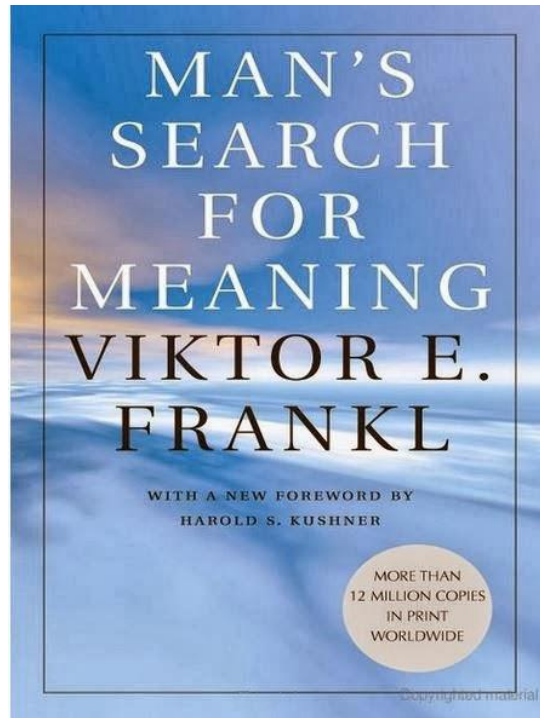


Jew's Search for Meaning

לזכר נשמת רות בת אפרים ודבורה ע"ה



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(All references, unless otherwise specified, are to Viktor Frankl's Man's Search for Meaning; translations of Jewish texts from Sefaria.org)

1. *Logos* is a Greek word which denotes "meaning." Logotherapy... focuses on the meaning of human existence on man's search for such a meaning. According to logotherapy, this striving to find a meaning in one's life is the primary motivational force in man. (99)

2. Instead of the many pages of my manuscript, I found in a pocket of the newly acquired coat a single page torn out of a Hebrew prayer book, which contained the main Jewish prayer, Shema Yisrael. How should I have interpreted such a "coincidence" other than as a challenge to live my thoughts instead of merely putting them on paper?

I. Free Will

3. Rabbi Reuven Bulka, "Logotherapy and Judaism – Some Philosophical Comparisons" in *Tradition Without free will, however, life itself loses meaning*, so that meaningfulness, and faith in same, are predicated on free will. Logotherapy too, which postulates the notion of the unconditional meaningfulness of human existence, has as its first philosophical principle the existence of free will.

4. The experiences of camp life show that man does have a choice of action... We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that **everything can be taken from a man but one thing: the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way. And there were always choices to make.** Every day, every hour, offered the opportunity to make a decision – a decision which determined whether you would or would not submit to those powers which threatened to rob you of your very self, your inner freedom. (66)

5. תלמוד בבלי מסכת ברכות דף לג עמוד ב

ואמר רבי חנינא: הכל בידי שמים - חוץ מיראת שמים, שנאמר: ועתה ישראל מה ה' אלהיך שואל מעמך כי אם ליראה.

5. Talmud Berachot 33b

And Rabbi Hanina said: Everything is in the hands of Heaven, except for fear of Heaven. Man has free will to serve God or not, as it is stated: "And now Israel, what does the Lord your God ask of you other than to fear.

רש"י - הכל בידי שמים - כל הבא על האדם ביד הקב"ה הוא; כגון ארוך, קצר, עני, עשיר, חכם, שוטה, לבן, שחור, הכל בידי שמים הוא, אבל צדיק ורשע אינו בא על ידי שמים, את זו מסר בידו של אדם, ונתן לפניו שתי דרכים, והוא יבחר לו יראת שמים.

Rashi – everything that comes to a person is from the hand of God: whether tall or short, poor or rich, wise or unintelligent, white or black, it is all in the hands of God, **but being righteous or wicked does not come from Heaven, rather this was passed on to the human being** – he was given two paths, and he can choose fear of Heaven.

6. תלמוד בבלי מסכת כתובות דף ל עמוד א

הכל בידי שמים, חוץ מצנינים פחים, שנאמר: צנינים פחים בדרך עיקש שומר נפשו ירחק מהם! רש"י - בידי שמים - אם באים פורעניות על האדם גזירת המלך הוא.

חוץ מצנינים ופחים - שפעמים שבאין בפשיעה.

