵן הָאוֹתִיּוֹת כו'
And since this is so, the letters of prayer and Torah are called "stones."	וּבְהִיוֹת כֵּן – נִקְרָאוּ הָאוֹתִיּוֹת שֶׁל תְּפִלָּה וְתוֹרָה בְּשֵׁם "אֲבָנִים"
And when one prays with love and awe—	– וּכְשֶׁמִּתְפַּלֵּל בְּאַהֲבָה וְיִרְאָה
then the letters become "precious stones."	"אָז הָאוֹתִיּוֹת הֵם "אֲבָנִים טוֹבוֹת
For the difference between simple stones and precious stones is:	– כִּי הַהֶפְרֵשׁ בֵּין אֲבָנִים פְּשׁוּטוֹת לְאֲבָנִים טוֹבוֹת
simple stones do not shine, whereas precious stones shine, as explained above.	שֶׁאֲבָנִים פְּשׁוּטוֹת אֵינָם מֵאִירוֹת, מַה שֶׁאֵין כֵּן אֲבָנִים טוֹבוֹת – מֵאִירוֹת כַּנַ"ל
Similarly, this explains the difference between the letters of prayer—	– כְּמוֹ כֵן יוּבַן הַהֶפְרֵשׁ בֵּין אוֹתִיּוֹת הַתְּפִלָּה
when one prays without love and awe,	– כְּשֶׁמִּתְפַּלֵּל בְּלֹא דְּחִילוּ וּרְחִימוּ
although those letters are still called "stones,"	– "הַגַּם שֶׁגַּם הָאוֹתִיּוֹת הֵם נִקְרָאוֹת "אֲבָנִים
nevertheless, they do not shine at all.	מִכָּל מָקוֹם – הֵן בִּלְתִּי מֵאִירוֹת כְּלָל
They are like the example of simple, non-illuminating stones.	וְהִנָּם כְּמָשָׁל אֲבָנִים פְּשׁוּטוֹת שֶׁאֵינָם מֵאִירוֹת
Whereas when one prays with love and awe—	– מַה שֶׁאֵין כֵּן – כְּשֶׁמִּתְפַּלֵּל בְּדְחִילוּ וּרְחִימוּ

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כֹּה תְבָרְכוּ כו' אֱמוֹר לָהֶם, יְבָרֶכְךָ וְיִשְׁמְרֶךָ, יָאֵר כו' וְיָשֵׂם לְךָ שָׁלוֹם

"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

then there shines within the words a revelation of the inner illumination of his soul.	אָז מֵאִיר בַּתֵּבוֹת גִּלּוּי הַאֲרָת נַפְשׁוֹ הַפְּנִימִית
And through this, the "stone"—which is the letter of prayer—becomes sapphire and radiant,	וְעַל־יְדֵי זֶה – הָאֶבֶן, שֶׁהִיא הָאוֹת מֵאוֹתִיּוֹת הַתְּפִלָּה, נַעֲשֵׂית סַפִּיר וּבָהִיר
such that crowns for His Master can be made from them—	שֶׁיְּכוֹלוֹת לַעֲשׂוֹת מֵהֶן כְּתָרִים לְקוֹנוֹ
just as in the physical world, from precious stones the crown and diadem are made for the king's head, etc.	כְּמוֹ שֶׁבַּגַּשְׁמִיּוּת – מֵאֲבָנִים טוֹבוֹת עוֹשִׂים הַכֶּתֶר וְהָעֲטָרָה בְּרֹאשׁ הַמֶּלֶךְ כו'
However, it still needs to be explained: behold, the letters that come forth from a person are physical—	אַכַּן, עֲדַיִן צָרִיךְ לוֹמַר: הֲלֹא הָאוֹתִיּוֹת הַיּוֹצְאוֹת מֵהָאָדָם – הֵן גַּשְׁמִיּוֹת
and even when he prays with intention, with intellectual and natural love and awe—	וַאֲפִלּוּ כְּשֶׁמִּתְפַּלֵּל בְּכַוָּנָה, בְּדְחִילוּ וּרְחִימוּ שֵׂכְלִיִּים – וְטִבְעִיִּים
still, the person is physical—	עֲכָל זֹאת – הָאָדָם הוּא גַּשְׁמִי
and how can such letters become crowns for His Master, etc.?	וְאֵיךְ יָכוֹל לִהְיוֹת מֵאוֹתִיּוֹת אֵלּוּ כְּתָרִים לְקוֹנוֹ כו'?
For this they said: "Metatron ties crowns"—that specifically through Metatron these crowns are made, etc.	לָכֵן אָמְרוּ: "מֶטַטְרוֹן קוֹשֵׁר כְּתָרִים" – שֶׁעַל־יְדֵי מֶטַטְרוֹן דַּוְקָא נַעֲשִׂים כְּתָרִים אֵלּוּ כו'
And this is as it says in the Zohar regarding the angels who elevate the prayers—	וְהַיְינוּ כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר בְּעִנְיַן הַמַּלְאָכִים הַמַּעֲלִים אֶת הַתְּפִלּוֹת –
there the Zohar uses the language: "They embrace them and kiss them,"	"נֶאֱמַר הַלָּשׁוֹן בַּזֹּהַר: "דְּגַפִּיף לְהוֹן וּמְנַשֵּׁק לְהוֹן
meaning that they refine the letters to elevate them from their physicality,	פֵּירוּשׁ – שֶׁמְּזַכְּכִים הָאוֹתִיּוֹת לְהַעֲלוֹתָן מִן הַגַּשְׁמִיּוּת
in order that from them crowns may be made for His Master, etc.	כְּדֵי שֶׁיּוּכְלוּ לִהְיוֹת מֵהֶן כְּתָרִים לְקוֹנוֹ כו'
See in *Torah Or*, in the discourse beginning "Mezuzah on the right,"	"עֵיֵן בְּתוֹרָה־אוֹר בְּד"ה "מְזוּזָה מִיָּמִין
and in the glosses on that discourse, and in the explanation there—	וּבְהַגָּהוֹת עַל מַאֲמָר זֶה, וּבְהַבֵּיאוּר שָׁם
and also in another place on the verse "And I shall give you movers among the standers,"	וְגַם בְּמָקוֹם אַחֵר עַל הַפָּסוּק "וְנָתַתִּי לְךָ מַהֲלְכִים בֵּין הָעוֹמְדִים"
and see elsewhere in the discourse beginning "If in My statutes…" regarding the matter of letters, etc.	וְעַיֵּן בְּמָקוֹם אַחֵר בְּד"ה "אִם בְּחֻקֹּתַי" בְּעִנְיַן הָאוֹתִיּוֹת כו'
And the explanation of the concept of "crowns for His Master" is:	– "וּפֵירוּשׁ וְעִנְיַן "כְּתָרִים לְקוֹנוֹ

