

Friday Night, Parshas Vayakhel-Pekudei 5766

On Friday night, in the Breslov city of Yavniel (in *Eretz Israel*), Mohorosh *Shlit"á* spoke inspiring words regarding prayer and the *Tzaddik's* building of the *Mishkan* (Tabernacle) based on Rebbe Nachman's words in *Likutei Mohoran* part I, lesson 2.

Rebbe Nachman says, "The main weapon of *Mashiach* is prayer, which is the aspect of the nose (*chotem*), as it is written (*Yeshaya* 48:9) 'For My praise *echtom* (I will restrain my anger) from you' [Note: *chotem* (nose) and *echtom* (I will restrain) share the same root words]. And from there is *Mashiach's* main strength. All of the wars he will wage and all of his battles, will stem from there as it is written (*Yeshaya* 11:3) 'He shall breathe the fear of G-d'. This is the aspect of the nose and this is his main weapon as it is written (*Bereshit* 48:22) '[which I took out of the hand of the Amorite] with my sword and with my bow' and Rashi explains this verse as 'this is prayer and pleading'. It is also written (*Tehilim* 44:7-9) 'I do not trust in my bow, neither shall my sword save me...rather in those who praise Hashem all day long'; which is the aspect of 'For My praise *echtom* (I will restrain my anger) from you'. This weapon must be received through the aspect of Yosef – the guarding of the *bris* (sexual purity). It is necessary for each person to bind himself through his prayer to the *Tzaddikim* of the generation, for each generation's *Tzaddik* is the aspect of Moshe-*Mashiach*. Therefore we find the *Tzaddikim* addressing each other Moshe as in (*Shabbat* 101b) 'Moshe, you spoke well'. And Moshe is the aspect of *Mashiach* as it is written (*Bereshit* 49:10) 'until *Shiloh* comes' – and this is Moshe [Note: the *gematria* (numerical value) of *Moshe* and *Shiloh* are the same (345)]. And every single prayer that each person prays is a component of the *Shechinah* (Divine Presence), which correspond to the components of the *Mishkan* (Tabernacle). There was no one in Israel who was able to place all of the various parts in their appropriate place, except Moshe alone. For this reason it is necessary to bring and bind all prayers to the *Tzaddikim* of the generation as it is written (*Shemos* 39:33), 'they brought the *Mishkan* to Moshe'. He knows how to connect each component in order to erect a complete structure as in (*Shemos* 40:18) 'Moshe erected the *Mishkan*'" (These are excerpts of Rebbe Nachman's words).

Mohorosh explained that the main weapon of *Mashiach* is prayer for he will bring the service of prayer into the world by revealing to all mankind that their entire existence depends on it. He will teach that a person needs to request and plead before the Holy One, blessed be He, for all his needs whether they be spiritual or physical. Therefore, prayer is called in the aspect of the "nose", as it is written (*Yeshaya* 48:9) "For My praise *echtom* (I will restrain my anger) from you". Just as the person's existence depends on the nose – from there he breathes and draws his entire

life force – so too a person’s life depends on prayer as it is written (*Tehilim* 42:9) “Prayer to the G-d of my life” (see *Likutei Mohoran*, part I, lesson 9). The reason prayer is connected to the “nose” is because one needs a great amount of patience and persistency in the service of prayer. Not every time prayer works right away; at times a person’s salvation is delayed. Therefore, one needs great patience and persistency while waiting to see the Hashem's salvation, all the while believing that each and every prayer is doing great things above. And when the time arrives, surely he will merit a complete salvation. However, in the interim, he needs great patience and forbearance and this is the reason why prayer is related to the aspect of the “nose” which controls anger and promotes patience. Understand this well.

Rebbe Nachman says that “this weapon (prayer) must be received through the aspect of Yosef – the guarding of the *bris* (sexual purity)”, because the guarding of the *bris* fills a person with immense patience and persistency. When a person blemishes the *bris*, G-d forbid, the opposite occurs and a person easily becomes angry, may G-d spare us. Rebbe Nachman says that “anger stems from the blemishing of the *bris*” as it is written of Er (*Bereishis* 38:7), ‘And Er, Yehuda’s first-born, was “*ra’ah*” (evil) in G-d’s eyes’; and “*ra’ah*” means anger, for this sin brings a person to anger (see *Sichos HaRan* #249). Therefore, the weapon of *Mashiach* is received through Yosef *HaTzaddik* – which is the guarding of the *bris* – because by guarding the *bris*, he gains the necessary patience and persistency to pray properly and will surely merit having Hashem answer all of his requests.

