

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

COPYRIGHT STATEMENT: (c) Rashiyomi.com 2023, Dr. Russell Jay Hendel, www.Rashiyomi.com/copyrights.htm

ACCESS: The materials on this website are free; We accept no donations from anyone. Citation with Attribution is required.

DATE/AUTHOR: Sep 3rd, 2023, Russell Jay Hendel DSJS, Ph.D.

**RASHI ID: Gn15-01a,Dt01-04a; Gn13-14a, Gn25-11a, Dt12-30b; Gn22-20a;
Lv16-01a, Nu15-39b, Dt31-29a, Nu26-01a**

PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION:

<p>Biblical Text:</p> <p>Gn15-01a, Dt01-04a; Gn13-14a, Gn25-11a Dt12-30b; Gn22-20a; Lv16-01a, Nu15-39b, Dt31-29a, Nu26-30a</p>	<p>(Gn15-01a) (BACKGROUND: Abraham had just won a war against an alliance of kings and saved his nephew) <i>Immediately after</i> (1) (2) these things, the word of God was sent to Abraham in a deep vision: “Don’t fear Abraham, I protect you, your reward is very great.</p> <p>(Dt01-04a) (BACKGROUND : Moses was delivering his fairwell rebuke prior to his death. The text indicates when he delivered it) On the 40th year [of the Exodus] Moses spoke to the Jewish people ...in the <i>aftermath</i> (1) (2) of defeating Sichon...</p> <p>(Gn13-14a) (BACKGROUND: God promised the land of Israel to Abraham; but Lot’s shepards interpreted this future promise to be active now and they freely sheparded in Canaanite territory <i>before</i> it was given to Israel. So Abraham and Lot separated) God spoke to Abraham, <i>later</i> (1, 3) after the separation from Lot...this land (Israel will be yours</p> <p>(Gn25-11a) <i>Later</i> (1,4) after Abraham’s death, God blessed Isaac</p> <p>(Dt12-30b) [Addressing the Jews who were commanded to destroy the idolatrous nations of the lands they were inhabiting] Watch out lest you get entangled in these nation’s practice <i>later after destroying them</i> (1,5) saying “How did they worship their gods; let me imitate them”</p> <p>(Gn22-20a) <i>Later</i> (1,6) after these things [the vision of Abraham offering his son] Abraham was told “Milkah gave birth to a girl to Nachor your brother”</p> <p>(Lv16-01a) <i>Later, in the aftermath</i> (1,7) of the death of Aaron’s two sons, when they came (excessively) near to God and died....[God commanded Aaron not to come into the Holy of Holies at any time but rather at specific times and with preparation]</p> <p>(Nu15-39b) Don’t go <i>astray in the aftermath</i> (1,8) of arousal (9)and sights</p> <p>(Dt31-29a) [Moses addressing the Jewish people] For I know that <i>later on</i> (1,10) <i>after</i> my death that you will become corrupt</p> <p>(Nu26-30a) [Background: A father has a right to annul a vow upon hearing it. In such a case the daughter is not obligated to follow the vow. By being silent he creates an obligation for the vow] But if he attempts to annul them [the vows] <i>later on after hearing them</i> (1,11) she will bear the sin if she violates them.</p>
--	--

