

"How long (shall I bear) with this evil congregation who keep murmuring against me?" (14:27)

After having witnessed the great miracles which were evident both in Egypt and in their journey throughout the desert, it seems incredible that *Bnei Yisrael* would so quickly regress back to rebellion. This was no ordinary group of people; they were distinguished leaders who had in the past exhibited exemplary faith in the Almighty. *Horav Moshe Feinstein z.l.* implies that *emunah*, belief, founded solely on miraculous revelation, which is devoid of intellectual appreciation, will not endure. One can not attain the maximum level of faith in Hashem impetuously. One is obligated to carefully plan and pursue a diligent step-by-step program of gradual advancement, since spontaneous outbursts of belief can easily be overshadowed by another spontaneous enthusiasm.

That generation of Jews went through a metamorphosis from having forty nine levels of *tumah*, impurity, to being privy to the pinnacle of miracles. Although the phenomenon of miracles was impressive, it was not really ingrained in them. Consequently, *Bnei Yisrael* were prone to faltering every time they encountered a "problem." They believed that Hashem could destroy Pharaoh, but could He save them from the thirty one kings and giants and other enemies? Hashem could supply them with *manna* and quail, but could He offer them meat? They did not realize that Hashem, Who took them out of Egypt and Who promised to deliver them safely into *Eretz Yisrael*, would also provide them with all of life's necessities throughout their journey.

Horav Feinstein applies this idea to explaining the *Talmud* in *Menachos 33b*. *Chazal* state that Hashem required *techeles*, blue wool, for the *tzitzis*. He required it because *techeles* is similar to the color of the sea, which is similar to Hashem's throne. Why does the *Talmud* use such a circuitous way to say that this color is similar to the color of Hashem's throne? *Chazal* are teaching us that one cannot immediately reach Hashem's throne. One must structure a gradual process of development until he eventually attains the appropriate foundation to enable him to associate with the Divine.