



# Likkutei Sichos

Volume 16 | Beshalach | Sichah 3

## Money is Manna

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Translated by Rabbi Kivi Greenbaum

General Editor: Rabbi Eliezer Robbins | Copy Editor: Rabbi Y. Eliezer Danzinger

Content Editor: Rabbi Sholom Zirkind

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## 1.

### MANNA & SHABBOS

The Torah mentions the commands and laws of Shabbos<sup>1</sup> for the first time in our *parshah*, in connection with manna.<sup>2</sup> Since everything in Torah is absolutely precise, it is understood that manna and Shabbos are (thematically) connected.

This is also implied from that which is quoted in the name of the Rabbi Saadia Gaon:<sup>3</sup> Should it ever occur that we find ourselves on a Shabbos (far away) and (in that location) we don't know which *parshah*<sup>4</sup> ought to be read on that Shabbos, we should read the *parshah* of the manna.

Furthermore, although manna did not fall on Shabbos, the *Zohar* says<sup>5</sup> that the Heavenly blessing for the manna during the six days of the week was actually bestowed on Shabbos. As it also says in *Mechilta*,<sup>6</sup> “He blessed it {the day of Shabbos} with manna.”<sup>7</sup>

We need to clarify the connection between the manna and Shabbos.<sup>8</sup> Not only does there seem to be no obvious connection, but they are two completely different ideas. The *mitzvos* and underlying concepts of

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<sup>1</sup> In contrast to the narrative of Shabbos, which is in *parshas Bereishis*.

<sup>2</sup> {During the forty years that the Israelites journeyed in the desert, they ate manna, which looked like white seeds. It fell from the sky every night, and they gathered it every morning aside from Shabbos. On Friday, they would gather enough for two days.}

<sup>3</sup> *Sefer Ha'itim*, “*Hilchos Birchas V'oneg Shabbos*,” sec. 184 (the end).

<sup>4</sup> This is how the words of Rabbi Saadia Gaon are explained in *Sefer Ha'itim*.

<sup>5</sup> Vol. 2, 63b, 88a.

<sup>6</sup> *Shemos 20:11*.

<sup>7</sup> This is how Chassidus (see *Or Hatorah* on our *parshah* page 638-9, *Hemshech Ayin Beis*, vol. 2, p. 1061, 1086, et al.) explains the meaning of the words of the *Mechilta* and the *Midrash (Berieishis Rabbah*, ch. 11, par. 2) that “He blessed it with manna”: this blessing was drawn down (from On High) on Shabbos. Although in *Berieishis Rabbah*, it explains that the blessing was conferred on Friday, when two portions of manna would come down (similar to *Rashi* on *Berieishis* 2:3, *Shemos*, loc. cit.), perhaps that which is brought in *Chassidus* is explaining the *Mechilta* and *Berieishis Rabbah* according to *remez* {a method of commentary based on hints and allusions in the text}.

<sup>8</sup> For a Chassidic interpretation, see *Torah Or* on our *parshah*, 65c; *Toras Chaim*, “*vayomer Hashem*” (p. 302a ff.); *Or Hatorah*, “*vayomer Moshe ichluhu...*,” and its *biur*; (see there, p. 639: “This is why the passage of Shabbos is juxtaposed to the passage regarding the manna, and they were said at the same time”); *Hemshech Ayin Beis*, loc. cit.; et al; see *Likkutei Sichos*, vol. 4, p. 1037.

Shabbos exist in all times and all places. The manna, however, descended only at a specific time and in a defined space — during the forty years in the desert and only in the camp of Israel?

