

If you will say, "what will we eat in the seventh year....." I will ordain My blessing. (25:20,21)

We note that Hashem promises His blessing only after Bnei Yisrael will ask the question, "What will we eat?" This is an unrealistic approach. Why would Hashem not ordain His blessing regardless of whether or not the people were anxious about their sustenance? Do those who observe his *mitzvos* without question deserve to go hungry? **Horav Moshe Feinstein, zl**, offers a practical answer. If *Bnei Yisrael* had not asked this question, Hashem would have granted an even greater miracle. Indeed, He would have ordained that the initial output of the sixth year would suffice for three years. Since the people were doubtful of Hashem's ability to provide, they lost the opportunity to experience an even greater miracle. *Horav* Feinstein adds that quite possibly there were two distinct miracles. Those who did not question survived on the basis of the produce of the sixth year, while those whose *bitachon* was not as great were granted a miracle of lesser significance.

What powerful words! People are granted miracles, but had they exhibited greater trust in the Almighty, they would have sustained yet an even greater miracle. Moreover, even the miracle/salvation for which they prayed might have been granted more easily -- if they would only have maintained more faith in the Almighty. Perhaps, we should consider this insight and place our entire trust in Hashem.