ELUCIDATED EDITION · HEBREW & ENGLISH · CHASSIDIC DISCOURSE

ראה אנכי נותן לפניכם היום ברכה גו׳

“See, I am giving before you today a blessing…”

Chassidic discourse delivered by the Lubavitcher Rebbe

שבת פרשת ראה, א׳ דראש־חודש אלול, ה׳תשמ״ח

Shabbos Parshas Re'eh · 1 Rosh Chodesh Elul 5748

HANOCHOH BILTI MUGAH — UNEDITED TRANSCRIPT · HEBREW TEXT AS PUBLISHED IN DVAR MALCHUS FOR PARSHAS RE'AY

WITH FULL VERBATIM TEXT, FACING TRANSLATION, ELUCIDATION, DEEP-DIVE STUDIES & DIAGRAMS

ORIENTATION · HOW TO READ THIS EDITION

About the Maamar and This Edition

This is an elucidated study edition of the maamar **ד"ה ראה אנכי נותן לפניכם היום ברכה גו'**, the Chassidic discourse delivered by the Lubavitcher Rebbe on **Shabbos Parshas Re'eh, the first day of Rosh Chodesh Elul, 5748** (1988). The discourse is a *hanochoh bilti mugah* — an unedited transcript, not reviewed by the Rebbe — as published in *Dvar Malchus* for Parshas Re'ay.

The Hebrew text appears **verbatim in the right-hand column**, transcribed line-for-line from the printed source (its 97 numbered lines are grouped here into eleven passages at natural sentence breaks; superscript numerals are the printing's own source-references, listed in full at the back). The **left-hand column** carries a faithful English translation. Beneath each passage, an *elucidation* in italics unpacks the argument for a reader newer to Chassidus, defining terms as they first arise; a summary box then fixes the passage's contribution to the whole. Where a larger foundational concept surfaces, a **Deep Dive** box opens it up at the point of use, and two diagrams map the maamar's architecture.

Everything other than the Hebrew column — translation, elucidations, summaries, deep dives, diagrams — is study apparatus

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THE ARGUMENT AT A GLANCE

א–א׳	The Alter Rebbe reads our verse: G-d's Essence (*Anochi*) gives, into every Jew's core, *blessing* — defined as **vision** of G-dliness, the bittul of Supernal Chochmah.
ב–ג	**The problem:** the same Likkutei Torah says Moshe himself sought to give Israel vision — and drew down only *hearing*. How is vision now handed to everyone?
ד–ו	**The resolution:** through *Seder Hishtalshelus*, limitation is structural — hearing is the ceiling. Our verse's gift flows from *Anochi mi she'Anochi*, above the chain, where no limit exists; and it is a fresh gift, given "with a generous eye."
ז–ח	**Application 1:** "and a curse" = the gifted power to *transform* curse into blessing (as willful sins become merits) — a step beyond curses being blessings in disguise.
ט–יא	**Application 2 — Elul:** the same above-the-system power lets the Jew truly move first (*Ani l'dodi*), drawing the response (*v'dodi li*) — and, when the avodah is whole, a level above both descends of itself (*asar shlim*).

FIRST-WORDS GLOSSARY

Maamar מאמר	A formal Chassidic discourse — delivered in a mode of revelation, structured as a sustained argument in the inner Torah. Distinct from a *sichah* (talk).
Bechinah בחינה	"Level," "aspect," "quality" — the standard term for a distinct grade or mode within G-dliness or the soul.
Hamshochoh המשכה	A "drawing-down": the extension of Divine light or power from a higher level so that it becomes present below.
Bittul ביטול	Self-nullification — the quieting of self-assertion before the Divine; the inner posture that receiving G-dliness produces.
Chochmah Ila'ah חכמה עילאה	Supernal Wisdom, highest of the sefiros — read as *koach mah*, "the power of 'what?'": truth received as sheer givenness, total bittul.
Knesses Yisroel כנסת ישראל	The Jewish people as a single collective soul-root, prior to its descent into individual bodies.
Seder Hishtalshelus סדר השתלשלות	The graded, chain-like order of descent by which infinite Divine light steps down through worlds and sefiros — measured at every link.
Isarusa dil'tata / dil'eila אתערותא דלתתא / דלעילא	"Arousal from below" — human initiative; "arousal from Above" — the Divine response or empowerment. See the Deep Dive at Passage ט.
B'ayin yofoh בעין יפה	"With a generous eye" — the Talmudic principle (Bava Basra 53a) that a giver of a gift gives wholeheartedly, withholding nothing.
Kudsha Brich Hu קודשא בריך הוא	"The Holy One, blessed be He" — the Zohar's Aramaic name for G-d as He transcends the worlds.
Avodah עבודה	Divine service — the labor of prayer, refinement of character, and practical mitzvos by which a person turns toward G-d.
Hanochoh bilti mugah הנחה בלתי מוגה	A transcript of a discourse written down by listeners and not edited by the Rebbe.

PASSAGE א · LINES 1–11

— א —

BEFORE WE READ

The maamar opens with the verse that names the parshah and immediately hands us the Alter Rebbe's reading of it from Likkutei Torah: every word of the verse is a statement about *which level of G-dliness* is giving, *where* in the Jew it is being placed, and *what kind of connection* — vision — results.

ENGLISH · TRANSLATION

"See, I am giving before you today a blessing..."[1] And it is explained in *Likkutei Torah* on our parshah[2] (the "Chassidishe parshah"), in interpreting this verse: "*Re'eh Anochi nosen* — See, I give" means: "*Anochi* — I, who am what I am," etc., "give *lifneichem* — before you," into the dimension of *panim*, your innermost core — the quality of blessing, etc.; for blessing is the quality of *re'iyah*, vision (this being the difference between *brochoh*, blessing, and *hodo'oh*, acknowledgment — that blessing is the quality of vision). And this is [the meaning of] "I give before you today a blessing": that through "*Anochi* giving blessing before you," there comes about "*Re'eh*" — the quality of vision, which is the quality of *bittul* of Supernal Chochmah, etc.

