

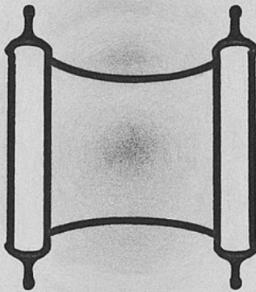
בס"ד

Rebbe Maharash

Torahs Shmuel

י"ט בכסלו

פָּדָה בְּשִׁלּוֹם - תְּרִכְבָּז



Dedicated To:

לע"ג

רבי דוב בער בן רבי אברהם
שמעון בן ישראל

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ספר תרכ"ו 1866

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מה שאמר קרב רבי שמואל ביום י"ט בכסלו תרכ"ו, בחמי אדר מ"ז נשפטו בגינוי מרומים, בסיעתא דשניא, ההלים נ"ה.

What the Rebbe Rabbi Shmuel said on the nineteenth of Kislev of the year 5626, during the lifetime of our master the Rebbe, may his soul be in the hidden treasures on high, with the help of Heaven, Psalms chapter fifty five.

Introduction

Rabbi Shmuel Schneersohn (1834–1882), known as the Rebbe Maharash, was the fourth Rebbe of Chabad-Lubavitch, famed for his path of lechatchila ariber and his profound Chassidic teachings that combined exalted mystical depth with practical guidance for daily life. In this maamar, delivered on the nineteenth of Kislev 5626, he interprets the verse " פְּדָה בְּשָׁלוֹם נֶפֶשִׁי כִּי בְּרַבִּים הִי עָמָדִי, וְאָמָרָי רְבֹתֵינוּ זְכָרוֹנָם לְבָרְכָה בְּרָכוֹת ח' ע"א אִמְמָתִי עַת רְצֹוֹן? בְּשָׁעָה שֶׁהָאָבֹור מַתְפָּלִים שְׁנָאָמָר בְּעֵת רְצֹוֹן עֲנִיתָךְ (ישעיהו מ"ט:ח'), רְבִי אַלְעָזָר אָוָרָמָקָאָן הַן אֶל בְּבִיר לְאַיִמָּאָס (איוב לו:ה) וְכַתְּבִ פְּדָה כּוֹי. כִּי בְּרַבִּים וְבְּדָרָן נ"ה לְעַנְנֵנוּ חֲלוֹם אָמָרוּ רְבֹתֵינוּ זְכָרוֹנָם לְבָרְכָה שְׁלֹשׁ פְּדוּיוֹת פְּדָה בְּשָׁלוֹם כּוֹי.

He redeemed in peace my soul, for the many were with me.
And our sages said in Berachot 8a: When is a time of favor? At the moment when the community is praying, as it is said: At a time of favor I answered you [Isaiah 49:8]. Rabbi Elazar says from here: Behold, God is mighty, He will not despise [Job 36:5], and it is written: He redeemed etc., for the many.

And on page fifty five regarding a dream our sages said: Three redemptions, He redeemed in peace etc.

And in the Jerusalem Talmud they said: The men who were with Avshalom said, Let us fall now into the hand of David and let not David fall into our hand. For if we fall into David's hand he will have mercy on us, and if Heaven forbid David falls into our hand we will not have mercy on him. This is what David says: He redeemed in peace my soul.

And the interpretation of the Yefei Mareh: For the many were with me, meaning that the many desired that they fall into his hand and that he not fall into their hand.

And it would seem one should ask: Why did they trust so greatly that if they fell into David's hand he would have mercy on them? The matter is that prayer is the phrase May it be the will, meaning to create a new will, that He be a healer of the sick and a releaser of prisoners.

פְּדָה בְּשָׁלוֹם נֶפֶשִׁי כִּי בְּרַבִּים הִי עָמָדִי, וְאָמָרָי רְבֹתֵינוּ זְכָרוֹנָם לְבָרְכָה בְּרָכוֹת ח' ע"א אִמְמָתִי עַת רְצֹוֹן? בְּשָׁעָה שֶׁהָאָבֹור מַתְפָּלִים שְׁנָאָמָר בְּעֵת רְצֹוֹן עֲנִיתָךְ (ישעיהו מ"ט:ח'), רְבִי אַלְעָזָר אָוָרָמָקָאָן הַן אֶל בְּבִיר לְאַיִמָּאָס (איוב לו:ה) וְכַתְּבִ פְּדָה כּוֹי. כִּי בְּרַבִּים וְבְּדָרָן נ"ה לְעַנְנֵנוּ חֲלוֹם אָמָרוּ רְבֹתֵינוּ זְכָרוֹנָם לְבָרְכָה שְׁלֹשׁ פְּדוּיוֹת פְּדָה בְּשָׁלוֹם כּוֹי.

