

## Reach Up!

The Likutey Moharan Workbook - # 133

Rise to your next level of connection with HaShem

A workbook to gain understanding and put into action Lesson 133 of Likutey Moharan - The Master Work of Rebbe Nachman of Breslov

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## How to Use The Likutey Moharan Workbook

There has been growing interest in Rebbe Nachman's Torah lessons. Every year, tens of thousands journey to Uman in the Ukraine for Rosh Hashanah. People around the Jewish world study the Rebbe's teachings. Volumes of introductory books, CD's and Internet-based materials have been published.

Many people have asked the Breslov Research Institute (BRI) for learning tools to help them move from introductory publications about Rebbe Nachman's teachings to more challenging and rewarding in-depth text-based studies of *Likutey Moharan* and other texts by Breslov illuminaries, notably Reb Noson, his closest student.

When studying in English the most common pathway has been the multi-volume translation and annotation by Chaim Kramer, Moishe Mykoff, Ozer Bergman and the Breslov Research Institute. This work is the first authoritative translation of Rebbe Nachman's master work, containing his major teachings. It contains the Hebrew text, and English translation, full explanatory notes, source references, and supplementary information including charts to assist in the understanding of Kabbalistic concepts. This workbook is a guide to intense text-based learning and application of *Likutey Moharan*. It will enable readers to:

- Obtain a deep understanding of the meaning of Lesson 133 from *Likutey Moharan*. We selected this lesson because of its beauty, and simplicity.
- Gain experience through a study guideline that will enable readers to understand other lessons on their own, with study partners, or in a discussion group.
- Build insight into the thinking of Rebbe Nachman to advance one's *Avodat HaShem*, service of God.
- Learn how to effectively use this lesson and others for *Hitbodedut* - personal prayer and meditation.
- Creatively place the writings in the context of every day life.

BRI provides an excellent approach to proceeding through the text with an important commentary that unlocks deeper meanings. This workbook enables us to take the next step and demonstrate how these instructions can be followed by introducing content and exercises that follow the study suggestions. In all we present an eight step guide in-depth study process to give readers a strong understanding of Lesson 133. Eight work sheets we describe as "levels" have been created to get you to deeper and deeper levels within the text. The first three levels will enable you to analyze the text. The fourth and fifth levels are for reflective and advanced study. The sixth to eight levels will help you advance your personal and formal prayer with the ideas of the lesson following the path of Reb Noson, the disciple of Rebbe Nachman, in his development of the *Likutey Tefilot*. Unique in Jewish spiritual literature, *Likutey Tefilot* includes prayers and supplications that follow the lessons of *Likutey Moharan*.

To use this workbook we recommend you purchase your own copy of *Likutey Moharan* Volume 10 published by The Breslov Research Institute. This book is available at Jewish book stores or at [www.breslov.org](http://www.breslov.org). We hope you will be inspired by using this workbook as much as we were in creating it.

On a personal level, I would like to thank Chaim Kramer who encouraged a layman to undertake such a project. I also owe a great deal to my dear friend Yehuda Levinson, who is my true mentor in Breslov Chasidus. Elana Rachel Oliver, my daughter, helped with the copy editing. I am also indebted to Reb Leibe Newman who helped me with translations. I thank James Pasternak for his structural and content editing. Much love to my wife Mindle bas Avraam who demands that I reach up to the next level.

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## Level 1: Getting Started: Read Out Loud the Text of Lesson 133

Rebbe Nachman stressed initially moving through text material quickly to avoid getting “bogged down” or lost in too much detail too soon. Also, Rebbe Nachman wrote his lessons with Kabbalistic tools designed to help us. Simply reading the text out loud has tremendous value.

**Instructions:** Read through the translation of Lesson 133 that follows below. Avoid annotated notes in the text of Volume 10 (page 126-133) of *Likutey Moharan*, published by the Breslov Research Institute. Simply, try to understand the flow of the lesson’s structure without over analyzing it. Write down the key ideas and words that jump out at you in the worksheet below. These words will be your foundation for deeper study.

### LIKUTEY MOHARAN #133

"*V'orach Tzaddikim* (The path of the righteous) is like a shining light--growing ever brighter, [as the sun does] until noon." (Proverbs 4:18)

The sun itself radiates in its place consistently, whether in the morning or the middle of the day. The obstacle is only because of the Earth, which obstructs between people and the sun.

This is why the light does not spread out all that much at the beginning of the day, but a little at a time until it has spread across the Earth.

The same is true of the tzaddik. He himself always shines. The obstacle is only because of the receiver. [In other words,] the obstacle is because of the Earth which obstructs--i.e., this world. For people are submerged in this world, and so are unable to receive the light of the tzaddik.