<p>Rashi comments</p>	<p>(1) In my doctoral thesis (Chapter 1, Sections 1.4-1.6) I point out that literate speakers instantly grasp the nuances and implications of words. For example, in English <i>drive</i> implies by car while <i>walking</i> implies by foot and <i>went</i>, a parent category (hypernym) to the child categories (hyponym) of <i>drive</i>, <i>walking</i> can refer to either. In these 10 Rashi comments, Rashi explains the nuances of the Hebrew <i>achar</i>, <i>acharay</i> to a literate speaker.</p> <ul style="list-style-type: none"> - <i>Achar</i> means <i>immediately after</i> - <i>Acharay</i> means <i>later on, in the after math</i> <p>(2) In my doctoral thesis (Chapter 4) I expose and critique assumptions of the scholars who unconditionally emphasize the importance of manuscripts. There are 10 Rashi comments based on the <i>immediate</i>, <i>later on</i> distinction. But only the first two in the above list explain the principle. The first Rashi actually explains both terms. The second Rashi (Dt01) explains why Moses <i>delayed</i> giving his farewell speech, clearly pointing to a meaning of <i>later on</i> of <i>acharay</i>.</p> <p>(3) Abraham and Lot spoke. Abraham mentioned God's promises to him. Lot however misinterpreted a <i>future</i> right to the land as a <i>present</i> right of the land leading him to graze on property not belonging to him. During this period of Abraham and Lot together God did not speak to Abraham. Immediately afterwards God also didn't speak since they were probably still exchanging pleasantries. But <i>later on</i> when the separation was complete God spoke to Abraham again.</p> <p>(4) Why did God wait till <i>later</i> after Abraham's death to bless Isaac? Why not do it immediately? Because on of Isaac's children was Esau, the father of the Nazis and similar movements. Although Isaac believed in a cyclical balance of the good and bad forces in the world, based on the merit or lack of the good people, he believed this as an observation not as a sanction of evil. God had to wait till <i>later</i> to make certain that Isaac kept sufficient distance from Esau prior to blessing him.</p> <p>(5) This is actually a theme throughout Deuteronomy. Conquest, enjoyment, satiety, have a danger of possibly leading to a feeling of self sufficiency and no need to depend on God. Throughout Deuteronomy there are multiple warnings that after conquest, consumption, and satiety there is a danger of morally going astray. Here too: The idolatrous practices of non-Jewish nations are quite abhorrent (such as child sacrifice). <i>Immediately</i> after conquest one would not feel a desire to join them. But <i>later on</i> one might develop curiosity. One might forget <i>why</i> God destroyed them. Hence the verse's warning.</p> <p>(6) Abraham had just had the vision of sacrificing his son. This must have rattled him. It made him aware of his vulnerability; he <i>could</i> lose his son. Such <i>emotional aftermaths</i> of traumatic incidents are common. In this state of mind, Abraham was therefore overjoyed to hear that his brother had a daughter, a potential wife for his son.</p> <p>(7) [BACKGROUND: Aaron's two children had gotten drunk. In their drunk state they entered the holy of holies and died. Immediately, God in a vision to Aaron prohibited priests from serving God while getting drunk. In other words, God concentrated on the <i>core cause</i> of the incident. But <i>later on</i> God also pointed out that in this case the <i>particular</i> way the drunkenness manifested itself was excessively coming close to God (The point being, if they were drunk, it could have led to other misbehaviors). God therefore <i>later on</i> also prohibited coming excessively near to God and laid down</p>
-----------------------	--

	<p>preparations and specific times when Aaron could come into the holy of holies. The connection with Aaron's son served as a reminder and warning of what could go wrong.</p> <p>(8) The Bible tells us to wear Tzitzith in order to remind us of God's commandments and not go astray after our hearts. But not going astray from an <i>initial</i> contact with temptation is relatively easy. The hard part comes when the temptation festers in the mind and haunts us day and night. We then feel obligated to get rid of the temptation <i>just this once</i> by giving into it. So the bible doesn't warn against <i>immediately</i> going after one's temptations but rather warns of <i>later on in the aftermath of arousal</i> giving into them.</p> <p>(9) Literally, <i>don't go astray after your hearts and eyes</i>. However, the <i>heart</i> is a physical organ which, in all languages, can mean <i>emotions</i>. In this verse, the translation <i>after your heart</i> is dull, literal and non-communicative. I think the translation <i>after your arousals</i> captures the texts nuances much better. [Note: This is my translation but I believe it accurate]</p> <p>(10) The Jews did not <i>go astray immediately</i> after the death of Moses. In fact, historically, we find no corruption in the book of Joshua. "The student, Joshua, reminded and resembled Moses, his teacher; during Joshua's lifetime it was as if Moses was still alive and there." However, after Joshua's death there were many <i>going astrays</i> as we find in the book of Judges.</p> <p>(11) The whole point of the verse is that an <i>immediate</i> vow-annulment is efficacious (the daughter is exempt from her oath). However, a <i>later-on</i> annulment is inefficacious; the daughter would be liable if she violated her oath.</p>
--	---

