

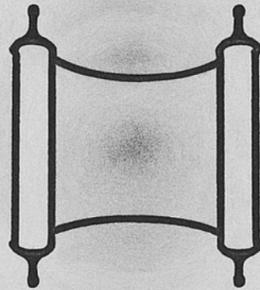
בס"ד

The Rebbe

כ"ף מנחם-אב

1963

ויענך וירעיבך ויאכילך את המן גו



לע"נ

ר' לוי יצחק בן ברוך שניאור

Dedicated By:

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The Rebbe

בס"ד. שבת פרשת עקב, כ"ה מנחם-אב ה'תשכ"ג

With the help of Heaven. Shabbos, Parshas Eikev, 20th of Menachem Av, 1963.

ויענה וירעיבה ויאכילה את המן גו

Introduction

This discourse by the Lubavitcher Rebbe, delivered on Shabbos Parshas Eikev, 20 Menachem Av 5723 (1963), addresses the deeper meaning behind the verse “ויענה וירעיבה ויאכילה את המן”—“And He afflicted you and caused you to hunger and fed you the manna.” Drawing from Midrash, Zohar, the teachings of the Baal HaHilulah (the Rebbe’s father), Tanya, and the Sages, the Rebbe explores the paradox of the manna: it is both a heavenly food and yet called a “food of hunger.” Through this exploration, he reveals the inner structure of Torah, the nature of Divine sustenance, and how true satisfaction and abundance are reached through spiritual bittul (self-nullification). The Rebbe leads the listener to a practical awareness of how one can become a vessel for unlimited Divine flow—even today in exile.

(א)

“And He afflicted you and caused you to hunger, and fed you the manna...” (Devarim 8:3). And the Rebbe (Rabbi Shalom DovBer), may his soul be in Eden, analyzes in his discourse beginning with this verse, that in several places in the Torah it speaks of the virtue of the manna, yet here it says “He afflicted you and caused you to hunger,” which seems, seemingly, to be the opposite of virtue.

It is also necessary to understand what is stated in the Gemara (Berachos 48b): Moshe established for Israel the blessing of “HaZan” (Who feeds) at the time the manna descended for them. Yehoshua established for them the blessing of “HaAretz” (the Land) when they entered the land.

And the Rashba writes that the meaning of “Moshe established...” “Yehoshua established...” is that they instituted the text (matbe’a) of the blessings, for the blessings themselves are from the Torah—as it says in the Gemara (Berachos 21a), “And you shall eat and be satisfied and bless’—this is the blessing of HaZan,” and “for the land’—this is the blessing of HaAretz.”

And it is written in Likkutei Torah that the reason we also mention “on the eating of food” in the blessing of HaAretz and conclude the blessing “on the land and on the food” (even though we already blessed in the blessing of HaZan) is because

ויענה וירעיבה ויאכילה את המן גו'. ומדייק אדמו"ר (מהורש"ב) נשמתו עזן במאמרו דבור המתחיל זה, דבכמה מקומות בתורה מדבר במעלת המן, וכאן אומר ויענה וירעיבה גו' שהוא לכאורה היפך המעלה.

גם צריך להבין דאיתא בגמרא: משה תיקן לישאאל ברפת הון בשעה שירד להם מן, והושע תיקן להם ברפת הארץ כיון שזכנסו לארץ.

וקתב הרשב"א דפירוש "משה תיקן כו'" "יהושע תיקן כו'" הוא שתיקנו להם מטבע הברכות, דהברכות עצמן הם מן התורה [כדאיתא בגמרא: "ואכלת ושבעת וברכת" זו ברפת הון כו', "על הארץ" זו ברפת הארץ].

ואיתא בלקוטי תורה, דהטעם על שגם בברפת הארץ מזכירין "ועל אכילת מזון", ובחתימת הברכה חותמין "על הארץ ועל המזון" (אף על פי שבירכו כבר ברפת הון) — הוא, כי הנוסח

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the text and form of the blessing of HaZan is on the manna—bread from Heaven—while the food mentioned in the blessing of HaAretz is bread from the earth.

And this requires explanation: The blessing of HaZan is on a satiating eating (“and you shall eat and be satisfied”), and the type of eating that brings satiety is primarily bread from the earth. And yet, the blessing on the food—i.e., bread from the earth—is in the blessing of HaAretz (in which the phrase “and you shall eat and be satisfied” does not appear), while the text of the blessing of HaZan (which does say “and you shall eat and be satisfied”) is on the manna, of which it says “He afflicted you and caused you to hunger.”

It is also necessary to understand why the affliction of Yom Kippur is derived from the affliction stated regarding the manna. It says here “affliction” (“and you shall afflict your souls”—Vayikra 16:31), and it says there “affliction” (“and He afflicted you...”—Devarim 8:3). Just as there it refers to the affliction of hunger, so too here the affliction is hunger.

And this requires explanation, because the affliction of hunger from the manna was that the eating of the manna did not fully satisfy them in the regular way. For one who has bread in his basket is not comparable to one who does not have bread in his basket (and the manna was a daily matter—“each day’s portion on its day”), and one who sees and eats is not comparable to one who does not see and eats (and with the manna, they tasted all flavors, but they only saw manna).