This is the point of what is taught in the Talmud on the verse (Zechariah 5:2), "a folded scroll" -- when it is folded ... when it is peeled .... We find therefore that the entire world is like one span in three thousand and two hundred of the Torah.

Thus, the Torah is very great and broad. However, the small span, which is the world, bars one's vision and prevents one from seeing the Torah's great light; even though this world in its entirety is no bigger than a small span vis-à-vis the Torah, which is very great and "broader than the sea" (Job 11:9).

But there is an apparent difficulty. How can such a small thing as this Earth obstruct and block out such a great thing as the Torah, which is a few thousand times its size? For all of this world in its entirety is very small vis-à-vis Torah, which is thousands of times greater than it.

However, it is like the following example: A small coin, if held in front of your eyes, will prevent you from seeing a large mountain. Even though the mountain is thousands of times greater than the small coin, nevertheless, because the coin stands in front of one's eyes, it therefore blocks out one's vision to the point where one cannot see a thing many times larger than it.

The same is true when a person arrives in and comes to this world. He remains submerged there, in the futility of the world, so that it seems to him there is nothing better than this. This world, small and insignificant, prevents him from seeing the great and lofty light of Torah, which is thousands of times greater than it, as explained. This is exactly the example of the sun, that the earth obstructs one from seeing the sun's great light even though the sun is many times larger than the earth. It is like the example mentioned above.











## Level 6: Theme and Prayer: An Interpretive Rendition of Likutey Tefilot on Lesson 133

Rebbe Nachman taught that “after studying or hearing a Torah teaching from a true Tzaddik, one should then make a prayer out of it. One should ask God to help one achieve everything discussed in the lesson. One should tell God how far away one is from the levels the lesson describes and plead with God to help attain the level of the lesson. The prime vehicle for this movement from study to prayer is of course *Hitbodedut*, a central teaching of Rebbe Nachman. Literally *Hitbodedut* means “self-seclusion,” a form of prayer and personal meditation. Rebbe Nachman uses the term to refer to a daily practice in which one sets aside a time and place to speak to God. Here is what Rebbe Nachman said about *Hitbodedut*:

The conversations we have in *Hitbodedut* with God rise to a very lofty place, especially when we make prayers out of Torah teachings. This creates the greatest delights in Heaven” (*Likutey Moharan* II, 25).

Interestingly, the Rebbe provides no specific guidance about how to turn one’s studies into *Hitbodedut*. But, the Rebbe said that when this effort coalesced into an ordered prayer resulting from *Hitbodedut*, one should write it down for future use. Reb Noson however took this process literally and expended huge efforts to personalize the Torah teachings of *Likutey Moharan* into his *Hitbodedut*. After studying a lesson of the Rebbe Nachman, Reb Noson would, in *Hitbodedut*, reflect upon the detail of the lesson and use its words and concepts to create a free form, self created prayer. History teaches us that Reb Noson was able to craft the precious *Likutey Tefilot* using this method. Reb Noson eventually compiled these unique prayers into his famous *Likutey Tefilot*. Each prayer of *Likutey Tefilot* corresponds to a lesson. As a modest innovation of this workbook we have built the concluding levels to give the reader the opportunity to go through this process of learning, meditation, and writing to create one’s own prayers.

Instruction: Read the following translation of Prayer 133 of *Likutey Tefilot* below. Underline the ideas you find personally important and write down key words and phrases you might use in your personal prayer in the worksheet below.

Prayer 133 of Likutey Tefilot by Reb Noson

When I call out to HaShem, the righteous, I beseech You to listen to my prayers.

Please Ribono Shel Olam (Ruler of the Universe), full of mercy, who does good to all, let me merit and help me open my eyes, heart and awareness so that I can consistently merit to see the goodness and abundance that You infuse in my life.

I have trials and tribulations. These challenges and aggravations define my existence.

Aggravations of the body and the soul encircle and surround me. They dictate to me and control me. I have no where to turn - neither left nor right.

I do not know where to run. From myself. Away from myself. I am surrounded. Everything happens to me. My sins, bad deeds, and bad thoughts pursue me.

Even so, with all this, You never took away Your kindness. Your goodness is unlimited because Your compassion never ends. Your great mercy is with me and You rescued my soul from the bottomless pit.

The great chesed that You show me every day, moment and hour of my life.

Without this great kindness, the things that You show me at all times and at every moment, every hour; I would certainly be lost to desperation.

But You assisted me.

But since all Your kindness and all Your good deeds and compassion are all upon me, help me and save me that I should have merit to feel, to see, and to recognize all the goodness in things that You are constantly bestowing upon me at all times and at every moment.

That I should merit finding these paths and salvations that You are giving me for when, God forbid, I am in a period of problems, I should be able to pull myself out and find the right path.

I have inadequacies but I know that HaShem is there anyways and He is going to pull me up.

This way I will be able to constantly rejoice in Your salvation. My strength will be reinforced.

