

**Re'eih Anokhi notein lifneikhem b'rakhah u-k'lalah** [Deuteronomy 11:36]

*Re'eih* - see - look deeply into this

*Anokhi* - the I that spoke the 10 utterances at Sinai, the All-encompassing I, the essential name of the Divine, That within which All arises

*notein lifneikhem* - give to you, set before you

*b'rakhah u-k'lalah* - blessing and it not-blessing

The Book of Lamentations (*Megilat Eikha*) that we read only 3 weeks ago at Tisha b'Av, asks what seems to be a rhetorical question [3:38] – do not [both] the tribulations and the good come from the Supernal Mouth (*Mi pi Elyon lo teitzei ha-ra'ot v'ha-tov*)? Upon witnessing the destruction of Jerusalem and the privations of her population, *Eikha* comments that Divine decree seems to produce both the good and the variegated forms of evil.

Rebbe Nahman of Breslov (Likutei MoHoRaN 1:36) would like us to find a deeper lesson about non-duality in this verse. He states: “Mi Pi Elyon lo teitzei ki im Or Pashut.” From the Supernal Mouth comes only simple and undifferentiated light. The essential manifestation is neither good nor evil.

But, he continues, in accordance with the vessel that receives the light, so the light is formed. If the vessel is whole and well-integrated, then the light is formed into blessing – spiritual, emotional or material. And, if, heaven forbid, the vessel is not wholly formed then the light can be made into “curse” - all is dependent on the vessel that receives the light - and we are that vessel.

Thus, our Torah explicitly says “*notein lifneikhem* – a grant to you”. The Divine emanation –flow of *shefa* (bounty) is simple light without form. It is through our lives – thoughts, deeds and words - that the light is shaped.

The way we process the light is our experience of it. We are the essential transducers of the vitality that energizes our world and we can create worlds or destroy worlds.

If light is a metaphor for Consciousness, then our consciousnesses are the vessels that take the pure gift of Potential, and craft it into the forces that affect our plane of existence. This process happens whether we are aware/awake or not. Our task is to expand our awareness and refine our vessel. We do this work of soul-rectification as an ongoing spiritual practice.

**“I - Anokhi (the conscious field) - am giving over to you (the conscious beings that manifest the field) the choice between blessing or curse.”**

We have an enormous responsibility. According to Rebbe Nahman, we can only form the *Or Pashut* into a flow of blessing, goodness and love by cultivating integrity and making ourselves *shaleim* – whole/ integrated vessels. This not an easy path, but is one that binds together mind, heart, body and spirit in the service of The Anokhi/ The One.