

Discourse 34

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

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5723¹⁴³⁶
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴³⁷ “He afflicted you and He starved you and fed you the Manna etc.” In his discourse by this title,¹⁴³⁸ his honorable holiness, the Rebbe Rashab, whose soul is in Eden, points out that in various places, the Torah discusses the superiority and elevated qualities of the Manna, but here it states, “He afflicted you and He starved you etc.,” which seems to be the opposite of a superior quality etc.

We also must understand what Talmud states,¹⁴³⁹ “Moshe instituted the blessing, ‘Who nourishes-*HaZan*-הַזָּן’ when the Manna descended for them, and Yehoshua instituted the blessing of ‘the Land-*HaAretz*-הָאֶרֶץ when they entered Eretz Yisroel etc.” Now, the Rashba wrote¹⁴⁴⁰ that the meaning

¹⁴³⁶ The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Menachem-Av 5750.

¹⁴³⁷ Deuteronomy 8:3

¹⁴³⁸ Of the year 5675 (*Hemshech* 5672 Vol. 2, p. 1,093)

¹⁴³⁹ Talmud Bavli, Brachot 48b

¹⁴⁴⁰ Cited in Beit Yosef to Orach Chayim 187 (cited in Likkutei Torah, Eikev 14d and on).

of “Moshe instituted... Yehoshua instituted,” is that they coined [the words of] the blessings, whereas the [requirement to] bless originates in the Torah. [This is as Talmud states,¹⁴⁴¹ “[From where do we derive that Grace after Meals is from the Torah?]]¹⁴⁴² As it states,¹⁴⁴³ ‘You shall eat and be sated and bless’ – This refers to the blessing of ‘Who feeds-*HaZan*-הֵזֵן,’ etc., ‘For the land’ – This refers to the blessing of ‘the Land-*HaAretz*-הָאָרֶץ.’”

Now, it states Likkutei Torah¹⁴⁴⁴ that the reason in the blessing of the Land (*HaAretz*-הָאָרֶץ) we also mention “the food (*Al HaMazon*-עַל הַמִּזּוֹן)” that we eat by which You always nourish and sustain us,” concluding with the words, “for the land and for the food (*Al HaAretz v’Al HaMazon*-עַל הָאָרֶץ וְעַל הַמִּזּוֹן)” (even though the blessing, “Who nourishes-*HaZan*-הֵזֵן” was already said), is because the blessing “Who nourishes-*HaZan*-הֵזֵן” refers to the Manna, which is “the bread of heaven,” whereas the food (*Mazon*-מִזּוֹן) mentioned in the blessing of “the Land-*HaAretz*-הָאָרֶץ refers to the “bread of the earth.”¹⁴⁴⁵

¹⁴⁴¹ Talmud Bavli, Brachot 48b

¹⁴⁴² The same applies to the blessings of “Who builds Yerushalayim-*Boneh Yerushalayim*-בּוֹנֵה יְרוּשָׁלַיִם,” which Dovid and Shlomo established (See Brachot [48b] *ibid.*) and is also Biblical in origin, except that Dovid and Shlomo coined its words. (See Beit Yosef *ibid.* citing Rashba.)

¹⁴⁴³ Deuteronomy 8:10

¹⁴⁴⁴ Likkutei Torah, Eikev 14b

¹⁴⁴⁵ Simply understood, this blessing is solely for “the Land” [as it states] (Brachot 49a), “which produces food.” However, in Likkutei Torah there, as well as in Siddur Im Da”ch (109a), [it states that] the mention of “food-*Mazon*-מִזּוֹן” in the blessing of the Land (*HaAretz*-הָאָרֶץ) is a blessing for the “**bread** of the earth.” However, the statement in *Hemshech* 5666 p. 334 is an even greater novelty, in that “the blessing of the Land (*HaAretz*-הָאָרֶץ) was instituted by Yehoshua... and **the blessing** is over the bread of the earth.” This seems to indicate that not only is the “food-*Mazon*-מִזּוֹן” mentioned, but the **blessing itself** refers to the bread [of the earth] etc.”