תוספות - והא דאמר (ברכות דף לג:) הכל בידי שמים חוץ מיראת שמים אין ענינו לכאן דהתם קאי על הולד במעי אמו שגוזרין אם יהא עני או עשיר גבור או חלש טפש או חכם אבל צדיק ורשע לא והכא מיירי במאורעות הבאות על האדם.

6. Talmud Ketubot 30a

All matters are at the hand of Heaven except for cold and heat, as it is stated: "Cold and heat are on the path of the crooked, he who guards his soul shall keep far from them"

Rashi – **if suffering comes to a person, it is the decree of the King.**

Tosafot – what we said in Berachot is not relevant here, as there we are talking about that which is determined in the womb, but here we are dealing with events that come in the life of a person.

7. רמב"ם הלכות תשובה פרק ה

הלכה א

רשות לכל אדם נתונה אם רצה להטות עצמו לדרך טובה ולהיות צדיק הרשות בידו, ואם רצה להטות עצמו לדרך רעה ולהיות רשע הרשות בידו, הוא שכתוב בתורה הן האדם היה כאחד ממנו לדעת טוב ורע, **כלומר הן מין זה של אדם היה יחיד בעולם** ואין מין שני דומה לו בזה הענין שיהא הוא מעצמו בדעתו ובמחשבתו יודע הטוב והרע ועושה כל מה שהוא חפץ ואין מי שיעכב בידו מלעשות הטוב או הרע וכיון שכן הוא פן ישלח ידו.

הלכה ב

אל יעבור במחשבתך דבר זה שאומרים טפשי אומה"ע ורוב גולמי בני ישראל שהקב"ה גוזר על האדם מתחלת ברייתו להיות צדיק או רשע, אין הדבר כן אלא כל אדם ראוי לו להיות צדיק כמשה רבינו או רשע כירבעם או חכם או סכל או רחמן או אכזרי או כילי או שוע וכך שאר כל הדעות...

7. Rambam Hilchot Teshuva 5:1-2

1. Every man was endowed with a free will; if he desires to bend himself toward the good path and to be just it is within the power of his hand to reach out for it, and if he desires to bend himself to a bad path and to be wicked it is within the power of his hand to reach out for it. This is known from what it is written in the Torah, saying: "Behold, the man is become as one of us, to know good and evil" (Gen. 3.22), that is as if saying: "Behold, this species, man, stands alone in the world, and there is no other kind like him, as regards this subject of being able of his own accord, by his reason and thought, to know the good and the evil, and to do whatever his inclination dictates him with none to stay his hand from either doing good or evil; and, being that he is so, 'Lest he put forth his hand, and take also from the tree of life, and eat, and live forever'" (Ibid.)

2. Permit not your thought to dwell upon that which ridiculous fools of other peoples and a majority of asinine individuals among the children of Israel say, that the Holy One, blessed is He! decrees at the very embryonic state of every man whether he should be just or wicked. The matter is not so. Every man is capable of being as just as Moses our Master or as wicked as Jeroboam, wise or incony, merciful or human, miser or philanthropist, and so in all other tendencies...

8. ספר דברים פרק ל פסוק יט

הַעֲדֹתַי בְּכֶם הַיּוֹם אֶת הַשְּׁמַיִם וְאֶת הָאָרֶץ הַחַיִּים וְהַמֵּוֹת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרֹתַי בַּחַיִּים לְמַעַן תִּחְיֶה אִתָּה וְזָרְעֶךָ:

8. Devarim 30:19

I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live—

9. רש"ר הירש דברים פרק ל פסוק יט

ובחרת בחיים למען תחיה וגו'. אין אדם זוכה ב"חיים" בלא דעת ובלא רצון ובדרך מקרה, **אלא יש צורך לרצות ולהחליט בנובד ראש. עליך לבחור בחיים אם רצונך "לחיות"**.

9. Rabbi Samson Raphael Hirsch, Devarim 30:19

A person does not merit to merely live without knowledge or consent or by coincidence, rather there is a need to will and decide with the utmost seriousness. It is on you to choose life if you want to "live."