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"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

for the concept of "crown" is the level of "May it be [His] will"—	"כִּי עִנְיַן הַכֶּתֶר – הוּא בְּחִינַת "יְהִי רָצוֹן
that from the level of Kesser (Crown), a new will is drawn forth—	שֶׁמִּבְּחִינַת הַכֶּתֶר נִמְשָׁךְ רָצוֹן חָדָשׁ
that the illness be healed, etc., even though it was decreed otherwise.	שֶׁיֵּרָפֵא הַחֹלִי כו', אַף שֶׁנִּגְזַר כו', עַל־כָּל פָּנִים
So the meaning of "crowns for His Master" is:	– "וְעַל־פִּי זֶה, עִנְיַן "כְּתָרִים לְקוֹנוֹ
that a new will is drawn forth above—something that initially was not even in its root and source.	שֶׁנִּמְשָׁךְ רָצוֹן חָדָשׁ לְמַעְלָה – מַה שֶׁמִּתְּחִלָּה לֹא הָיָה גַּם בְּשָׁרְשׁוֹ וּמְקוֹרוֹ כו'
And based on this, we can also understand the concept of "The Holy One, blessed be He, prays: 'May it be My will…'"	וְעַל־פִּי זֶה יוּבַן גַּם כֵּן עִנְיַן "קוּדְשָׁא בְּרִיךְ הוּא מְצַלֵּי: "יְהִי רָצוֹן כו'"
as will be explained later, with G-d's help.	וּכְמוֹ שֶׁיִּתְבָּאֵר לְקַמָּן אִם יִרְצֶה ה'
And since through prayer one makes a level of "crown," etc.,	וְהִנֵּה – מֵאַחַר שֶׁעַל־יְדֵי הַתְּפִלָּה עוֹשִׂים בְּחִינַת "כֶּתֶר" כו'
and in the crown are the Thirteen Attributes of Mercy,	וּבַכֶּתֶר הֵם בְּחִינַת י"ג מִידוֹת הָרַחֲמִים
therefore, through the simple mercy of the Kesser, even the heart of the enemy can be transformed, etc.	לְכָךְ – עַל־יְדֵי הָרַחֲמִים פְּשׁוּטִים דְּכֶתֶר – יְכוֹלִים לְהִתְהַפֵּךְ גַּם לֵב הַשּׂוֹנֵא כו'
And with this will be understood what is said in the Shabbos afternoon prayer:	– וּבְזֶה יוּבַן מַה שֶׁנֶּאֱמַר בְּשַׁבָּת בַּמִּנְחָה
"And I—my prayer is to You, Hashem, a time of favor; G-d, in the abundance of Your kindness."	"וַאֲנִי תְפִלָּתִי לְךָ ה' עֵת רָצוֹן אֱלֹהִים בְּרֹב חַסְדֶּךָ"
Seemingly this must be explained: since it says "Elokim," which is the attribute of judgment,	שֶׁלְּכָאוֹרָה צָרִיךְ לוֹמַר: מֵאַחַר שֶׁנֶּאֱמַר "אֱלֹהִים", שֶׁהוּא – בְּחִינַת מִדַּת הַדִּין
how is it that it continues "in the abundance of Your kindness,"	?"אֵיךְ הוּא "בְּרֹב חַסְדֶּךָ
when the attributes of judgment and gevurah are seemingly opposed to kindness, etc.?	שֶׁהֲרֵי בְּחִינַת הַדִּין וְהַגְּבוּרָה – הֵם נֶגֶד בְּחִינַת הַחֶסֶד כו'
But the matter is as follows: it is written in the Zohar, "There is chesed and there is chesed."	אֲבָל הָעִנְיָן הוּא – דְּהִנֵּה אִיתָא בַּזֹּהַר: "אִית חֶסֶד וְאִית חֶסֶד"
There is one that is called "eternal chesed" (chesed olam), which is the level of chesed of Ze'eir Anpin—	אִית דְּאִקְרֵי חֶסֶד עוֹלָם" – שֶׁהוּא בְּחִינַת חֶסֶד דְּזְעֵיר" – אַנְפִּין
and there is one that is called "abundant chesed" (rav chesed), which is the level of chesed in Arich Anpin.	וְאִית חֶסֶד דְּאִקְרֵי "רַב חֶסֶד" – שֶׁהוּא בְּחִינַת הַחֶסֶד דְּיִגְמַה"ר