I will be able to pray to You - whatever will be, will be - but I should always give thanks. I should daven (pray) for the future.

There should not be any crookedness in my heart to stray from the customs and righteous paths of the good and straight paths.

That everything that happens to me or the entire Jewish nation, I believe with the greatest and purest belief that You are righteous and true and that Your rule with righteousness. Your creatures are treated with compassion, like it is written "Good is God to everything and has compassion on all that he created."

Have compassion on us, He who is full of compassion, filled with compassion at all times and chase away and extinguish from us all evil that is in our hearts. There should not come into our hearts any bad and mistaken thought on Your paths or on Your thoughts, but I should merit to see and to gaze on Your abundance the wondrous mercy and Your goodness at all times even in the midst of aggravation – God forbid.

You have lead us through great paths and large salvations, except from what we hope and we wish that would take us out and redeem us immediately from our trials, tribulations, and aggravations fully.

Our merciful father that has mercy on the poor, who helps in the time of *Tzurus* (great challenge) You should have pity on us and extend Your compassion to us in this time of *Tzurus*. Oh Lord, listen to us and help us for we are in great *Tzurus*. Rock of Israel, stand up in the salvation of the Jewish people, help us, assist us, watch us and rescue us from everything that occurs to us, in these times. You know the bitter *Tzurus* that You bring to Your Nation, the House of Israel.

It is not enough that these aggravations overwhelm, God forbid, to distort the heart of *B'nai Yisrael*, to think badly of Your attributes and to damage their belief. There is no one standing up for us. Have pity on us for the sake of Your name.

Look into our poverty because our pain is great.

Guardian of Israel and protector of the remnant of Israel please have compassion and mercy on every soul. Help us to not fall from even one holy belief, because of what You bring to Israel. Just the opposite! Strengthen and enlighten all of us to return to You with truth and a full heart. We will beg and cry to You until You answer us. And then we will know and believe in the truth that You will not forsake forever.



## Level 7: Moving from Learning to Prayer

We have created a detailed key word flow of the lesson (bolded and numbered) using the footnotes from the lesson. We have also interpreted each footnote and placed it in the form of a short prayer or statement for better understanding and insight.

**Instructions:** During your personal prayer - *Hitbodedut* - reflect on the key themes of Lesson 133 using the interpretive text or the key word guide below. Write down the words that come to you in a chain of consciousness. This can be written as a prayer that you can draw upon later. Repeating this process will bring you blessings as HaShem takes particular delight in these pursuits, according to Breslov tradition.

1. **The Tzaddik's light** - The Tzaddik's light, though very intense, remains hidden in this world.
2. **Obstruction** - The earth obstructs the sun's radiance.
3. **Corporality** - I am drawn to strive after corporeality, material attractions that appear valuable and am distracted from seeking and benefiting from the constantly shining light of the Tzaddik.
4. **Longer than the earth and broader than the sea** - HaShem, please accept my Torah that merely scratch the surface. I wade in a small inlet, by a bay, off a large tributary that leads to the broad sea of Your Torah. But, help me find encouragement for my brief sojourn on the holy water of Torah.
5. **Flying scroll** - Help me "fly on the folded scroll" taking my place in the eventual good tidings of the Jewish nation.
6. **Measure Heaven** - How can I gauge heaven? How can I measure up to your measure?
- 7-9. **Peeling it all back** - When all is peeled back the world is one thirty-two hundredths of the size of the Torah. It is impossibly large - a universe - and my world, my perspective without the Torah is small and insignificant.
10. **The sea of Torah** – Help me HaShem to cross the sea of Torah, going on long journeys for months at a time or traveling frequently from Acco to Jaffa close to shore (Nedarim 30b). Count me among the righteous sailors who fear heaven.
11. **Blocked perspective** - help me see beyond my struggle for material needs and comforts. Let me see My Coin to be what it is, an obstruction in front of my eyes that obscures the great light of the Torah and the Tzaddik. Let me not be like Alexander the Great whose eye for wealth was never sated and knew no rest. Life passes quickly, my eyes will be covered with earth, help me see the great lights and delights of spirituality.
12. **Help me see what is before my eyes** - The great lights of the Torah and the Tzaddikim.
13. **The sun and the Tzaddikim shine** - Help me to receive the blessings of both, warmth and healing.





## For Further Study

These books are available for further study from the Breslov Research Institute

Likutey Moharan (multi-volume):

Hidden Treasures

The Fiftieth Gate

Entering the Light

The Flame of the Heart

The Gentle Weapon

Outpouring of the Soul

Where Heaven and Earth Kiss

A complete description of each can be found at [www.breslov.org](http://www.breslov.org).

If you would like to arrange for a study partner or teacher to work with you on this Workbook or other BRI material, please contact [BRI](#) or me personally:

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