## 2.

### DIFFERENCES BETWEEN MANNA & SHABBOS

At first glance, we could simply say that the common denominator between manna and Shabbos is that both require no effort or work: Manna was “bread from Heaven,” so to obtain it, there was no need to plow, sow, etc. Similarly, regarding Shabbos, in addition to the prohibition to work on Shabbos, there is “a *mitzvah* not to think about work at all. Rather, on Shabbos, it should appear to a person as if **all his work has been done**,” “because {there is a *mitzvah* to} enjoy Shabbos.”<sup>9</sup>

However, this explanation doesn’t seem to be adequate because:

- a) We do find certain annoyances involving the manna. The *Gemara* says:<sup>10</sup> “The righteous {would receive} bread; average people {would receive} cakes; and the wicked {would have to} ‘grind it in a mill or pound it in a mortar.’”<sup>11</sup> Similarly, “For the righteous, {the manna would} descend at the entrance of their homes; the average person would go out to gather it; the wicked ones would have to walk far out to gather it.” This differs from the Shabbos, when “all his work is done” and a Jew doesn’t even think about his business.<sup>12</sup>

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<sup>9</sup> *Alter Rebbe’s Shulchan Aruch*, sec. 306, par. 21, based on *Mechilta*, “*Yisro*,” 20:9 (and in Rashi, ad loc); *Tur and Shulchan Aruch*, sec. 306, par. 8.

<sup>10</sup> *Yoma* 75a.

<sup>11</sup> {*Bamidbar* 11:8.}

<sup>12</sup> Regarding resting on Shabbos, there is no difference between the righteous, the average, etc. But we should note the *Jerusalem Talmud*, tractate *Shabbos*, ch. 15, *halachah* 3: “It happened that a pious person... {went to stroll in his vineyard on Shabbos when he saw there a breach, which he decided to repair after Shabbos. He said, ‘Because I wanted to repair it, I shall never repair it.’ What did the Holy One do for him? He prepared for his benefit a branch of a caper bush which grew there and fixed the breach. From it, he was also fed, and obtained his sustenance all his days.}” See the lengthy explanation in *Likkutei Sichos*, vol. 11, pp. 80, 87 ff.

b) On the other hand, refraining from work on Shabbos includes every type of work, “as if **all** his work is done.” In contrast, manna was special only in that the work usually necessary to produce bread was eliminated, and so {unlike Shabbos} the work eliminated was only in the single area of food preparation.

Therefore, it makes sense that the connection between manna and Shabbos is {specifically} regarding the preparation of nourishment and **food** for Shabbos.

This is also understood from the fact that the obligation to have three meals on Shabbos and to have two *challahs* are both learned<sup>13</sup> from verses<sup>14</sup> speaking about manna. {The three meals are derived from the three times Scripture says “today” regarding the manna:} “Moshe said eat it **today** because **today** is a Shabbos to Hashem, **today** you will not find it in the field.” {The need for two *challahs* is derived from} “A double bread.” So we see that matters relating to **eating**<sup>15</sup> on Shabbos are learned from manna.

### 3.

#### THE TEST OF MANNA

On the verse,<sup>16</sup> “Behold! I am going to rain down for you bread from Heaven; let the people shall go out to gather each day’s need on that day, **so that** I may test them, to see if they will follow my Torah or not,” Rashi says: “*So that I may test them* — if they will keep the *mitzvos* that hinge upon it, that they should not leave any of it over {until the morning}, and they should not go out on Shabbos to gather it.”

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<sup>13</sup> *Shabbos* 117b.

<sup>14</sup> *Shemos* 16: 22, 25.

<sup>15</sup> Note *Shulchan Aruch*, “*Orach Chaim*,” *Rama*, sec. 242 (from the *Ma’haril*) which says that there are those who write that in several countries, it is customary to eat {a meat pie} on Shabbos night in remembrance of the manna, which was covered on top {and on bottom}. However, he concludes, “I don’t see the need to be careful with this.” Nevertheless, in regards to covering {the *challah*, etc.}, it is written in *Shulchan Aruch* of the *Alter Rebbe*, sec. 271, par, 17, “There needs to be... in order that the *challah* should be placed between two cloths to remember the manna that had dew over it {and underneath it.}”

<sup>16</sup> *Shemos* 16:4.

We need to understand the connection between these two *mitzvos*: (a) “They should not leave any of it over”; and (b) “They should not go out to gather it,” which are both included in the phrase “so that” — the reason for the manna coming down.

#### 4.

##### BREAD FROM THE HEAVENS VS. THE GROUND

We can understand this by first explaining the superiority of the manna, which is “bread from Heaven,” over the “bread from the ground.”

