

The Rashi Database Project

NEW AND IMPROVED

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 Rashid (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: Gn18-04a, Gn18-04b, Gn18-04c, Gn18-05a, Gn18X05a, Gn18-05b,
Gn18-06a, Gn18-07a, Gn18-07b, Gn18-08a, Gn18-08b**

PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION

WHAT IS NEW: The following features are new as of Oct 2024, based on feedback from *you* our readers. (All readers at all times are invited to make suggestions by writing to Rashiyomi@Gmail.Com.)

- The idol-smashing agaddah: How can Rashi state that the famous idol-smashing agaddah is the *peshat* straightforward meaning of the text? (In today's issue)
- 1-2 Challenging Rashis: Besides the database entries below, we will have 1-2 challenging Rashis (Rashis you would not think are *peshat*, consistent with the text) in narrative form at the issue beginning.
- Ramban: People have asked for more analysis of verses where Rashi and Ramban disagree.
- Two Rashi comments in One Rashi: When Rashi in my opinion was making *two* comments in *one* Rashi, the 2nd comment will get its own ID. So Gn11-28a will create two Rashi entries Gn11-28a and Gn11X28a
- Repetitions: (This was started in 2023 and will be continued) When the same Rashi comment is made on several verses (with minor differences) there will be one main Rashi and the other Rashis will simply cross reference it (The minor differences will be explained possibly in the *homily* column)
- Delivery: Several readers, while appreciative of learning opportunities for the Shabbos meal and table through these digests, expressed interest in not having them arrive at the last minute. Therefore, henceforth, delivery will take place in the early part of the week.

TODAYS CHALLENGING RASHIS

Biblical Text: *Let water be taken for you, wash your feet, and rest under the evergreen [Lit. tree] I would like to then take bread, you can eat to your heart's content, and after that you can go on....Abraham rushed to the tent to Sarah and said: Prepare three units of good and coarse flour, knead, and make cakes Abraham rushed to the cattle he took a young, soft, ripe cattle and gave it to*

the lad and hurried to make it He took the cream and milk and the cattle he had prepared [lit. made] and placed before them

Rashi Text Overview: A delightful paragraph wherein Abraham models for us all laws and etiquette of hospitality with emphasis on going the extra mile. I write this in the style of the Ralbag who particularly emphasized personality traits and good practices to be learned from verses.

Rashi Text:

(a) "Water will be taken for you" (passive) vs. "Please avail yourself of the water" (active): This teaches You do most of the work; minimize work for guests

(b) This verse teaches If you have to meet your own needs, don't impose on guests but do so subtly [Studying the order reversal between Abraham's hospitality - wash and rest -- vs. Lot's hospitality -- rest, wash - shows that Abraham who was against idol-worship nevertheless allowed people who might be worshipping the dust on their feet in his house but just wanted them cleaned before entry] [Continued in Gn18-04b,c, Gn18-05a]

(c) Although the biblical Hebrew word is Eytz meaning tree, Rashi translates it as evergreen emphasizing leaves and shade to counteract the "hot day" mentioned in verse 1 and consistent with the name of his city: Mamre's Evergreens (ELoNaY MaMRe): This teaches: Try and meet all guest needs, if the day is hot provide them shade,

(d) "Eat to your heart's content" the verse text is preferred to "Eat to your passions content" or "Satisfy your sweet tooth": This teaches to appeal to guest needs not their emotions [LeV means emotions while LeVaV means passions] [Continued in Gn18-04c, Gn18-05a]

(e) "After that you can go": From the emphasis of using after that rather than and this verse teaches Do not keep guests; they have their own lives and obligations; after meeting their needs let them go;

(f) "Good and coarse flour": The good flour for baking; the coarse flour to remove grind from pots: This teaches to Use fresh food but also fresh (cleaned) pots;

(g) "Young, soft, ripe cattle": Abraham did not just give them meat but gave them the choicest meat: tongue and mustard: This teaches to Always give the best to guests,

(h) "And he gave it to the lad:" Here *lad* probably refers to Ishmael his son. This verse teaches that people who practice hospitality should actively involve their children in the effort so as to educate them.

(i) "Milk and cream": This teaches to Give guests the choicest and the finest; don't save the cream from the milk (Rashi explains that cream refers to top layer of milk); [Gn18-05a]

(j) This verse teaches that If an accident happens not allowing you to keep your promises find a good substitute, don't disappoint the guests or act like your word need

not be kept [Sarah in accordance with the Angel's promise started her periods again invalidating the bread (Such was the custom in the ancient middle east and even today women are prohibited from working in French Perfume factories because during their periods toxins come through their skin damaging the perfume scent); so Abraham substituted milk and cream to replace the bread. [Here Rashi compares (parallelism) the list of promised services to the guests with the actual services; bread was promised but omitted while milk and cream was not promised and given)

DATABASE

ENTRIES

The Free Downloadable Excel based database is found at
http://www.Rashiyomi.com/The_Rashi_Database_Project.xls