וּבִירוּשָׁלָמִי שָׁאָמָרוּ הָאָנָשִׁים שְׁהָיו עִם אַכְשָׁלוֹם נֶפֶלֶת נָא בִּיד דָוד וְאֶל יִפְלֵל קָדוֹד בִּידֵינוּ שְׁאָמָן אָנוּ נַפְלִים בִּיד דָוד הוּא מְרַחַם עָלֵינוּ וְאֶם חֵס וְשָׁלוֹם יִפְלֵל קָדוֹד בִּידֵינוּ אַיִן אָנוּ מְרַחַם עָלָיו, הוּא שָׁקָוד אָוָרָמָקָאָן פְּדָה בְּשָׁלוֹם נֶפֶשִׁי.

וּפִירּוֹשׁ הַיּוֹה מֶרֶא כִּי בְּרַבִּים הִי עָמָדִי שְׁהָרַבִּים בְּקָשׁוּ שִׁיפְלָוּ בְּיָדוֹ וְאֶל יִפְלֵל הוּא בִּידֵם

וְלֹאָזְרָה אַזְרָה לֹזֶר מִפְנֵי מֵה בְּטַחְוּ כֹּל כֵּה כִּשְׁיִפְלָוּ בְּיָד דָוד שִׁירַחַם עַלְיָהָם, וְהַעֲנֵנוּ הוּא כִּי הַגָּה הַתְּפִלָּה הִיא הַיּוֹה רְצֹוֹן פִּירּוֹשׁ לְעַשְׂוֹת רְצֹוֹן חַקֵּשׁ לְהִקְוִתָּה רַוְפָא חֹלִים וּמְתִיר אֲסּוּרִים

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י"ט בכסלו

For Metatron weaves crowns for his Maker from the prayers of Israel, for the letters of prayer are called stones; and when the prayer is in love and fear properly, then they are precious stones.

And through the angels who elevate the prayer, as the Zohar says that they embrace them and kiss them, through this they elevate the prayer to become crowns for the Creator.

For the letters became materialized in human speech, therefore the angels must elevate them, and as they pass through the angels, through their embraces and kisses they are refined of their materiality so they can become a crown of the Holy One.

And just as one makes a crown from precious stones etc., so too through prayer one can change a matter, to be a healer of the sick and to save a person from the hand of his enemy.

For from the level of the crown no place is grasped at all. Therefore David through his prayer transformed the heart of his enemies who went with Avshalom until they desired that they fall into David's hand and that, Heaven forbid, David not fall into their hand.

And behold, David was the king of Israel, meaning that he was the aspect of the kingship of the Congregation of Israel, the source of the souls of Israel. Therefore, his prayer, even when he prayed alone, was also effective.

But for every other person, his prayer when alone is not comparable to the prayer of the community.

As our sages said here: When is a time of favor? When the community prays.

And this is as it is written: And I, my prayer is to You, God, a time of favor [Psalms 69:14].

My God, in Your abundant kindness. Though, at first glance, the name God is the attribute of judgment, so what is meant by in Your abundant kindness?

כִּי מִטְּפָרֹן קֹוֵשׁ כָּתְרִים לְקֹוֹנוֹ מִתְּפָלָתֵיכֶם שֶׁל יִשְׂרָאֵל, כִּי אֲוֹתִיות הַתְּפָלָה נִקְרָאות בְּשֵׁם אֲבָנִים, וְכַשְׁהַתְּפָלָה הִיא בְּאַהֲבָה וְיִרְאָה כְּדָבָרִי אֶזְהָם אֲבָנִים טוֹבּוֹת.

וְעַל-יְדֵי הַפְּלָאָכִים שְׁמָעָלִים הַתְּפָלָה וְכִמוֹ שְׁכָתוֹב בְּזֹהֶר דְּגַפִּיר לְהֹזֶן וְנִשְׁקֵךְ לְהֹזֶן עַל-יְדֵי זֹאת מְעָלִים הַתְּפָלָה לְקֹיּוֹת מִזָּה כָּתְרִים לְקֹוֹנוֹ.

