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לע"נ  
מזכיר כ"ק אדמו"ר  
הרה"ח ר' ירחמיאל בנימין  
בן מנחם הלוי ע"ה קליין  
גלב"ע י"ח סיון ה'תשע"ה  
תנ"צ'ב"ה  
נדפס ע"י משפחתו שיחיו

# Four Times?

At the Farbrengen of Shabbos Parshas Shelach 5741,<sup>1</sup> the Rebbe asked the following question on Rashi:

The Torah talks about bringing wine libations (*nesachim*) along with some of the *korbanos*, and then specifies that this applies to every individual bringing a *korban*, whether a natural-born Jew or a *ger*:

וכי יגור אתכם גר . . באשר תעשו כן יעשה.

**If a *ger* resides with you...as you make it, so shall he make it.**<sup>2</sup>

The Torah then repeats this rule twice in the next *possuk*:

הקהל חקה אחת לכם ולגר הגר חקת עולם לדורתיכם ככם כגר יהי לפני ה'.

**One rule applies to the community, for yourselves and for the *ger* who resides [with you]; one rule applies throughout your generations just as [it is] for you, so [it is] for the *ger*, before Hashem.**<sup>3</sup>

Then, again, in the following *possuk*, the Torah repeats:

תורה אחת ומשפט אחד יהי לכם ולגר הגר אתכם.

**There shall be one law and one ordinance for you and the *ger* who resides with you.**<sup>4</sup>

All together, the Torah repeats the same idea four times in a span of three *possukim*. We know that Rashi addresses any question that would

come to the mind of a school child studying Chumash. Why then does Rashi not address the obvious question: For what reason is the same idea repeated four times?

Furthermore, a few *possukim* later, the Torah talks about giving the first selection of dough to the Kohen as “challah.” There, too, the Torah seems to repeat itself:

First, the Torah says:

ראשית ערסתכם חלה תרימו תרומה וגו'.

**The first portion of your dough, you shall separate a loaf for a gift...**<sup>5</sup>

Then in the next *possuk*, the Torah says:

מראשית ערסתיכם תתנו לה' וגו'.

**From the first portion of your dough you shall give a gift to Hashem...**<sup>6</sup>

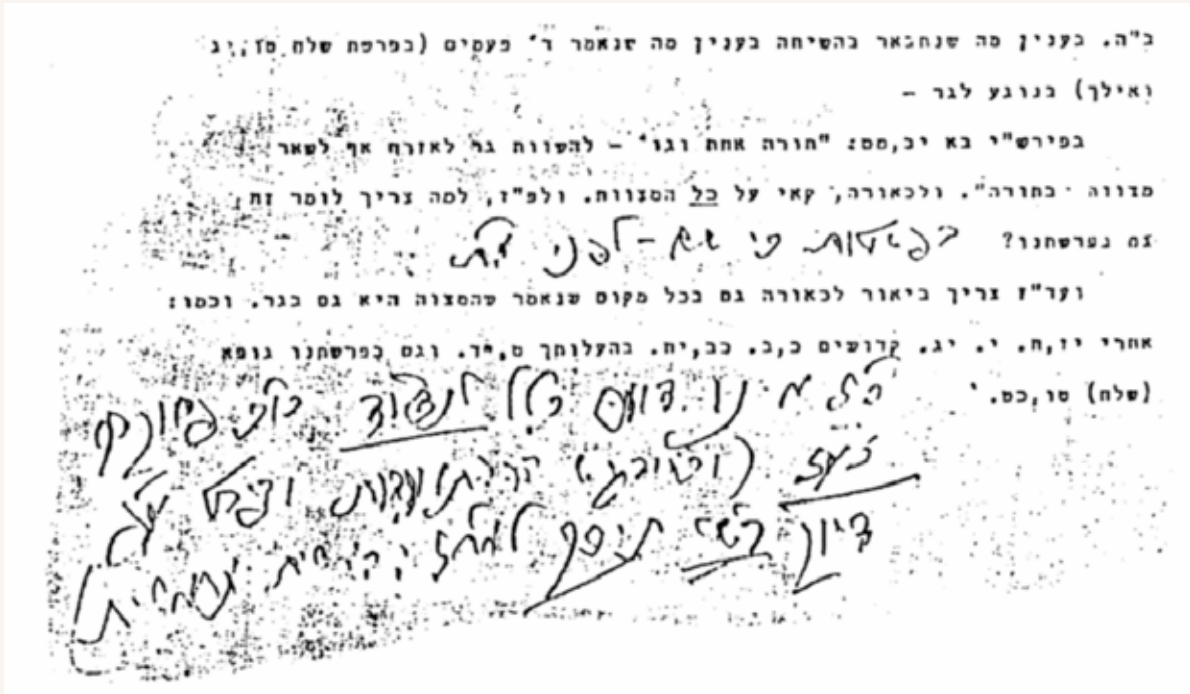
In this instance, Rashi immediately addresses the obvious question of repetition.

This only strengthens the question on Rashi in the case of the *possukim* about the *ger*. Why does he not see the need to address the repetition in that instance?<sup>7</sup>



After Shabbos, the *manichim* wrote a note<sup>8</sup> to the Rebbe seeking clarification on the Rebbe's question:

1) In Parshas Bo, the Torah already told us



(with regard to the *Korban Pesach*) that “There shall be one law for the native and for the *ger* who resides in your midst.” Rashi comments on this: “[This *possuk* comes] to liken a *ger* to a native also regarding [all the] other mitzvos in the Torah.” If the Torah already stated that there’s no difference between a *ger* and a native for all *mitzvos*, why is it stated in Parshas Shelach altogether?

On this question, the Rebbe replied:

בפשטות כי שם – לפני מ”ת

The obvious answer is: there [regarding the *Korban Pesach*] it was before *Matan Torah*. [I.e. one may have thought that once the Torah was given, the halacha changed. It therefore makes sense that the Torah would later repeat this halacha.]

2) The same question could be asked every time the Torah repeats this rule regarding certain *mitzvos*, that a *ger* must follow the mitzvah under discussion in the same way as a native. [Here the *manichim* provided a list of sources where the Torah states this rule, including one in our Parsha.<sup>9</sup>]

The Rebbe replied:

כ”ז אינו דומה כלל לנדוד”ד. כו”כ פסוקים כע”ז [כעין-זה] (וכמודגש בההתוועדות ובפרט ע”פ דיוק רש”י תיכף לאח”ז: ראשית, מראשית).

All of these [sources] do not compare to **our instance** [where the Torah repeats] several *pessukim* [one after the other] with a **similar** message.

(As was emphasized at the farbrengen, especially considering that **Rashi** [himself] inquires [with a similar line of questioning] **immediately** after this [about the mitzvah of challah, with the repeated words of]: “*Reishis*”; “*Meireishis*.”)

1. Sichos Kodesh 5741, vol. 4, p. 715.
2. Bamidbar 15:14.
3. Ibid., 15:15.
4. Ibid., 15:16.
5. Ibid., 15:20.
6. Ibid., 15:21.
7. For the Rebbe’s explanation on this Rashi, see Sichos Kodesh ibid., p. 735.
8. Published in Neilcha Borchosav, p. 222.
9. Bamidbar 15:29, regarding a *Korban Chatas*.