VERSE: Gn18-04a

TRANSLATION: *Let water be taken for you, wash your feet, and rest under the evergreen [Lit. tree] I would like to then take bread, you can eat to your heart's content, and after that you can go on....Abraham rushed to the tent to Sarah and said: Prepare three units of good and coarse flour, knead, and make cakes Abraham rushed to the cattle he took a young, soft, ripe cattle and gave it to the lad and hurried to make it He took the cream and milk and the cattle he had prepared [lit. made] and placed before them*

METHOD: Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar

BRIEF EXPLANATION: A delightful paragraph wherein Abraham models for us all laws and etiquette of hospitality with emphasis on going the extra mile. (a) "Water will be taken for you" (passive) vs. "Please avail yourself of the water" (active): This teaches You do most of the work; minimize work for guests; (b) This verse teaches If you have to meet your own needs, don't impose on guests but do so subtly [Studying the order reversal between Abraham's hospitality - wash and rest -- vs. Lot's hospitality -- rest, wash - shows that Abraham who was against idol-worship nevertheless allowed people who might be worshipping the dust on their feet in his house but just wanted them cleaned before entry) [Continued in Gn18-04b,c, Gn18-05a]

VERSE: Gn18-04b

TRANSLATION:

METHOD: Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar

**BRIEF
EXPLANATION:**

[Continued from Gn18-04a] (c) Although the biblical Hebrew word is Eytz meaning tree, Rashi translates it as evergreen emphasizing leaves and shade to counteract the "hot day" mentioned in verse 1 and consistent with the name of his city: Mamre's Evergreens (ELoNaY MaMRe): This teaches: Try and meet all guest needs, if the day is hot provide them shade, (d) "Eat to your heart's content" the verse text is preferred to "Eat to your passions content" or "Satisfy your sweet tooth": This teaches to appeal to guest needs not their emotions [LeV means emotions while LeVaV means passions] [Continued in Gn18-04c, Gn18-05a]

VERSE:

Gn18-04c

TRANSLATION:

See Gn18-04a

METHOD:

Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar

**BRIEF
EXPLANATION:**

[Continued from Gn18-04a:b](e) "After that you can go": From the emphasis of using after that rather than and this verse teaches Do not keep guests; they have their own lives and obligations; after meeting their needs let them go; (f) "Good and coarse flour": The good flour for baking; the coarse flour to remove grind from pots: This teaches to Use fresh food but also fresh (cleaned) pots; (g) "Young, soft, ripe cattle": Abraham did not just give them meat but gave them the choicest meat: tongue and mustard: This teaches to Always give the best to guests, (h) "He gave it to the lad." Most probably, lad refers to Ishmael, Abraham's son. This verse teaches the importance of involving children in the hospitality experience so as to introduce them to and educate them in the practice. (i) "Milk and cream": This teaches to Give guests the choicest and the finest; don't save the cream from the milk (Rashi explains that cream refers to top layer of milk); [Gn18-05a]

VERSE:

Gn18-05a

TRANSLATION:

See Gn18-04a

METHOD:

Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar

**BRIEF
EXPLANATION:**

[Continued from Gn18-04a:b:c](j) This verse teaches that If an accident happens not allowing you to keep your promises find a good substitute, don't disappoint the guests or act like your word need not be kept [Sarah in accordance with the Angel's promise started her periods again invalidating the bread (Such was the custom in the ancient middle east and even today women are prohibited from working in French Perfume factories because during their periods toxins come through their skin damaging the perfume scent); so Abraham substituted milk and cream to replace the bread. [Here Rashi compares (parallelism) the list of promised services to the guests with the actual services; bread was promised but omitted while milk and cream was not promised and given)

VERSE: Gn18X05a
TRANSLATION: *See Gn18-04a*
METHOD: Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar
BRIEF EXPLANATION: *See Gn18-04a*

VERSE: Gn18-05b
TRANSLATION: *See Gn18-04a*
METHOD: Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar
BRIEF EXPLANATION: *See Gn18-04a*

VERSE: Gn18-06a
TRANSLATION: *See Gn18-04a*
METHOD: Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar
BRIEF EXPLANATION: *See Gn18-04a*

VERSE: Gn18-07a
TRANSLATION: *See Gn18-04a*
METHOD: Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar
BRIEF EXPLANATION: *See Gn18-04a*

VERSE: Gn18-07b
TRANSLATION: *See Gn18-04a*
METHOD: Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar
BRIEF EXPLANATION: *See Gn18-04a*

VERSE: Gn18-08a
TRANSLATION: *See Gn18-04a*
METHOD: Paragraph Development, Parallelism, Synonyms, Word meaning, Grammar
BRIEF EXPLANATION: *See Gn18-04a*

VERSE: Gn18-08b
TRANSLATION: *See Gn18-04a*
METHOD: Paragraph Development, Parallelism, Synonyms, Word
meaning, Grammar
BRIEF *See Gn18-04a*
EXPLANATION:

