

The Rashi Database Project

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**RASHI ID: Gn29-34a,b,c, Nu10-31b,c, Dt15-11a,b, Dt10-09a,b, Gn18-05d, Gn38-26c
 (Prepositions), Gn28-20a, Gn28-20b, Gn28-20c, Gn28-21a, Gn28-21b, Gn28-21c, Gn28-
 22a, Gn28-22b (Parallelism)**

PESHAT: THE SPONTANEOUS REACTION TO SKILLFUL ENGLISH TRANSLATIONS

WHAT IS NEW IN THIS ISSUE:

- *Ki* means *because*; *Al Kayn* means *a contributing factor*
- Analysis of Jacob’s vow (Where does the *if* part end and where does the *then* part begin)

VERSE IDS: Gn29-34a,b,c, Nu10-31b,c, Dt15-11a,b, Dt10-09a,b, Gn18-05d, Gn38-26c

TABLE GRAMMAR-PREPOSITIONAL CONNECTIVES: *al kayn* means *one contributing factor*

At first blush, *al kayn* simply means *because*. However, Rashi, based on a Midrash Rabbah (1), explains that *al kayn* means *one contributing factor*. Thus on each verse with *al kayn* Rashi’s job is to explain the *multiple reasons* behind something.

Verse, Rashi ID	Text of Verse	What is being explained	What is the contributing factor to this mentioned in the verse	What are other contributing factors.
Gn29-34a,b,c	She became pregnant again and gave birth: She said now my husband will attach himself to me(2); therefore <u>he</u> (3) called the child <i>levi</i> attached)	Why the child was named <i>attached</i> (Levi)	Because she had given birth to four children (2)	<i>Names</i> in the Bible are very often <i>nick-names</i> . In this case, if his name was <i>attached</i> every time he did someone a favor he would get teased “You are attaching yourself to the person you did the favor.” Additionally, Levi served in the Temple where he assisted in <i>attaching</i> people to each other and their spouses through the offerings (3)
Nu10-31b,c	(Moses speaking to his father in law who was about to return home) Please do not leave usDt. Stay with us because you are familiar with our journey stops in the desert and can help guide us	Why Moses wants his father-in-law to stay	Because he knows the desert terrain well and can guide us on our journey stops	(Not explicit in Rashi but obvious) Moses wanted his father in law to stay so that his wife and children would have their (grand)father with them
Dt15-11a,b	Poverty will never cease from the land. Therefore, I command you as follows: open your hands to your brothers, your poor, and to the	Why did God command to give money to the poor	It is good advice for your benefit: If <i>poverty will not cease from the land</i> because of economic cycles then the person you	(a)One should give to the poor because it is a Divine command like any other commandment, (b) (Stated above in verses) If you have the means to give and don’t, the poor person might pray in anguish which could have deleterious consequences for you.

	destitute in your land		give to today may in fact give to you when you become poor	
Dt10-09a,b	Therefore Levi did not have an assigned piece of Israeli land: God is his inheritance	What did Levi not inherit a piece of land in Israel like the other tribes.	<i>God is his inheritance</i> meaning that the Levites obtain the Levite gifts (such as tithes) and therefore are not dependent on the land for food	(Explicit in Rashi) The Levites assist in Temple work. Thus their time is devoted to mastering the Temple services and therefore they do not have time to devote to agricultural matters.
Gn18-05d	Rachel said: God has judged me and also heard my prayers as a consequence he gave me a son: Therefore she called his name <i>judged</i> (Dan)	What did she name the child <i>judged</i> (Dan)	Because God judged her (that her co-wife had children but she did not)	(Mentioned in Verse) God heard her prayers for a child. (4)
Gn38-26c	Judah said: She is more correct that me since I wouldn't let her marry my son Shaylah	Why is Tamar, who had an affair while she was waiting for Shaylah to grow up, not being executed	Judah acknowledges that she had the affair because she had been lied to about Shaylah: She was told she could marry him when he grew up and he was not given to her	The other contributing factor in fact explicitly told in the narrative was that Judah was the person she had an affair with so it wouldn't be right for him to execute her for his affair.

VERSES: Gn28-20a, Gn28-20b, Gn28-20c, Gn28-21a, Gn28-21b, Gn28-21c, Gn28-22a, Gn28-22b

God's promise to Jacob (Gn28-15)	The <i>if</i> part of Jacob's vow (Gn28-20): <i>If...</i>	The <i>then</i> part of Jacob's vow (Gn28-21): <i>Then..</i> (4)	Ramban's mystical secret: The 3 items of the <i>then</i> statement correspond to the 3 items <i>unique</i> to the land of Israel
I'll <i>be with you</i> (1a)	He'll <i>be with me</i> (1a)	God will be my God	Prophecy [Principally occurs in Israel] (5)
I'll <i>watch</i> you wherever you go (1b)	He'll <i>Watch me</i> on this path that I go (1b)	This stone made into a monument will be a house of God	Temple [Only may be built in Israel] (6)
I'll <i>return you</i> to this land(1c)	I'll <i>return in peace</i> (2) to my father's house(1c) (3)	I will give 10% to you of all you give me	Levite Gifts [only required to be given in Israel]
I'll <i>not leave you</i> until I do all that I promised you (1d)	He'll give me <i>food</i> and <i>clothing</i> (1d)		

NOTES:

- (1) Gn28-20a Rashi explicit: That Gn28-20a through Gn28-21a corresponds to the four promises in Gn28-15
(1a) Thus God's promise *I will be with you* corresponds to Jacob's vow *If God will be with me*
(1b) Gn28-20b: God's promise *I'll watch you* corresponds to Jacob's vow *If God will watch me*
(1c) Gn28-20c: God's promise, *I'll return you to this land* corresponds to Jacob's vow *If I'll return to my father's house.*
(1d) Gn28-20d: God's promise *I will not leave you* corresponded to Jacob's vow *If God will give me food and*

clothing. Rashi bases the correspondence between *leave* and *food, clothing* on P037-28 "I have not seen a righteous person *left* and his children *seeking bread*." "