“Bread from the ground” is dependent on a person’s *avodah*.<sup>17</sup> When a person creates a vessel within nature (e.g., by plowing, sowing, etc.), then Hashem sends him “bread” (which alludes to and includes all of man’s needs) **through** his vessel and garment.<sup>18</sup>

Bread from Heaven is different because it is not dependent on a vessel made in the natural world; it thus requires no *avodah* on the part of a person.

Understandably, this correlates to the effect it will have on the attitude of the person:

“Bread from the ground” involves the blessing of Hashem that a person draws down through natural means. True, a person knows that his efforts are only a **vessel** and a “garment” for the blessings of Hashem,<sup>19</sup> and furthermore, he does **not** work on the natural “garment” and “vessel” because he considers them intrinsically necessary, but rather solely because

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<sup>17</sup> {Divine service.}

<sup>18</sup> {“Vessel” and “garment” are terms used to describe the natural effort that a person makes to channel Hashem’s blessing. “Vessel,” because it is Hashem who provides the blessing while a person’s effort works like a vessel which merely gathers up the blessing. “Garment” is used because garments conceal a person’s body like nature, which conceals the fact that Hashem truly controls everything.}

<sup>19</sup> See *Sefer Hamitzvos* of the *Tzemach Tzedek*, the end of “*Mitzvah tiglachas metzorah*”; *Kuntres Umaayan*, *maamar* 17, *maamar* 25, sec. 2; *maamar* “*Veyadata 5657*,” et al.

this is the **will and command** of Hashem.<sup>20</sup> “Hashem, your L-rd, will bless you” specifically “in all that you do<sup>21</sup>” (and not by “sitting idly”).<sup>22</sup> However, since in actuality {the blessing of} “bread from the ground” does come **through** the natural (and earthy) “garment” that a **person** makes by his effort and work, it is possible that a person will ascribe significance to the **human** investment he makes towards securing his livelihood.

On the other hand, bread from Heaven, which does not involve human input,<sup>23</sup> elicits in the person a sense of **absolute** reliance on Hashem.

According to this, it is understood that the test “if they will keep the *mitzvos* that hinge upon it that they should not leave any of it over...” is the reason and the purpose of the manna coming down as “bread from Heaven.” This format is meant to elicit in the Jews (and thus prove that they have) complete trust in Hashem — that all of their bread (and all their needs) are supplied solely by Hashem Himself, without recourse to a “garment” or “medium” generated by a person’s *avodah*. Consequently, there could not be any room for a person to concern **himself** with bread for the next day (as it says, “They should not leave any of it over”). Similarly, *Tanchuma* expounds:<sup>24</sup> “*Each day’s need on that day* — the One who **created the day created** its sustenance. Based on this, Rabbi Eliezer Hamedoi taught that anyone who has what to eat today, and asks, ‘What will I eat tomorrow?’ is lacking faith.”

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<sup>20</sup> See a lengthy explanation *Likkutei Sichos*, vol. 18, p. 294 ff.

<sup>21</sup> *Devarim* 15:18.

<sup>22</sup> *Sifrei* on the verse; see *Likkutei Sichos* loc. cit., fn. 19.

<sup>23</sup> Moreover, a person’s effort makes no difference regarding this. As the verse says (*Shemos* 16:18), “Whoever gathered much, did not have more; whoever gathered little, did not have less.”

<sup>24</sup> *Midrash Tanchuma*, “*Beshalach*,” sec. 20; see *Yoma* 76a: They all had their hearts directed to their Father in Heaven; see *Zohar*, vol.2, 62b; *Kli Yakar* on *Shemos* 16:4.

## 5.

### THE EFFORT OF MANNA

Even though bread from Heaven is fundamentally and generally not dependent on a person's *avodah* — which explains why the manna came down together with dew,<sup>25</sup> as known, “dew never ceases<sup>26</sup>” (because it is not contingent on a person's effort, as known<sup>27</sup>) — we do find that the manna was also linked with a person's effort: We mentioned earlier (in Section 2) that {different Jews received the manna with various degrees of effort, and} this was not only in regards to wicked or ordinary people (who needed to go out to gather), but even the righteous for whom manna “descended at the entrance of their homes,” at the very least, they had the inconvenience of having to gather the manna from the “entrance of their homes.”

