

## And Moshe went. (31:1)

Moshe went. From where did he come, and to where did he go? The *pasuk* does not address these simple questions. He simply went! *Horav S.Y. Levin, zl*, distinguishes between *amidah*, standing still, and *halichah*, walking/moving. Each one has its own advantage according to the situation. Moving forward is beneficial, as long as one goes in the right direction. If one has a prescribed course and he maintains it, then the more he walks, the closer he moves to his destination. In such a situation, moving is obviously more advantageous than standing still. Conversely, when one is lost -- or if his sense of direction is misguided -- the more appropriate action is to stop and remain standing until he locates the correct path.

Human beings are required to be "*mehalchim*," those who move, while angels are called "*omdim*," those who stand still. Angels remain on the same *madreigah*, spiritual level, during their entire existence. They do not ascend in spirituality and, likewise, they do not descend. Man must strive to attain greater heights. He must climb; he must constantly ascend the ladder of spirituality, never ceasing to advance further and further, higher and higher.

When is moving forward appropriate? Only when he is advancing in the right direction, when he is *holeich*, proceeding, on the road of *Torah* and *mitzvos*. If, however, he has erred in direction, if he has received his guidance from the *yetzer horah*, evil inclination, then it may be more beneficial for him to stop, to cease to move forward. This is the meaning of the *pasuk* in *Yeshaya* (55:71), "*Let the wicked forsake his way.*" First and foremost is to refrain from continuing forward. Afterwards, one can seek new "direction" concerning the proper path on which to continue.

Moshe *Rabbeinu* was the paragon of virtue, the paradigm of *kedushah*, holiness, the quintessential leader of *Klal Yisrael*. As he reached the climax of his days upon this world, the *Torah* attests to his constant movement - in the proper path. It is not necessary to state his point of origin and destination. Throughout his entire life Moshe *Rabbeinu* moved in a single direction - onward.