II. Meaning in Suffering

10. If there is a meaning in life at all, then there must be a meaning in suffering. Suffering is an ineradicable part of life, even as fate and death. Without suffering and death human life cannot be complete. The way in which a man accepts his fate and all the suffering it entails, the way in which he takes up his cross, gives him ample opportunity – even under the most difficult circumstances – to add a deeper meaning to his life. (67)

11. We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a challenge that cannot be changed... When we are no longer able to change a situation – just think of an incurable disease such as inoperable cancer – **we are challenged to change ourselves...** (112)

12. Rabbi Joseph B. Soloveitchik, *Kol Dodi Dofek* (1958)

One of the deepest of mysteries, troubling Judaism from the dawn of its existence, is the problem of suffering...

Why and wherefore are hardships visited on man? Why and wherefore do the righteous suffer and evildoers prosper? From that wondrous morning when Moses, the faithful shepherd, communed with the Creator of the Universe and pleaded for the comprehensive solution to this question of questions, throughout the generations, the prophets and sages of Israel have grappled with this conundrum...

Posing the question of suffering, claims Judaism, is possible in two separate dimensions: the **dimension of fate and the dimension of destiny**... In this distinction lies hidden the Jewish doctrine of suffering.

What is an Existence of Fate? It is an **existence of duress**, in the nature of “against your will do you live” (M. Avot 4:22). It is a factual existence, simply one line in a [long] chain of mechanical causality, devoid of significance, direction, and purpose, and subordinate to the forces of the environment into whose midst the individual is pushed, unconsulted by Providence. The “I” of fate emerges as an object. As an object, man appears as acted upon and not as actor. He is acted upon through his passive collision with the objective outside, as one object confronting another...

At this stage of perplexity and speechlessness, of numbness of the heart and confusion of the mind, man does not ask at all about the reason for evil and its essence. He simply suffers in silence and is choked by his anguish, which silences his complaint and suppresses questioning and inquiry.

After the psychic quaking of the sufferer, which comes as a first reaction to suffering, comes the intellectual curiosity of the sufferer, which seeks to understand existence and to strengthen the sufferer’s safety and security. **At this stage man begins to examine suffering and to ask weighty questions.** He searches for the rational foundations of suffering and evil, and he endeavors to find the tranquility and harmony that lie between the positive and negative and thus to remove the edge from the tension between the thesis, “good,” and the antithesis, “evil,” of existence...

In the second dimension of man’s existence, destiny, the question of suffering takes on new form. What is an Existence of **Destiny**? It is an **active existence**, when man confronts the environment into which he has been cast **with an understanding of his uniqueness and value, freedom and capacity**; without compromising his integrity and independence in his struggle with the outside world. **The slogan of the “I” of destiny is: “Against your will you are born, and against your will you die” (M. Avot 4:22), but by your free will do you live. Man is born as an object, dies as an object, but it is within his capability to live as a “subject”** — as a creator and innovator who impresses his individual imprimatur on his life and breaks out of a life of instinctive, automatic behavior into one of creative activity. **According to Judaism, man’s mission in this world is to turn fate into destiny** — an existence that is passive and influenced into an existence that is active and influential; an existence of compulsion, perplexity, and speechlessness into an existence full of will, vision, and initiative.

The question of questions is: **What does suffering obligate man to do?**

The halakhic answer to this question is very simple. Suffering comes to elevate man, to purify his spirit and sanctify him, to cleanse his mind and purify it from the chaff of superficiality and the dross of crudeness; to sensitize his soul and expand his horizons. **In general, the purpose of suffering is to repair the imperfection in man’s persona...**

We too are living in troubled times, in days of anger and distress. **We have been afflicted with violent pogroms and have become accustomed to suffering.** In the past fifteen years [1941–56] we have undergone tortuous ordeals that are unparalleled in thousands of years of diaspora, degradation, and destruction...

When the doctrine of the corrective effect of suffering is put into practice, it demands of the sufferer courage and spiritual discipline. He must gird himself with extraordinary strength, make a detached assessment of his world, examine his past and look to his future with complete honesty...

