



לזכות הילדה פייגה טאובה  
 לרגל יום הולדתה  
 כ"ד מנחם-אב י"ד שתגדל לתורה  
 לחופה ולמעשים טובים מתוך  
 בריאות נכונה ושפע בגו"ר לנח"ר  
 כ"ק אדמו"ר והוריה הי"ו

# Order of Accomplishment

IN HONOR OF 60 YEARS SINCE THE REBBE INTRODUCING HIS REVOLUTIONARY APPROACH TO UNDERSTANDING RASHI, 5725–5785, THIS MONTHLY COLUMN FEATURES AN ADAPTATION OF ONE OF THE REBBE'S "RASHI SICHOS."

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ה' א-להינו דבר אלינו בחרב לאמר  
 רב-לכם שבת בחר ה'ה': (דברים א, 10)

"רב-לכם שבת: כפשוטו; ויש מדרש אגדה, הרבה  
 לכם גדלה ושכר על ישיבתכם בחר ה'ה' – עשיתם  
 מושכן, מנורה, וכלים, קבלתם תורה, מנייתם  
 לכם סנהדרין, שרי אלפים ושרי מאות."

Hashem our G-d spoke to us in Chorev, saying, You have dwelt long enough at this mountain.

**"You have dwelt too much:** [It is to be understood] according to its straightforward meaning. There is [also] an aggadic explanation: You have received much greatness (רב) and reward for your stay (שבת) at this mountain: [Here] you made the Mishkan, the Menorah, and [other] furnishings [of the Mishkan]; you received the Torah; you appointed the Sanhedrin, officers of thousands, and officers of hundreds." (Rashi)

Later, in Parshas Va'eschanan (4:32–33), the Torah describes at length the awesome heavenly experience which the Jewish people had at Har Sinai—an experience comparable to no other:

"כי שאל-נא... הנהי' כדבר הגדול הזה או הנשמע כמהו. השמע עם קול א-להים מדבר מתוך-האש כאשור-שמעת אתה ויחי."

*"You need only inquire... whether there was ever anything like this great phenomenon, or was the likes of it ever heard. Did a people ever hear Hashem's voice speaking out of the midst of the fire, as you have heard, and remain alive?"*

Why, then, does Rashi—who always offers the most literal interpretation—interpret the greatness which was bestowed upon the Yidden while at Har Sinai to be referring to three different events (based on a Midrash Aggada), when he could have simply explained it as the "great phenomenon" the Yidden experienced at Har Sinai (based on an explicit *possuk* in Chumash)?

Moreover: Rashi does, in fact, include the giving of the Torah among the three events, but only as the second one—and even that as a vague statement ("you received the Torah") with no reference to the incredible divine revelation (the



“great phenomenon”) that came along with it!

In addition, the order in which Rashi places the three events does not even correspond to their chronological order, since the giving of the Torah and the appointment of the Sanhedrin preceded the building of the Mishkan!

We will be able to understand this by first understanding the context of our *posuk*:

The purpose of Hashem’s declaration—“You have dwelt too long at this mountain”—was to notify the Yidden that their stay at Har Sinai had come to an end, and that they needed to continue toward their ultimate destination—Eretz Yisroel.

It is in this context that we must also understand the intent behind the words “*you have received much greatness*”: “Greatness” here is not referring to a “freestanding” greatness, but rather a specific form of greatness which prepared the Yidden for their entry into Eretz Yisroel; greatness which took root in the midst of B’nei Yisroel and became an inseparable part of their lives, serving as a moral compass and roadmap for them so that even after entering Eretz Yisroel and engaging with the realities of physical existence, their essence as an “*am kadosh*”—a holy nation—would be obvious.

The “great phenomenon” that transpired at Har Sinai was truly exceptional, but it was a one-time event whose impact on the Yidden was temporary. In and of itself, the experience did not serve as a preparation for entering Eretz Yisroel. Therefore, Rashi does not mention it.

Instead, Rashi says that the “greatness” to which this *posuk* is referring to is expressed in three specific events that took place during the Yidden’s stay at Har Sinai. These three events constituted three stages in the transformation of B’nei Yisroel into an “*am kadosh*”; a nation in which Hashem’s holiness is constantly present as its guiding light:

1. **Building the Mishkan**—creating a *permanent* space for the Shechina to rest.
2. **Receiving the Torah**—the presence of the Shechina being translated into practical guidelines for day-to-day life.
3. **Appointment of Sanhedrin**—establishment of a system for the *application and implementation* of these guidelines.



Whenever there is more than one *pirush* on a *posuk*, there must be a connection between them.

The same is true with regard to the two *pirushim* in Rashi on the words “רב לכם שבת”:

1. The obvious interpretation (“כפשוטו”): Hashem is saying to the Yidden that they need to arrive as soon as possible at their destination—Eretz Yisroel—and that every moment that they are not on their way is considered tarrying (notwithstanding the spiritual greatness of staying at Har Sinai).
2. The aggadic interpretation: It refers to the spiritual greatness which the Yidden attained while at Har Sinai and which prepared them for life in Eretz Yisroel:

The Yidden’s relationship to their land is different from that of the other nations to theirs. For the latter, it is the land which makes them into a nation, while for Yidden, *l’havdil*, it is the other way around: It is by virtue of who we are as a nation that we have our land.

In other words, the other nations do not possess an intrinsic connection with their land, which is why they need to fight for it. Yidden, however—by virtue of their being an “*am kadosh*”—possess an intrinsic relationship with Eretz Yisroel, which is why, originally, there was no need to wage war in order to conquer Eretz Yisroel; as Rashi says: “*There is nobody who disputes your [rights], and you do not need to wage war. Had they not sent spies, they would not have needed [even to display] weapons* (Rashi, Devarim 1:8).”

### Takeaway:

One must continually strive for growth and advancement, regardless of their current level of spiritual attainment. Remaining static is not an option; instead, one must aim to elevate their *avoda* and deepen their connection with Hashem.

(Adapted from *Likkutei Sichos* vol. 24, p. 12)