כִּי אֲוֹתִיות נִתְגְּשָׁמוּ בְּדָבָר הָאָדָם, לְכֹן אֲרִיכִים הַפְּלָאָכִים לְהַעֲלָוָתָם, וּמִזְדְּבָרָם ذָרָה הַפְּלָאָכִים עַל-יְדֵי הַגְּפּוֹן וְהַגְּשִׁיקָן שְׁלָקָם מִזְדְּכָכִי מְעָשָׂמִים יְמִם לְהִיּוֹת בְּעַטְרָה וּכְתָרָה שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא.

וְכִמוֹ שְׁעוֹשִׁים כִּמְרָאָבָנִים טוֹבּוֹת כֹּוֹ, וְלֹקִיּוֹת כֹּוֹ גַּנְהָה עַל-יְדֵי הַתְּפָלָה בַּכְּלָל לְשָׁנוֹת הַקָּבָר לְקֹיּוֹת רֹפָא חֹולִים וּלְחַצֵּיל הָאָדָם מִזְדְּבָר שָׁוֹנוֹא.

כִּי מִצְדָּכָר בְּחִנָּת הַכְּבָר אֲינֵנוֹ תָּוֹסֵס מִקּוֹם כָּלֵל, וְלֹכֹן ذָרָה עַל-יְדֵי תְּפָלָתוֹ הַפָּקָד לְבָב שׁוֹנוֹא שְׁהַלְכוּ עִם אֲכָלָלָם עַד שְׁבַקְשׁוּ שָׁהָם יַפְלוּ בֵּין ذָרָה וְשָׁלָא יַפְלִיל. חַס וְשְׁלָום ذָרָה בְּנֵיכֶם.

וְגַנְהָה ذָרָה גַּנְהָה מֶלֶךְ יִשְׂרָאֵל וְהַיָּנוּ כִּי קִיה בְּחִנָּת מְלֹכֶת כְּנָסֶת יִשְׂרָאֵל מִקּוֹר נִשְׁמוֹת יִשְׂרָאֵל לְכֹן. תְּפָלָתוֹ שְׁהִיְתָה בְּיַחַד פְּעַלָּה גַּם כֹּוֹ.

אָכְלָב בְּשָׁאָר כֵּל אָדָם אַיִן דָוָמָה תְּפָלָתוֹ בְּיַחַד לְתְפָלָת הַאֲכָבָר.

וְכִמָּה שֶׁאָמְרוּ רְבוּתֵינוּ זְכָרוֹנוּ לְבָרְכָה פָּאָנוּ אִמְתֵּי עַת רְצֹן? בְּשָׁעָה שְׁהַאֲכָבָר מִתְּפָלָלִים.

שְׁזָהָוּ כִּמָּה שְׁכָתוֹב וְאַנְיִ תְּפָלָתִי לְךָ הַעַת רְצֹן תְּהִלִּים ס"ט:י"ז).

אַלְכִּי בְּרַב חִסְדָּה, שְׁלַכְאֹרֶה אַלְכִּים הָוּ מִדְתָּה כְּדַיּוֹן. וְמַהוּ בְּרַב חִסְדָּה.

Rebbe Maharash

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י"ט בכסלו

But the matter is that since at the time of the prayer of the community it is a time of favor, therefore even the name God, the attribute of judgment, becomes sweetened to be in Your abundant kindness.

And the explanation of in Your abundant kindness is from the level of and abundant in kindness, for there is kindness and there is kindness.

There is kindness according to measure and judgment, which is the kindness within the order of the worlds, the three emotional attributes.

And there is kindness that is above measure and judgment, which is the level of and abundant in kindness.

And this is the difference between Avraham, who was the aspect of kindness, and Aharon, who was also kindness. Avraham was the aspect of the kindness of the world, the kindness to Avraham. And Aharon was the aspect of abundant kindness.

And this level of kindness can sweeten even the level of the name God, so that God becomes in Your abundant kindness.

And all this is through the prayer of the many, or at the very least at the moment when the community is praying, for then it is the time of favor.

Therefore we say the verse And I, my prayer, on Shabbat at Mincha, since then it is the aspect of רצון דקדושה, as is known.

And this is what our sages said in Bereishit Rabbah, Vayetze, chapter eighty three: For the many were with me refers to Jacob, so that Laban should not say, This one who bore children he will take, and this one who did not bear children he will not take.

Meaning that Jacob prayed that Rachel should give birth, so that Laban or Esau not say, Since she did not give birth, we will take her.

