

# THE GREATNESS OF PRAYER

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***After the prayers have been received in Heaven, an angel takes an oath from them and then sends the prayers upward, to the Crown which adorns the Holy Ones head!***

Mashiach's main weapon is prayer. All the battles he will wage, all the conquests he will achieve – they will come through the power of prayer (*Likutey Moharan* I, 2:1). Reb Noson adds: The essential weapon of each Jew is like that of Mashiach, prayer (*Advice, Prayer*, 2).

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Reb Noson was once talking about the greatness of prayer. The Midrash states: After the prayers have been received in Heaven, an angel takes an oath from them and then sends the

prayers upward, to the Crown which adorns the Holy One's head (*Shemot Rabbah* 21:4). "Take note," said Reb Noson, "even angels cannot rise to the level which the prayers can reach!" (*Aveneha Barzel* p 88).

Rebbe Nachman teaches: A Jew's main attachment to God is through prayer (*Likutey Moharan* II, 84). Through his prayers, each Jew acquires absolute mastery and control – he can achieve whatever he desires (*Likutey Moharan* I, 97).

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The essence of our life-force comes from prayer (*Likutey Moharan* I, 9:1). Prayer brings life to all the worlds (*Likutey Moharan* I, 9:3).

Reb Naftali had a dream in which a soul appeared before him and asked him to teach one of Rebbe Nachman's lessons. Reb Naftali said, "The essence of our life-force comes from prayer." Hearing this, the soul became very excited. It began to ascend higher and higher. When Reb Naftali related the dream to Rebbe Nachman, the Rebbe replied: "Do you think that in the Upper Worlds they hear my lessons the way you do in this world?!" (*Hishtafkut HaNefesh, Introduction*).

There are three types of prayer: a prayer of David (Psalm 86); a prayer of Moshe (Psalm 90); a prayer of the poor man (Psalm 102). Of the three, the poor man's prayer is by far the most powerful (*Zohar* III:195a).



*Through his prayers he can achieve whatever he desires!*

The poor man's prayers are clearly the most powerful because they come from a broken heart. The pauper stands before God and bemoans his fate: "Why me? Why do I have to suffer?" This prayer is so effective that it breaks all barriers and rises directly before God. How much more so, writes Reb Noson, when the person cries out to God that he is spiritually impoverished, that he is steeped in his physicality and wants to draw closer to God. How much more powerful is such a prayer? it will certainly rise directly before God! (*Likutey Halakhot, Tefilin 5:43*).

Faith, Prayer, Miracles, and the Holy Lad are all one concept (*Likutey Moharan I, 7:1*). How so? When we pray, it is a sign of our faith. Why else would we be praying? Prayer increases our faith, and, as we pray we gradually develop a more intimate feeling for our Creator. This in turn can lead to miracles. The more we pray, the more we can attain mastery over the elements. This is because our prayers are directed to God, and he has mastery over all of Creation. Therefore, God can, and will, perform miracles for those whose prayers are filled with a refined level of faith. In addition, these

miracles and prayers are conceptually related to the Holy Land, for they reveal holiness and the Kingdom of Heaven.

*(Taken from the book, [Crossing the Narrow Bridge: A Practical Guide to Rebbe Nachman's Teachings](#), chapter 8 – Prayer).*