Now, this requires explanation. For [the obligation to bless “Who nourishes-*HaZan*-הזן” requires eating to satiety, ([as the verse states] “you shall eat **and be sated** [and bless]”) and the consumption of food that brings to satiety (primarily) is from the “bread of the earth.” Yet, even so, the words “for the food (*Al HaMazon*-על המזון),” referring to the “bread of the earth,” are in the blessing of the Land (*HaAretz*-הארץ), (about which “you shall eat and be sated” is not mentioned),¹⁴⁴⁶ whereas the blessing “Who nourishes (*HaZan*-הזן),” (about which, “You shall eat **and be stated**” is mentioned) refers to the Manna, about which the verse states, “He afflicted you and He starved you.”¹⁴⁴⁷

We also must understand why the afflictions of Yom HaKippurim are derived from the affliction stated about the Manna, [as it states in Talmud],¹⁴⁴⁸ “It states here ‘affliction-*Eenuy*-עניי’ (‘and you shall afflict (ו’ענייתם-*v’Eeneetem*) your souls’)¹⁴⁴⁹ and it states there ‘affliction-*Eenuy*-עניי’ (‘He afflicted you (*VaYe’anecha*-ויענך) and starved you’); Just as ‘affliction-*Eenuy*-עניי’ means hunger there, so too ‘affliction-*Eenuy*-עניי’ means hunger here.”

¹⁴⁴⁶ The reason the (Biblical) obligation to recite **all** the blessings of Grace after Meals is specifically after one has eaten enough to be sated, is because they all are one continuum, and in the **blessing of “Who nourishes-*HaZan*-הזן”** it states, “You shall eat and be sated.”

¹⁴⁴⁷ In Talmud Bavli, Yoma 74b it states, “From here (i.e., the hunger mentioned here) we have an allusion that blind people eat but are not sated.” Yet, it is **simply** understood that a blind person is **obligated** in the Grace after Meals. Rather, the question being pointed out in the discourse is that the liturgy of the blessing of “Who nourishes all (*HaZan*-הזן)” is **specifically** in regard to the Manna.

¹⁴⁴⁸ Talmud Bavli, Yoma 74b *ibid*.

¹⁴⁴⁹ Leviticus 16:31

Now, this requires further explanation. For, the hunger of the Manna is that its consumption did not sufficiently satisfy them, [in that, “there is no comparison between one who has bread in his basket and one who does not have bread in his basket,”¹⁴⁵⁰ (and the Manna was “each day’s portion on its day”).¹⁴⁵¹ Likewise, “there is no comparison between one who sees [the food] and eats it and one who does not see [the food] and eats it, (and in regard to the Manna,¹⁴⁵² “they could taste all flavors, but all they saw was the Manna.”)]

Thus, from the fact that they compared the affliction of the hunger of Manna to the affliction of the hunger of Yom HaKippurim, this seems to indicate that the affliction of the hunger of Manna (was not that the consumption of the Manna did not satisfy them as much as regular consumption would, but that it) was as though they had not eaten [at all].¹⁴⁵³

To further explain, based on this, we must better understand why the blessing of “Who nourishes-*HaZan*-יִזְנֶה” refers to the Manna. Moreover, we must understand¹⁴⁵⁴ why currently (after the Manna has ceased), all the blessings of Grace after Meals seem to be referring to the “bread of the earth,” but, even so, the blessing “Who nourishes-*HaZan*-יִזְנֶה” was coined by Moshe in reference to the Manna.

¹⁴⁵⁰ Talmud Bavli, Yoma 74b *ibid*.

¹⁴⁵¹ Exodus 16:4

¹⁴⁵² Rashi to Talmud Bavli, Yoma 74a *ibid*.

¹⁴⁵³ Even though the measure of food consumption on Yom HaKippurim is a cheekful, nevertheless, the affliction of Yom HaKippurim even negates the consumption of less than a cheekful. See *She’elot uTeshuvot* of the Tzemach Tzeddek, Orach Chayim, Siman 36.

¹⁴⁵⁴ As pointed out in *Likkutei Torah* *ibid*. ([Eikev] 14b).

2.

This may be understood by prefacing with the statement in Midrash¹⁴⁵⁵ that the Manna was “a food of starvation.” That is, the explanation of “He starved you... [and fed you] the Manna,” is that the word “He starved you (*Vayareevecha-וירעִיבךְ*)” is referring to “the Manna,” in that the Manna caused you to starve.

