

Weekly Likutey Moharan – Reb Moshe Rubin – Lesson 5 – Part #1

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Some of the concepts discussed in this Torah include: Structuring Tefillah appropriate to what one is trying to accomplish (in terms of negating a heavenly decree); performing mitzvos b'simcha with no ulterior motive whatsoever and working on making one's heart sensitive enough to feel this simchah; nevuas Moshe Rabbeinu A"H v. other neviim; "olam

shanah nefesh (time space life)" as different aspects of existence;

Accountability: One must say "Kol ha'olam nivra bishbili." In this context, the implication is that one must do everything in one's power to improve the world, including through Tefillah (Just as 'real' of an obligation and hishtadlus as anything else, if not more so!)

As Tefillah is a tool, one must know what form Tefillah should take and how Tefillah should be utilized. Tefillah towards nullifying an impending heavenly decree as opposed to after a heavenly decree has been issued will take a different form (described in the shiur).

2.

How is one to know whether a heavenly decree has been issued in order to structure his Tefillah accordingly (...as it is his obligation to pray on behalf of the world)?

The first step towards becoming 'in tune' with Hakadosh B"H and the spiritual state of affairs is to engage in mitvos for their own sake to the point that one is not concerned with any ulterior motive whatsoever – even with spiritual reward.

One way to know whether one has a separate motivation (even if not conscious) is whether one is disgusted by the thought of it. (consider one who is offered \$1mm to perform a good deed that he is otherwise happy to do or one who is offered \$1mm to save his own child. In the second case one would be appalled even at the offer as any amount would quantify the relationship, etc. [based on a thought I heard once from R' Noach Weinberg])

The reason that this puts one in tune with the state of the world is because Hashem created the world with a certain structure that is reflected in, and has corresponding

parallels in, the various aspects of the briah.

When certain parts of the world and mitzvah performance are not in line with ratzon Hashem, there will be certain areas where Hashem is not having nachas and one will feel this in his mitzvah performance if truly done for its own sake. He will then be in tune with the nature of a decree that has been issued and structure tefillah accordingly.

3.

Simcha is primarily in the Lev; in order to achieve simcha one must straighten any crookedness that has worked its way into his lev. We described how one can use teifllah b'koach and kavanah (rooted in yiras shamayim) to straighten out the crookedness of his heart (in order to feel simcha so that when doing mitzvos b'simcha he can understand the nature of the heavenly decree).