

Discourse 33

*“VaYe’ancha VaYareevecha...
He afflicted you and starved you...”*

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁰² “He afflicted you and starved you, and He fed you the Manna... to make it known to you that not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהוה does man live.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, points out in his discourse by the same title of the year 5675,¹⁴⁰³ that what seems to be indicated by the words, “He afflicted you and starved you and He fed you the Manna,” is that the Manna itself is the matter of “He starved you.” This is also as stated in Midrash Rabbah,¹⁴⁰⁴ “Was the Manna that the Holy One, blessed is He, gave them, food of starvation?”

We therefore must understand this, for being that this is a matter of consumption and eating, how then is it a matter of starvation? We also must understand the continuing words, “to make it know to you etc.” For, at first glance, how does such

¹⁴⁰² Deuteronomy 8:3

¹⁴⁰³ *Hemshech* 5675 Vol. 2, p. 1,093 and on

¹⁴⁰⁴ Midrash Kohelet Rabbah 5:10

knowledge come about through the Manna, which also is called “bread” (*Lechem*-לֶחֶם), more than it comes from ordinary bread? We also must understand the meaning of the words, “by everything that emanates from the mouth of *HaShem*-יהו"ה etc.”

2.

Now we should preface [with an explanation of] the verse,¹⁴⁰⁵ “Behold! – I will rain down bread from the heavens for you; let the people go out and pick each day’s portion on its day.” In other words, the descent of the Manna was specifically “each day’s portion on its day.” For, there is a way of bestowal, in which that which is drawn down in a single time, lasts for much time.

We find this with Eliyahu, about whom the verse states,¹⁴⁰⁶ “He ate and drank; he then walked on the strength of that meal for forty days and forty nights etc.” [That is, this was unlike Moshe, about whom the verse states,¹⁴⁰⁷ “He remained there with *HaShem*-יהו"ה for forty days and forty nights – he did not eat bread and he did not drink water,” which was not preceded by eating that would suffice for the time that followed. (It should further be pointed out that there is an opinion¹⁴⁰⁸ that Moshe suffered by not eating and drinking through the course of the forty days.)

¹⁴⁰⁵ Exodus 16:4

¹⁴⁰⁶ Kings I 19:8

¹⁴⁰⁷ Exodus 34:28

¹⁴⁰⁸ Midrash Shemot Rabba 47:7

In contrast, about Eliyahu the verse states,¹⁴⁰⁹ “Get up and eat, for there is a long way ahead for you etc.” Elsewhere,¹⁴¹⁰ it is explained that it was arranged for him [to consume] a very big spark [of Godliness in the food], and it was by its power that he walked for forty days etc. This being so, the bestowal through the descent of the Manna could also have been in this way, and if so, why was it necessary for it to be “each day’s portion on its day”?

3.

However, the explanation¹⁴¹¹ is as stated in Zohar¹⁴¹² in explanation of the verse,¹⁴¹³ “No man may leave over from it until morning.” It states there, “Rabbi Yehuda said, every single day the world is blessed from the upper day [that corresponds to it]. This is because each of the six upper days is blessed from the seventh day, and each day bestows from the blessing it received on its day. About this Moshe said, ‘No man may leave over from it until morning.’ This is because one day neither gives nor lends to its fellow day. [Rather, each one in particular has solitary dominion over its day.]

From this it is understood that the two are interdependent. That is, because “each of the [six upper] days is blessed from the seventh day,” therefore, “one day neither

¹⁴⁰⁹ Kings I 19:7

¹⁴¹⁰ See Sefer HaMaamarim 5632 Vol. 1, p. 155, p. 161

¹⁴¹¹ Also see Ohr HaTorah, Beshalach p. 638 and on; *Hemshech* 5672 *ibid.* p. 1,061 and on; p. 1,086 and on.

¹⁴¹² Zohar II 63b

¹⁴¹³ Exodus 16:19

gives nor lends to its fellow day etc.” We therefore must understand the relationship of these matters to each other. Additionally, it also is understood that all bestowals (not just the bestowal of the Manna) are from the day of Shabbat. This being so, why does the verse specifically state, “No man may leave over from it until morning,” only in regard to the Manna?

4.

Now, to understand this, we must preface with an explanation of the fact that the primary drawing down of the Manna from Above was specifically on Shabbat. This is as our sages, of blessed memory, explained¹⁴¹⁴ on the verse,¹⁴¹⁵ “God blessed the seventh day,” that, “He blessed it with the Manna.”¹⁴¹⁶ However, below, the Manna did not descend on Shabbat, but specifically only on the six mundane days [of the week].