13. But let me make it perfectly clear that in no way is suffering *necessary* to find meaning... if it *were* avoidable, however, the meaningful thing to do would be to remove its cause, be it psychological, biological or political. To suffer unnecessarily is masochistic rather than heroic... (113)

14. **The religious interest of the prisoners, as far and as soon as it developed, was the most sincere imaginable.** The depth and vigor of religious belief often surprised and moved a new arrival. Most impressive in this connection were the improvised prayers or services in the corner of a hut, or in the darkness of the locked cattle in which we were brought back from a distant work site, tired, hungry and frozen in our ragged clothing. (34)

15. In spite of all the enforced physical and mental primitiveness of the life in a concentration camp, **it was possible for spiritual life to deepen.** Sensitive people who were used to a rich intellectual life may have suffered much pain (they were often of a delicate constitution), but the damage to their inner selves was less. They were able to retreat from their terrible surroundings to a life of inner riches and spiritual freedom. Only in this way can one explain the apparent paradox that some prisoners of a less hardy make-up often seemed to survive camp life better than did those of a robust nature. (36)

16. Auschwitz: Not Long Ago, Not Far Away

Mendel Landau was a Bobover Chassid. At 18 years of age, he was a slave laborer in the Annaberg and Greiditz camps, tasked with the construction of Auschwitz I. In early 1944, after years of hard labor, he was sent back to Auschwitz. This time, not as a slave laborer, but as a prisoner. In 1944, the Hungarian transports came to Auschwitz. Mendel Landau saw a Hungarian Jew enter his barrack. He asked to borrow his *tzitzis*, to make a blessing and thus fulfill the mitzvah. Risking his life, Mendel Landau put on the *tzitzit*. A guard saw this and mercilessly beat him. The guard took the *tzitzit* and threw it, blood-soaked, near the electric fence. Mendel Landau retrieved the *tzitzit* and attempted to return it to the Hungarian Jew, who no longer wanted it, once he saw the punishment Mendel Landau received from the guard. Mendel Landau kept the *tzitzis* throughout his internment in Auschwitz and on a Death March from occupied Poland to Germany. He was wearing it when he was liberated from the Dachau Concentration Camp on April 28, 1945.

Mendel Landau kept this *tzitzit* until his death on Erev Rosh Hashana of 2008. The *tzitzit* remains a profound testament to the legacy of the perished and survivors: Jews committed to their faith and identity.



17. He will have to acknowledge that **even in suffering he is unique and alone in the universe...** his unique opportunity lies in the way in which he bears his burden (78).

III. Will to Meaning, Meaning of Life

18. One should not search for an abstract meaning of life. Everyone has his own specific vocation or mission in life to carry out a concrete assignment which demands fulfillment. Therein, he cannot be replaced, nor can his life be repeated. (109)

19. משנה מסכת סנהדרין פרק ד משנה ה

לפיכך נברא אדם יחידי שכל המאבד נפש אחד מישראל מעלה עליו הכתוב כאילו איבד עולם מלא וכל המקיים נפש אחת מישראל מעלה עליו הכתוב כאילו קיים עולם מלא ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך... ולהגיד גדולתו של הקדוש ברוך הוא שאדם טובע כמה מטבעות בחותם אחד וכולן דומין זה לזה ומלך מלכי המלכים הקדוש ברוך הוא טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחבירו לפיכך כל אחד ואחד חייב לומר בשבילי נברא העולם...

19. Mishnah Sanhedrin 4:5

Therefore man was created **alone**, to teach that if any man has caused a single life to perish from Israel, he is deemed by Scripture as if he had caused a whole world to perish; and anyone who saves a single soul from Israel, he is deemed by Scripture as if he had saved a whole world. Again [but a single person was created] for the sake of peace among humankind, that one should not say to another, “My father was greater than your father...” and to proclaim the greatness of the Holy Blessed One; for humans stamp many coins with one seal and they are all like one another; but the King of kings, the Holy Blessed One, has stamped every human with the seal of the first man, yet not one of them are like another. **Therefore, everyone must say, “For my sake was the world created.”**

20. דברים פרק כט, ט-י

(ט) אתם נצבים היום כלכם לפני יקוק אלהיכם ראשיכם שבטיכם זקניכם ושטריתכם כל איש ישראל: (י) טפכם נשיכם וגרד אשר בקרב מחניד מחטב עציך עד שאב מימך:

20. Devarim 29:9-10

You stand this day, all of you, before the LORD your God—your tribal heads, your elders and your officials, all the men of Israel, your children, your wives, even the stranger within your camp, from woodchopper to water drawer—

