

The Rashi Database Project

GOALS: * Show that all Rashid comments are spontaneous, instant, effortless reactions of a native speaker to the biblical text.

*This is accomplished by skillful English translations instantly suggesting the Rashid comment to the reader

* Additionally, each Rashid comment is examined using the 10 organs of the Rashid anatomy.

PUBLICATION: www.Rashibyomi.com/RashiDatabase.htm

(MAIN BIBLIOGRAPHY): DT = Doctoral Thesis (www.Rashiyomi.com/Rashibook.htm,

MG=Modern Grammar with Applications to Rashi (www.Rashiyom.com/Rashibook2.htm)

OTHER COMMENTATORS (ABBREVIATIONS): R=Ramban, T=Baal Turim, K=Kli Yakar, I=Ibn Ezra, H=Hendel

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DATE/AUTHOR: August 8, 2023, Russell Jay Hendel DSJS, Ph.D.

RASHI ID: Dt22-01a,b:2c,d:3a

PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION:

| | |
|---|--|
| <p>Biblical Test: Dt22-01a,b:2c,d</p> | <p>*Don't see your brother's (2) ox or his sheep wandering *and act(1) like they are hidden; *return these items to your brother (3)</p> <p>If your brother (3) is not near you or if you don't know him then *gather it into your house *it will be with you until your brother (4) requests it *and then return it to him</p> <p>*Similarly act to his donkey *Similarly act to his garment *Similarly act to any lost item of your brother (3) which was lost from him and you found it *You cannot act (1) like it is hidden</p> |
| <p>Rashi comments</p> | <p>1) The verb is conjugated in the <i>hitpael</i> (interactive) conjugation; this conjugation can refer to <i>acting</i> (acting like it is hidden) (Rashi repeats this interpretation of the <i>hitpael</i> on the two occurrences of the <i>hitpael</i> in this paragraph.)</p> <p>2) The simpleton (un-nuanced) reading of the text is that all it says is that "You shouldn't see his lost object and act like it is hidden; rather you must return it." But the nuances of the (five-fold repeated) <i>brother</i> indicates a shared responsibility. Rashi cites the Talmud (BT BM 30a,b) which brings an example: <i>an elderly person's dignity would be violated if he led an animal home; in such a case the elderly person can ignore the seen lost article</i>. This protection for the elderly is a consequence of <u>brotherhood</u>.</p> <p>3) The five-fold repetition of <i>brother</i> implies a shared responsibility; you are not obligated to return lost articles to deceitful people who would not reciprocate and return your lost article. (The obligation to return lost articles is among the community of brothers who share the spirit of the law of being nice to each other. The law does not require vulnerable exposure of you returning his lost articles but he not returning yours)</p> <p>4) The five fold repetition of <i>brother</i> implies a shared responsibility. You return the article if the expenses of watching it do not exceed its value; otherwise you sell it. So the law states that:</p> <p>* If you find yield-producing assets like chickens which produce eggs, you pay the expenses of keeping the chickens, keep records of the revenue of eggs, and return the chicken and revenue minus the expenses.</p> <p>*If however, the lost item is not yield producing but simply has expense in watching it, then it is preferable to sell the article and return its value to your brother who lost it.</p> |

10 ORGANS OF THE RASHI ANATOMY: Dt22-1a,3a

| Organ | Brief Explanation | Rashi | My emendations |
|--------------------------|--|--|--|
| Lemma, | Beginning words, what is Rashi commenting on | <i>And act like it is hidden</i> | None |
| Number of Rashi comments | | 1 | Rashi repeats this twice (because the verb occurs twice) It is not clear why he repeats it |
| 4 Exegetical Pillars | How is Rashi deriving this comment | <i>Grammar – Verb Conjugation – Hitpael</i> | One of the established meanings of the <i>hitpael</i> is <i>acting</i> (This is an old usage established along time ago) |
| Form | How does Rashi express his idea | By giving an example: <i>He turns his eyes so as to act like he didn't see it.</i> | I add the abstract concept that Rashi's example is illustrative of <i>acting</i> one of the meanings of the <i>hitpael</i> . |
| Reasonable speculations | | None | |
| Consequences | Lessons learned | None | |
| Language Nuances | Recognized by literate speakers | None | |
| Simpleton explanations | | None | |
| Homily | Explanations taken out of context of verse | None | |
| Moral exhortation | | None | |