Furthermore, the variation in the degree of effort required from each of the three categories of Jews proves that the blessing of manna was **not completely** disassociated from the *avodah* of the recipient — the person. (This was different from dew as it makes absolutely no distinction for whom it falls; everyone benefits from it equally.) It depends to a certain extent on the preparation by, and the worthiness of, the “recipient.” (The righteous needed to expend less effort; those who were of average spiritual standing, more; and the wicked, even more.)

[On this basis, we can understand the precise wording of the verse, “Behold I will make bread from Heaven **rain down** for you,” which is different from the wording of the section of the manna (in *Bamidbar*)<sup>28</sup> regarding the **dew**: “When the dew descended.” This would appear to be a contradiction (on a deeper level), because rain represents a flow {of blessing} from Above that is initiated by {a person's} *avodah* **below** (similar to physical rain, consonant with the verse, “a mist ascended from

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<sup>25</sup> *Shemos* 16:14; *Torah Or* 65c; *Likkutei Torah*, “*Eikev*,” 14a-b.

<sup>26</sup> *Taanis* 3a.

<sup>27</sup> *Torah Or*, loc. cit.; *Likkutei Torah*, “*Eikev*,” 14b, et al. There is a well known difference between dew and rain. —The discourses on *parshas Haazinu*, in *Likkutei Torah* (*Devarim* 73b, et passim); the sources referenced in *Likkutei Torah*, “*Eikev*” (14a).

<sup>28</sup> *Bamidbar* 11:9. It is brought in *Rashi* here 16:13.

the earth”).<sup>29</sup> So, how does the expression “rain down” fit with regards to “bread from Heaven,” which is **not** dependent on an arousal from below, through a person’s *avodah*?

The answer is as mentioned earlier: Although “bread from Heaven” was **fundamentally** a flow {of blessing} that transcended the efforts of the recipient (like dew), nevertheless, it descended in a way (of “raining down,” rain) that it (also) has a certain connection with the *avodah* of the recipient.]<sup>30</sup>

## 6.

### PREPARING FOR THE LAND

The explanation is as follows. The manna, “bread from Heaven,” was intended to prepare the Jews for their entry into the land of Israel, where they would have {to work within the natural order to obtain} “bread from the land.” Since the Jews were shown **openly** that their livelihood and needs were provided by Hashem alone, this prepared and gave them the strength not to forget, G-d forbid, that “He gives you power to make wealth,”<sup>31</sup> even after they would enter the “settled land” and transitioned to a routine {predicated on nature to obtain} “bread from the land.”

Furthermore, the “bread from Heaven” did not only prepare and empower {the Jews to have faith later on in Israel}, but its influence was also extended, and continued to be felt, in the “settled land.” Since Jews are essentially higher than the world and nature, the truth is that even after they “come down” into the world and have to work within the natural order

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<sup>29</sup> *Bereishis* 2:6; note *Rashi* on *Bereishis* 2:5; see *Likkutei Torah*, “*Haazinu*,” 73a , 74b.

<sup>30</sup> One needed to literally eat the food (as bread from the ground). Also (according to many *Rishonim* {outstanding Rabbinical scholars of the 10th to the 15th centuries CE}) there was a blessing to be made before eating the manna, ‘*Hamotzi lechem min Hashamayim*’ or another version. (*HaRama MiPano* in his work, *Maamer Shabbos Hashem*, vol. 2, in the beginning, writes that when *Moshiach* comes, we will make this blessing on the manna which has been preserved in the jar {since Moshe}. In *Sefer Chassidim*, (*Mikitzei Nirdanim* ed.) sec. 1640, the author writes that the blessing on the manna was ‘*Hanosein Lechem min Hashamayim*.’ See *Or Hachamah* on *Zohar*, vol. 2 (62b) who writes that the *Ramak* explains that they would bless the *Birchas Hamotzi* on the manna before eating, and afterwards, *Birchas Hamazon*.)