עברית · לשון המאמר

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה גו'[1], וּמְבֹאָר בְּ'לִקּוּטֵי תּוֹרָה' פָּרָשָׁתֵנוּ[2] (הַחֲסִידִי"שֶׁע פָּרָשָׁה) בְּפֵרוּשׁ פָּסוּק זֶה "רְאֵה אָנֹכִי נֹתֵן" פֵּרוּשׁ: "אָנֹכִי מִי שֶׁאָנֹכִי" כו' "נֹתֵן לִפְנֵיכֶם" בִּבְחִינַת פָּנִים שֶׁלָּכֶם בְּחִינַת בְּרָכָה כו' שֶׁבְּרָכָה הִיא בְּחִינַת רְאִיָּה (שֶׁזֶּהוּ הַהֶפְרֵשׁ בֵּין בְּרָכָה לְהוֹדָאָה, שֶׁבְּרָכָה הִיא בְּחִינַת רְאִיָּה), וְזֶהוּ "אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה" שֶׁעַל־יְדֵי שֶׁ"אָנֹכִי נֹתֵן לִפְנֵיכֶם בְּרָכָה" עַל־יְדֵי־זֶה "רְאֵה" בְּחִינַת רְאִיָּה שֶׁהוּא בְּחִינַת בִּטּוּל דְּחָכְמָה עִלָּאָה כו'.

Three moves are packed into one verse. *First,* who *is giving: not a divine Name, but* Anochi mi she'Anochi — *"I, who am what I am" — G-d's very Essence, higher than anything a Name can capture. Second,* where *it lands:* lifneichem *is read not merely as "before you" but from* pnim/pnimiyus — *"into your inner core." The gift is not set in front of the Jew; it is planted inside him. Third,* what *the gift is:* brochoh*, blessing — which the Alter Rebbe defines as a mode of* **vision***. A blessing is G-dliness revealed so openly it can be* seen*, unlike* hodo'oh *— the acknowledgment a person offers about something he accepts on trust but has not himself beheld. When one sees, no doubt survives; when one only concedes, distance remains. And a Jew who* sees *G-dliness responds with the total self-nullification (*bittul*) of Supernal Chochmah — the "*koach mah*," the stance of "what are we?"*

SUMMARY OF PASSAGE א

The verse, as the Alter Rebbe reads it: G-d's very Essence (*Anochi mi she'Anochi*) gives, into the innermost core of every Jew, the capacity for *re'iyah* — a seen, doubt-free connection to G-dliness, expressed as the *bittul* of Supernal Chochmah.

PASSAGE ב · LINES 11–23

— ב —

BEFORE WE READ

Now the difficulty. The same Likkutei Torah, two parshiyos earlier, taught that Moshe Rabbeinu himself *tried and did not succeed* in giving the Jewish people this very level of vision.

ENGLISH · TRANSLATION

עברית · לשון המאמר

And this requires understanding. For it is explained in *Likkutei Torah*, Parshas Vo'eschanan[3] (the Chassidishe parshah of Parshas Vo'eschanan), that what Moshe requested — "Let me cross over, I pray, and see the good land..."[4] — means that Moshe desired to draw into *Knesses Yisroel* the quality of vision. Nevertheless, he did not accomplish the drawing-down of the quality of vision into Knesses Yisroel, but only the quality of *shemiah*, hearing. This is [reflected in] what Moshe said afterward: "And now, Yisroel, *hear*..."[5] — "hear," precisely. And it may be suggested that this is also [the import of] what is written in Parshas Eikev (which follows Parshas Vo'eschanan): "And it shall be, because you will *hearken*..."[6] — "you will hearken," precisely; for he did not draw into them the quality of vision, but only the quality of hearing alone.

וְצָרִיךְ לְהָבִין, דְּהִנֵּה נִתְבָּאֵר בְּ'לִקּוּטֵי תּוֹרָה' פָּרָשַׁת וָאֶתְחַנַּן[3] (הַחֲסִידִישֶׁע פָּרָשָׁה שֶׁל פָּרָשַׁת וָאֶתְחַנַּן) שֶׁמַּה שֶׁבִּקֵּשׁ מֹשֶׁה "אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה" גו'[4], הַיְנוּ שֶׁמֹּשֶׁה רָצָה לְהַמְשִׁיךְ בְּכְנֶסֶת־יִשְׂרָאֵל בְּחִינַת רְאִיָּה, אָמְנָם אַף־עַל־פִּי־כֵן לֹא פָּעַל הַמְשָׁכַת בְּחִינַת רְאִיָּה בִּכְנֶסֶת יִשְׂרָאֵל כִּי־אִם בְּחִינַת שְׁמִיעָה, וְזֶהוּ שֶׁאָמַר מֹשֶׁה אַחַר־כָּךְ "וְעַתָּה יִשְׂרָאֵל שְׁמַע" גו'[5], שְׁמִיעָה דַּיְקָא. וְיֵשׁ לוֹמַר שֶׁזֶּהוּ גַּם־כֵּן מַה שֶּׁכָּתוּב בְּפָרָשַׁת עֵקֶב (לְאַחֲרֵי פָּרָשַׁת וָאֶתְחַנַּן) "וְהָיָה עֵקֶב תִּשְׁמְעוּן" גו'[6], "תִּשְׁמְעוּן" דַּיְקָא, שֶׁלֹּא הִמְשִׁיךְ בָּהֶם בְּחִינַת רְאִיָּה כִּי־אִם בְּחִינַת שְׁמִיעָה בִּלְבַד.