And behold it is known that children, life, and sustenance depend upon mazal, as it is written in the Zohar that they do not depend on merit but on mazal.

And in order to arouse from the level of mazal, which is the level of the Thirteen Attributes of Mercy, this is through prayer.

אבל הענין שלקיות בעת תפלה האedor הוא עת רצון
לכן אפילו אלקים מזת הדר מתחתקת להיות ברוב
חסוך.

ופירוש ברוב חסוך הוא מבהינת ורב חסד כי אית
חסד ואית חסד.

אית חסד שעיל פי טוב ודין והינו בחייב חסד
שבסדר השלשות, חכמה בינה דעת

ואית חסד שהוא למעלה מן הטוב והדין שהוא בחייב
ורוב חסד.

ונזחו הבהיר בין אברם שהינה בחייב חסד לאברהם
שהינה גם בו חסד, שהוא קיה בחייב חסד עולם חסד
לאברהם.

ונזזה קיה בחייב רב חסד
ובחייב חסד זה יכול להמתק גם בחייב שם אלקים
וליהות אלקים ברוב חסוך.

וכל זה הוא על ידי תפלה הרבה או לכל הפחות
בשעה שהאדור מתפללים שאו הוא עת רצון.

לכן אומרים פסוק ואני תפלי בשבט במנחה להיות
כפי איז הוא בחייב רצון דקדושה כדי כיו

ונזחו שאמרו רבינו זכרונם לברכה ברכת ויצא
פרק ע"ג כי ברבאים קיו עזקי זה יעקב שלא יאמר
לכון זו שילדה יטלה וזה שלא לדלה לא יטלה

והינו כי יעקב התפלל שתלך רחל כדי שלא יאמר
לכון או עשו מאחר שלא בלילה נח אומה

והנה זיע כי בני חמי ומזוני במנזלא פליין כמו
שכתוב בזוהר לאו בזוכותה פליין אלא במנזלא

וכדי לעורר מחייב המזלות שהם בחייב י"ג מזות
ברקעים זהו על ידי התפלה.

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י"ט בכסלו

And this is what our sages said: Why were the matriarchs barren? Because the Holy One desired the prayers of the righteous.

For the righteous, through their prayer, draw down the level of the Thirteen Attributes of Mercy, and similarly through the prayer of the many.

And as our sages said on the verse Seek God when He is found [Isaiah 55:6], these are the ten days between Rosh Hashanah and Yom Kippur, when even for the individual He is found.

Meaning that then there is a revelation of the Thirteen Attributes of Mercy, therefore also...

And this is what our sages said in Bereishit Rabbah, Vayetze, chapter eighty three: For the many were with me refers to Jacob, so that Laban not say, This one who bore children he will take, and this one who did not bear children he will not take.

Meaning that Jacob prayed that Rachel give birth, so that Laban or Esau not say, Since she did not give birth, we will take her.

And behold, it is known that children, life, and sustenance depend on mazal, as stated in the Zohar: They do not depend on merit but on mazal.

And in order to arouse from the level of mazal, which is the level of the Thirteen Attributes of Mercy, this is through prayer.

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And as our sages said on the verse Seek God when He is found [Isaiah 55:6], these are the ten days between Rosh Hashanah and Yom Kippur, when even for the individual He is found.

וזהו שאמרו רבותינו זכרונם לברכה לפיה קי
האמהות עקרות? מפני שנתקאה הקדוש ברוך הוא
לטפלותיהם של צדיקים

כי הצדיקים על ידי תפלה ממשיכים בחייבת י"ג
מדות הרחמים וכמו כן על ידי תפלה קרבנים כו

וכמו שאמרו רבותינו זכרונם לברכה על פסוק דרש
את ה' בהמצאו (ישעיהו נ"ה:ו) אלו עשרת הימים
שבין ראש השנה ליום הקפורים שאז גם ליחיד הוא
ונמצא

והינו כי אז הוא התגלות י"ג מדות הרחמים לכון
גם...