The explanation is that the Manna refers to the Aggadic [teachings of Torah] [as the verse states,¹⁴⁵⁶ “It was like white coriander seed [and tasted like cake fried in honey,”] about which Mechilta states, “It was like the teachings of Aggada which draw the heart of man,”] these being the inner aspects (*Pnimiyut*) of the Torah.¹⁴⁵⁷ For, as explained in various places,¹⁴⁵⁸ “the bread of the earth” refers to the revealed parts of Torah, whereas “the bread of the heavens” (the Manna) refers to the inner aspects (*Pnimiyut*) of Torah.

Thus, since in the inner aspects (*Pnimiyut*) of Torah, one only knows *of* the existence (*Yediyat HaMetziyut*), but does not grasp the essence (*Hasagat HaMahut*),¹⁴⁵⁹ therefore, the study of the inner aspects (*Pnimiyut*) of Torah is connected to hunger (as in [the verse],¹⁴⁶⁰ “A hunger... to hear to the words of

¹⁴⁵⁵ Midrash Kohelet Rabba 5:10

¹⁴⁵⁶ Exodus 16:31

¹⁴⁵⁷ See Tanya, Iggeret HaKodesh, Epistle 23 (137a).

¹⁴⁵⁸ See Likkutei Sichot, Vol. 26 p. 112.

¹⁴⁵⁹ See at length in Likkutei Torah, Vayikra 5a

¹⁴⁶⁰ Amos 8:11; Also see Ohr HaTorah in the next note.

HaShem-יהו"ה"), that is, to grasp His essential being (*Hasagat HaMahut*).¹⁴⁶¹

On a deeper level, we can say that when the Midrash states that the Manna was "a food of starvation," what is meant is (not just that the Manna does not **actually** negate the hunger of the one who eats, but also) that the Manna itself is "a food of starvation."

This may be understood by prefacing that the previous explanation, that the "bread of the earth" refers to the revealed parts of Torah, whereas the "bread of the heavens" refers to the inner parts of Torah, is only in general. However, more specifically, these two matters ("the bread of the earth" and "the bread of the heavens") are also present in the inner parts of Torah (*Pnimiyut HaTorah*).

The explanation is as Tanya states,¹⁴⁶² that there are two matters in the study of the inner parts of Torah (*Pnimiyut HaTorah*). That is, [on the one hand] it is "a lofty and exalted *mitzvah* that leads to wholeheartedness."¹⁴⁶³ For, since it relates to the matter of affecting refinements (*Birurim*), (the refinement of the emotions), it therefore is similar to "the bread of the earth." [On the other hand] the matter of "the bread of the heavens" is primarily the study and knowledge of the inner

¹⁴⁶¹ Ohr HaTorah, Eikev (Vol. 5), discourse entitled "*VaYe'anecha VaYareevecha*" p. 2,023; Similarly, also see the discourse by the same title of the year 5675, toward the end (*Hemshech* 5672 Vol. 2, p. 1,099).

¹⁴⁶² Tanya, Kuntres Acharon 156b; Also see Torat Menachem, Sefer HaMaamarim Kislev p. 83.

¹⁴⁶³ See the Lu'ach Tikkun of Tanya there.

parts of the Torah (*Pnimiyyut HaTorah*) for what it is, in and of itself.¹⁴⁶⁴

Now, it can be said that the difference between these two ways of study is also in the levels of the intellect (*Sechel*). That is, the study and knowledge of the inner aspects (*Pnimiyyut*) of Torah in order to come to wholeheartedness, is the aspect of intellect (*Mochin*) that relates to emotions (*Midot*). In contrast, the study and knowledge of the inner aspects (*Pnimiyyut*) of Torah, as it is, in and of itself, is the aspect of intellect (*Mochin*) that transcends emotions (*Midot*).

Based on this, we can explain why the Manna is a “food of starvation.” For, the matter of satiety (as it relates to intellect (*Sechel*)) is that he **grasps** the intellectual matter, and therefore, the knowledge and grasp of intellect (*Mochin*) that relates to emotions (*Midot*), (this being the “bread of the earth” of the inner parts of Torah (*Pnimiyyut HaTorah*)), is grasped in a person’s intellect in a way of actual tangible grasp and comprehension, (which is why the grasp also affects his emotions). It is thus a “food” that brings to “satiety.”