"Let me cross over and see" *was never only a personal wish. The Alter Rebbe explains that Moshe, the faithful shepherd, wanted his own crossing into the Land to carry all of* Knesses Yisroel *— the collective soul-root of the Jewish people — up to his level of sight: a nation that would perceive G-dliness the way one perceives what stands before one's eyes.* **The request was not granted.** *What Moshe succeeded in transmitting was* shemiah *— hearing: a real connection, but a mediated one, in which the truth is grasped from a distance and can still be argued with. The maamar reads Moshe's own subsequent language as the record of this outcome:* "V'atoh Yisroel shema" *— "hear," not "see"; and again in the next parshah,* "eikev tishme'un" *— "because you will hearken." Scripture's word-choice is treated as exact testimony to which channel was actually opened.*

SUMMARY OF PASSAGE ב

Likkutei Torah on Vo'eschanan: Moshe sought to draw *re'iyah* — vision — into all Israel, and did not accomplish it; only *shemiah*, hearing, was drawn down. The Torah's own verbs (*shema*, *tishme'un*) record this.

PASSAGE ג · LINES 23–28

— ג —

BEFORE WE READ

The two Likkutei Torah teachings now stand face to face — and they seem to contradict.

ENGLISH · TRANSLATION

עברית · לשון המאמר

וּלְפִי־זֶה לְכְאוֹרָה אֵינוֹ מוּבָן מַה שֶּׁכָּתוּב בְּרֵישׁ פָּרָשָׁתֵנוּ "רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם" גו', וּמְפָרֵשׁ בִּ'לִקּוּטֵי תּוֹרָה' בְּפָרָשָׁתֵנוּ שָׁם, דְּהַיְנוּ הַמְשָׁכַת בְּחִינַת רְאִיָּה. וְעַל־פִּי־זֶה הֲרֵי יֵשׁ בְּכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל לֹא רַק הָעֲבוֹדָה שֶׁבִּבְחִינַת שְׁמִיעָה אֶלָּא גַּם הָעֲבוֹדָה שֶׁבִּבְחִינַת רְאִיָּה, "רְאֵה".

According to this, what is written at the beginning of our parshah — "See, I give before you today..." — is seemingly not understood; for *Likkutei Torah* on our parshah interprets it there as the drawing-down of the quality of **vision**. And according to that, every single Jew possesses not only the *avodah* of the quality of hearing, but also the *avodah* of the quality of vision — "*Re'eh*, See."

The contradiction, stated plainly: *Vo'eschanan says even Moshe could not bring the Jewish people to vision. Re'eh says vision is* given *— present tense, to "you" in the plural, to every Jew, addressed in the word that opens our parshah:* Re'eh*, "See!" If the greatest of all prophets could not open that channel, how does our verse hand it to each of us as standing equipment of the soul? This is the question the rest of the maamar answers.*

SUMMARY OF PASSAGE א

The tension: Vo'eschanan — vision could not be drawn down even by Moshe; Re'eh — vision is given to every Jew. Both are the Alter Rebbe's own words in Likkutei Torah.

DEEP DIVE · FOUNDATIONAL CONCEPT

Re'iyah and Shemiah — ראיה ושמיעה — Seeing vs. Hearing G-dliness

Chassidus uses these two senses as precise technical terms for two grades of connection. **Shemiah**, hearing, is knowledge received through a medium: a report, an argument, a tradition. It can be deep and true — but a heard truth arrives from a distance, and distance leaves room for doubt, for delay, for the felt gap between knowing and being. **Re'iyah**, seeing, is unmediated encounter: what you have seen you cannot be argued out of, because the thing itself was present to you. The aphorism runs: *eino domeh shemiah lir'iyah* — hearing cannot be compared to seeing.

Applied to avodah: a Jew who relates to G-dliness in the mode of hearing serves from conviction; a Jew granted the mode of vision serves from encounter, and his whole being answers with *bittul* — the self falls silent the way one falls silent before something overwhelmingly present. This is why the maamar links re'iyah to the bittul of **Chochmah Ila'ah**, Supernal Wisdom: Chochmah is called *koach mah*, the power of "what?" — the faculty that receives truth as sheer givenness, before the self has anything to say about it. The stakes of the whole maamar are which of these two modes the Jewish people can actually be given.

PASSAGE ד · LINES 29–40

— ד —

BEFORE WE READ

The resolution turns on *the source of the flow*. The same gift, drawn through two different channels, obeys two different sets of rules.

ENGLISH · TRANSLATION

עברית · לשון המאמר

וְיֵשׁ לוֹמַר הַבֵּאוּר בָּזֶה, עַל־פִּי מַה שֶּׁכָּתוּב בְּ׳לִקּוּטֵי תוֹרָה׳ שָׁם, שֶׁהַמְשָׁכָה זוֹ דִּבְחִינַת רְאִיָּה, הִיא מִבְּחִינַת "אָנֹכִי מִי שֶׁאָנֹכִי". הַיְנוּ, שֶׁהַמְשָׁכָה זוֹ דִּבְחִינַת רְאִיָּה תִּתָּכֵן דַּוְקָא מִבְּחִינַת "אָנֹכִי מִי שֶׁאָנֹכִי" דְּלָא אִתְרְמִיז לָא בְּשׁוּם אוֹת וְקוֹץ[7]. וְעַל־פִּי־זֶה יֵשׁ לוֹמַר, שֶׁמַּה שֶּׁנִּתְבָּאֵר בְּ׳לִקּוּטֵי תוֹרָה׳ פָּרָשַׁת וָאֶתְחַנַּן שֶׁלֹּא פָּעַל מֹשֶׁה בְּחִינָה זוֹ (בְּחִינַת רְאִיָּה), וְהוּ כַּאֲשֶׁר הַהַמְשָׁכָה הִיא בְּבְחִינַת סֵדֶר הַהִשְׁתַּלְשְׁלוּת, הַדְּרָגוֹת שֶׁלְּמַטָּה מֵ"אָנֹכִי", שֶׁמְּצַד בְּחִינוֹת אֵלּוּ יֶשְׁנָהּ הַגְּבָלָה כוּ', וְלָכֵן פָּעַל רַק הֶעָבוֹדָה שֶׁבִּבְחִינַת שְׁמִיעָה וְלֹא הֶעָבוֹדָה שֶׁבִּבְחִינַת רְאִיָּה.