And this is what Rebbe Nachman says that it is necessary to bring and bind all prayers to the *Tzaddikim* of the generation, for they reveal the power of prayer to the generation. Each *Tzaddik* of the generation is the aspect of Moshe-*Mashiach* bringing prayer into the world and awakening all of his followers to occupy themselves in praying with great enthusiasm and patience, without giving up prayer no matter what. And when a person binds his prayer to the *Tzaddikim*, they take all the prayers and elevate them to their proper place, creating a complete structure for the *Shechinah* little by little until *Mashiach* comes. The main revelation of *Mashiach* will be that all of creation will recognize Hashem’s true existence and call out to Him as it is written (*Tzephania* 3:9) “For then will I turn to the peoples a pure language, that they may all call upon the name of Hashem, to serve Him with one consent”. Therefore, the more a person attaches himself to the *Tzaddikim* of the generation, receiving from them the service of prayer, the more he does his part in speeding up the redemption and the coming of *Mashiach*; receiving a great reward. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in the most amazing way. Rebbe Nachman's bases his words on the verse (*Shemos* 39:33) "And they brought the *Mishkan* to Moshe". Every single person needs to bring his prayer – which is like a component of the *Shechinah* – to the *Tzaddik*, which is the aspect of Moshe. And the *Tzaddik* builds from this (the prayers brought to him) a *Mishkan*, which is a dwelling place for the *Shechinah*. There is no one who knows how to bind and assemble all of the components of the *Mishkan* together, except the *Tzaddik*, as it is written (*Shemos* 40:18) "Moshe erected the *Mishkan*". For the *Tzaddik* takes the prayers of each and every person and elevates them to their proper source causing great pleasure to Hashem, blessed be He. At the same time, the *Tzaddik* knows that all of *his* power comes only from Hashem and without Him; he has no power at all, as it is written (*Shemos* 40:17) "the *Mishkan* was erected". And Rashi comments on this saying (*Shemos* 39:33) "Moshe said before the Holy One, blessed is He, 'How is it possible for a human being to erect the *Mishkan*?' G-d replied, 'You work with your hand and it will be erected'. Moshe appeared to be erecting it, but it actually arose by itself. This is the meaning of: 'the *Mishkan* was erected'. It was set up by itself (see there)". The *Tzaddik* is completely included in the *Ohr Ein Sof* – the endless light of G-d – and he knows very well that without Hashem, he has no power at all. He also receives all of his power and life force from the service of prayer and he infuses this in all of those who come close to him causing them to recognize that every depends on Hashem alone. And through spreading to everyone the truth of Hashem's existence, he builds a *Mishkan* for them, causing the holy *Shechinah* to dwell there.

This is likewise the secret of Rebbe Nachman himself, for he revealed the teaching of *Mashiach* – the service of prayer – to the world. All who merit coming close to Rebbe Nachman and accepting his teachings begin to understand the greatness of prayer – particularly *hisbodedus* (personal prayer) – and how *Mashiach* will conquer the entire world with this concept. Therefore, very appropriately Rebbe Nachman's birthday is on *Rosh Chodesh Nissan* – the day the *Mishkan* was erected – for he continues the work of Moshe *Rabeinu* to disseminate the concept of prayer and build an edifice for the resting of the *Shechinah*. Those who truly come close to Rebbe Nachman and do all they can to reveal and spread these lessons of prayer throughout the world have a great share in the future Redemption. Even though it seems to be a very difficult task and almost impossible for a man of flesh and blood to accomplish; the main thing to remember is "The *Mishkan* was set up by itself". Each person has to do his share in spreading books and teachings of prayer throughout the world. The rest will be "Set up by itself" and these lights will be revealed throughout the world. And may Hashem grant us the merit of seeing the revelation of Hashem's G-dliness soon, along with the coming of our righteous *Mashiach* speedily and in our days. *Amen v'amen*.