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"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

Therefore, from the level of "abundant chesed" (rav chesed) in Arich Anpin—	– וְלָכֵן – מִצַּד בְּחִינַת "רַב חֶסֶד" שֶׁבִּיגְמַה"ר
even the level of "Elokim," which is the attribute of judgment,	– אֲפִילוּ בְּחִינַת "אֱלֹהִים" – שֶׁהִיא מִדַּת הַדִּין
can also be transformed to become "in the abundance of Your kindness."	"מִתְהַפֶּכֶת גַּם כֵּן לִהְיוֹת "בְּרֹב חַסְדֶּךָ
Meaning: because the level of abundant chesed is shining,	– "פֵּירוּשׁ: מִפְּנֵי שֶׁמֵּאִיר בְּחִינַת "רַב חֶסֶד
the judgment found in the name Elokim is also transformed into "in the abundance of Your kindness," etc.	מִתְהַפֵּךְ הַדִּין שֶׁבְּבְחִינַת שֵׁם "אֱלֹהִים" לִהְיוֹת גַּם כֵּן "בְּרֹב חַסְדֶּךָ" כו'
And this is why we say this verse during Shabbos Mincha,	– וְלָכֵן אוֹמְרִים זֶה בְּשַׁבָּת בַּמִּנְחָה
because then it is a time of favor (eis ratzon).	"לִהְיוֹת כִּי אָז הוּא "עֵת רָצוֹן
And this is the meaning of "And I—my prayer is to You, a time of favor…"	"…וְזֶהוּ "וַאֲנִי תְפִלָּתִי לְךָ עֵת רָצוֹן
then, "Elokim, in the abundance of Your kindness"—	– "אָז – "אֱלֹהִים בְּרֹב חַסְדֶּךָ
for it is precisely at the time when the level of favor shines that also "Elokim" becomes "in the abundance of Your kindness,"	שֶׁדַּוְקָא בְּעֵת שֶׁמֵּאִיר בְּחִינַת "עֵת רָצוֹן" – אָז נַעֲשָׂה גַּם "אֱלֹהִים" לִבְחִינַת "בְּרֹב חַסְדֶּךָ"
through the level of "Your abundant kindness."	"עַל־יְדֵי בְּחִינַת "רֹב חַסְדֶּךָ
And seemingly one must ask: since the Thirteen Attributes of Mercy are in the level of Kesser,	וּלְכָאוֹרָה צָרִיךְ לוֹמַר: מֵאַחַר שֶׁי"ג מִידּוֹת הָרַחֲמִים הֵם – בִּבְחִינַת כֶּתֶר
and in general the level of Kesser is above the entire order of Hishtalshelus,	שֶׁבִּכְלָל – בְּחִינַת הַכֶּתֶר הִיא לְמַעְלָה מִבְּחִינַת הִשְׁתַּלְשְׁלוּת
for the order of Hishtalshelus begins from Chochmah downward,	כִּי הִשְׁתַּלְשְׁלוּת הִיא מִבְּחִינַת הַחָכְמָה וּלְמַטָּה
as it is written: "The beginning of wisdom,"	"כְּמוֹ שֶׁכָּתוּב: "רֵאשִׁית חָכְמָה
that Chochmah is the beginning of the ten sefirot, etc.—	'שֶׁהַחָכְמָה הִיא רֵאשִׁית הָעֶשֶׂר סְפִירוֹת כו
if so, why is it specifically on Shabbos at Mincha time that the level of Arich Anpin (Rav Chesed) shines?	אִם כֵּן – לָמָּה דַּוְקָא בְּשַׁבָּת בְּמִנְחָה הוּא שֶׁמֵּאִיר בְּחִינַת רַבְדְּעַכ"ר?
Since the level of Kesser is beyond limitation,	– מֵאַחַר שֶׁבְּחִינַת הַכֶּתֶר הִיא בְּלִי גְּבוּלָה
what difference should it make in which time or moment, etc.?	'מַה אִכְפַּת לַן בְּאֵיזֶה זְמַן וּבְאֵיזוֹ עֵת כו'?