21. Man has suffered another loss in his more recent development inasmuch as the traditions which buttressed his behavior are now rapidly diminishing. No instinct tells him what he has to do, and no tradition tells him what he ought to do; sometimes he does not even know what he wishes to do. Instead, he either wishes to do what other people do (conformism) or he does what other people wish him to do (totalitarianism)... In actual fact, boredom is now causing, and certainly bringing to psychiatrists, more problems to solve than distress. And these problems are growing increasingly crucial, for progressive automation will probably lead to an enormous increase in the leisure hours available to the average worker. **The pity of it is that many of these will not know what to do with all their newly acquired free time.** (106)

22. תלמוד בבלי מסכת סנהדרין דף צט עמוד ב

רבי אלעזר: כל אדם לעמל נברא, שנאמר כי אדם לעמל יולד, איני יודע אם לעמל פה נברא אם לעמל מלאכה נברא, כשהוא אומר כי אכף עליו פיהו - הוי אומר לעמל פה נברא. ועדיין איני יודע אם לעמל תורה אם לעמל שיחה, כשהוא אומר לא ימוש ספר התורה הזה מפך - הוי אומר לעמל תורה נברא.

22. Talmud Sanhedrin 99b

Rabbi Elazar says: Every man was created for labor, as it is stated: “Man is born for toil” (Job 5:7). Based on this verse, I do not know whether he was created for toil of the mouth, or whether he was created for the toil of labor. When the verse states: “For his mouth presses upon him,” you must say that he was created for toil of the mouth. And still I do not know with regard to the toil of the mouth whether it is for the toil of Torah or for the toil of conversation. When the verse states: “This Torah scroll shall not depart from your mouth,” **you must say that he was created for the toil of Torah.**

23. משנה מסכת אבות פרק ו משנה ב

ואומר והלוחות מעשה אלהים המה והמכתב מכתב אלהים הוא חרות על הלוחות אל תקרא חרות אלא חירות שאין לך בן חורין אלא מי שעוסק בתלמוד תורה

23. Pirkei Avot 6:2

And it says, “And the tablets were the work of God, and the writing was the writing of God, graven upon the tablets” (Exodus 32:16). Read not haruth [‘graven’] but heruth [‘freedom’]. For there is no free man but one that occupies himself with the study of the Torah.

24. Rabbi Joseph B. Solovietchik, *Halakhic Man*, p. 99, 107

Halakhic man is a man who longs to create, to bring into being something new, something original. The study of Torah, by definition, means gleaned new, creative insights from the Torah.

When man, the crowning glory of the cosmos, approaches the world, he finds his task at hand – the task of creation... Man, the creature, is commanded to become a partner with the Creator in the renewal of the cosmos; complete and ultimate creation – this is the deepest desire of the Jewish people.

25. It did not really matter what we expected from life, but rather what life expected from us. (77)

26. Ultimately, man should not ask what the meaning of his life is, but rather he must recognize that it is *he* who is asked. In a word, each man is questioned by life; and he can only answer to life by *answering for* his own life; to life he can only respond by being responsible. (109)

27. In fact, freedom is in danger of degenerating into mere arbitrariness unless it is lived in terms of responsibility. *That is why I recommend that the Statue of Liberty on the east Coast be supplemented by a Statue of Responsibility on the West Coast.* (132)

28. ספר דברים פרק י פסוק יב

וְעַתָּה יִשְׂרָאֵל מִה יִקְוֶה אֱלֹהֶיךָ שְׂאֵל מֵעַמְּךָ כִּי אִם לְיִרְאָה אֶת יְקֹוֹק אֱלֹהֶיךָ לְלֶכֶת בְּכָל דַּרְכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֹתוֹ יִקְוֶה אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל גִּפְשֶׁךָ :

28. Devarim 10:12

And now, O Israel, what does the Lord your God demand of you? Only this: to revere the Lord your God, to walk only in His paths, to love Him, and to serve the Lord your God with all your heart and soul,

29. תלמוד בבלי מסכת שבת דף לא עמוד א

אמר רבא: בשעה שמכניסין אדם לדין אומרים לו: נשאת ונתת באמונה, קבעת עתים לתורה, עסקת בפריה ורביה, צפית לישועה, פלפלת בחכמה, הבנת דבר מתוך דבר? ואפילו הכי: אי יראת ה' היא אוצרו - אין, אי לא - לא.

29. Talmud Shabbat 31a

Rava said: When a person is brought to judgment, they say to him: Did you conduct business faithfully? Did you designate times for Torah study? Did you engage in procreation? Did you await salvation? Did you engage in the dialectics of wisdom or understand one matter from another? And, nevertheless, beyond all these, if the fear of the Lord is his treasure, yes, he is worthy, and if not, no.