The explanation is that the Manna is the aspect of the “crystal dew (*Tala d’Bedolcha*) that drips from the Ancient One (*Atika*),”¹⁴¹⁷ this being the innerness (*Pnimiyut*) of the Supernal pleasure (*Taanug*) of the three upper *Sefirot* of the Ancient One-*Atik*. Its drawing down (until it manifested in physical garb below) was by means of the six emotional qualities of *Zeir Anpin* of the world of Emanation (*Atzilut*).

However, since the root of its drawing is from the innerness (*Pnimiyut*) of the pleasure (*Taanug*), therefore this

¹⁴¹⁴ Midrash Bereishit Rabba 11:2; See Mechilta Yitro 20:11

¹⁴¹⁵ Genesis 2:3

¹⁴¹⁶ See Likkutei Sichot Vol. 16, p. 173, note 7.

¹⁴¹⁷ See Zohar II 61b, 62b, 88a; Zohar III 128b, 135b

aspect does not come by way of many constrictions (*Tzimtzumim*) before it descends to manifest within the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), and it also is not possible for the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*) to be capable of receiving the light and revelation of the innerness (*Pnimiyut*) of the pleasure (*Taanug*).

Nevertheless, this matter occurs on the day of Shabbat, since that is the time of the ascent of the emotions (*Midot*) to Understanding-*Binah*, such that the ascent is to the Understanding-*Binah* of the Ancient One-*Atik*, which includes all three upper *Sefirot* of the Ancient One-*Atik* within it. Therefore, it then is in their ability to receive the innerness (*Pnimiyut*) of the Supernal pleasure (*Taanug*).

This then, is why the primary drawing down of the Manna was specifically on Shabbat. For, during the mundane days of the week, it is not possible for there to be a drawing down from its root and source in the innerness (*Pnimiyut*) of the Supernal pleasure (*Taanug*), being that it is not possible for this light to be constricted and drawn down within the chaining down of the worlds (*Hishtalshelut*). It is only upon the ascent of the emotions (*Midot*) on the day of Shabbat that they then receive this light.

However, on Shabbat itself, the Manna did not descend. This is because¹⁴¹⁸ on Shabbat there is no aspect of descent and chaining down to below. On the contrary, the emotions (*Midot*) ascend to above, and therefore the Manna did not descend on Shabbat.

¹⁴¹⁸ Also see *Hemshech* 5672 Vol. 2 *ibid.* p. 1,075

Even though all other bestowals are bestowed continually, even on Shabbat, “since the Holy One, blessed is He, makes the rain fall and makes the grasses grow [even on Shabbat] etc.,”¹⁴¹⁹ nonetheless, as known¹⁴²⁰ the ascents of Shabbat are specifically of the innerness (*Pnimiyyut*). Therefore, all other bestowals stemming from the externality (*Chitzoniyyut*) are drawn down on Shabbat as well.

In contrast, being that the Manna is the innerness (*Pnimiyyut*), it did not descend on Shabbat, being that it is in a state of ascent, and its drawing down to below is during the six mundane days of the week, after the descent of the emotions (*Midot*) in the order of the chaining down of the worlds (*Hishtalshelut*).

With the above in mind, we can also understand why the descent of the Manna was specifically “each day’s portion on its day.” This is because the Manna was from the innerness (*Pnimiyyut*) and essence of the Supernal pleasure (*Taanug*), meaning that the essential Supernal pleasure itself descended and came to be bestowed in the Manna below.

Even though its drawing to below was not literally as it is in its root and source in the inner aspect of the Supernal pleasure, being that the aspect of the essential pleasure (*Oneg Atzmi*) is the aspect of unfelt pleasure (*Bilti Murgash*),¹⁴²¹ it nonetheless is the drawing forth of the essential pleasure (*Oneg Atzmi*), because even as it comes to be felt, in the essence of its being it undergoes no change.

¹⁴¹⁹ Midrash Bereishit Rabba 11:5

¹⁴²⁰ Also see Torah Ohr, Beshalach 65c; Vayakhel 89a and on.

¹⁴²¹ Like the pleasure in being alive.

This is as known about the difference between an essential drawing forth and the drawing forth of a radiance. That is, a drawing forth that is only the aspect of a radiance (*Ha'arah*) undergoes change as it is drawn down from level to level. In other words, it becomes the existence of a different level, just as it is with the general totality of the chaining down of the worlds (*Hishtalshelut*), all of which is the drawing down of light from level to level, from upper to lower, in which, as it is drawn down it undergoes change, such that it becomes the existence of the lower level. In contrast, an essential drawing forth does not undergo change in the essence of its being. For, though how it essentially is, is not similar to how it is as it is drawn forth, nonetheless, in the essence of its being it remains essential.