In contrast, the knowledge and grasp of intellect (*Mochin*) that transcends emotions (*Midot*), (“the bread of the heavens,” the Manna), is in a way of wondrousness and is not grasped (so much) in a person’s intellect, is a “food of starvation.”

¹⁴⁶⁴ See *Hemshech* 5672 Vol. 2, p. 1,139 [that] “the grasp the comes from the ‘bread of the earth’ is into the aspect of Godliness that manifests within the worlds, and is the toil of the Godly soul in affecting the refinement and clarification of the animalistic soul... whereas the ‘bread of the heavens’... is the knowledge and grasp of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, which transcends the worlds... and is the toil of the Godly soul in and of itself.”

It thus can be said that the difference between the two explanations of “food of starvation,” the **effect** of which is that it does not negate a person’s hunger, and that the food itself is the “hunger,” in that it transcends grasp, (even though the knowledge that affects hunger in person is [specifically] because it transcends his grasp), is that this knowledge is on a level of intellect (*Mochin*) that relates to emotions, but transcends them.

Therefore, in man (whose primary aspect is the emotions (*Midot*)), it causes the hunger and thirst to grasp the matter. However, knowledge that itself is an aspect of “hunger” is on the level of intellect (*Sechel*) that transcends emotions (*Midot*) [altogether], (as explained in chapter two). Therefore, it itself is the essential aspect of “hunger” relative to the emotions (*Midot*). When this level is revealed in the emotions (*Midot*), they come to be in a state of nullification (*Bittul*).

This is similar to the difference between Wisdom-*Chochmah* and Understanding-*Binah*. That is, through the comprehension of Understanding-*Binah*, when his contemplation (*Hitbonenut*) and grasp is into the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the worlds, he comes to be roused with abundant love (with yearning and thirst), such that “there is the one who loves.” However, through the “sight” (*Re'iyah*-ראיה) of Wisdom-*Chochmah*, he comes to fear (*Yirah*-יראה) of

HaShem-יהו"ה, blessed is He, which is the nullification (*Bittul*) before Him.¹⁴⁶⁵

Nevertheless, even this level of the Manna is called “**food** of starvation.” This is because the refinement brought about through the consumption of the Manna, is that the person who eats it is in a state of ultimate self-nullification (*Bittul b’Tachlit*), by which he becomes (like) a receptacle to receive vitality from light that is altogether beyond his own capacities.

This is similar to the matter [expressed in the verse],¹⁴⁶⁶ “To enliven them in hunger” of Yom HaKippurim.¹⁴⁶⁷ This is because the hunger of Yom HaKippurim is the aspect of the unfelt essential pleasure (*Taanug Atzmi HaBilti Murgash*) that transcends eating and drinking. [For, as known,¹⁴⁶⁸ the reason it is forbidden to eat and drink on Yom HaKippurim is because on Yom HaKippurim there is the revelation of the unfelt essential pleasure (*Taanug Atzmi HaBilti Murgash*).] Thus, the matter of “To enliven them in hunger” is that on Yom HaKippurim we receive vitality from this pleasure (*Taanug*).¹⁴⁶⁹

¹⁴⁶⁵ See Sefer HaMaamarim 5708, p. 36, and elsewhere.

¹⁴⁶⁶ Psalms 33:19

¹⁴⁶⁷ See Likkutei Torah, Shir HaShirim 14b, “To enliven them in hunger is the matter of Yom HaKippurim.”

¹⁴⁶⁸ *Hemshech* 5666 p. 105 and on; p. 542.

¹⁴⁶⁹ See *Hemshechs* 5672 *ibid.* (Vol. 2, p. 1,099) that “the consumption of the Manna – “the food of starvation” – is similar to the matter of “to enliven them in hunger,” meaning, the aspect of the unfelt essential pleasure (*Taanug Atzmi HaBilti Murgash*), which is the true [essence] of the matter of the Manna.”

Now, this can be connected to the teaching in Zohar¹⁴⁷⁰ on the verse,¹⁴⁷¹ “See that *HaShem*-יהו"ה has given you the Shabbat.” It states there, “Rabbi Chizkiyah began [and said, the verse states],¹⁴⁷² ‘A song of ascents, from the depths I called You, *HaShem*-יהו"ה’ etc., ‘From the depths-*MiMa'amakim* (עמקא דכלא-*Imka d'Kola*) and the ‘depth of the wellsprings’ (*Imka d'Beira*-עמקא דבירא-*Beira*).”