An explanation may be offered, based on what is written in *Likkutei Torah* there: that this drawing-down of the quality of vision is from the level of "*Anochi mi she'Anochi*" — "I, who am what I am." That is: this drawing-down of vision is possible specifically from the level of "*Anochi mi she'Anochi*," which is not hinted at by any letter or even the thorn of a letter.[7] Accordingly it may be said: that which is explained in *Likkutei Torah*, Parshas Vo'eschanan — that Moshe did not accomplish this level (the quality of vision) — refers to when the drawing-down proceeds by way of *Seder Hishtalshelus*, the graded order — the rungs that are below "*Anochi*"; for from the standpoint of those levels there is limitation, etc. Therefore he accomplished only the *avodah* of hearing, and not the *avodah* of vision.

Two channels, two outcomes. *When Divine energy travels the ordinary route —* Seder Hishtalshelus*, the step-by-step chain of descent through worlds and sefiros — every rung filters and measures the light. What arrives below is real, but rationed; and rationed light can sustain* hearing*, not* seeing*. Moshe's effort in Vo'eschanan, the maamar proposes, worked within that ordered system — and within it, the system's own limits held: vision simply does not fit through those pipes. But* Anochi mi she'Anochi *stands above the entire chain — so utterly beyond definition that, in the Zohar's phrase, it is "not hinted at by any letter, nor even by the thorn (*kotz*) of a letter": not by the crown-strokes atop the letters, not by a nickname, not by anything language can hold. From* **there***, no rule of rationing applies.*

SUMMARY OF PASSAGE ד

Resolution, part one: Vo'eschanan describes a hamshochoh through *Seder Hishtalshelus*, whose graded rungs impose limitation — hence only hearing resulted. Vision can flow only from *Anochi mi she'Anochi*, above the whole chain.

DEEP DIVE · FOUNDATIONAL CONCEPT

Anochi mi she'Anochi — אנכי מי שאנכי — the "I" Above Every Name

Every Divine Name names a mode of relating — Kindness, Judgment, Mastery. A name exists for the sake of another, so that someone else can call the bearer. The level the maamar builds on is G-d as He is in Himself, prior to all relating: **Anochi mi she'Anochi** — "I, who am what I am" — Essence (*Atzmus*). The Zohar's formula, quoted here, is that this level is *lo isr'miz lo b'shum os v'kotz* — "not hinted at by any letter, nor by the thorn of a letter": even the tiny crown-strokes atop the letters of a Torah scroll, which allude to G-dliness beyond what letters spell, do not reach it. It has no nickname because there is no vantage point outside it from which a name could be useful.

The operative consequence, which the maamar uses three times: **limitation is a property of defined levels.** Each rung of the chain gives what its definition allows. Essence has no definition — so what flows from Essence carries no ration and no eligibility rules. Vision for every Jew, transformation of curse into blessing, and the power to move first in Elul are all signatures of this one source.

BEFORE WE READ

And that is precisely the channel our verse names. Read the subject of the sentence: *Anochi* gives.

ENGLISH · TRANSLATION

It is otherwise with what is explained in *Likkutei Torah* on our parshah — that every single Jew possesses also the quality of vision. This is because the giving (the drawing-down) of this quality is from "*Anochi*" ("*Anochi* gives..."); for when the drawing-down is from the level of "*Anochi mi she'Anochi*" — from whose standpoint there are no limitations whatsoever — every single Jew possesses the power to reach even the quality of vision in G-dliness.

עברית · לשון המאמר

מַה־שֶּׁאֵין־כֵּן הַמְבֹאָר בְּ׳לִקּוּטֵי תּוֹרָה׳ פָּרָשָׁתֵנוּ, שֶׁיֵּשׁ בְּכָל אֶחָד וְאֶחָד גַּם בְּחִינַת רְאִיָּה, הֲרֵי זֶה בִּגְלַל שֶׁנִּתְּנַת (הַמְשָׁכַת) בְּחִינָה זוֹ הִיא מֵ"אָנֹכִי" ("אָנֹכִי נוֹתֵן" גו'), דְּכַאֲשֶׁר הַהַמְשָׁכָה הִיא מִבְּחִינַת "אָנֹכִי מִי שֶׁאָנֹכִי", שֶׁמִּצַּד בְּחִינָה זוֹ אֵין שׁוּם הַגְבָּלוֹת, יֵשׁ בְּכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל הַכֹּחַ לְהַגִּיעַ גַּם לִבְחִינַת רְאִיָּה בֶּאֱלֹקוּת.

The contradiction dissolves. *The two teachings describe two different supply lines. Vo'eschanan: vision attempted through the graded order — blocked. Re'eh: vision given from the Essence itself — and from the Essence's side* there are no limitations at all*: not in who may receive (every Jew without exception), and not in how high the received connection reaches (up to actual sight of G-dliness). Where the giver is unlimited, the gift carries no fine print.*

SUMMARY OF PASSAGE ה

Resolution, part two: our parshah's gift of vision flows from *Anochi* directly — above Hishtalshelus — where no limitation exists; therefore every Jew has the power to reach *re'iyah* in G-dliness.

DIAGRAM · THE MAAMAR'S CORE DISTINCTION

Two Channels of Hamshochoh — Why Vo'eschanan and Re'eh Both Hold True

Moshe's request in Vo'eschanan worked within the graded order, where limitation is structural — so hearing, not vision, was drawn down. Our verse names Essence itself as the Giver; from there the identical gift arrives without ration, to every Jew. Both Likkutei Torah passages stand: they describe two different supply lines.