And from the fact that the affliction of hunger of the manna is compared to the affliction of Yom Kippur, it implies that the affliction of hunger from the manna was as if they did not eat at all.

And to note: based on this, it is even more difficult to understand how the main body of the blessing of HaZan is on the manna.

והמטבע דברכת ה'זן הוא על המן, לקח מן השמים, ומזון שבברכת הארץ הוא לקח מן הארץ.

וצריך ביאור: דברכת ה'זן הוא על אכילה המשבעת ("ואכלת ושבעת"), ואכילה המשבעת היא (בעיקר) בלקח מן הארץ, ואף על פי כן, הברכה על המזון דלקח מן הארץ היא בברכת הארץ (שלא נאמר בה "ואכלת ושבעת"), והנוסח דברכת ה'זן (דכתיב בה "ואכלת ושבעת") הוא על המן, דכתיב ביה: "ויענה וירעיבה".

גם צריך להבין מה שהעינוי דיום הכפורים למדין מעינוי הנאמר גבי מן: נאמר כן "עינוי" ("ועניתם את נפשותיכם"), ונאמר להלן "עינוי" ("ויענה וירעיבה") — מה להלן עינוי רעבון, אף כן עינוי רעבון.

וצריך ביאור: שעינוי רעבון דמן הוא שאכילת המן לא השביעה אותם ככל הדרוש, כי אינו דומה מי שיש לו פת בסלו למי שאין לו פת בסלו (והמן הנה דבר יום ביומו), ואינו דומה מי שרואה ואוכל למי שראינו רואה ואוכל (ובהמן היו טועמים כל המינים). (ולא ראו אלא מן).

ומזה שמדמין עינוי רעבון דמן לעינוי רעבון דיום הכפורים — משמע שעינוי רעבון דמן הוא (לא שהבליעה של המן לא השביעה כאכילה בדרך הרגיל, אלא) כמו שלא אכל.

ולהעיר: שעל פי זה צריך להבין עוד יותר שהגוף דברכת ה'זן הוא על המן.

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It is also necessary to understand: Now (after the manna has ceased), all the blessings of Birkas HaMazon are seemingly on bread from the earth. And yet, the text of the blessing of HaZan is still the text that Moshe established—on the manna.

גם צריך להבין: דעכשיו (לאחר שנספס המן), כל הברכות דברכת המזון הן לכאורה על לחם מן הארץ, ואף על פי כן, הנוסח דברכת המן הוא הנוסח שתיקן משה על המן.

(ב)

And this will be understood by first introducing what is stated in the Midrash, that the manna was a “food of hunger.” For the interpretation of the verse “and He caused you to hunger... [and fed you the manna]” is that “He caused you to hunger” refers to “the manna”—that the manna caused you to hunger.

ויוכן זה בהקדים דאיתא במדרש יו שהמן היה מאכל רעבון. דפירושו "וירעיבה גו" "את המן" הוא ש"וירעיבה" קאי על "את המן", שהמן הרעיב אותה.

And the idea is: that manna alludes to Aggadah—as it is written, “and it was like coriander seed, white” (Bamidbar 11:7), and it is stated in the Mechilta: like Aggadah, which draws the heart of a person.

והענין הוא, דמן רומז לאגדה [כמו שכתוב "והוא כנרע גד לבן"], ואיתא במכילתא: כאגדה שמושכת לבו של אדם,

Which is the *inner dimension of the Torah* (pnimiyus haTorah).

שהוא פנימיות התורה.

And as explained in several places, that bread from the earth is the revealed aspect of Torah (nigleh), while bread from heaven (manna) is the inner dimension of Torah.

וכמבואר בכמה מקומות דלחם מן הארץ הוא גלוי דתורה, ולחם מן השמים (מן) הוא פנימיות התורה.

And since the inner dimension of Torah pertains only to the knowledge of existence and not comprehension of essence, therefore, the study of pnimiyus haTorah is associated with hunger (like “a hunger to hear the word of Hashem” (Amos 8:11)) to grasp the essence.

וכיון שבפנימיות התורה הוא רק ידיעת המציאות ולא השגת המהות, לכן, הלימוד דפנימיות התורה קשור ברעבון (על דרך "הרעב לשמוע את דבר ה'") להשיג המהות.

And in deeper fashion, it can be said that what is written in the Midrash, that the manna is “food of hunger,” the intent is (not only that the manna causes that hunger is not removed from the person eating it, but also) that the manna itself is food of hunger.

ובעומק יותר יש לומר, דמה שכתוב במדרש שהמן הוא מאכל רעבון, הפונה בזה היא (לא רק שהמן פועל שאינו שולל רעבון באדם האוכלו, אלא גם) שהמן עצמו הוא מאכל רעבון.

And this is understood by prefacing that the above explanation—that bread from the earth is the revealed Torah and bread from heaven is the inner Torah—is on a general level, but in more detail, these two aspects (bread from earth and bread from heaven) also exist within pnimiyus haTorah.