וזהו שאמרו רבותינו זכרונם לברכה ברכת ויצא
פרק ע"ג כי ברבאים קי עמי זה יעקב שלא יאמר
לכון זו שילדה יטלה וזה שליא ילה לא יטלה

והינו כי יעקב התפלל שתלך רחל כדי שלא יאמר
לכון או עשו מאחר שלא ילה נחה אומה

והנה ידוע כי בני טוי ומזוני במלוא פלויין כמו
שאמרו בזוהר לאו בזוכותם פלויין אלא במלוא

וכן לזרע מבקינת המזלות שלהם בחייבת י"ג מדות
הרחמים זהו על ידי התפלה

וזהו שאמרו רבותינו זכרונם לברכה לפיה קי
האמהות עקרות? מפני שנתקאה הקדוש ברוך הוא
לטפלותיהם של צדיקים

כי הצדיקים על ידי תפלה ממשיכים בחייבת י"ג
מדות הרחמים וכמו כן על ידי תפלה קרבנים כו

וכמו שאמרו רבותינו זכרונם לברכה על פסוק דרש
את ה' בהמצאו (ישעיהו נ"ה:ו) אלו עשרת הימים
שבין ראש השנה ליום הקפורים שאז גם ליחיד הוא
ונמצא

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Meaning that then there is a revelation of the Thirteen Attributes of Mercy, therefore also for the individual He is found, and consequently it is understood that for a community the Thirteen Attributes of Mercy are drawn at all times.

And likewise it is understood regarding the matter of the improvement of a dream, which is also in order to transform the decree. One must draw down from a very high place.

Therefore we say three reversals and three redemptions. And just as reversal comes from a very high place, as is known regarding And the Lord your God will reverse for you [Deuteronomy 23:6], which is from the level of the name Havayah of above.

So too the three redemptions are also from a high place, the level of the Thirteen Attributes of Mercy.

Therefore we say first the three reversals which are drawn from the name Havayah of above, and afterwards the three redemptions which are drawn from the Thirteen Attributes of Mercy.

And this is that through David saying He redeemed in peace my soul, through this he transformed the heart of the men of Avshalom that they asked that they fall into David's hand, because he would have mercy on them.

For through the redemptions one draws the Thirteen Attributes of Mercy, therefore they knew that surely he would have mercy on them.

And it may also be said that they knew David would have mercy on them because it is known that David was the aspect of kingship, and in the aspect of kingship there are thirteen leaves surrounding the rose. These are also the Thirteen Attributes of Mercy of the World of Beriah.

See Zohar HaRakia, Parashat Bereishit, regarding the thirteen leaves surrounding the rose on the verse As a rose among the thorns, so is My beloved etc.

והיינו כי אז הוא הtgtglotot י"ג מדות קרחותם לנו גם
 ליחיד הוא נמצא, ומפלילא מוקן שבחבור נמשך י"ג
 מדות קרחותם בכל עת

וכמו כן יובן בענין הטבת חלום שהוא גם כן בכספי
 להפוך הגנרה כרי צריך להיות הmansha ממקום
 גבורה.

ולכן אומרים שלוש הפקות ושלוש פדיות, וכן
 שההפקה הוא ממקום גבורה מאי בנווע בענין ויקפה
 ה' אלקייך לך כרי שהו מבחן שם הו' דלעיליא

וכמו כן שלוש פדיות הן גם כן ממקום גבורה והיינו
 מבחן י"ג מדות קרחותם.

ולכן אומרים תחלה ה' הפקות שנמשכים ממש הו'
 דלעיליא ואחריהם שלוש פדיות הנמשכים מיאג
 מדות קרחותם כו

וזה שעל ידי שאמր קוד פקה בשלום נפשי על ידי
 זה הפך לב אני אבשלום שיבקהו שהם יפלו ביד
 קוד כי יرحم עלייהם

כעיל ידי הפסיות ממשיכים י"ג מדות קרחותם לנו
 יראו כי בוגדי יرحم עלייהם

וועוד יש לומר כי יקעו שקד יرحم עלייהם להיות כי
 ידוע כי קוד קיה בחינת מלכות, ובבחינת הפלכות יש
 י"ג עליון דסחרין לשושנה שהו גם כן י"ג מדות
 קרחותם דבריאה.

עין בזוהר קראיע פראשת בראשית בענין י"ג עליין
 דסחרין לשושנה על פסוק בשושנה בין החותמים לנו
 רצית כו

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And the aspect of kingship is prayer, as it is written And I am prayer [Psalms 109:4], and through prayer one arouses abundant mercy, as explained above regarding God in Your abundant kindness.

In Midrash Rabbah, Parashat Re'eh, chapter four, on the verse If you will surely keep, the Holy One said: If you keep the words of Torah, I will guard you from destructive forces.