PASSAGE ו · LINES 47–52

— ו —

BEFORE WE READ

A second textual signal sharpens the point: the Torah says *nosen* — "gives," in the present tense — and Torah law itself defines how a gift is given.

ENGLISH · TRANSLATION

This is especially so in light of the wording "*Anochi nosen*" — "I **give**," precisely: there is here a new and singular giving and drawing-down.[8] And the manner of the giving accords with the dictum of our Sages, that "whoever gives, gives with a generous eye"[9] — so it is certain that from the standpoint of this exalted level there are no limitations whatsoever, and the quality of vision, too, is drawn into Yisroel.

עברית · לשון המאמר

וּבִפְרָט עַל־פִּי מַה שֶּׁכָּתוּב "אָנֹכִי נֹתֵן" דַּיְקָא, הַיְנוּ שֶׁיֵּשׁ כָּאן נְתִינָה וְהַמְשָׁכָה חֲדָשָׁה וּמְיֻחֶדֶת[8], וְאֹפֶן הַנְּתִינָה הוּא כְּמַאֲמַר רַבּוֹתֵינוּ ז"ל שֶׁכָּל הַנּוֹתֵן בְּעַיִן יָפָה הוּא נוֹתֵן[9], הֲרֵי בְּוַדַּאי שֶׁמִּצַּד בְּחִינָה נַעֲלֵית זוֹ אֵין שׁוּם הַגְבָּלוֹת, וְנִמְשֶׁכֶת בְּיִשְׂרָאֵל גַּם בְּחִינַת רְאִיָּה.

Two inferences from one word. Nosen *is present tense — "I am giving," now — signaling a fresh, unprecedented bestowal rather than the report of a past event: something that was not available before is being newly placed in the world. And it is a* gift*: the Gemara (Bava Basra 53a) rules that one who gives a gift gives* b'ayin yofoh *— "with a generous eye," wholeheartedly and without*

reservation. Apply that principle to a Giver who is Himself without limit, and the conclusion is certain: nothing is held back. Vision is included in the package.

SUMMARY OF PASSAGE ו

Nosen — present tense — marks a new, singular giving; and a gift is given *b'ayin yofoh*, generously. From an unlimited Giver, generously: vision is certainly included.

PASSAGE ז · LINES 53–60

— ז —

BEFORE WE READ

If the verse is describing so exalted a gift, why does it end "...a blessing *and a curse*"? What is a curse doing inside this sentence?

ENGLISH · TRANSLATION

With this will also be understood what is written, "I give before you today a blessing **and a curse**" — for seemingly, according to the above, what business does the matter of a curse have here? But the point is this: the matter of "the curse" means **the power to transform even the curse into blessing** — after the manner of "willful sins become for him as merits."[10] And the power for this *avodah*, too, is from the level of "*Anochi mi she'Anochi*," who "gives with a generous eye" the power to transform willful sins into merits.[11]

עברית · לשון המאמר

וּבָזֶה יוּבָן גַּם מַה שֶּׁכָּתוּב "אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה", דִּלְכְאוֹרָה עַל־פִּי הַנַּ"ל עִנְיַן הַקְּלָלָה מַאי בָּעֵי הָכָא. אַךְ הָעִנְיָן הוּא, דְּעִנְיַן הַקְּלָלָה הַיְנוּ הַכֹּחַ לַהֲפֹךְ גַּם אֶת הַקְּלָלָה לִבְרָכָה, עַל־דֶּרֶךְ זְדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכֻיּוֹת[10]. שֶׁהַכֹּחַ לַעֲבוֹדָה זוֹ הוּא גַּם־כֵּן מִבְּחִינַת "אָנֹכִי מִי שֶׁאָנֹכִי" שֶׁהוּא "נוֹתֵן בְּעַיִן יָפָה" אֶת הַכֹּחַ לַהֲפֹךְ זְדוֹנוֹת לִזְכֻיּוֹת[11].

The curse is re-read as a capacity. *The verse does not merely place blessing and curse side by side as options; within this giving, "curse" names a* power handed to the Jew *— the power to take the curse itself and invert it into blessing. The model is the Gemara's teaching about* teshuvah *from love (Yoma 86b):* zedonos naasos lo k'zochiyos *— deliberate transgressions are transformed into actual merits. Torah itself assigns penalties to sin; a power that overrides the ledger and converts the debit into credit must come from above the entire system of Torah-defined accounting — from Essence. And it, too, is given* b'ayin yofoh*: with a generous eye, unbegrudged.*

SUMMARY OF PASSAGE ז

"And a curse" = the gifted power to **transform** curse into blessing, on the model of willful sins becoming merits through teshuvah from love — a power that can only issue from *Anochi mi she'Anochi*, and is given generously.

PASSAGE ח · LINES 60–67

— ח —

BEFORE WE READ

This transformative power is a step beyond an earlier, gentler teaching about curses — that they are blessings in disguise.

ENGLISH · TRANSLATION

That is to say: beyond what is explained in *Likkutei Torah*, Parshas Bechukosai[12] — that the curses are exceedingly lofty revelations that can be revealed only in such a style — and the account it brings there, a *maaseh rav* from the Gemara in Tractate Moed Koton,[13] of how expressions that were the very opposite of blessing were interpreted and revealed as openly good — beyond all that, there is **additionally** the power to transform the curse itself into blessing.

עברית · לשון המאמר

וְהֵינוּ, שֶׁנּוֹסָף עַל הַמְבֹאָר בְּ׳לִקּוּטֵי תוֹרָה׳ פָּרָשַׁת בְּחֻקּוֹתַי[12] שֶׁהַקְּלָלוֹת הֵן גִּלּוּיִים נַעֲלִים בְּיוֹתֵר שֶׁיְּכוֹלִים לְהִתְגַּלּוֹת רַק בְּסִגְנוֹן כָּזֶה, וּמֵבִיא שָׁם ׳מַעֲשֶׂה רַב׳ מִגְּמָרָא בְּמַסֶּכֶת מוֹעֵד־קָטָן[13] אֵיךְ שֶׁפֵּרְשׁוּ וְגִלּוּ לְשׁוֹנוֹת שֶׁל הֶפֶךְ הַבְּרָכָה לְטוֹב נִגְלֶה, הִנֵּה עוֹד זֹאת שֶׁיֵּשְׁנוֹ גַּם הַכֹּחַ לַהֲפֹךְ אֶת הַקְּלָלָה לִבְרָכָה.