ויוכן זה בהקדים, ששהבאר הנ"ל דלחם מן הארץ הוא גלוי דתורה ולחם מן השמים הוא פנימיות התורה — הוא בכללותו, אבל בפרטיות, שני ענינים אלה (לחם מן הארץ ולחם מן השמים) הם גם בפנימיות התורה.

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And the idea is, as stated in the Tanya, that in the study of pnimiyus haTorah there are two modes: It is a lofty and exalted mitzvah, and it brings to a whole heart.

And it can be said that the study of pnimiyus haTorah that brings to a whole heart—since it pertains to the work of refinement (refining the middos)—is similar to bread from the earth, while the main aspect of bread from heaven is the study and knowledge of pnimiyus haTorah in its own right.

And it can be said that the difference between these two types of study is also in the level of intellect: The study and knowledge of pnimiyus haTorah for the sake of coming to a whole heart is in the intellect related to emotions, while the study and knowledge of pnimiyus haTorah in its own right is in intellect above emotions.

And based on this, one can explain that the manna is food of hunger, because satiation (in intellect) is when one grasps the intellect. Therefore, the knowledge and comprehension that are in intellects related to middos (bread from the earth within pnimiyus haTorah), which are grasped in human intellect in actual understanding and apprehension (and therefore impact his middos), is nourishing food. But the knowledge and comprehension that are in intellects beyond middos (bread from heaven, the manna), which are wondrous and not fully grasped in human intellect, is food of hunger.

(ג)

And it can be said that the distinction between the two interpretations of “food of hunger”—that it causes that hunger is not removed from the person, and that the food itself is hunger of a level beyond grasp (even though also the knowledge that causes hunger in a person is because it is above his comprehension)—is as follows: this knowledge is on the level of

והענין הוא: דאיתא בתנ"א שבלימוד פנימיות התורה שני ענינים: שהיא מצוה רמה ונשאה, ושמיאיה ללב שלם.

ויש לומר: שהלימוד דפנימיות התורה לפי ששמיאיה ללב שלם — כיון ששיף לענין הברורים (ברור המדות) — הוא דומה לקח מן הארץ, ועיקר הענין דלקח מן השמים הוא בהלימוד והדיעה דפנימיות התורה מצד עצמה.

ויש לומר: שהחילוק דשני אופני הלימוד הוא גם בדרגת השכל: דהלימוד והדיעה דפנימיות התורה בכדי לבוא ללב שלם הוא במוחין השייכים למדות, והלימוד והדיעה דפנימיות התורה מצד עצמה הוא במוחין שלמעלה ממדות.

ועל פי זה יש לבאר שהמן הוא מאכל רעבון, כי ענין שביעה (בענין השכל) הוא — שהוא תופס את השכל, ולכן, הדיעה וההשגה דמוחין השייכים למדות (לקח מן הארץ שבפנימיות התורה), שהיא נתפסת בשכל האדם בהשגה ותפיסה ממש (שלקח פועלת ההשגה גם בהמדות שלו), היא מאכל המשיב. והדיעה וההשגה דמוחין שלמעלה ממדות (לקח מן השמים, מן), שהיא באופן דהפלאה ואינה נתפסת (כל כד) בשכל האדם — היא מאכל רעבון.

ויש לומר, שהחילוק דשני הפירושים במאכל רעבון, שפועל שאינו שולל רעבון באדם ושמהמאכל עצמו הוא רעבון שלמעלה מתפיסה (אף שגם הדיעה שפועלת רעבון באדם הוא לפי שהיא למעלה מההשגה שלו), הוא: שדיעה זו היא בדרגת השכל, שבערה המדות, אלא שהיא למעלה מהם.

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intellect that is *in relation* to the emotions, only that it is above them.

And therefore, it causes in the person (whose main faculty is his middos) a hunger and thirst to grasp the matter.

But the knowledge which itself is a state of hunger is at the level of intellect that is beyond the middos (as stated above in section 2), and therefore, it is essentially hunger in relation to the middos.

And when this level is revealed in the middos, they are in a state of bittul (nullification).

And this is similar to the distinction between Chochmah and Binah: that through comprehension in Binah—when the contemplation and understanding is in the wondrousness of the Infinite Light that is beyond worlds—one comes to a great love (with longing and thirst), meaning *there is someone who loves*.

But through the vision (re'iyah) of Chochmah, one comes to awe—bittul.

However, even so, this level of manna is still called “food of hunger,” because the refinement that happens through the eating of the manna is that the person who eats the manna becomes totally nullified, and through this, he becomes (like) a vessel to receive vitality from a light that is beyond his level.

And this is similar to the idea of “to sustain them through hunger” (Tehillim 33:19) on Yom Kippur—that the hunger of Yom Kippur is a state of essential delight that is unperceived, which is beyond eating and drinking.

[And as is known, the reason that on Yom Kippur eating and drinking are forbidden is because on Yom Kippur there is a revelation of essential delight that is unperceived.]

And the concept of “to sustain them through hunger” is that on Yom Kippur, they receive vitality from this delight.

ולכן פועלת באדם (שעיקרו מדות) רעבון וצמאון
להשיג את הענין.

והידיעה שהיא עצמה בחינת רעבון, היא בדרגת
השכל שלמעלה ממדות (כנ"ל סעיף ב), שלכן, היא
בחינת רעבון בעצם לגבי המדות.

