

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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RASHI ID: Dt30-03a

PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION:

Biblical Test: Dt30-03a	(BACKGROUND: When these tragedies happen to you and you take heart and return (repent) wholeheartedly to God with your family] * God will return(1) with (2) your captives(3) and will have pity on you *God will go back (1) and gather you (3) from all the nations that God pushed you there [in exile as punishment]
Rashi comments	(1) The Hebrew verb <i>veshav</i> meaning <i>go back or return</i> occurs twice in this verse in two parallel halves. (3) The first half of the verse speaks about a <i>return from captivity</i> that is from lands where Jews were treated like captives, while the second half of the verse speaks about <i>gathering you</i> . Apparently then the verse is addressing two types of Jewish exiles * Exiles where Jews were treated like captives * Exiles where Jews were integrated in those nations and achieved respectable positions The Jewish historical experience does illustrate both of these. (2) Note that the connective biblical word <i>eth</i> can simply denote an object but it can also mean <i>with</i> . SUMMARY: The verse addresses two types of exile. 1) When Jews are captives (to quote Rashi), God <i>returns with them as it were holding them by the hand</i> because they are afraid to leave 2) But in the second half of the verse where Jews have become established and recognized they mistakenly feel they have found a new home. In that case <i>God gathers them</i> . The verb <i>veshav</i> in this verse means that after redeeming the captives God returns to these nations to show the exiled Jews that although they have achieved integration and respect they are entitled to more, to their own homeland with <i>their</i> God. The primary driver of Rashi is not the grammar that <i>veshav – God will return with you</i> should have been <i>ve-hayshiv – God will cause you to return</i> . The primary driver of Rashi is the two parallel halves. God addresses two situations: For one God returns with the Jews as it were holding them by their hand and pitying them. In the other situation God simply gathers them and raises their integration among the non Jewish nations to a higher level of having one’s own homeland. (Cf. S=Sforno who comments on the two halves but does not integrate it with Rashi as we do).

10 ORGANS OF THE RASHI ANATOMY: Dt30-03a

Organ	Brief Explanation	Rashi	My emendations
Lemma,	Beginning words, what is Rashi commenting on	<i>God will return</i>	#1) God will <i>return</i> (<i>veshav</i>) #2) (<i>eth</i> means) <i>with</i> #3) The second <i>veshav</i> means God will <i>go back</i> to gather
Number of Rashi comments		1	3 [See Lemma]
4 Exegetical Pillars	How is Rashi deriving this comment	<i>Grammar-Conjugations</i> <i>Connective words</i> <i>Parallelism - Climax</i>	<i>Grammar-Conjugations</i> <i>Connective words</i> <i>Parallelism - Climax</i>
Form	How does Rashi express his idea	Rashi only emphasizes the grammar <i>God returns with the captives</i> vs. <i>God enables the captives to return</i> Rashi further emphasize the consequent emotional hardship we were living through [See HOMILY and MORAL EXHORTATION below]	I emphasize three things: 1) That <i>eth</i> can mean <i>with</i> so the verse elegantly gets translated <i>God return with you</i> 2) There are two parallel halves...in the second half the main verb is <i>God gathers</i> 3) I interpret the second half therefore as <i>God goes back to gather</i>
Reasonable speculations		None	None
Consequences	Lessons learned	None	None
Language Nuances	Recognized by literate speakers	None	None
Simpleton explanations		None	None
Homily	Explanations taken out of context of verse	Rashi points out that <i>God returning with the exiled captives</i> shows how harsh the exile could be	This is very relevant to those living through the crusades in Rashis time
Moral exhortation		<i>God holds us by hand to bring us back</i> emphasizes God's mercy when we are helpless	None