Two grades of sweetening. *Likkutei Torah on Bechukosai teaches that the Torah's curses are in truth blessings too lofty for open language — goodness so intense it can only enter this concealing world dressed as its opposite. Its proof is the famous story (Moed Koton 9b): R. Shimon bar Yochai's son received what sounded like curses from the Sages — "may you sow and not reap, enter and not leave..." — and his father decoded each one as a hidden blessing ("sow and not reap" — beget children and not bury them). But decoding leaves the disguise standing; it explains the curse away. Our verse gives something further: a power to* transform *the curse in its own place — the thing itself becomes blessing. That extra step is the signature of the Essence-level gift.*

SUMMARY OF PASSAGE ח

Beyond Bechukosai's teaching that curses are disguised lofty blessings (Moed Koton's story), our verse grants the further power to actually **transform** the curse itself into revealed blessing.

PASSAGE ט · LINES 67–77

— ט —

BEFORE WE READ

The maamar now binds everything to its calendar moment — this Shabbos is Rosh Chodesh Elul — and raises the classic question about Elul's motto.

ENGLISH · TRANSLATION

All of this may be connected with the month of Elul, whose theme is *avodah* in the manner of "*Ani*[14] *l'dodi v'dodi li* — I am my Beloved's, and my Beloved is mine" (the initials of which spell *Elul*).[15] For seemingly this requires understanding: our Sages said, "I ask only according to their capacity"[16]; and it is explained elsewhere[17] that all service from below (*isarusa dil'tata*, arousal from below) requires an empowering from Above (*isarusa dil'eila*, arousal from Above). If so, how can it

עברית · לשון המאמר

וְיֵשׁ לְקַשֵּׁר כָּל זֶה עִם חֹדֶשׁ אֱלוּל שֶׁעִנְיָנוֹ הוּא הָעֲבוֹדָה בְּאוֹפֶן שֶׁל אֲנִי[14] לְדוֹדִי וְדוֹדִי לִי (רָאשֵׁי־תֵּבוֹת אֱלוּל)[15]. דִּלְכְאוֹרָה צָרִיךְ לְהָבִין, שֶׁהֲרֵי אָמְרוּ רַבּוֹתֵינוּ ז״ל ״אֵינִי מְבַקֵּשׁ אֶלָּא לְפִי כֹּחָן״[16], וּמְבֹאָר בְּמָקוֹם אַחֵר[17] שֶׁכָּל עֲבוֹדָה מִלְּמַטָּה (אִתְעָרוּתָא דִּלְתַתָּא) צְרִיכָה לִנְתִינַת כֹּחַ מִלְּמַעְלָה (אִתְעָרוּתָא דִּלְעֵילָּא), וְאִם־כֵּן אֵיךְ אֶפְשָׁר לוֹמַר שֶׁהָעֲבוֹדָה בְּחֹדֶשׁ אֱלוּל הִיא בְּאוֹפֶן

be said that the *avodah* of the month of Elul proceeds such that first comes "I am my Beloved's" (arousal from below) and only afterward "and my Beloved is mine" — and not in the reverse order, "My Beloved is mine, and I am His"?[18]

שֶׁבַּתְּחִלָּה הוּא "אֲנִי לְדוֹדִי" (אִתְעָרוּתָא דִלְתַתָּא) וְאַחַר־כָּךְ "וְדוֹדִי לִי" (וְלֹא בְּאֹפֶן הֶהָפוּךְ, "דּוֹדִי לִי וַאֲנִי לוֹ"[18]).

Elul's motto puts the person first. *The verse whose initials spell* **אלול** — Ani l'dodi v'dodi li *(Shir HaShirim 6:3) — sequences the relationship: first the Jew turns to G-d (*Ani l'dodi*), and only then does G-d respond (*v'dodi li*). But Chassidus teaches as a general law that no arousal from below is self-starting: "I ask only according to the strength* **I have given** *them" — every human initiative is preceded by a quiet Divine empowerment. Shir HaShirim even has a second verse with the reverse order —* Dodi li va'ani lo *(2:16), "My Beloved is mine, and I am His" — G-d first. Why, then, is Elul branded with the verse that seems to violate the rule?*

SUMMARY OF PASSAGE ט

Elul = *Ani l'dodi v'dodi li* — the person initiates. But the general law is that every arousal from below is pre-empowered from Above. How can Elul's avodah truly begin with us?

DEEP DIVE · FOUNDATIONAL CONCEPT

Isarusa Dil'tata & Isarusa Dil'eila — **אתערותא דלתתא ודלעילא** — Arousal from Below and from Above

These paired Zoharic terms map the choreography of the Divine–human relationship. **Isarusa dil'tata** (ID″T), "arousal from below," is the person's initiative — effort, teshuvah, the deliberate turn toward G-d. **Isarusa dil'eila** (ID″E), "arousal from Above," is the Divine response — illumination, closeness, assistance, as in "one who comes to purify is assisted." The standard order within the cosmic system: a subtle ID″E first nudges and empowers; the person then labors (ID″T); a fuller ID″E answers the labor, proportioned to it.

Elul is where the choreography seems to break. Its verse puts the person first — *Ani l'dodi*, and only then *v'dodi li*. The Alter Rebbe's famous parable frames the month: a king, returning to his capital, is met in the **field**, where anyone may approach and he receives all with a shining countenance — yet it is the farmer who must walk over. The maamar's resolution: the empowerment behind Elul's first move is not the system's usual opening nudge at all. It descends from Essence, above the whole exchange, given generously — which is why the move it enables is genuinely the person's own.