About this, the one whose *Hilulah* we are celebrating¹⁴⁷³ wrote on the margin of the page in his Zohar,¹⁴⁷⁴ (which was held in captivity for many years, but (his Zohar, as well as some of his other books) was recently released from captivity and arrived here), that the relationship between this explanation of “From the depths-*MiMa'amakim*” and [the verse], “See that *HaShem*-יהו"ה has given you the Shabbat,” is that “the depth of everything” (*Imka d'Kola*-עמקא דכלא) and “the depth of the wellsprings” (*Imka d'Beira*-עמקא דבירא), refer to Wisdom-*Chochmah* and Understanding-*Binah*, from which there is a bestowal to all six emotions (*Midot*) of *Zeir Anpin*. ([This is as stated in the continuation],¹⁴⁷⁵ “The wellsprings that go forth and flow to bless everything.”) This matter is related to [the verse], “See that *HaShem*-יהו"ה has given you the

¹⁴⁷⁰ Zohar II 63a and on

¹⁴⁷¹ Exodus 16:29

¹⁴⁷² Psalms 33:19

¹⁴⁷³ The saintly Rabbi Levi Yitzchak, the father of the Rebbe.

¹⁴⁷⁴ Subsequently printed in Likkutei Levi Yitzchak, Ha'arot L'Sefer HaZohar (Vol. 2) p. 73 and on.

¹⁴⁷⁵ Zohar II 63b *ibid*.

Shabbat,” being that Shabbat is the seventh day, which is Understanding-*Binah*,¹⁴⁷⁶ (“the depth of the wellsprings” (*Imka d’Beira* עמקא דבירה)), within which Wisdom-*Chochmah* is manifest, (“the depth of everything” (*Imka d’Kola* עמקא דכלא)). It is “from it that the six days are blessed,”¹⁴⁷⁷ referring to the six directions of *Zeir Anpin*.

The one whose *Hilulah* we are celebrating continues and states that this is the meaning of [the verse],¹⁴⁷⁸ “And you proclaim Shabbat a pleasure-*Oneg*,” in which the word “pleasure-*Oneg*” is an acrostic for “Eden-עֵדֶן,” “River-*Nahar* נָהָר” and “Garden-*Gan* גֵּן.”¹⁴⁷⁹

“Eden-עֵדֶן” and the “River-*Nahar* נָהָר” refer to Wisdom-*Chochmah* and Understanding-*Binah*,¹⁴⁸⁰ (these being “the depth of everything” (*Imka d’Kola* עמקא דכלא) and “the depth of the wellsprings” (*Imka d’Beira* עמקא דבירה)). From them beneficence and blessing is drawn down to the Garden-*Gan* גֵּן, which is Kingship-*Malchut*. This is why Kingship-*Malchut* is called Shabbat-שַׁבָּת,¹⁴⁸¹ in that Shabbat-שַׁבָּת has the letters “*Shin*-ש daughter-*Bat* בַּת.”¹⁴⁸² The letter *Shin*-ש-300 has the

¹⁴⁷⁶ See at length in Ohr HaTorah, Beshalach p. 615 and on; *Hemshech* 5672 p. 1,086 and on [and elsewhere].

¹⁴⁷⁷ Zohar II 63b *ibid*.

¹⁴⁷⁸ Isaiah 58:13

¹⁴⁷⁹ Tikkunei Zohar, Tikkun 55 (88b); [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*). These three words arise from the verse (Genesis 2:10), “A river-*Nahar* נָהָר came out of Eden-עֵדֶן to water the Garden-*Gan* גֵּן.”]

¹⁴⁸⁰ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*).]

¹⁴⁸¹ This is as stated in Zohar *ibid*., “It is also for this reason that the Ingathering of Israel (*Knesset Yisroel*) [i.e., Kingship-*Malchut*] is called Shabbat-שַׁבָּת.” See Likkutei Levi Yitzchak *ibid*. [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

¹⁴⁸² Zohar I 23b; Zohar III 281b (Ra’aya Mehemna)

same numerical value as “the depths-*Ma’amakim*-מעמקים-300,” these being “Eden-עֵדֶן” and the “River-*Nahar*-נָהָר.” The “daughter-*Bat*-בַּת” refers to Kingship-*Malchut* (the “Garden-*Gan*-גֵּן”) in which beneficence and blessing is drawn down from “Eden-עֵדֶן” and the “River-*Nahar*-נָהָר,” which are “the depths-*Ma’amakim*-מעמקים-300.”

