

The Bnei Yisrael went on dry land in the midst of the sea.

The *Mechilta* describes the scenario and the dialogue that took place among the tribes prior to the splitting of the Sea. *Bnei Yisrael* were standing by the shores of the Red Sea; the Egyptian army was literally breathing down their necks. Suddenly, they began to argue about who should go into the water first. Each tribe vied for the opportunity to enter the Red Sea first. During the negotiations, Nachshon ben Aminadav of the tribe of Yehudah jumped into the threatening waters. The tribe of Yehudah was indeed lauded for this singular act of devotion, as it is stated in *Tehillim 114*, “*Yehudah became His Sanctuary, Yisrael His dominion.*” Indeed, for his decisiveness and alacrity in taking the first plunge, Yehudah was crowned as king over *Bnei Yisrael*. Why should Yehudah receive all of the acclaim? His unique act notwithstanding, the members of each of the tribes were *also* willing to jump into the water!

We may suggest the following: Meetings are essential, and a consensus of opinion is necessary. When *Klal Yisrael* was trapped between the forbidding waters of the Red Sea and the approaching Egyptian Army, it was not the time to make speeches and convene meetings. It was time for action and commitment, not rhetoric and hyperbole. All too often, when action on behalf of a *Torah* cause is mandated, be it in response to organizational, communal or individual needs, we become constrained by meetings, speeches, and votes. The problem at hand festers and, in most cases, grows out of proportion. We must recognize that Hashem determined that the *Bais Hamikdash* was to be built in Yehudah's portion of the land as a result of his commitment to constructive action. Similarly, *Klal Yisrael* will grow vibrantly only if we put our faith and commitment into active participation.