וכשמתגלית דרגא זו בהמדות, הם בביטול.

ועל דרך החילוק בין חכמה ובינה, שעל ידי ההשגה
דבינה, באשר ההתבוננות וההשגה היא בהתפלגות
דאור אינסוף שלמעלה מעולמות, הוא בא לידי
אהבה רבה (בתשוקה וצמאון), יש מי שאוהב

ועל ידי הראיה דחכמה הוא בא ליראה, ביטול.

אלא שאף על פי כן, גם דרגא זו דמן נקראת בשם
מאכל רעבון, כי הזכוף שעל ידי אכילת המן הוא —
שהאדם האוכל את המן הוא בטל בתכלית, ועל ידי
זה הוא נעשה (כמו) כלי לקבל חיות מאור שאינו
בערכו.

ועל דרך הענין ד"להחיותם ברעב" דיום הכיפורים,
שהרעב דיום הכיפורים הוא בחינת תענוג עצמי
הבלתי מורגש שלמעלה מאכילה ושתיה,

וכידוע שהטעם דיום הכיפורים אסור באכילה]
ושתיה — הוא לפי שביום הכיפורים הוא גילוי
[תענוג עצמי הבלתי מורגש

וענין "להחיותם ברעב" הוא — שביום הכיפורים
מקבלים חיות מתענוג זה

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וַיַּעֲבֹד וַיִּרְעִיבֶהָ וַיֹּאכִילֶהָ אֶת הַמֶּן גּוֹ

And this can be connected with the statement of the Zohar on the verse “See that Hashem has given you the Shabbos” (Shemos 16:29): Rabbi Chizkiyah opened [his discourse with the verse] “A song of ascents, from the depths I called You, Hashem” (Tehillim 130:1). That “from the depths” (in plural) refers to “depth of all” and “depth of the well.”

And my master, my father, my teacher and Rebbe—the Baal HaHilulah—wrote in the margin of the Zohar (which for several years had been in captivity, and was recently redeemed—his Zohar along with other of his books—and brought here), that the connection between this explanation of “mima’amakim” and “See... the Shabbos” is:

Because “depth of all” and “depth of the well” are Chochmah and Binah, from which the flow is drawn to all six middos of Ze’ir Anpin (as it says: “fountains emerge and flow to bless all”).

And this concept is relevant to “See that Hashem has given you the Shabbos,” because Shabbos is the seventh day, which is Binah (depth of the well), in which Chochmah is encloded (depth of all), and from it are blessed the six days—the six extremities of Ze’ir Anpin.

And the Baal HaHilulah continues, that this is the meaning of the verse “and you shall call the Shabbos a delight (oneg),” and “oneg” is an acronym for Eden, Nahar, Gan (עדן נהר גן). Eden and Nahar are Chochmah and Binah (depth of all and depth of the well), and from them the flow and blessing is drawn to Gan, Malchus.

And this is why Malchus is called “Shabbatai,” because “Shabbos” is the letters of Shin and Bas: Shin (gematria 300) corresponds to “depths” [plural]—Eden and Nahar—and Bas (“daughter”) is Malchus (Gan), in which the flow and blessing from Eden and Nahar—the depths—is drawn.

וַיֵּשׁ לְקִשְׁרֵי זֶה עִם מַאֲמַר הַזֶּה עַל פְּסוּק "רְאוּ כִּי ה' נָתַן לָכֶם הַשַּׁבָּת", רַבִּי חִזְקִיָּה פָתַח: "שִׁיר הַמַּעֲלוֹת מִמַּעְמָקִים גּוֹ". ד' מַעְמָקִים" (לְשׁוֹן רַבִּים) הֵם, "עוֹמְקָא דְכוּלָּא" ו"עוֹמְקָא דְבִירָא

וְכַתֵּב אֲדוּנֵי אָבִי מוֹרֵי וְרַבִּי בַעַל הַהִילּוּלָא עַל הַגְּלִיּוֹן שֶׁל סֵפֶר הַזֶּהר שְׁלוֹ (שְׁמִשְׁוֹ פְּמָה שְׁנַיִם הֵינָה בְּשַׁבָּתָהּ, וּבִזְמַן הָאֲחֵרוֹן נִפְדּוּ [סֵפֶר הַזֶּהר שְׁלוֹ עִם עוֹד סִפְרִים שְׁלוֹ] מִהַשְׁבָּתָה וְהִגִּיעוּ לְכַאן). שְׁהַשְׁבָּתָה דְפִירוֹשׁ זֶה: "מִמַּעְמָקִים" ל' רְאוּ גוֹ הַשַּׁבָּת" הִיא

כִּי "עוֹמְקָא דְכוּלָּא" ו"עוֹמְקָא דְבִירָא" הֵם חֲכָמָה וּבִינָה, שְׁמֵהֶם נִמְשָׁךְ הַשְּׁפַע לְכָל שְׁשָׁה הַמִּדּוֹת דְּזו"א ("מִבּוֹעֵיזוֹן נִפְקִיזוּ וְנִגְדִיזוּ לְבִרְכָא פּוּלָא

