

## **This is the thing that Hashem has commanded, a full omer of it shall be a safekeeping for your generations, so that they will see the food that I fed you in the wilderness. (16:32)**

*Bnei Yisrael* were privy to an unprecedented array of miracles, ranging from the Ten Plagues to the many miracles that occurred during the Exodus, to the splitting of the Red Sea. The Jews clearly saw that Hashem was with them during times of crisis. However, was this the most crucial lesson? Or is there another miracle, which, although less profound in nature, has a more significant message? **Horav S.R. Hirsch, zl**, observes that *Bnei Yisrael* were acutely aware that Hashem was close to them during the critical stages of their development. What about their recognition of Hashem's role in their *everyday* life? This was the lesson of the miracle of the *manna*. Hashem takes into account the needs of *every* human being. One can--and should--rely upon Hashem for his sustenance.

All of the amazing supernatural phenomena that accompanied *Bnei Yisrael's* exodus from Egypt, even *Krias Yam Suf*, all faded in significance when *Bnei Yisrael* confronted the stark reality of impending hunger menacing their families. *Horav Hirsch* declares that this concept is reflected in *Chazal's* dictum, "*It is as difficult to provide man's sustenance as it is to split the Red Sea.*" The threat of hunger looms over man, undermining every principle and abrogating every resolution. Indeed, as long as the overwhelming anxiety of *parnassah*, earning a living to support one's family, envelops a person, he cannot achieve his potential in *Torah* study.

How does one free himself from the tentacles of this tension? One must acknowledge that the concern for providing for man's material needs does not ultimately rest on man. In fact, it does not depend upon him at all! Man must acknowledge the fact that he can do only his own part, but ultimately he must depend upon Hashem for success in his endeavors. It is his duty to *attempt* to provide sustenance for his family, but he must be convinced that the Almighty ultimately sustains every single human being.

The individual who does not "accept" Hashem as the sole Provider is bound to toil away his days, laboring to ensure himself and his dependents material support. He will do anything to achieve his goal. He will compete ruthlessly; he will cheat if necessary; he will fall prey to any scheme regardless of its shady nature, in order to earn sufficient money. The pursuit of money can become an obsession, a demanding, unrelenting and ruthless contrivance that has the power to destroy many lives.

Hashem sought to cure the young nation of this malady. He led the people into a stark, barren desert where they felt the anxiety, where the material requirements of the present were inaccessible, and where the prospects for the future were dubious. They saw for themselves that the obsession to earn a living can destroy an individual. Until now, they did not worry about the next day; they had been slaves for masters who provided them with their daily needs.

Now Hashem was establishing the rules for obtaining one's sustenance. He would provide *Bnei Yisrael* with their daily bread. They were taught that whatever they needed would be provided, neither more nor less. They did not have to worry about the morrow, for Hashem would provide for tomorrow. They merely had to trust in Him.