10 ORGANS OF THE RASHI ANATOMY: Dt22-1b

| Organ | Brief Explanation | Rashi | My emendations |
|--------------------------|--|------------------------------|----------------|
| Lemma, | Beginning words, what is Rashi commenting on | <i>Act like it is hidden</i> | Brother |
| Number of Rashi comments | | 1 | 1 |

| | | | |
|-------------------------|--|--|---|
| 4 Exegetical Pillars | How is Rashi deriving this comment | <i>By a twist of words</i> | <i>Figures of speech - Nuances of words - Known to literate speakers</i> |
| Form | How does Rashi express his idea | By twisting the meaning of the sentence: “ <i>Don’t see a lost article and act like it is hidden</i> ” to “ <i>Don’t see a lost article-return it; but sometimes you may act lack it is hidden</i> ” | Rashi uses a clever <i>form</i> to express his idea. The real idea comes from the nuances of the word <i>brother</i> : “You are only obligated to return lost articles in a <i>brotherly manner</i> ; it is not expected for example for an elderly person to lead an animal if beneath his dignity.” |
| Reasonable speculations | | | |
| Consequences | Lessons learned | | |
| Language Nuances | Recognized by literate speakers | Not present | <i>Brother</i> has nuances of a community of people with shared values and respect for each other |
| Simpleton explanations | | | |
| Homily | Explanations taken out of context of verse | Rashi twisted the sentence: “ <i>Don’t see lost articles and act like they are hidden; return them</i> ” into two sentences “ <i>Don’t see lost article-return it but sometimes act like it are hidden</i> ” | |
| Moral exhortation | | None | |

10 ORGANS OF THE RASHI ANATOMY: Dt22-2a

| Organ | Brief Explanation | Rashi | My emendations |
|--------------------------|--|---|--|
| Lemma, | Beginning words, what is Rashi commenting on | <i>Until your brother requests them</i> | Brother |
| Number of Rashi comments | | 1 | 1 |
| 4 Exegetical Pillars | How is Rashi deriving this comment | <i>Not given</i> | <i>Figures of speech - Nuances of words - Known to literate speakers</i> |

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|-------------------------|--|---|---|
| Form | How does Rashi express his idea | As a joke: <i>Did you think you would return it before he asks</i> Rather the verse means, not, <i>until your brother requests it</i> , but <i>until you request /investigate his brotherhood</i> | The joke is the <i>form</i> which facilitates memory. I suggest that the derivation comes from the nuances of <i>brother</i> someone you share values with (You return his lost article because he would reciprocate and returns yours) |
| Reasonable speculations | | | |
| Consequences | Lessons learned | | |
| Language Nuances | Recognized by literate speakers | Not present | You only return articles to your <i>brother</i> who would reciprocate and return your lost article |
| Simpleton explanations | | None | |
| Homily | Explanations taken out of context of verse | The verse says “Keep the lost article <i>till your brother requests it</i> ,” Rashi twists this “Keep the lost article <i>till you request (investigate) his brotherhood</i> ” | I argue that this is only <i>Rashi form</i> . Rashi derived his comment from the five-fold repeated <u>brother</u> . <i>Only return articles to brothers who share values and would return your lost article if they found it.</i> |
| Moral exhortation | | None | |

10 ORGANS OF THE RASHI ANATOMY: Dt22-2b

| Organ | Brief Explanation | Rashi | My emendations |
|--------------------------|--|--|--|
| Lemma, | Beginning words, what is Rashi commenting on | <i>Return it to him</i> | Brother |
| Number of Rashi comments | | 1 | 1 |
| 4 Exegetical Pillars | How is Rashi deriving this comment | <i>Pun on return it</i> | <i>Figures of speech - Nuances of words - Known to literate speakers</i> |
| Form | How does Rashi express his idea | As a pun: <i>return it to him</i> implies <i>something returnable</i> ; So don't <i>return something whose expenses outweigh the lost articles worth</i> | <i>Brother</i> implies that the loss-article-return is not a <i>formal act</i> but a brotherly act. If expenses of upkeep outweigh the lost articles worth then sell the article and return its value. |

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|-------------------------|--|--|--|
| Reasonable speculations | | | |
| Consequences | Lessons learned | | |
| Language Nuances | Recognized by literate speakers | Not present | The return should be <i>brotherly</i> – <i>if expenses outweigh the loss article's worth, don't retain the article, but rather, sell it and return its value.</i> |
| Simpleton explanations | | None | |
| Homily | Explanations taken out of context of verse | The verse says <i>return it</i> which Rashi takes out of context as meaning <i>something returnable</i> (i.e. of positive value). If the expense of keeping the article outweighs the articles worth, then sell it and return its value. | <i>Brother</i> implies that the loss-article-return is not a <i>formal act</i> but a brotherly act. If expenses of upkeep outweigh the lost articles worth then sell the article and return its value. |
| Moral exhortation | | None | |