וְעִנְיָן זֶה שְׁיִיד ל' רְאוּ כִּי ה' נָתַן לָכֶם הַשַּׁבָּת", כִּי שַׁבָּת הוּא יוֹמָא שְׁבִיעָאָה שְׁהוּא בִּינָה ("עוֹמְקָא דְבִירָא"), שְׁבָה מְלוּבֶשׁ חֲכָמָה ("עוֹמְקָא דְכוּלָּא"), וּמִיַּיִנָּה מִתְבָּרְכִין יוֹמֵינוּ, ו' קִצּוֹת דְּזו"א

וּמִשְׁיִיד בַּעַל הַהִילּוּלָא, דְּזֵהוּ מֵה שַׁבָּתוֹב "וְקִרְאָתָ לְשַׁבָּת עֲנִיג", עֲנִיג הוּא רְאִשֵׁי תְבוֹת: עֲדוֹן נְהָר גֶּן. עֲדוֹן וְנְהָר הֵם חֲכָמָה וּבִינָה ("עוֹמְקָא דְכוּלָּא" ו"עוֹמְקָא דְבִירָא"), וּמֵהֶם נִמְשָׁךְ הַשְּׁפַע וְהִבְרָכָה לְגַן — מַלְכוּת.

וְזֵהוּ שְׁהַמְלָכוֹת נִקְרָאָת "שַׁבָּתִי", כִּי "שַׁבָּת" הוּא אוֹתִיּוֹת "ש" "בֵּת": "ש" בְּגִימַטְרִיא "מַעְמָקִים" — עֲדוֹן וְנְהָר, ו"בֵּת" הִיא מַלְכוּת ("גֶּן") שְׁבָה נִמְשָׁךְ הַשְּׁפַע וְהִבְרָכָה מֵעֲדוֹן וְנְהָר — מַעְמָקִים

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And it needs to be understood: at the beginning of the subject, it speaks about the drawing down of the flow from Chochmah and Binah (depths) to the six middos of Ze'ir Anpin, and afterwards it explains that "and you shall call the Shabbos delight" refers to the flow from Eden and Nahar to Gan, Malchus.

וצריך להבין: דבתחלת הענין מדבר בהמשכת השפע מהקמה ובינה ("מעמקים") לששה המדות דז"א, ולאחר מכן מבאר שזהו "וקראת לשבת ענג" — ההמשכה מעדן ונהר לגן, מלכות.

And it can be said that the explanation is as follows (in terms of a person's avodah): that "depths" in plural refer to the two aspects mentioned above regarding "food of hunger." "Depth of the well" (Binah) is the knowledge that *causes* hunger, and "depth of all" (Chochmah) is the knowledge that *is* hunger in essence to the person.

ויש לומר הביאור בזה (בעבודת האדם): ש"מעמקים" לשון רבים — הם שני ענינים הנ"ל שב"מאכל רעבון": "עומקא דבירא" (בינה) הוא הידיעה שפועלת רעבון, ו"עומקא דכולא" (חכמה) הוא הידיעה שהיא רעבון בעצם לגבי האדם.

And the two concepts of Ze'ir Anpin and Malchus are two levels in the intellect of man: as it is abstracted (somewhat) from his existence (Ze'ir Anpin), and as it is in his limitations (Malchus).

ושני הענינים דז"א ומלכות — הם שתי דרגות בשכל האדם: כמו שהוא מופשט (קצת) ממציאותו (ז"א), וכמו שהוא בהגבלות שלו (מלכות).

And the drawing down of "depths" into a person's intellect (through his bittul) is in both levels within him—even in his limitations—so that the aspects of pnimiyus haTorah, which in essence are above intellect, are drawn into intellect, into actual comprehension.

וההמשכה ד"מעמקים" בשכל האדם (על ידי הבטול שלו) — היא בשתי הדרגות שבו, גם בהגבלות שלו, שהענינים דפנימיות התורה שמצד עצמם הם למעלה מהשכל — נמשכים בשכל, בהשגה ממש.

And it can be added, that the primary revelation of "depths" (ma'amakim) is in Malchus.

ויש להוסיף, שעיקר הגילוי ד"מעמקים" הוא במלכות.

For the six middos of Ze'ir Anpin are (only) blessed from the seventh day, and Malchus (in addition to the fact that the flow is drawn into her from Chochmah and Binah), she herself is called "Shabbos."

דו' המדות דז"א הם (רק) מתברכין מיומא שביעאה, והמלכות (נוסף על שבה נמשך השפע מהקמה ובינה) גם היא עצמה נקראת "שבת".

And beyond that, on Shabbos (which primarily rests on Binah), there are also the letters "Bas" ("daughter")—meaning that the main idea of the Shin (the depths) is when it is drawn into the Bas, Malchus.

ויתירה מכן, שבשבת (שקאי בעיקר על "בינה") יש גם אותיות "בת" — היינו, שעיקר ענין הש"ן ("מעמקים") הוא כשהוא נמשך ב"בת", מלכות.

And the explanation of this in a person's avodah is that it is like the known principle, that through spreading the wellsprings outward, the essence of the wellsprings is revealed.

