

Hashem said to Moshe, “Why do you cry out to Me? Speak to Bnei Yisrael and let them journey forth.” (14:15)

Hashem told Moshe *Rabbeinu* that there was a time to pray and a time to move on to take action. Apparently, this was not the time for prayer. The **Divrei Chaim** renders this *pasuk* homiletically, lending us an insight into the demands of leadership, and the need for a strong leader to determine the appropriate response to a given situation and how best to rally the people behind him. Moshe *Rabbeinu* was well known for his unusual humility. *Anav mikol adam*; “he was the most humble person on the earth.” Indeed, the word *mah*, “what” (as in *V’nachnu mah*, “And what are we?” which was Moshe and Aharon’s reaction to the people’s complaints), is considered the standard of consummate humility. Moshe viewed himself in the manner of: “What am I?”

When *Klal Yisrael* stood at the banks of the Red Sea, they were literally between a “rock and a hard place.” No natural way out of their predicament was evident. For all intents and purposes, the one to whom they looked up to for leadership, guidance and salvation out of their serious straits, was Moshe. He was supposed to intervene for them with the Almighty. Moshe, however, viewed himself as unworthy of such distinction. He felt, “Who am I to entreat the Almighty on behalf of the Jewish People? What am I?”

Hashem responded, *Mah titzak Eilai*, “Why do you cry out to Me?” This is interpreted as: The attribute, *mah*, which denotes your outstanding humility, is a wonderful quality – only when *titzak Elai*, “you are crying out to Me”, on your own behalf. Now, however, when you represent the Jewish People, *Dabeir el Bnei Yisrael v’yisau*, “Speak to *Bnei Yisrael* and let them journey forth.” They need you. They look up to you. Instruct them to move on. There is a time and place for everything – even humility.