

And Hashem said to Moshe, “Why do you call out to Me? Speak to Bnei Yisrael, and they shall travel.” (14:15)

Two specific aspects of the human experience--matrimony and earning a livelihood -- are compared to the splitting of the Red Sea. *Kasheh zivugan shel adam k'krias Yam Suf*, “It is as difficult to bring a man and his bride together as the splitting of the Red Sea.” *Kasheh mezonosav shel adam k'krias Yam Suf*, “A person’s livelihood is as difficult (to provide) as the splitting of the Red Sea.” The word *kasheh*, difficult, is a term which creates a dilemma. Is there anything “difficult” for Hashem? He can do as He pleases. Nothing holds Him back. How can any act -- miraculous or not -- be perceived as challenging to Hashem?

Horav Yisrael Belsky, Shlita, quotes **Horav Yaakov Kamenetzky, zl**, who explains this “difficulty.” The *Rosh Yeshivah* would often quote *Chazal* in the *Talmud Chagigah* 12A who posit that the rules of nature were composed with great wisdom. They cite the *pasuk* in *Mishlei* 3:19,20, “Hashem established the earth with *chochmah*, wisdom; He set the Heavens with *tevunah*, understanding; with His *daas*, knowing, the depths He split.” The creation of the world and its ensuing design and continuity were great acts of penetrating wisdom. Thus, by its very definition a *neis*, miracle, is an abrogation of the laws of Nature. By implication, on some level, a *neis* opposes the wisdom of Hashem. Therefore, when *Chazal* say that *Krias Yam Suf*, *parnassah*, livelihood and *zivugim*, matrimony, are difficult for Hashem, they do not mean that the act is difficult – nothing is difficult for Hashem to do. They refer to the need to act contrary to the wisdom with which He endowed the world. This represents the “difficulty” for Hashem whenever He must perform a miracle which goes against the *chukei ha'teva*, laws of Nature. It is “difficult” for the very Source of wisdom itself to act in a manner which essentially undermines wisdom.

Rav Belsky quotes the well-known episode in the *Talmud Shabbos* 53b concerning a man whose wife passed away, leaving him with an infant that had to be nursed. The father lacked the funds to hire a wet-nurse. Hashem performed a miracle, such that the man himself was able to nurse the child. *Rav Yosef* said, “Come and see what a great man he is, for such a miracle was performed for him!” *Abbaya*, however, disagreed, saying, “On the contrary: how despicable is this man that the order of Creation was altered on his account.”

Chazal are teaching us concerning the depth of wisdom inherent in the laws of nature, and how a miracle performed for a person indicates his level of righteousness. Yet, it also shows that a miracle performed for this person fundamentally contradicts the great wisdom Hashem has put into the natural order.