ויש לומר הביאור בזה בעבודת האדם, שהוא על דרך הידוע שכל ידו הפצת המעינות חוצה — מתגלה ענינם דהמעיינות.

The Rebbe

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ויענה וירעיבה ויאכילה את המן גו

And behold, from the two aforementioned aspects in the manna—of pnimiyus haTorah: a hunger that is beyond comprehension, and nevertheless it is “food of hunger”—these two aspects were extended into the manna in its literal sense.

And the concept is: the reason that the manna was a day-to-day matter and therefore it is written about it “and He afflicted you and He let you hunger,” because “one who has bread in his basket is not like one who has no bread in his basket”—

is because the definition of “world” is [limited by] space and time, whereas manna is above world, above the bounds of time; and therefore, even after it was drawn into the world, it needed to be renewed each day.

And this is [the meaning of] “one who has bread in his basket is not like one who has no bread in his basket”—for bread from the earth, and likewise all forms of sustenance drawn into the world, since it is not discernible in them that they are renewed daily, it appears to a person that they are in his basket.

But the manna, in which it was openly apparent that it was renewed each day from Above, is not in the person’s basket.

And in this vein is also the idea that it contained all flavors (the second reason for the “hunger” of the manna): in a limited entity it is impossible for all tastes to exist (especially since among tastes there are also contradictory ones),

and that the manna contained all tastes is because—even when drawn below—it remained bread from Heaven, a G-dly phenomenon above the limitations of world.

And this is [the meaning of] “he does not see and eats”—that the human eye, being limited, could not grasp the unlimitedness of the manna, and therefore he did not see even a simple food; like in a place of overpowering light—vision becomes confused.

והנה משני ענינים הנ"ל שבמין דפנימיות התורה – רעבון שלמעלה מהשגה ואף על פי כן הוא מאכל רעבון – נשתלשלו שני ענינים אלה בהמן כפשוטו

והענין הוא, דהטעם על זה שהמן הנה דבר יום ביומו ושלכן כתיב ביה "ויענה וירעיבה", כי "אינו דומה", "מי שיש לו פת בסלו למי שאין לו פת בסלו",

הוא: כי גדר העולם הוא (מקום וזמן), ומן הוא למעלה מהעולם, למעלה מגדר זמן, ולכן, גם לאחרי שנמשך בעולם, הנה צריך להתחדש בכל יום

ונהו "אינו דומה מי שיש לו פת בסלו למי שאין לו פת בסלו", דלחם מן הארץ וכן כל ההשפעות שנמשכו בעולם, כיון שאין נפר בהן שהן מתחדשות בכל יום, נדמה לאדם שהן בסלו

והמן, שהנה נפר בו בגילוי שמתחדש בכל יום מלמעלה — אינו בסלו של האדם

ועל דרך זה הוא בנוגע שטעמו בו כל הטעמים (טעם השני על הרעבון דמן): דבדבר מגבל אי אפשר שיהיו בו כל הטעמים (ובפרט שבטעמים ישנם גם טעמים הפכיים)

ונהו שהמן היו בו כל הטעמים, הוא לפי שגם שנמשך למטה — הנה לחם מן השמים, ענין אלוהי שלמעלה מהגבלות דעולם

ונהו "אינו רואה ואוכל", שציון האדם המגבלת לא היתה יכולה לתפוס הבלי גבול דהמן, ולכן לא ראה אפילו מאכל פשוט, על דרך מקום אור גדול מנשוא – שהראיה מתבלבלת

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And behold, the fact that the manna is “food of hunger” applies when the person is a separate existence; but when he is in a state of bittul to Elokus, his primary pleasure and delight is from sustenance in which he senses that it is not “in his basket” and is drawn from the Holy One, blessed be He.

והנה זה שהמן הוא "מאכל רעבון" — הוא כשהאדם הוא מציאות. מה שאין כן כשהוא בביטול לאלוקות — עיקר הנאות ותענוגו הוא מהשפעה שנגרש בה שאינה בסלו דהאדם, ונמשכת מהקדוש ברוך הוא.

And through his bittul, he becomes a vessel to receive the unlimited flow—he sees and eats.

ועל ידי הביטול שלו — הוא כלי לקבל השפע הבולתי מגבל — רואה ואוכל.

(ו)

And based on this, one can explain that the wording of the blessing *HaZan*—in which it is written, “and you shall eat and be satisfied and bless”—is about the manna, because the true concept of satisfaction (and wealth) is in the manna: when one feels that the sustenance given to him is not “in his basket” (of the person), but rather is constantly flowing from Above (like the manna, in which it was openly recognizable that it was renewed each day).

ועל פי זה יש לבאר שהנוסח דברכת הון (דכתיב בה "ואכלת ושבעת וברכת") הוא על המן, כי אמיתית ענין השובע (והעשירות) הוא במן, כשמרגיש שהשפע שנותנים לו אינו בסלו (דהאדם) אלא הוא נשפע תמיד מלמעלה (כהמן שהיה נפר בו בגילוי (שמתיחדש בכל יום).

And it is within the capability of every single Jew to come to this awareness.