Rabbi Abba bar Zeira said: There is no quarter of space in the world that does not contain several thousand destructive spirits. And each one has a lens placed over its eyes so that it not gaze upon a person and harm him.

But when a person's sins cause it, the lens is removed and the destructive force looks upon him and harms him.

From where is this known? From the verse He redeemed in peace my soul etc., meaning He redeemed him from the many destructive forces.

And at first glance one might explain according to what our sages said: The early pious ones would pause nine hours in their prayer. They asked: When was their Torah study accomplished? They answered: Since they were pious, their Torah was preserved.

If so, likewise here one might say that through prayer the Torah is preserved, like a seal in wax in order to guard the matter, as is known.

However this does not appear implied from the words of the Midrash, for it sounds like he explains about the Torah itself, that in the merit of guarding the Torah itself one is saved from destructive forces, and not that the Torah is preserved through prayer.

And the matter is that in the Priestly Blessing it is written And He shall guard you, and our sages said this means from destructive forces.

וגם בבחינת מלכות היא תפלה כמו שכתוב ואני תפלה (תהלים קט:ד), ועל ידי תפלה מועוררים רוחמים ר' רבים בונך לעיל בענין אלקים ברוב מס'ך כו.

במזרש רבה פרשת ראה פרק ד' על פסוק אם שמור תשמרונו אמר הקדוש ברוך הוא אם שמורם דברי תורה אני משמר אתכם מון המזיקין

אמר רבי אבא בר זעירא אין בית רובע בחללו של עולם שאין בו פאה אלף מזיקין וכל אחד פורמא נחינה בעיניו שלא יביט באדם נזיך

ובשעה שעונתו של אדם גורמים מעבירים הפורמא והוא מסתכל בו ומזיקו

מןנו? שנאמר פה בשלום נפשי כו' שפודה אותו מון המזיקין קרבין כו'

ולכאורה יש לומר על זה שאמרו רבותינו זכרונם לברכה כסידים קראשנים כי שוקין פשע שעוז בתפלותם והקשו תורתן איהם נישית? ותויזו מזקה שחסידים הם תורתן משפטרת

ואם כן על זה וזה יש לומר כאן שעל ידי התפלה משפטרת התורה כמו חותם בברוך בכדי לשמרך הקבר כידוע

אבל פה לא משמע מדברי הקדרש שמשמע שembrash על התורה עצמה שbezochot שמירת התורה עצמה על ידי זאת נצולין מון המזיקין ולא מה שמשפטרת התורה על ידי התפלה

ובענינו הוא דהגה בברכת פהנים גאים וישראל ואמרו רבותינו זכרונם לברכה מון המזיקין

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And the Priestly Blessing concludes with peace, and our sages said in Megillah: A blessing of the Holy One is peace, as it is written The Lord will bless His people with peace [Psalms 29:11].

And the Torah is also called peace, as it is written at the beginning of the verse The Lord will give strength to His people, and our sages said strength refers to Torah.

Therefore through Torah one is guarded from destructive forces, and so on.

For the many were with me, explained in the Midrash Rabbah, Parashat Re'eh mentioned above, that these are the angels who accompany a person, as it is written For His angels He will command for you, to guard you in all your ways [Psalms 91:11].

And one may explain according to what is written in the Zohar at the beginning of Parashat Vayishlach, in the explanation of For His angels He will command for you, that this refers to the good inclination and the evil inclination.

And how can the evil inclination be a guardian? One may say that before the sin of the Tree of Knowledge, the husk was a guardian for the fruit.

But afterwards the husk became an opposer against holiness. However, when the good inclination prevails over the evil inclination and sweetens the severities, then the evil inclination returns to become a guardian.

And this is the meaning of For His angels He will command for you, to guard you.

In Sefer Chassidim, section 407, it is written: When a person's merits and sins are half and half, if his merits are from acts of kindness, it helps him that they should pray for him. And this is the meaning of For the many were with me. Many does not mean many, but for the many, because of the many. End quote.

Meaning, since he has done good for the many, therefore the merit of the many joins to tip the scale.

ומסים בברכת פהנים בשלום ואמרו רבותינו זכרונם לברכה ב מגילה ברכה זהקה שברוך הוא שלום (שנאמר ה' יברך את עמו בשלום) (תהלים כ"ט:י"א).