10 ORGANS OF THE RASHI ANATOMY: Gn15-01a,Dt01-04a; Gn13-14a, Gn25-11a, Dt12-30b; Gn22-20a; Lv16-01a, Nu15-39b, Dt31-29a, Nu26-01a

Organ	Brief Explanation	Rashi	My emendations
Lemma,	Beginning words, what is Rashi commenting on	All Rashi lemmas have the word <i>acharay</i> . However, they typically have other words also (So the reader can't identify the focal point of the exegesis)	Each of these Rashis is primarily a comment on <i>acharey</i> .
Number of Rashi comments		1 One Rashi has 2 comments (Nu15-39b)	Rashi does not explicitly count his comments. I make it explicit.
4 Exegetical Pillars	How is Rashi deriving this comment	In all Rashis, Rashi exploits the difference between <i>after</i> and <i>later after</i> (<i>Meaning-co-hyponyms (synonyms)</i>) On Nu15-39b Rashi also uses <i>Grammar - Connective words (Prepositions,</i>	On Gn15-01a Rashi makes explicit that he is using <i>meaning-co-hyponyms(Synonyms)</i> On Nu15-39b Rashi makes two comments one of which is that <i>acharay</i> can act as a

		<i>Conjunctions)</i>	subordinating conjunction
Form	How does Rashi express his idea	Explicit mention of <i>after-later</i> in Gn15. Explicit mention of <i>waiting</i> (implying later on) in Dt01-04. No explicit mention in the other 8 cases	In my Doctoral Thesis I emphasize that Rashi comments must be read in groups. Sometimes only certain members will be explicit but they <i>apply</i> to other group members.
Reasonable speculations		None	None
Consequences	Lessons learned	Many moral lessons are inferred that are true consequences of the text but not its primary meaning: i) On Lv16-01 Rashi explains that people who went through a difficult incident need reminders and encouragement. ii) On Dt31-29 Rashi emphasizes how a teacher and his values lives on through his students. iii) On Nu15-39 Rashi emphasizes the 3 part sequence of temptation: a) sight, b) heart-emotions, c) sinful actions.	In my Doctoral thesis I emphasize that these <i>consequences</i> are not the primary Rashi comment but mentioned afterwards. As long as they are regarded as consequences of the meaning and not the verses primary lesson we need not be concerned.
Language Nuances	Recognized by literate speakers	Rashi assumes (Gn15-01) that the literate speaker <i>instantly</i> understands the nuances of <i>after</i> vs. <i>later on</i> .	In my Doctoral thesis I point out that Rashi may make an explanation <i>once</i> and not repeat it in the other 9 times he comments. One has to read Rashi comments in groups.
Simpleton explanations		None	None
Homily		None	None
Moral exhortation		Rashi adds these in several places potentially confusing a reader who doesn't see the main point as <i>meaning</i> . For example, i) On Lv16-01 Rashi morally exhorts that people who went through a difficult incident need	In my doctoral thesis I emphasize that the moral exhortation is <i>never</i> the primary Rashi comment. For example, in this case the primary Rashi comment is <i>meaning-synonyms</i> . However, after Rashi

		reminders and encouragement. ii) On Dt31-29 Rashi emphasizes how a teacher and his values lives on through his students. iii) On Nu15-39 Rashi emphasizes the 3 part sequence of temptation: a) sight, b) heart-emotions, c) sinful actions.	comments he may bring moral lessons.
--	--	--	--------------------------------------