

Enough of your dwelling on this mountain. (1:6)

A year had passed in which *Klal Yisrael* was situated at *Har Sinai*. It became time to move on to Eretz Yisrael. The *Midrash* defines the word "rav" as "abundance"; *Klal Yisrael's* encampment at *Har Sinai* brought much benefit to them: the *Torah*, the *Mishkan*, the *Zekeinim* and other leaders. The **Kli Yakar** views the summons to leave *Har Sinai* as a practical lesson in attitude toward *Torah*. Moshe observed *Klal Yisrael* lingering at *Har Sinai*. They had become content with the *Torah* as a book of thought, a wonderful collection of laws brilliantly formulated by their Divine Author. They were, however, not prepared to move on to *Eretz Yisrael*, to put the *Torah* into practice. Moshe was, therefore, commanded to instruct the people to move on to the land, to build the *Bais Hamikdash*, to approach the ultimate destination.

All too often, many of us get bogged down "along the way," ignoring our objectives - if we have even developed them. A Jew has a purpose in life. Fulfilling that purpose must be his goal. We are here to serve Hashem in a positive manner. For some, the instrument is *Torah* study in its purest form, unimpeded by material or secular pursuits. For others, the vehicle is serving Hashem through active participation in community-oriented endeavors, such as various acts of *chesed*, kindness. One must, however, establish a set of goals which he strives to attain. Otherwise, he simply stagnates, proceeding through life as a Jew by rote, with no zest or enthusiasm, not appreciating the beauty and vigor of *Yiddishkeit*. Whatever one does, it should be goal-oriented. Even in *Torah* study, one should make demands on himself, setting specific goals and areas of accomplishment, aspiring for greatness with a *sheifah*, ambition, to master all areas of *Torah*. This attitude will not only enhance one's learning, but it will also transform his entire character.