<sup>31</sup> *Devarim* 8:18.



of a “settled land,” the true and deep-rooted source of their livelihood is **not** dependent on the natural means of producing “bread of the land.”

[{The detachment of Jewish livelihood from nature is} not just insofar that nature, in and of itself, does not interest the person {who is earning a livelihood}, because it is no more than a “garment” for “Hashem’s blessings.” And what’s more, he only makes a garment, in the first place, because this is the command of Hashem as discussed earlier — But still, {one might erroneously think that in the end} the {Divine} flow is enmeshed with nature, since the blessing of Hashem reaches the person **through** the medium which he prepared.]}<sup>32</sup>

Rather the “bread” — the livelihood “from the land” — also comes as “bread from Heaven” which is totally disconnected from the ways of nature.

This is the true and complete trust that a Jew has in Hashem:

Not only {does a person trust Hashem} in situations when he sees no prospect for obtaining his livelihood through any natural means,<sup>33</sup> and therefore, he has no choice but to rely upon Hashem to provide for him in a miraculous way,<sup>34</sup> like the manna in the desert; but —

Even {in a situation} in which he **does** employ a natural vessel (because that is what Hashem has instructed), it is still obvious to him that his livelihood is (fundamentally) “bread from **Heaven**,”<sup>35</sup> and not based on natural means. The promise that “Hashem, your L-rd, will bless you in all that you do” doesn't mean that Hashem will only bless him relative to the

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<sup>32</sup> {This is not the case, however. Jewish livelihood is actually so totally disconnected from nature, and even the natural means used as garments to earn a livelihood, that the {Divine} flow is divorced from, unaffected by, the garments used to engender the flow, as is now explained.}

<sup>33</sup> Then he is expressing true trust in Hashem. See at length *Hemshech Ayin-Beis*, vol. 1, ch. 82; see *Likkutei Sichos* Vol. 3 pg 883 and the letter of the Previous Rebbe copied there in fn. 30. *Maamer Ub'voah Lifnei Hamelech* 5654 (cited in *Likkutei Sichos*, vol. 15, p. 286, fn. 47.)

<sup>34</sup> See *Hemshech Ayin-Beis*, vol 1., ch. 82: When a person sees that his conduct must be this way, it is not included in ‘don’t rely on miracles.’

<sup>35</sup> This is the uniqueness and superiority {in having complete trust when he employs a natural vessel, in contrast to} having complete trust when there appears no possibility of material help: Even in a case when the *Torah* does require him to make a natural vessel, he still has the **same** complete trust in Hashem as when he had no natural vessel.

(measures and limitations of) the “vessel” (“you do”) which the person prepared (even when “**He will bless you**” with blessing and success). Rather, this blessing will be **beyond compare** {to the natural capacity of the vessels},<sup>36</sup> as if the vessel made no difference.<sup>37</sup>

## 7.

### THE NEED FOR *AVODAH*

This explains why manna needed to be connected (at least somewhat) with a person’s *avodah* and effort:

If the “bread from Heaven” would be completely disassociated from a person’s efforts, then it would have no connection with, or similarity to, “bread from the land.” Then a person could make the following mistake: “Bread from Heaven” is not dependent at all on the preparation and *avodah* of the recipient, so a person needs to have complete trust in, and reliance on, Hashem. In contrast, regarding “bread from the land,” the Torah itself says,<sup>38</sup> “Six days you shall work...” — a person’s *avodah* is necessary. {Seemingly} this proves that creating a vessel plays a part in the flow of his livelihood.

Therefore, {to negate this mistaken supposition} even “bread from Heaven” was given in a manner of “**raining down**,” dependent (to a degree, at least, as explained above) on a person’s effort and work. This showed that even when **a person’s *avodah*** is necessary, it needs to be clear that the flow {of blessing} from Above is (not correlated with a person’s *avodah* at all, but rather, it is) bread from Heaven.

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<sup>36</sup> See *Derech Chaim*, introduction (3a).