PASSAGE י · LINES 77–88

— י —

BEFORE WE READ

The answer applies the maamar's central distinction one more time: the rule that G-d must move first is a rule *of the system* — and Elul's empowerment comes from above the system.

ENGLISH · TRANSLATION

עברית · לשון המאמר

In light of the above, it may be said: when we say that the *avodah* of the month of Elul is such that the arousal from

וְעַל־פִּי הַנַּ"ל יֵשׁ לוֹמַר, כִּי זֶה שֶׁאוֹמְרִים שֶׁהֶעָבוֹדָה בְּחֹדֶשׁ אֱלוּל הִיא בְּאֹפֶן שֶׁהָאִתְעָרוּתָא דִּלְתַתָּא קוֹדֶמֶת לְאִתְעָרוּתָא דִּלְעֵילָּא, וְהוּא מִצַּד גִּדְרֵי הַהִשְׁתַּלְשְׁלוּת (שֶׁמִּצַּד גְּדָרִים אֵלּוּ, לֹא נִמְשְׁכָה בְּיִשְׂרָאֵל בְּחִינַת "רְאִיָּה" כַּנַּזְכָּר לְעֵיל), אֲבָל מִצַּד בְּחִינָה שֶׁלְּמַעְלָה מִגִּדְרֵי הַהִשְׁתַּלְשְׁלוּת, הֲרֵי אַדְרַבָּה, הַכֹּחַ לָעֲבוֹדָה בְּאֹפֶן שֶׁל "אֲנִי לְדוֹדִי" הוּא מִבְּחִינַת "אָנֹכִי מִי שֶׁאָנֹכִי" שֶׁלְּמַעְלָה מִבְּחִינַת "דּוֹדִי", וְכֹחַ זֶה נִתַּן בְּחֹדֶשׁ אֱלוּל וּבְאֹפֶן שֶׁל נְתִינָה בְּעַיִן יָפָה, וְדַוְקָא עַל־יְדֵי כֹּחַ זֶה בָּאִים אַחַר־כָּךְ לְהַמְשָׁכַת הָאִתְעָרוּתָא דִּלְעֵילָּא עַל־יְדֵי אִתְעָרוּתָא דִּלְתַתָּא, "וְדוֹדִי לִי".

below **precedes** the arousal from Above — that is [only] from the standpoint of the parameters of *Hishtalshelus* (from the standpoint of which parameters, the quality of "vision" was not drawn into Yisroel, as mentioned above). But from the standpoint of the level that transcends the parameters of *Hishtalshelus* — on the contrary: the very power for the *avodah* of "I am my Beloved's" is from the level of "*Anochi mi she'Anochi*," which transcends the level of "*Dodi*," my Beloved. And this power is given in the month of Elul, in a manner of giving "with a generous eye"; and specifically by means of this power one comes afterward to the drawing-down of the arousal from Above elicited by the arousal from below — "and my Beloved is mine."

The "first move" is real — and it is itself a gift. *Within the ordered system, nothing below moves unprompted; that rule stands. But Elul's empowerment does not travel through the system. From* Anochi mi she'Anochi *— a level higher even than "*Dodi*," the Beloved as He relates within the relationship — a power is deposited in the Jew, generously, with no strings. Because that power comes from* above *the give-and-take, it does not register as G-d's move within the relationship; when the Jew acts on it, his turning is genuinely* his *first move —* Ani l'dodi. *And precisely that self-initiated turning then draws the responsive arousal from Above:* v'dodi li. *Elul's famous image of the King in the field fits here: the King has come out to meet the plowman — but it is the plowman who must approach.*

SUMMARY OF PASSAGE ו

Within Hishtalshelus, ID"E must precede ID"T. Elul's koach for "Ani l'dodi" comes from *Anochi mi she'Anochi* — above even "Dodi" — given b'ayin yofoh; armed with it, the Jew's own first move draws the response of "v'dodi li."

— יא —

PASSAGE יא · LINES 89–97

BEFORE WE READ

One more rung. Beyond the response the avodah elicits, a still-higher drawing-down descends of its own accord — but only into a vessel made whole.

עברית · לשון המאמר

וְעוֹד זֹאת, שֶׁמַּמְשִׁיכִים גַּם מִבְּחִינַת אִתְעָרוּתָא דִּלְעֵילָּא שֶׁלְּמַעְלָה מֵאִתְעָרוּתָא דִּלְעֵילָּא הַנִּמְשֶׁכֶת עַל־יְדֵי אִתְעָרוּתָא דִּלְתַתָּא. שֶׁעַל זֶה אָמְרוּ "קוּדְשָׁא־בְּרִיךְ־הוּא שַׂרְיָא בַּאֲתַר שְׁלִים"[19]. הַיְנוּ שֶׁבְּחִינָה זוֹ אֵינָהּ נִמְשֶׁכֶת עַל־יְדֵי מַעֲשֵׂה הַתַּחְתּוֹנִים, אֶלָּא שֶׁכַּאֲשֶׁר יֶשְׁנָהּ שְׁלֵמוּת בְּמַעֲשֵׂה הַתַּחְתּוֹנִים וְהַהַמְשָׁכָה הַנִּמְשֶׁכֶת

ENGLISH · TRANSLATION

And more than this: one draws down also from the level of an arousal from Above that transcends the arousal from Above elicited by the arousal from below. Of this it was said, "The Holy One, blessed be He, dwells in a place that is whole."[19] That is: this level is not drawn down *by* the deeds of those below; rather, when there is wholeness in the deeds of those

below and in the drawing-down elicited by them, the place becomes an *asar shlim* — "a whole place" — and then there is drawn down, of its own accord, the level that transcends them both.[20]