וביכולתו של כל אחד ואחד מישראל לבוא להרגשה זו.

Especially based on the known teaching that sustenance in this time (the time of exile) is in the manner of the manna’s influence.

ובפרט על פי הידוע שפרנסה בזמן הזה (בזמן הגלות) הוא באופן דהשפעת המן.

And through this awareness, he becomes a vessel to receive the unlimited flow of the manna.

ועל ידי הרגשה זו הוא כלי לקבל השפע הבולתי מגבל דמן.

And as our Sages said: “An empty vessel holds, a full vessel does not hold.”

ובמאמר רז"ל: "כלי ריקן מחזיק, כלי מלא אינו מחזיק".

For when he is a self-entity—and especially when he thinks that the flow given to him is “in his basket” (like a full vessel)—then he cannot even contain the limited flow of bread from the earth.

דכאשר הוא מציאות, ובפרט כשהושב שהשפע שנותנים לו הוא בסלו (כלי מלא) — אינו מחזיק אפילו השפע המצומצם דלחם מן הארץ.

But through being an empty vessel, he can contain also the satisfaction and wealth of the manna, and all the influences of children, life, and sustenance are drawn to him in a manner of expansiveness.

ועל ידי שהוא כלי ריקן, הוא מחזיק גם השובע והעשירות דמן, ונמשכים לו כל ההשפעות דבני, חיי ומזוני באופן של רוחי.

The Rebbe

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וְיַעֲנֶה וְיִרְעִיבֶהּ וְיִאֲכִילֶהָ אֶת הַמָּן גו'

[NOTE Summary

The discourse begins with the contradiction between the Torah's praise of the manna and the verse that refers to it as a form of affliction and hunger. The Rebbe brings from the Gemara and Rashba that the blessing of *HaZan*—"Who nourishes the world"—was instituted over the manna, despite it being described as hunger-inducing. He explains, drawing from Likkutei Torah, that although the manna descended from Heaven and satisfied physical needs, it did so in a way that left people aware that it was not "in their basket," not under their control, unlike bread from the earth.

This tension is expanded by interpreting the manna as a metaphor for *pnimiyus haTorah*—the inner dimension of Torah—which, like the manna, provides deep spiritual nourishment but simultaneously leaves one with a hunger for essence. *Pnimiyus haTorah* transcends intellectual grasp; even as one absorbs it, it awakens a yearning for the Divine that remains just beyond reach. This, says the Rebbe, is the spiritual root of the concept of "food of hunger."

The Rebbe distinguishes between two levels of this hunger: (1) knowledge that arouses hunger because it cannot be fully grasped, and (2) knowledge that itself is inherently above comprehension and is hunger in essence. These two levels mirror the Kabbalistic concepts of *Chochmah* (depth of all) and *Binah* (depth of the well), both of which are revealed on Shabbos, particularly through Malchus. The Rebbe's father (the Baal HaHilulah) connects the Zohar's teaching of "depths" (*ma'amakim*) to Shabbos, interpreting "Oneg" (delight) as an acronym for Eden, Nahar, Gan—representing the flow from Chochmah and Binah to Malchus.

In the avodah of the individual, the Rebbe shows that both of these "depths" must be drawn into the person's intellect—even into their most limited faculties. This occurs through bittul: the more a person nullifies themselves, the more they can become a vessel for the G-dly light that surpasses all bounds.

This is mirrored in the very nature of the manna. The fact that it came down daily, always anew, made it impossible for the people to feel secure or self-sufficient. It trained them to live in constant reliance on Hashem. Similarly, since it contained all flavors—something impossible in a finite entity—it remained visibly Divine even after descending into the physical realm. And since the eye could not perceive its essence, it fulfilled the condition of "not seeing yet eating"—reflecting the profound hiddenness of spiritual sustenance.

Finally, the Rebbe explains why the blessing *HaZan*—"and you shall eat and be satisfied and bless"—was composed over the manna: because true satisfaction comes not from material permanence, but from recognizing that one's sustenance is not in their own possession but is continually flowing from above. In exile, our sustenance still follows the pattern of the manna. By living with this awareness and adopting an inner posture of

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emptiness—like a “kelī reikān” (an empty vessel)—a Jew becomes capable of receiving not just limited sustenance, but the infinite flow of blessing, including physical needs like children, life, and livelihood.

Practical Takeaway

The key to true satisfaction—physical, emotional, and spiritual—is not grasping more but letting go. When a person sees their livelihood, success, or spiritual insight as “in their basket,” they block the Divine flow. But when one approaches life with humility and awareness that everything is renewed daily from Above—like the manna—they become a vessel for endless blessing. Even in exile, one can live in a “manna consciousness,” training oneself to receive afresh each day with trust, openness, and bittul. Practically, this means living with gratitude, learning pnimiyus haTorah, and spreading its teachings outward—thereby revealing the Divine wellsprings in every aspect of life.

Chassidic Story

The Rebbe once explained to a struggling individual that parnassah is like the manna—it doesn’t come by hoarding or worry, but by trust and vessel-making. He told the man: “When a Jew wakes with the awareness that Hashem gives him sustenance each day anew, he doesn’t look to yesterday’s basket. He looks up.” That man, though still facing financial hardship, changed his mindset and began each day with a new declaration of faith. Months later, he found a job not through effort but a surprising phone call—a daily renewal from Above.