<sup>37</sup> See *Or Hatorah* on our *parshah*, pg. 644: The real truth is that a person should not worry at all what will be tomorrow and what will be with his livelihood... he should take it day by day.... Someone who doesn't want to live like this, it is possible that he will prepare his livelihood for the whole year or for many years, but truthfully this attitude is because of **his distance** from Hashem, through many descents, until it has been drawn down into **natural garments**... into bread from the ground.... One who wants to cleave to Hashem **is also able** to draw **this level** down, to reveal the Supernal days, i.e., Hashem should give His blessing, **day by day**, etc. See there at length.

<sup>38</sup> *Vayikra* 25:3.

This is what gave the Jews strength, even after they entered the land of Israel, to realize<sup>39</sup> that the *avodah* of “bread from the earth” required in Israel is on a deeper level — {really} bread from Heaven.<sup>40</sup>

## 8.

### MANNA TODAY

With this we can solve a puzzling point regarding *Birkas HaMazon*:<sup>41</sup>

The first blessing {of *Birkas HaMazon*}, “*birkas hazan*,” relating to food, was instituted by Moshe “when he brought the manna down for them.” The second blessing, for the land of Israel, was “instituted by Yehoshua” upon entering the land of Israel.<sup>42</sup> We might ask: The point of “*Birkas Hamazon*” is for a Jew to thank and praise Hashem for the food Hashem has given him **now**. As such, why does the blessing for food that we make over **this** (bread from the land) have the {same} wording as the

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<sup>39</sup> The *Rebbe Maharash* famously said (*Sefer Maamarim 5709*, p. 21) that making a living *nowadays* (during exile) is similar to manna coming down as bread from Heaven. According to what was said above, it should apply at all times, but when the Jews were in Israel, “each man under his vine...” {they had all they needed}, then it wasn’t as noticeable. When times are tough, however, like today during exile, it is obvious that the blessing is uncommensurate to the work invested. See *Derech Mitzvosecha*, p. 107a: When a person goes to work, he should have in mind that he believes that the blessing of Hashem is like other revealed miracles, like the **manna coming down**, etc.

<sup>40</sup> In light of what was explained above, we can understand why in *parshas Eikev* (*Devarim* 8:3), Moshe said, “He fed you with manna... **so that** He will make you know that man does not live by bread alone. Rather, by what comes forth from the mouth of Hashem, does man live.” Seemingly, this is a **different** reason than what is said in our *parshah*, “**so that** I will test them.. whether they will keep the *mitzvos* that it is subject to, not to leave any of it over...”?

However, in our *parshah*, the reason {given for the manna} relates to the manna itself — that the Jews should believe and rely completely on Hashem, that He is the sole provider, etc. However, in *Devarim* {in *parshas Eikev*, which was said} at the end of forty years, before entering the land of Israel, Moshe spoke to them about the meaning and implications of the manna in regards to bread from the ground (the type of *avodah* which will be necessary in the land.) Therefore, he said that through manna, they will know that “man does not live by bread alone.” Meaning, man’s life force does not (only) come from the G-dly energy which **is en clothed** in physical bread, “but on what comes forth (*motza*) from the mouth of Hashem, does man live” (*motza* is an expression which means the source and root). Meaning, its life force is **from the source** of the mouth of Hashem (see *Likkutei Torah*, “*Tzav*,” p. 13c; “*Massei*,” 96a, et al.) which is higher **than what is en clothed** in actual bread and natural means. [In the lexicon of *Chassidus*: “does man live” means that life comes not only from the level of *memaleh kol almin*, Divine light which is in en clothed in Creation, where nature has some significance; but it comes from the level of *sovev kol almin*, Divine light which transcends Creation, where natural means have no significance.]

