

Weekly Likutey Moharan – Reb Moshe Rubin – Lesson 2 – Class #2

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We begin with a Kabbalistic statement (above our pay grade!) that Moshiach will draw his "Ruach"/ life force from spiritual element referred to as "nukva d'pardaska"(/nekev ha'chotem 'opening of the nose.');

As we go deeper into this Torah, we will be introduced to the concepts of Tefillah and Ruach being associated with the Chotem (nose), and begin to build on certain concepts that will be referenced in later shiurim.

Some of the concepts that we will discuss include: Tefillah; Moshiach; Ruach; Chotem ("nose"); Yosef; Yesod; Shmiras HaBris; Bechora; Names of HKBH (A"B, S"G, M"H, B"N); the idea of a "milui" of a Shem; Chessed, Gevurah, Mishpat; Tzeddaka (including giving tzeddaka specifically before davening);

1. What is the idea of a "chotem"; and what is the primary strength of Moshiach? Chotem represents Tefillah, the primary "weapon" through which Moshiach will triumph;

How does one merit the 'sword of prayer'? How does one effectively wield the sword of prayer? How does one play his part to join the greater body of Klal Yisroel as we form a structure such that there can be a hashra'as ha'Shechina and we can usher in the Geula? Lets begin;

2. One acquires the weapon of Tefillah primarily through Shmiras Ha'Bris (Yosef); Tefillah has a double aspect – "pi shanyim" (as in the double portion of the bechor) that relates to 1. Praising Hashem, and 2. Asking for one's needs;

3. One must know how to 'wield the sword of prayer' effectively, aiming towards the middle: (We discussed 2 different understandings of tefillah that is inappropriately veering towards the right (cheded) or left (gevurah) Rather, Tefillah must be exercised with an aspect of appropriate Mishpat (judgement), i.e. the middle ground between chessed and gevurah;

Yaakov a bechina of Tif'eres/Mishpat, which is why Yosef (who was ra'ui to the koach of tefillah through shmiras ha'bris) received the bechora (power to pray and wield the sword/pi shnayim of prayer) from Yaakov (Mishpat);

4. How does one acquire the middah of Mishpat? We explained that one acquires the middah of Mishpat through giving tzeddaka (an element of 'judging', i.e. money is taken from one and given to another. Through one engaging in the middah of Mishpat through giving tzeddaka (note: the inyan to give tzeddaka before davening brought in Shulchan Aruch), his merits to engage Tefillah effectively;

5. We further explained that when one's middah of Mishpat is not intact, then one's prayer will also be muddled, i.e. through 'outside' thoughts that disturb one's prayers.