By way of example, in the drawing down of intellect (*Mochin*) to the emotions (*Midot*) as it is in man, when the drawing down is only the radiance of the intellect, meaning the emotions (*Midot*) of the intellect (*Sechel*), the drawing down is then in a way that the being of intellect (*Mochin*) becomes the being of emotions (*Midot*). However, when the drawing down is of the aspect of the essence of the intellect (*Atzmut HaMochin*), even if this is drawn down into the emotions, they literally become the being of intellect (*Mochin*).¹⁴²²

The same is so of the bestowal to below, that all other bestowals of physicality come in a way of undergoing a change of being. Therefore, even though “no evil descends from

¹⁴²² See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, in regard to the distinction between “natural love and fear” and “intellectual love and fear.” Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 35 and the notes (and introduction) there.

Above,”¹⁴²³ nonetheless, when the bestowal comes down, there is waste and dross etc. In contrast, this is not so of the drawing down of the Manna, which had no waste or dross,¹⁴²⁴ and was not in a way of undergoing change. Rather, even as it is drawn down below, it is the essence of the pleasure (*Atzmut HaTaanug*).

Now, since the manner of the drawing down is that upon the ascent of the six emotions (*Midot*) to the aspect of the three upper *Sefirot* of the Ancient One-*Atik*, they become filled with this beneficence, and then, upon their descent into the aspect of the chaining down (*Hishtalshelut*), the Manna is drawn from them, therefore, the drawing down is in a way of “each day’s portion on its day.” That is, on its day, each emotion bestows what it received from the aspect of the Supernal pleasure.

This is unlike the other bestowals that stem from the chaining down (*Hishtalshelut*) that is drawn in a way of level to level etc., in which the bestowal is through manifestation within the aspect of Kingship-*Malchut*, which receives from all the *Sefirot*. (For, as known,¹⁴²⁵ the *Sefirah* of Kingship-*Malchut* is called “the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל,” because she collects and gathers all the lights into herself etc.) This is why [in an ordinary bestowal] a drawing down from one day to its fellow day is possible.

¹⁴²³ See Midrash Rabba 51:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of His Title (*Shaar HaKinuy*).

¹⁴²⁴ Talmud Bavli, Yoma 75b

¹⁴²⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on ; Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Knesset Yisroel*.”

In contrast, this is not so of the Manna, since the root of its drawing is from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), and the bestowal is in the upper emotive qualities, not by way of actual manifestation (*Hitlabshut*) in the aspect of Kingship-*Malchut*. This is why the drawing down was in a way of “each day’s portion on its day,” meaning that each emotive quality bestows on its day.

5.

However, at first glance this is not understood. For, since the root of the drawing down on the day of Shabbat is the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) and even transcends the root and source of time, and when this is drawn down during the mundane days of the week, it is not in a way of actual manifestation (*Hitlabshut*) in the order of the chaining down of the worlds (*Hishtalshelut*), but is rather in a way that what is drawn down is the essence of the light as it is in its source and root, (except that it comes in physical garb and in a way of felt pleasure etc.), this being so, even after the drawing down, it should have been in a way that transcends time.

Moreover, just as the drawing down was not according to measure, as the verse states,¹⁴²⁶ “Whosoever took more had nothing extra, and whosoever took less was not lacking,” so

¹⁴²⁶ Exodus 16:18

likewise, the drawing down should also not have been according to the matter of time altogether.

In other words, in regard to all other bestowals, since they are of the order of the chaining down of the worlds (*Seder Hishtalshelut*), within which there is the aspect of time, therefore the bestowal to below must be within the matter of time. In contrast, this should not be so of the bestowal of the Manna, which is an aspect that transcends both the chaining down of the worlds (*Seder Hishtalshelut*) and time. This being so, it is not understood why specifically the Manna was in a way of “each day’s portion on its day.”

However, the explanation is that all bestowals that are of the aspect of the chaining down of the worlds (*Hishtalshelut*) are in a way of arousal from below that brings arousal from Above. This is the matter of the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) brought about through the toil of affecting refinements (*Avodat HaBirurim*) etc. It is for this reason that one day [lends] to the other. In contrast, the Manna is the aspect of arousal from Above, which comes in and of itself, not through the toil of affecting refinements (*Avodat HaBirurim*). It therefore is specifically in a way of “each day’s portion on its day.”

By way of analogy, through one’s toil and labor, it is possible that what he profits in a single day will last him for many days. The same is so of the crops of the earth, that as the verse states, “he who works his soil will be sated with bread.”¹⁴²⁷ That is, the [crop] comes all at once, but lasts for a long time. In contrast, something that does not come through

¹⁴²⁷ Proverbs 12:11; 28:19

toil and labor, but is given to a person as a gift, as much as he is given, is what he is given etc.