<sup>41</sup> {Grace After Meals.}

<sup>42</sup> *Berachos* 48b; *Tur*, *Orach Chaim*, sec. 187; *Alter Rebbe’s Shulchan Aruch*, *ibid.*, par. 3.

blessing that Moshe established for the manna, which was “bread from Heaven”?<sup>43</sup>

Furthermore, the first blessing is derived<sup>44</sup> from the verse,<sup>45</sup> “You will eat, and you will be sated, and you shall bless.” This refers to “*birkas hazan*” “which is said for eating and upon becoming sated.” In contrast, the second blessing, “*al ha’aretz*,” refers to the blessing for the land. Simply, this means that the second blessing which contains the praise “for the land and for the food” does not thank Hashem for the food and for our satiation (because this is connected to *birkas hazan*, which is “for **eating and being sated**”). Instead, the second blessing is recited for the **land**. We thank Hashem for the land, which “produces food.”<sup>46</sup> [This is akin to the third blessing, “who builds Jerusalem.”]

This is very puzzling. How did it turn out that the praise for (our) “eating and becoming sated” was included specifically in the (first) blessing, whose foundation and theme is the bread from Heaven (manna)?

However, according to what we discussed above, it is clear<sup>47</sup> that bread from the ground, along with the **Divine blessing** that the land should {be fertile,} yielding nourishment, truthfully, is only a **garment** for the source and root of a person’s sustenance (livelihood), which is “bread from **Heaven**.”

Since a Jew recognizes the truth that (the source of) his sustenance is not dependent on his preparations and *avodah* — not even as a natural garment to be a vessel for Hashem’s blessing, but it is absolutely bread from Heaven — it is clear that the version of *Birkas HaMazon* for **his** eating and being sated is the {same} one for “bread from Heaven,” because this is the

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<sup>43</sup> This is asked in *Likkutei Torah*, “Eikev” (p. 14b; see *Siddur im Dach*, p. 106c ff.; p. 109a) on what the *Rashba* says in *Berachos* {48b} (which is quoted in *Beis Yosef* on *Tur*, *Orach Chaim*, loc. cit.): “the formula, he coined for them....” See there.

<sup>44</sup> *Berachos*, *ibid.*

<sup>45</sup> *Devarim* 8:10.

<sup>46</sup> *Brachos* 49a.

<sup>47</sup> See *Likkutei Torah*, *Eikev* (14c and on). *Siddur* *ibid* - where this concept is explained using Chassidic terminology.

true source of his eating and satiation. Only afterward does he thank Hashem for “blessing” his natural vessel and garment (“Hashem, your L-rd, will bless you in all that you do”) by reciting *birkas haaretz*, for a land that produces food.

## 9.

MANNA = SHABBOS

In light of all of the above, we can also understand the connection between the manna and Shabbos.

Manna has the following qualities: (a) It is **manifestly** bread from Heaven. It shows clearly and openly that we need to rely completely on Hashem, because everything comes from Hashem alone; (b) it is also associated with a person’s effort, the *avodah* of the recipient; and (c) it empowers a person to recognize that when he is involved with {the logistics of producing} “bread from the land” (which on the surface is connected with “land” and “nature”), it is, nevertheless, at its core and deep-rooted source, bread from Heaven.

All these characteristics are also found in Shabbos:

(a) Regarding the necessities for Shabbos, our Sages say,<sup>48</sup> “{Hashem says:} ‘Borrow on My account... trust Me and I will pay you back.’” This means that in a situation where a person does not have, G-d forbid, enough money to buy what he needs for Shabbos, and he doesn't even have any prospects of earning money later and paying back the loan, he must completely rely on Hashem, “borrow on **My** account... and **I** will pay you back.” This is because the necessities for Shabbos come in a manner similar to “bread from Heaven,” without any *avodah* on the part of the recipient.

(b) On the other hand, this involvement is still connected with the annoyance of having to “borrow.” Furthermore, this law applies specifically

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<sup>48</sup> *Beitzah* 15a.

when he has collateral; then, “He should pawn them and borrow {money} based on the collateral.” If, however, he owns nothing that he can pawn, then “he should not borrow” and rely on Divine intervention to help him pay his debt.<sup>49</sup> Meaning, even if he has collateral with which to guarantee the loan, his intention is not use the **collateral** to pay the loan, but rather as our Sages say, “borrow on **My** account, and **I** will pay him back,” i.e., “**Hashem will provide** the means for him to repay.”<sup>50</sup> Nevertheless, a person is required to make a definite (effort and) “vessel” — he must at least have “collateral” with which “to borrow against.”