Now, we must better understand this. For, at the beginning of the matter, it discusses the drawing down of beneficence from Wisdom-*Chochmah* and Understanding-*Binah* (“the depths-*Ma’amakim*-מעמקים”) to the six emotions (*Midot*) of *Zeir Anpin*. However, it then explains that **this is the meaning** of [the verse], “And you shall proclaim Shabbat (שַׁבָּת) a pleasure (*Oneg*-עֵנֶג),” referring to the drawing down from “Eden-עֵדֶן” and the “River-*Nahar*-נָהָר” to the “Garden-*Gan*-גֵּן,” which is **Kingship-*Malchut***.

Now, we can say that the explanation (in our service of *HaShem*-יהו"ה, blessed is He), is that [the word] “the depths-*Ma’amakim*-מעמקים,” in the plural, refers to the two above-mentioned matters in “hunger.” That is, “the depth of the wellsprings” (*Imka d’Beira*-עִמְקָא דְּבִירָא) (Understanding-*Binah*) is knowledge that causes “hunger,” whereas “the depth of everything” (*Imka d’Kola*-עִמְקָא דְּכֻלָּא) (Wisdom-*Chochmah*), is knowledge that itself is essentially “hunger” relative to man.

The two matters of *Zeir Anpin* and Kingship-*Malchut* are the two levels in man’s intellect, that is, as it is (somewhat) divested from [the limitations of] his existence (*Zeir Anpin*), and as it is within his limitations (Kingship-*Malchut*). The drawing down of “the depths” (*Ma’amakim*-מעמקים) into a person’s intellect (through his self-nullification – *Bittul*) are in

both levels in him, including in his limitations. That is, the matters of the inner aspects of Torah (*Pnimitiyut HaTorah*) which, in and of themselves, transcend intellect, are drawn down into the intellect, with actual grasp.¹⁴⁸³

It should be added that the revelation of “the depths” (*Ma’amakim*-מעמקים) is primarily within Kingship-*Malchut*. This is because the six emotions (*Midot*) of *Zeir Anpin* are (only) “blessed from the seventh day,” whereas in regard to Kingship-*Malchut*, (besides the drawing down of beneficence from Wisdom-*Chochmah* and Understanding-*Binah* within her), she herself is called “Shabbat-שבת.”

Moreover, in Shabbat-שבת (which refers primarily to Understanding-*Binah*), there also are the letters “daughter-*Bat*-בת,” meaning that the primary matter of the [letter] *Shin*-ש (“the depths-*Ma’amakim*-מעמקים”) is when it is drawn down into “the daughter-*Bat*-בת,” which is Kingship-*Malchut*.

It can thus be said that the explanation of this, as it relates to our toil in serving *HaShem*-יהוה, blessed is He, is similar to the well-known fact,¹⁴⁸⁴ that through “spreading the wellsprings to the outside”¹⁴⁸⁵ the matter of the wellsprings comes to be revealed.

¹⁴⁸³ To explain, in *Ohr HaTorah*, Beshalach p. 638, it is explained that Shabbat-שבת, which has the letters “*Shin*-ש and daughter-*Bat*-בת” is that “Kingship-*Malchut*, which is called ‘the daughter-*Bat*-בת,’ **ascends** to Understanding-*Binah*, which is called ‘*Shin*-ש.” [In contrast,] in *Likkutei Levi Yitzchak* it is explained that what is drawn to the “daughter-*Bat*-בת” is a drawing **down**.

¹⁴⁸⁴ *Kuntres Inyana Shel Torat HaChassidus*, Ch. 18 and on.

¹⁴⁸⁵ [See the famous letter of the Baal Shem Tov, printed in *Keter Shem Tov*, Section 1, and translated in *The Way of The Baaal Shem Tov*.]

5.

Now, from the two above-mentioned matters present in the Manna and in the inner aspects of Torah (*Pnimiyyut HaTorah*) – the “hunger” that transcends grasp and comprehension, but nevertheless is called “**food** of starvation” – there is a chaining down of these matters in the actual literal Manna.