מהרש"א - עסקת בפ"ו. לא אמר קיימת פ"ו אלא עסקת דהיינו להשיא יתום ויתומה.

Maharsha – it doesn't ask "did you fulfill procreation," rather did you engage with, meaning to help orphans get married.

30. מסילת ישירים פרק א

יסוד החסידות ושרש העבודה התמימה הוא **שיתברר ויתאמת אצל האדם מה חובתו בעולמו** ולמה צריך שישים מבטו ומגמתו בכל אשר הוא עמל כל ימי חייו. והנה מה שהורונו חכמינו זכרונם לברכה הוא, **שהאדם לא נברא אלא להתענג על ה' ולהנות מזיו שכינתו** שזהו התענוג האמיתי והעידון הגדול מכל העידונים שיכולים להמצא. **ומקום העידון הזה באמת הוא העולם הבא**, כי הוא הנברא בהכנה המצטרפת לדבר הזה.

30. Mesilat Yesharim Chapter 1

The foundation of piety and the root of perfect service [of G-d] is for a man **to clarify and come to realize as truth what is his obligation in his world** and to what he needs to direct his gaze and his aspiration in all that he toils all the days of his life. Behold, what our sages, of blessed memory, have taught us is that **man was created solely to delight in G-d and to derive pleasure in the radiance of the Shechina** (divine presence). For this is the true delight and the greatest pleasure that can possibly exist. **The place of this pleasure is, in truth, in Olam Haba** (the World to Come). For it was created expressly for this purpose.

IV. Love

31. The second way of finding a meaning in life is by experiencing something – such as goodness, truth, and beauty – by experiencing nature and culture or, last but not least, by experiencing another human being in his very uniqueness – by loving him. Love is the only way to grasp another human being in the innermost core of his personality.(111)

32. משנה מסכת אבות פרק ה משנה טז

כל אהבה שהיא תלויה בדבר בטל דבר בטלה אהבה ושאינה תלויה בדבר אינה בטלה לעולם איזו היא אהבה התלויה בדבר זו אהבת אמנון ותמר ושאינה תלויה בדבר זו אהבת דוד ויהונתן :

32. Pirkei Avot 5:16

All love that depends on a something, [when the] thing ceases, [the] love ceases; and [all love] that does not depend on anything, will never cease. What is an example of love that depended on a something? Such was the love of Amnon for Tamar. And what is an example of love that did not depend on anything? Such was the love of David and Jonathan.

33. דברים פרק ו פסוק ה

וְאַהֲבַתְּ אֶת יְקוֹק אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ :

33. Devarim 6:5

You shall love the LORD your God with all your heart and with all your soul and with all your might.

רש"י דברים פרשת ואתחנן פרק ו פסוק ה

ובכל נפשך - אפילו הוא נוטל את נפשך :

ובכל מאדך - בכל ממונדך יש לך אדם שממונו חביב עליו מגופו לכך נאמר ובכל מאדך.

Rashi Devarim 6:5

With all of your soul – even if He takes your life; with all your might – with all of your money, as for some people their money is more precious than their body.

34. דברים פרק יא פסוק יג

וְהָיָה אִם שָׁמַע תִּשְׁמָעוּ אֶל מְצֻוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְקוֹק אֱלֹהֵיכֶם וּלְעִבְדוֹ בְּכָל לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם :

רש"י - בכל לבבכם - עבודה שהיא בלב. וזו היא תפלה, שהתפלה קרויה עבודה

34. Devarim 11:13

If, then, you obey the commandments that I enjoin upon you this day, loving the LORD your God and serving Him with all your heart and soul,

Rashi – with all of you heart – labor of the heart. And this is prayer, as prayer is considered “labor.”

35. ספר דברים פרק ח פסוק ג

וַיַּעֲבֹד וַיִּרְעֲבֹד וַיֵּאָכְלֶךָ אֶת הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל הַלֶּחֶם לִבְדוֹ יַחֲיֶה הָאָדָם כִּי עַל כָּל מוֹצֵא פִי יְקוֹק יַחֲיֶה הָאָדָם :

35. Devarim 8:13

He subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your fathers had ever known, in order to teach you that **man does not live on bread alone, but that man may live on anything that the LORD decrees.**