(c) This elevation of Shabbos affects and influences all six days of the week. A Jew has complete trust that “Hashem will provide the means for him to repay.” And he sees how through his “effort” Hashem blesses him supernaturally, telling him to “borrow on My account” (through the “vessel” of having “collateral”). Therefore, even while at work during the six days of the week, he realizes that his livelihood, which he earns by working hard at making a natural vessel, is really an expression of the idea that “I will pay him back.” Hashem **provides** {*mamtzi*} (as a *metziah*)<sup>51</sup> his livelihood miraculously (just that the other-worldly blessing is clothed in a natural garment).

## 10.

### MANNA IS ABOVE NATURE

Now we can understand the *Zohar*'s explanation<sup>52</sup> of the verse,<sup>53</sup> “Do not leave any of it over until morning”: All six days of the week are blessed with manna from the Shabbos, “**so that** this day does not give nor lend to the next day.”

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<sup>49</sup> *Alter Rebbe's Shulchan Aruch*, “*Orach Chaim*,” sec. 242, par. 3 (based on *Tosafos*, s.v. “*lavu*” (according to *Maharal's* version); *Hagahos Ashri* on *Beitzah* 15a.

<sup>50</sup> *Alter Rebbe's Shulchan Aruch*, *ibid*.

<sup>51</sup> {A *metziah* is something a person finds, usually without any effort or even intention.}

<sup>52</sup> See fn. 5.

<sup>53</sup> {*Shemos* 16:19.}

What is the connection between these two ideas? Because the blessing for manna happens on Shabbos, **therefore**, one cannot leave any of it over from one day to the next?<sup>54</sup>

Based on the above, this is understood: The blessing from Above for the outflow of manna is accomplished on Shabbos because manna was a Divine emanation that was not en clothed in the vessels and garments of nature. This characteristic conforms precisely to the characteristic of Shabbos, as elucidated above. (And consequently, the **time** {of its outflow from} Above, in its simple sense, also happened on Shabbos).

Therefore, it has to be this same way when the bestowal of manna descends below: A person should not mix in personal calculations, based on the laws of nature, concerning the bestowal; for example, a person should not decide to leave manna over from one day to the next.

## 11.

### BRINGING HEAVEN DOWN TO EARTH

Nevertheless, on Shabbos, the blessing and flow of manna was only **Above**; however, the manna did **not** descend below {on Shabbos}. Because although manna exhibits the characteristic of “rain” (and not “dew”) inasmuch as the flow is associated with the recipient (as we explained earlier regarding the difference between the righteous, the average, etc.), this only applies to the manna after it descends from its lofty level. But the manna as it is {in its pristine form} “in its place” (the level of Shabbos) is completely higher and removed from the possibility of} having any correlation with any action of a recipient.

The same applies to Shabbos itself. The necessity for a person to {invest his own effort in order to draw down Hashem’s blessing, expressed in the fact that one needs to} have collateral in order to “**borrow on My account... and trust Me that I will pay back,**” only applies **before** Shabbos

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<sup>54</sup> See also *Hemshech Ayin-Beis*, vol. 2, p. 1086.

(for Shabbos necessities). But on Shabbos itself {a person's effort is totally unnecessary, and therefore}, he needs to be {in a state of mind that} "all his work has been done," to the extent that he does "not **think at all** about his work."

Therefore, the command, "Do not go out to gather {the manna} on Shabbos" is one of the "*mitzvos* that hinge upon it," expressing the reason and the intent of the manna's descent. Because on Shabbos, the pristine radiance of "manna" illuminates also below. Accordingly, everyone should sense that there can be no human meddling, even if it be just in terms of a gesture to "collect"<sup>55</sup> (gather), as happens during the six days of the week. As it says, "Do not go out on Shabbos to gather."

Based on talks (and a discourse) delivered on 15 Shevat, 5737 (1977),  
*Shabbos parshas Bereishis, 5733 (1972)*

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<sup>55</sup> {In the original Hebrew, "*kabbalah*"; lit., "receive."}