ו�행ו נקרהת גם כן שלום כמו שכתוב בתקhnuta הפסוק ה' עז לעמו יתן (תהלים כ"ט:י"א) ואמרו רבותינו זכרונם לברכה אין עז אלא תורה.

ולכן על ידי התורה משפטה ממזיקין פו.

כברבים היו עמידי פירוש במדרש רבה פרשת ראה הנזכר לעיל שזהו הפלאקים הפלויין את האדים וכמו שכתוב כי מלאכי יצוה לך לשמרך כל דרכיך (תהלים צ"א:י"א).

ואפשר לומר על פי מה שכתוב בזוהר ריש פרשת וישלח בפירוש כי מלאכי יצוה לך לשמרך שזהו הנאר התוב והיאר קרע.

ואיך הייאר קרע יהיה שומר? יש לומר זהינה קדם חטא עז הדעת קימת הקלפה שומר לפרי

אבל אחר ק נעלמת הקלפה מתנתקה נגד הקדשה אבל כשלגaber הייאר הטוב על הייאר קרע ומਮתק הגבורות חזקה ונעלמת שומר.

וזהו כי מלאכי יצוה לך לשמרך כו.

בספר חסידים סיון ה"ז כשלגארציו ועונזתי מלהזה על מלהזה כושוכותיהם הם מן גמילות חסידים מועל לו שיתפללו עליהם, וזהו כי ברבים קי עמיד, ובאים לא נאי אלא ברבים בשבייל רבים עכל"ה

רצונו לומר כיון שהטיב לרבים אפוא זכות הרבים הנזכר משפטה להכريع

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And one may say that since there are two kinds of good, meaning good toward Heaven and good toward people, therefore this merits more than other merits that are good toward Heaven alone.

For this reason one eats their fruits in this world. See in the discourse beginning Honor your father.

ואפשר לו מר ממשום שיש בזה ב' בחינות טוב קיינו טוב לשומים וטוב לבירות לנו מועיל יותר ממשך זכיות שהן טוב לשומים.

ומפעם זה אוכל פרותינו בעולם הנה, עין לדבר הפתחיל כביד את אביך.

[NOTE Summary:

The maamar begins with the verse “ פדה בשלום נפשי כי ברבים הוי עמידי ” and the teaching of Chazal that a true רצון occurs when the community prays together. Unlike ordinary individuals, King David’s private prayer carried the power of communal prayer because he embodied מלכות, the source-root of Jewish souls. Thus his prayer reversed the intentions of Avshalom’s men until they themselves desired to fall into his hands, recognizing that mercy would flow through him.

The maamar explains that prayer creates a new Divine will, forming spiritual “crowns” through angels who elevate and refine the letters of prayer. From the level of כתר, where no limitation exists, Divine will can change reality, heal, save, and overturn decrees. The Maharash further analyzes “ כי ברבים הוי עמידי ” through multiple Midrashim. In the story of Yaakov, “the many” refers to the angels accompanying him, or the protections earned through communal merit. Yaakov’s prayer for Rachel awakened the level of מזלא, which is the root of בני חי ומזוני and corresponds to the מידות הרחמים of י"ג. This is why the Imahot were barren, for Hashem desired their prayers to draw down these attributes.

Similarly, communal prayer always draws the מידות הרחמים of י"ג, whereas for an individual this revelation is fully accessible only during the עשרה ימי תשובה. This principle also explains התบท חלום, which requires drawing down from an exalted place that can overturn decrees. Thus the liturgy includes three “reversals” and three “redemptions,” rooted in Havayah-above and the י"ג מידות הרחמים respectively. The maamar continues with the interpretation that “the many” are the angels accompanying a person, including the yetzer tov and even the yetzer hara when sweetened. Additionally, “the many” refers to the communal merit generated by kindness to others, which joins a person’s merits at critical moments. In Midrash Rabbah, the Maharash further connects “the many” to the vast forces surrounding a person, both protective and harmful, teaching that Torah itself protects from destructive spiritual forces, for Torah is called שלום, like the closing word of Birkat Kohanim.

Thus the maamar weaves a unified theme: prayer, Torah, communal merit, and the inner transformation of opposite forces all converge to draw down Divine mercy from the highest levels, creating redemption and peace in both spiritual and practical realms.

Practical Takeaway:

A person’s prayer becomes vastly more powerful when joined to the prayers, merits, and needs of the community. Acts of kindness strengthen this connection, drawing the support of “the many” in both physical

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and spiritual senses. Prayer said with love and awe becomes refined into a crown that can change reality. Torah study provides protection and peace, guarding a person from unseen forces. When one draws upon the higher mercy available through prayer, kindness, and Torah, even harsh decrees and inner spiritual oppositions can be transformed into blessing.