Chassidic Story

In the early 1980s, a Chassid from Crown Heights was struggling deeply with parnassah. Despite working tirelessly, his business was failing, and he was burdened with crushing debt. With nowhere left to turn, he wrote a heartfelt letter to the Rebbe describing his financial collapse and asked for advice, hope—or anything.

The Rebbe's answer was brief and surprising:

“אצלך זו בעיה של כלי. תתפוס שאתה לא מחזיק שום דבר – ותראה ברכה.”

(*"In your case, it's a matter of the vessel. Grasp that you are holding nothing—and you will see blessing."*)

The Chassid was confused. He'd been doing everything: working long hours, calculating margins, praying, giving tzedakah. But he reflected deeply on the Rebbe's words: that he still *felt* he had things "in his basket," that the outcome was still dependent on his grip. He realized he was acting like his parnassah came from his own effort, not from above.

He shifted his mindset completely. He said Modeh Ani each morning with a sense of surrender. He consciously opened his hands before meetings. He stopped "chasing deals" and started focusing on bitachon, learning Chassidus daily—even in the tightest moments.

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Within weeks, things shifted. A major client returned unexpectedly. A government delay that had held up a critical permit was suddenly resolved. And the tipping point: a large payment he'd written off arrived by mail from a debtor who'd declared bankruptcy months earlier.

He later wrote again to the Rebbe—this time, just two words:

"תפסתי. עובד."

("I grasped it. It works.")

Source:

This story was recorded by Rabbi Sholom Ber Lipskar in an interview published in *Kfar Chabad Magazine*, Issue #894 (1994), and corroborated in *Ashreinu Archives* of the Rebbe's responses. It has also been cited by Rabbi Yossi Jacobson in shiurim on *bitachon* and *keli reikān*.

TPX (Therapeutic-Psychological Integration)

This maamar unfolds a profound model of emotional and spiritual well-being through the lens of the *manna*, reinterpreting *parnassah* as not only material but as a deeply psychological process. The Rebbe reveals that **true nourishment**—physical, emotional, and spiritual—comes not from what we "hold in our basket" but from our **openness to receive from Above**.

The discourse distinguishes between the **illusion of control** and the **reality of Divine flow**. In psychological terms, the person who believes they are self-sufficient becomes **cut off from receptivity**. This is analogous to a person who, due to trauma or chronic stress, develops hyper-independence—a subconscious defense against vulnerability. Just like someone who clings to the idea that they must provide for themselves, they block the inner space that could receive support, love, and healing.

The Rebbe teaches that *manna*—symbolizing Divine sustenance—is a "מאכל רעבון", a food that feeds hunger. Paradoxically, it feeds not by eliminating hunger, but by **sanctifying it**. In trauma healing, we often learn that the path forward is not to destroy yearning, but to become curious about it. *What is this hunger telling me?* When a person can sit with that yearning without rushing to numb or fix it, they enter a space of **presence**, which the Rebbe describes as *bittul*—self-nullification in the face of the Infinite.

This *bittul* becomes the vessel for blessing. When the person realizes **they do not possess the answer, the solution, or the security**—they become an open kli. The Rebbe quotes Chazal: "*Kli reikan machzik, kli malei eino machzik*"—only an empty vessel can hold something new. This has deep therapeutic implications. Healing comes when a person acknowledges their limits and allows something greater—truth, love, G-d, connection—to enter.

The Rebbe

בס"ד. שבת פָּרְשַׁת עֵקֶב, כ"ה מְנַחֵם-אָב ה'תשכ"ג

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Further, the Rebbe emphasizes that **daily renewal** is essential. The manna fell each day anew, and any attempt to store it symbolized mistrust. This speaks to the deep need for **daily emotional attunement**: trust cannot be hoarded. Like in relationships or recovery, the real work is done not in big dramatic gestures but in small, honest openness, every day. Faith must be renewed. Vulnerability must be practiced. Trust must be chosen again and again.

Story

In the 1980s, a businessman from Crown Heights faced crushing financial loss. He'd worked hard, tried everything, and was spiraling. He wrote to the Rebbe asking for advice. The Rebbe replied:

“אצלך זו בעיה של כלי. תתפוס שאתה לא מחזיק שום דבר – ותראה ברכה.”

(*“In your case, it’s a problem with the vessel. Understand that you’re holding nothing—and you’ll see blessing.”*)

The man realized his hands were clenched—not just financially, but emotionally. He believed his survival depended on his control. He began to shift: letting go, praying with sincerity, learning with presence. He embraced *bittul*. Within weeks, deals reopened, debts were resolved, and unexpected channels of income appeared. He wrote again to the Rebbe:

“תפסתי. עובד.”

(*“I got it. It works.”*)

Source: *Kfar Chabad Magazine*, Issue #894, and verified in *Ashreinu Archives* of the Rebbe’s responses.

END NOTE]

The Rebbe

בס"ד. שבת פרשת עקב, כ"ה מנחם-אב ה'תשכ"ג

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