

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 Rashi comment to the reader PUBLICATION:
www.Rashibyomi.com/The_Rashi_Database_Project.htm from the Rashi website www.Rashiyomi.com

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

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

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DATE/AUTHOR: Jun 18th, 2025 Russell Jay Hendel DSJS, Ph.D.

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RASHI ID: Gn15-01a**, Gn22-20a, Gn13-14a, Gn25-11a, Lv16-01a, Nu15-39b, Nu26-01a, Dt01-04a, Dt12-30b, Dt31-29a, Nu14-02a, Gn30-34b, Gn23-13a, Gn50-15b, Nu20-03a, Gn17-18a, Gn43-10a**, Gn50-15a, Gn50-15a,

PESHAT: SPONTANEOUS REACTION TO SKILLFUL ENGLISH TRANSLATIONS

WHAT IS NEW IN THIS ISSUE: This issue collects Rashi comments addressing collections of words which basically mean the same thing but differ in nuances, that is, synonyms. We also bring single words with multiple meanings and nuances, that is, homonyms. Perhaps the clearest example of synonyms is the distinction rivers, canals, lakes, which has intuitive meaning to English and biblical speakers.

This issue also presents the Metropolitan area approach of Rashi pedagogy. The Metropolitan area approach of Rashi pedagogy uses the term Metropolitan area as a metaphor. Metropolitan areas refer to areas with a big central city with lots of more rural cities surrounding it. The central city is called the Metropolis. However, because folks in the rural cities travel frequently for employment, shopping, and medical appointments to the Metropolis the entire area is considered one unit. In biblical exegesis, Rashi will frequently have one central Rashi with many examples and explanations. We call this the Metropolis Rashi. There may be several other identical Rashi comments on other verses where Rashi simply tersely gives the explanation without any more examples and reasons. In my doctoral thesis I advocated that more important than manuscripts is identifying the Metropolis of each Rashi which then serves to illuminate all the other similar Rashi comments. We double asterisk the Metropolis of these Rashi in the list of Rashi verses.

As usual, the Rashis relevant to the current weekly Parshah are in violet.

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

TABLE: Achar = immediately afterwards; Acharay = a while afterwards

Verse	Translation of verse	Rashi Comment
Gn15-01a	Immediately after winning the war, God assured Abram not to fear and that his reward is great	Immediately after the war, Abraham was worried that perhaps he killed innocent people
Gn22-20a	Immediately after the treaty with Avimelech God tested Abraham by asking him to offer his son	Because Abram did not offer any offerings during the treaty, hence God tested him by asking him to offer this son
Gn13-14a	A while after Lot separated from Abraham, God said to him, "Arise: Walk the land because it is given to you and your descendants."	Recall Lot thought that since the land was eventually Abraham's it belonged to him now and therefore Lot pastured in it even though at the time there were owners and he was stealing; So God waited to speak to Abraham till a while after Lot parted from Abraham to assure there were no adverse consequences to the prophecy that the land would be his
Gn25-11a	A while after Abraham's death, God blessed Isaac	Recall one of Isaac's children, Esau, was evil. So the delay for