[NOTE Summary:

The Rebbe Maharash's discourse begins with a close reading of the Shabbos Mincha verse: "*Va'ani tefilasi lecha Hashem eis ratzon Elokim b'rov chasdecha*" — "And I, my prayer is to

Rebbe Maharash

Torahs Shmuel 1886/ ספר תרכ"ו

Parshas Naso

כֹּה תְבָרְכוּ כו' אֱמוֹר לָהֶם, יְבָרֶכְךָ וְיִשְׁמְרֶךָ, יָאֵר כו' וְיָשֵׂם לְךָ שָׁלוֹם

"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

You, Hashem, a time of favor; Elokim, in the abundance of Your kindness." The Rebbe questions how *Elokim*, representing strict Divine judgment, can be described as acting *b'rov chasdecha*—with abundant kindness.

The answer lies in distinguishing between two levels of *chesed*:

1. *Chesed olam*—limited, within creation (associated with Ze'eir Anpin),
2. *Rav chesed*—infinite kindness that originates in *Arich Anpin*, the inner dimension of Kesser (the Divine crown).

When *rav chesed* shines, it can even transform the attribute of judgment (*Elokim*) into a vessel of compassion. This explains why the verse speaks of Elokim "in the abundance of Your kindness." Even *din* becomes infused with mercy.

This transformation happens especially at Shabbos Mincha—*eis ratzon*, the time of favor. But the question arises: If *Kesser* transcends time and structure, why is Shabbos Mincha uniquely suited for this light to shine?

The Rebbe Maharash addresses this by explaining that while *Kesser* is beyond time, it nonetheless becomes accessible in specific spiritual states, such as the elevated calm and inner unity of Shabbos Mincha, when the worlds are harmonized and the Divine will is revealed. This time uniquely draws *rav chesed* into the system of *Elokim*, changing severity to compassion.

Practical Takeaway

This discourse is a guide for inner transformation through prayer. Even when facing harsh judgments—externally or internally—we are taught to reach beyond. By aligning our tefillah with deeper kavannah and accessing "rav chesed," we can literally *change reality*. The Rebbe teaches that even the hardest *dinim* can be transformed when one enters prayer with sincerity, particularly during elevated times like Shabbos Mincha.

The idea isn't just theological—it's experiential. One should enter tefillah with awareness that the "Elokim" in their life—the forces of constriction—can be sweetened and turned to "rov chasdecha." It encourages a mindset of bold spiritual engagement, rooted in the deeper Divine will that transcends all limitation.

True Chassidic Story

During one of the Rebbe Maharash's trips to Petersburg to intercede on behalf of the Jewish communities under threat from Russian decrees, he arrived late in the day and prepared for

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"So shall you bless… say to them: May He bless you and protect you, may He shine… and grant you peace."

Mincha. His assistant urged him to hurry and meet with the minister immediately—the window for appeal was closing.

But the Rebbe Maharash refused to rush Mincha. He closed his eyes and began davening slowly, reaching Shabbos-level kavannah even in a weekday prayer. When he finished, he turned calmly to his aide and said, "Now we go."

They arrived at the minister's office to find a heated council session underway. A resolution to further restrict Jewish settlement had already passed first review. The Rebbe waited silently. Suddenly, one of the lesser ministers, whom no one expected to speak, rose and objected passionately. His unusual intervention tipped the majority.

The decree was overturned.

Later, someone asked the Rebbe Maharash how such a sudden reversal had occurred. He answered simply, "During Mincha, the gates of *rav chesed* were open."

The assistant understood: what seemed like a delay had been the very cause of success.
END NOTE]