The explanation is that the reason the Manna came in a way of “each day’s portion on its day,” [which is why it states, “He afflicted you and He starved you,” being that “there is no comparison between one who has bread in his basket and one who does not have bread in his basket”], is because the world [is limited to] the parameters of (space and) time,¹⁴⁸⁶ whereas the Manna transcends the world, and transcends the parameters of time. Therefore, even after it was drawn into the world, it had to be renewed every single day.¹⁴⁸⁷

This then, is the meaning of [the teaching about the Manna], “There is no comparison between one who has bread in his basket and one who does not have bread in his basket.” For, in regard to the “bread of the earth,” and this applies to all bestowals drawn into the world, since it is not recognizable in them that they are renewed each day,¹⁴⁸⁸ it therefore appears to a person that “they are in his basket.” In contrast, in regard to the Manna, it was openly revealed that each and every day it

¹⁴⁸⁶ Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 7 (82a)

¹⁴⁸⁷ See Ohr HaTorah, Beshalach p. 601 & p. 645; Also see Likkutei Sichot, Vol. 4, p. 1,099.

¹⁴⁸⁸ See Ohr HaTorah *ibid.* p. 645.

was renewed from Above, and that it “is not in the basket” of man.

This is similarly so¹⁴⁸⁹ in the fact that “they could taste all flavors [but all they saw was the Manna],” (which is the second reason given for the “hunger” of the Manna). That is, it is not possible for all flavors to be in something that is limited, (especially since there are opposite flavors). The fact that the Manna had all flavors within it is because even as it was drawn down below, it was “bread of **the heavens**,” meaning, a Godly matter that transcends worldly limitations.

This is the meaning of [the words of the Talmud in regard to the Manna, that it is compared to] “one who does not see [the food] and eats.” That is, the eye of man, who is limited, is incapable of grasping the limitlessness (*Bli Gvul*) of the Manna, and he therefore did not even see it as ordinary food. This is analogous to a place where the light is too great to bear, in that it confuses the sight.

Now, when it states that the Manna is a “food of starvation,” this [only] is when a person [senses himself] as an existence unto himself. However, this is not so if he is nullified to *HaShem*’s יהו"ה Godliness, in which case his primary pleasure and delight is from bestowal in which he senses that it “is not in his basket,” but is drawn down from the Holy One, blessed is He. That is, through his nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, he becomes a receptacle for bestowal of beneficence that is without limitation, and “he sees [the food] and eats.”

¹⁴⁸⁹ Also see Likkutei Sichot ibid.

With the above in mind, we can explain the words of the Grace after Meals, (about which the verse states,¹⁴⁹⁰ “And you shall eat and be sated and bless”) in reference to the Manna. For, the true matter of satiety (that of wealth),¹⁴⁹¹ is in the Manna, when one senses that the beneficence given him is “not in his basket” (that is, it is not in one’s [dominion]) but **always** is bestowed from Above (like the Manna, in which it was openly recognizable and revealed that every single day it was renewed).

Now, each and every Jew is capable of coming to sense this. This is especially so considering that, as known¹⁴⁹² in our times (the time of exile) one’s livelihood (*Parnasah*) is in a way of the bestowal of Manna. Through sensing this, one thereby becomes a receptacle to receive the limitless beneficence of the Manna.

This is as our sages, of blessed memory, stated,¹⁴⁹³ “An empty vessels holds, whereas a full vessel does not hold.” That is, when one [senses himself as being] an existence unto himself, especially when he thinks that the beneficence given him is “in his basket” (“a full vessel”), he then does not even hold the limited bestowal of “bread of the earth.” However, through being “an empty vessel,” he thereby even holds the

¹⁴⁹⁰ Deuteronomy 8:10

¹⁴⁹¹ See Talmud Bavli, Yoma 75a – “**Precious stones and pearls** fell for the Israelites with the Manna.”

¹⁴⁹² Sefer HaMaamarim 5709 p. 21; Also see Likkutei Sichot Vol. 16, p. 178 note 38.

¹⁴⁹³ Talmud Bavli, Brachot 40a; Sukkah 46a; Also see Sefer HaMaamarim 5700 p. 153; 5703 p. 191, and elsewhere.

wealth and satiety of the Manna, and there is a drawing down of all bestowals of beneficence to him in [regard to] his children, his health, and his livelihood, in a way of abundance!