		<i>Abraham and God to bless Isaac was to assure that the evil was confined to Esauv and didn't spread to Isaac or Jacob</i>
Lv16-01a	<i>A while after the death of Aaron's two children who died for offering [without permission] before God,God spoke to Moses: "Don't come at all times before God in the inner sanctuary</i>	<i>Don't come into the inner sanctuary whenever you feel like lest you incur death as happened to Aaron's sons</i>
Nu15-39b	<i>You will see the Tzitzith on your garment ...and not eventually go astray from what you see and feel</i>	<i>Clear: When you see a temptation you don't immediately sin. You at most get an idea which if allowed to ferment, after a while, may actually lead to sin. Hence, the need to to see the Tzitzith</i>
Nu26-01a	<i>A while after the plague God commanded Moses to perform a census</i>	<i>Clear. God waited a while to see if the population bounced back from the loss of people during the plague.</i>
Dt01-04a	<i>These are the words of Moses [his rebuke speech prior to death] a while after the conquest of Sichon and Og</i>	<i>Rebuke sounds like an excuse; God can't conquer the land and so we blame lack of conquest of Jewish misbehavior; Therefore, Moses waited a while after the Conquest of the Sichon and Og kingdoms to emphasize that God can deliver, but the Jews must behave and observe God's laws</i>
Dt12-30b	<i>Watch yourself lest you follow the ways of these idolatrous nations a while after their destruction</i>	<i>Clear. No one sees an alternate life style and leaves his own immediately. But the exposure ferments. After a while, especially if things go bad with your current lifestyle, you may decide to experiment</i>
Dt31-29a	<i>[Moses in delivering his rebuke speech says to the Jews] Because I am aware that <u>awhile</u> after my death you will go back to your rebellious way</i>	<i>Clear. The death of a protective leader does not immediately lead to abandoning his advice and role model. But a while afterwards, as a result of temptations, the possibility of deviation is more real</i>

VERSES: **Nu14-02a, Gn30-34b, Gn23-13a, Gn50-15b, Nu20-03a, Gn17-18a, Gn43-10a**, Gn50-15a,**

A TABLE: *lu* = if only it were so; if, perhaps

Verse	Principle	Verse Text	Verse	Principle	Verse Text
Nu14-02a	<i>lu=if only so</i>	<i>If only</i> we had died in Egypt	2S16-12	<i>Ooly=supplication</i>	<i>Please, God</i> see my affliction
Gn30-34b	<i>lu=if only so</i>	<i>if only</i> you keep your word	Jo14-12	<i>Ooly=supplication</i>	<i>Please, God</i> be with me
Jo07-07	<i>lu=if only so</i>	<i>if only</i> we had settled in Jordan			
Gn23-13a	<i>lu=if only so</i>	<i>if only</i> you would listen to me and take the money			
Dt32-29	<i>lu = if</i>	<i>if they were smart they would see this</i>	Gn18-24	<i>ooly=if</i>	<i>If there are 50</i> righteous in the city, would you not forgive them
2S18-12	<i>lu = if</i>	<i>if you gave me a \$1000, I would not do this</i>			
Is48-18	<i>lu = if</i>	<i>if you had obeyed my commandments, it would be good with you</i>			
Gn50-15b	<i>lu=perhaps</i>	<i>perhaps</i> Joseph will hate us			

Table Lu: The Main Metropolis Rashi is found at Gn50-15b. At Gn50-15b Rashi brings the examples presented in the Table. In the other Rashis, Rashi will simply explain the meaning of the word without elaborating with the entire theory.

Verse	Principle	Verse Text
Nu20-03a	<i>lu= if only</i>	<i>if only</i> we had died in the plague

Gn17-18a	<i>lu = if only</i>	<i>if only</i> Ishmael will live in Your Presence
Gn43-10a	<i>lu = if</i>	<i>if</i> we hadn't delayed, we could have returned twice

Table Lu 2. The Rashis in this table also explain Lu but are not found in the Metropolis Rashi at Gn50-15b.

My Linguistic Classifications: Although Rashi gives 3 explanations, I add, not found explicitly in Rashi, the basic idea of *something not expected* occurs in all of them. For example, Gn50-15 could be translated *The brothers of Joseph saw that their father was dead, and they said, this is not expected, perhaps Joseph will hate us and return to us all the evil we caused him.* Rashi comments: “(Perhaps) They used to eat daily with Joseph and once their father died he no longer invited them” (something unexpected) that led them to fear retaliation. Although Rashi makes his comment on, *They saw that their father is dead* and in fact comments *What did they see?* I would add that the use of **Lu** shows something not expected (Rashi then uses the principle of reasonable speculation to theorize what they could have possibly saw). Similarly, Dt32-29, *if the non-Jewish nations were smart they would see as the hand of God*, could be translated *if only the non-Jewish nations wised up, then they would see this as the hand of God*, in other words, there is a lack of expectation that the non-Jewish nations would become smart.