עַל־יָדָהּ, הֲרֵי זֶה נַעֲשָׂה "אֲתַר שְׁלִים", שֶׁאָז נִמְשֶׁכֶת (מִצַּד עַצְמָהּ) הַבְּחִינָה שֶׁלְּמַעְלָה מִשְּׁנֵיהֶם.[20]

Three tiers of Divine response. *(1) The arousal from Above that answers our arousal from below — proportionate to our effort. (2) Above it, an arousal from Above that no effort can reach or trigger at all. The Zohar's principle governs the second:* Kudsha Brich Hu sharya ba'asar shlim *— the Holy One dwells only in a place that is* whole. *Human deeds cannot pull this level down; but when a person's service, and the response it drew, are* **complete** *— nothing lacking, nothing withheld — the person becomes a whole vessel, and the transcendent level descends* of itself. *It is not earned as a wage; it is at home in wholeness. The maamar thus closes where it opened: the highest things — vision, transformation, Essence — are never seized from below, yet they are truly given, generously, into a Jew who makes himself whole.*

SUMMARY OF PASSAGE יא

Highest of all: an ID"E beyond anything ID"T can elicit descends *of itself* — but only into an *asar shlim*, a place made whole by the completeness of the avodah below and the drawing-down it brought.

DIAGRAM · THE ELUL CIRCUIT

From the Gifted First Move to the "Whole Place" — *Ani l'dodi v'dodi li*

נְתִינַת כֹּחַ מֵי"אָנֹכִי מִי שֶׁאָנֹכִי"

1 · EMPOWERMENT FROM ESSENCE — ABOVE "DODI" — GIVEN IN ELUL, B'AYIN YOFOH

↓ deposited above the system — so the next move is truly yours

אֲנִי לְדוֹדִי — אִתְעָרוּתָא דִּלְתַתָּא

2 · THE JEW MOVES FIRST — TESHUVAH, TORAH, TEFILLAH, TZEDAKAH OF ELUL

↓ the avodah elicits its response

וְדוֹדִי לִי — אִתְעָרוּתָא דִּלְעֵילָּא

3 · THE RESPONSE FROM ABOVE, PROPORTIONED TO THE AROUSAL BELOW

↓ when steps 2–3 reach completeness — asar shlim

קוּדְשָׁא־בְּרִיךְ־הוּא שַׁרְיָא בַּאֲתַר שְׁלִים

4 · A HAMSHOCHOH ABOVE BOTH DESCENDS OF ITSELF — DWELLING, NOT WAGE

The circuit resolves the Elul question: the person's first move (2) is real because its power (1) was deposited from above the entire exchange. And beyond the earned response (3) stands a level (4) that no deed can pull down — it comes home, of itself, to a vessel made whole.

CLOSING

Summary of the Whole Arc

The maamar opens with a verse that promises the impossible: *vision* of G-dliness, given to every Jew — the very thing Likkutei Torah on Vo'eschanan says Moshe Rabbeinu sought for Israel and could not achieve. The resolution is a single distinction applied three times. **Where the flow travels through** *Seder Hishtalshelus***, limitation is built into every rung** — and the ceiling of what such a channel delivers is *shemiah*, hearing. **Where the flow issues from** *Anochi mi she'Anochi* — Essence, "not hinted at by any letter or its thorn" — **no limitation exists**, and the same gift arrives whole: *re'iyah* for every Jew, given as a new giving (*nosen*), with a generous eye.

The distinction then answers the verse's strange ending: "and a curse" names not a threat but a **power** — to transform the curse itself into blessing, as teshuvah from love turns willful sins into merits; a power that overrides Torah's own accounting must come from above the entire system, and it does. Finally, the distinction illuminates Elul, whose motto — *Ani l'dodi v'dodi li* — puts the person first, in apparent violation of the rule that arousal from below must be empowered from Above. The answer: Elul's empowerment descends from Essence, above the whole exchange — so the Jew's first move is genuinely his own; it draws the response of *v'dodi li*; and when that circuit is made whole, a hamshochoh higher than both descends of itself, for "the Holy One dwells in a place that is whole." Delivered on the day Elul began, the maamar is itself the gift it describes: notice of a power already deposited — and an invitation to make the first move.

APPARATUS

Sources Cited in the Maamar

Reproduced as printed in the source edition (the superscript numerals in the Hebrew column refer to this list).

1) פרשתנו יא, כו. **2)** יח, ד ואילך. **3)** ג, ג ואילך. וראה אוה"ת ואתחנן ע' נב ואילך. שערי תשובה לאדמו"ר האמצעי ח"ב חינוך. ובכ"מ. **4)** ואתחנן ג, כה. **5)** ואתחנן ד, א. **6)** עקב ז, יב. **7)** לקו"ת פינחס פ, ב. וראה זח"ג רנז, ב. **8)** ראה בשיחות שבהתוועדות זו — בביאור פירש"י ריש פרשתנו. **9)** ב"ב נג, א. **10)** יומא פו, ב. **11)** ראה לקו"ת תצא לט, ב ואילך. ובכ"מ. **12)** מח, ב. **13)** ט, ב. **14)** שה"ש ו, ג. **15)** ראה לקו"ת פרשתנו לב, א. ובכ"מ. **16)** במדב"ר פי"ב, ג. תנחומא נשא יא. **17)** ראה לקו"ת ויקרא ב, ב. ובכ"מ. **18)** לשון הכתוב — שה"ש ב, טז. **19)** זח"ג צ, ב. **20)** ראה לקו"ת שה"ש כד, א־ב.

RESHIMU רשימו

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METHOD

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An elucidated edition sets the original beside a translation and an editorial elucidation, and marks at every point which is which. Bold is translation of the words themselves. Lighter italic is elucidation — explanation, context, and the connective tissue the text assumes its reader already carries. Nothing in bold has been supplied by the editor; nothing in italic is in the original.

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