Chassidic Story:

It is told that during a difficult period in Lubavitch, a chassid came to the Rebbe Maharash burdened by harsh business losses, illness at home, and opposition from unfriendly neighbors. He asked the Rebbe for a blessing that his “mazal should finally change.”

The Rebbe Maharash looked at him and said gently, “Your mazal is waiting for you. But you must give it something to stand on.” The chassid did not understand. The Rebbe continued, “A person draws down his mazal with *תפילה*—from deep within his heart—and with *צדקה*—by doing for others even when he himself lacks. Do this, and you will see that heavens above will open.”

The chassid returned home, increased his daily prayers with heartfelt sincerity, and began quietly helping several struggling families in his town, even beyond what he thought he could afford. Within months, his business revived unexpectedly. The neighborly hostility dissolved, and the illness in his home receded. He later wrote that he felt as if “a wall had broken open above me.” When he returned to Lubavitch to give thanks, the Rebbe Maharash simply smiled and said, “When a Jew opens a small gate from below, Hashem opens a great gate from above.”

This story embodies the teaching of the maamar: heartfelt prayer, Torah, and kindness draw down the highest mercy, reversing negativity and bringing redemption and peace.

TPX: Held by the Many

There are moments in life when a person feels surrounded not by support but by inner noise: anxious thoughts, self-attack, memories that flare up without permission. The Rebbe Maharash teaches that “the many” who accompany us are forces that can be lifted and transformed, and modern psychology echoes this truth. Inside every person lives a whole community of internal parts — the anxious part, the angry part, the tired part, the hopeful part. Therapy does not try to silence them but to bring them into relationship, helping them shift from inner critics into inner guardians. What feels like an enemy can, with compassion and awareness, become a protector that finally knows how to serve rather than sabotage.

When a person learns how to meet these inner forces with presence rather than panic, something remarkable happens: the very places that once harmed us begin to soften. This is the psychological version of sweetening the severities. Nothing is erased; rather, the emotional charge transforms. A memory that once overwhelmed

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becomes a story we can carry. A fear that once froze us becomes a signal that guides us. This is how the “evil inclination,” in the language of the maamar, becomes a guardian — not by disappearing, but by being integrated. The Rebbe Maharash explains that powerful change happens when we are not alone, and therapy agrees. Humans are wired for co-regulation. When we feel emotionally “held” — by a community, a friend, a therapist, or even by our own grounded presence — the nervous system shifts. Fight-or-flight loosens. New choices become possible. In the maamar this appears as “ברבים חי עמל” — the many forces, internal and external, that accompany us and strengthen us when we allow connection rather than isolation. Psychological safety is created not by perfection but by the sense that “I am not facing this alone.”

At the same time, the maamar teaches that certain shifts require something beyond logic — a reaching into what Chassidus calls mazal, the deeper layers of self that influence our emotional life before we even think. Therapy describes this as the subconscious, the implicit memory system, the somatic body-mind. Real change happens not only through understanding but through felt experience: breath work, grounding, repeated practice, compassionate self-talk, relational repair. Prayer, in this therapeutic frame, becomes the act of aligning with a higher, wiser part of oneself — the part that can imagine a reality kinder than the one our old patterns prepare us for. Goodness, the maamar continues, multiplies its own power because it connects us to others. Modern psychology confirms that prosocial behavior — generosity, kindness, showing up — builds psychological resilience. Doing good for others strengthens our sense of purpose and belonging. The “merit of the many” becomes real internally: when we contribute to the world, we feel supported by the world.

A Modern Story

A well-known therapist once described a patient who had survived a deeply chaotic childhood. She lived for years in a state of hypervigilance, always waiting for disaster. In therapy she said, “My anxiety is ruining my life.” The therapist didn’t argue. He simply asked, “What if your anxiety is trying to protect you, but it learned the wrong job description?” Slowly, through months of work, she learned to thank her anxiety for trying to help, even while teaching it a new role. One day she came in and said, “For the first time, my anxiety stepped aside and let me live.”

That moment echoed exactly what the Rebbe Maharash describes: the “enemy” becoming an ally, the inner opposition becoming a guardian, the many forces within a person shifting from chaos to harmony.

END NOTE]