Thus, since the bestowal of the Manna transcends the [matter of] refinements (*Birurim*), but is in a way of a gift from Above, it therefore was in a way of “each day’s portion on its day,” in that on each day there is a drawing down of a gift from Above, and “one day neither gives nor lends to its fellow day.”

We thus find that since the drawing down of the Manna was specifically on Shabbat, because the root of its drawing is from the innerness (*Pnimityut*) of the Supernal pleasure (*Taanug*), and such a drawing can only be on Shabbat, when *Zeir Anpin* ascends to the aspect of the Ancient One-*Atik* (as explained above), therefore, the drawing down is in a way of a gift, meaning [that is comes] from an arousal from Above, as it is, in and of itself. This is why the drawing down of the Manna was specifically in a way of “each day’s portion on its day.”

This explains the teaching of the Zohar mentioned above (in chapter three) that these two matters are interdependent. For, since Above, the drawing down of the Manna is specifically on Shabbat, therefore its descent during the mundane days of the week was in a way of “each day’s portion on its day.”

6.

Now, as it is in the Torah, the matter of the Manna, the drawing down of which is rooted in the essential pleasure (*Taanug Atzmi*) that is unfelt (*Bilti Murgash*), is the innerness (*Pnimityut*) of Torah. This is why the Manna is “food of

starvation,” because the study of the inner aspect (*Pnimiyyut*) of Torah is such that one does not grasp its essential being etc.

This is as explained in the discourse,¹⁴²⁸ that there is a superiority to the revealed aspects of the Torah, in that its essence is actually grasped.¹⁴²⁹ He adds:¹⁴³⁰ Therefore, if a person who is accustomed to studying Talmud and the legal authorities (*Poskim*) is interrupted [from this,] to study the inner aspects (*Pnimiyyut*) of Torah, he finds no pleasure in it, being that he has no grasp the essence [through this], but only knows of *HaShem*’s-יהו"ה existence etc.

However, in truth, knowledge of *HaShem*’s-יהו"ה existence, which one comes to from the inner aspects (*Pnimiyyut*) of Torah, this being the knowledge of His Godliness, is very high and elevated etc., and also brings one to be wholehearted¹⁴³¹ [in his service of *HaShem*-יהו"ה, blessed is He] etc.¹⁴³² However, being that the essence of His being is not grasped, therefore about this the verse states, “He starved you etc.”¹⁴³³

About this the verse states, “to make it known to you that not by bread alone does man live etc.” This is because the

¹⁴²⁸ At the end of the discourse entitled “*VaYe’ancha VaYareevecha*” 5675 (*Hemshech* 5672 *ibid.* p. 1,099).

¹⁴²⁹ The Rebbe added – “By way of jest, it is possible that even the study the revealed parts of Torah can be in such a way, that he becomes so deeply engrossed in the essential intellect of it, that he forgets about the existence of the ox and donkey [under discussion] etc.

¹⁴³⁰ The Rebbe said that this is “an odd example.” Also see the Sichah talk that followed the discourse, Ch. 16 (*Torat Menachem*, Vol. 37 p. 204).

¹⁴³¹ See *Chronicles* I 28:9

¹⁴³² See *Tanya*, Kuntres Acharon 156b

¹⁴³³ This is explained at greater length in the next discourse of this year, also entitled “*Vaye’ancha Vayareevecha* – He afflicted you and starved you,” Discourse 34 (*Sefer HaMaamarim* 5723 p. 189 and on).

primary aspect of “bread” (*Lechem*-לחם) is the “bread of the earth,” this being the matter of actual grasp and comprehension. However, the matter of essential pleasure (*Taanug Atzmi*) that comes in a felt way, is also the aspect of “bread” (*Lechem*-לחם), being that, at the very least, it is a felt pleasure (*Taanug Murgash*). Nonetheless, the essential unfelt pleasure (*Taanug Atzmi HaBilti Murgash*) transcends the aspect of “bread” (*Lechem*-לחם). This then is the meaning of, “to make you know that not by bread alone does man live, but rather, by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.”

That which “emanates (*Motza*-מוצא) from the mouth of *HaShem*-יהו"ה,” means the source (*Makor*-מקור) of the “mouth of *HaShem*-יהו"ה,” (as in the verse,¹⁴³⁴ “a source-*Motza* מוצא of water”), this being the matter of the innerness (*Pnimityut*) of the Supernal pleasure, which is the innerness (*Pnimityut*) of the Ancient One-*Atik* drawn down through the Manna.¹⁴³⁵

¹⁴³⁴ Isaiah 58:11

¹⁴³⁵ The conclusion of this discourse is missing.