

so I took from you twelve men, one man for each tribe. ²⁴ They turned and ascended the mountain and came until the Valley of Eshcol, and spied it out. ²⁵ They took in their hands from the fruit of the land and brought [it] down to us;

ַנְאָקַח מִפֶּם שְנֵים עָשָׁר אַנָשִׁים אִישׁ קּ אֶחָד לַשָּבֶט: וַיִּפְנוּ וַיִּעְלִּוּ הָהָרָה וַיָּכְאוּ בּ עַד־נַחַל אָשְׁכֵּל וַיְרַגְּלָוּ אֹתָה: וַיִּקְחָוּ בְּיָדָם מִפְּרִי הָאָרֶץ וַיִּוֹרָדוּ אַלֵּינוּ בְיָדָם מִפְּרִי הָאָרֶץ וַיִּוֹרָדוּ אַלֵּינוּ

they brought back word to us and said, "Good is the land that HASHEM, our God, gives us!"

²⁶ But you did not wish to ascend, and you rebelled against the word of HASHEM, your God. ²⁷ And you slandered in your tents and said, "Because of HASHEM's hatred for us did He take us out of the land of Egypt,

ַנִישָׁבוּ אֹתָנוּ דָבָר נִיְאמְרוּ טוּבָה הָאַרֵץ אַשר־יהוֹה אֶלֹהֵינוּ נֹתְן מּ לָבוּ: וְלָא אֲבִיתֶם לַעֲלֶת וַתַּתְרוּ מּ אֶת־פִּי יהוָה אֱלְהֵיכֶם: וַתַּרָגְנִוּ בְּאָהֱלֵיכֶם וַתְּאמְרוּ בְּשִּׁנְאַת יהוה אֹתֵנוּ הָוֹצִיאָנוּ מֵאֶרֶץ מִצְרָיִם

(2)

25. ניורדוּ אַלִּינוּ — And Brought [IT] down to us. מַגִּיר — This tells us שַאָרָץ יִשְׂרָאֵל גְּבוֹהָה מִבֶּל

ַהָאָרְצוּת¹ – that the Land of Israel is higher than all other lands.¹

עוֹבֶה הָאָרֶץ − AND SAID, "GOOD IS THE LAND." אי הם שֶאָמְרוּ טוּבָה הָאָרָץ − Who are those who spoke of its goodness? ²יְהוּשָׁעַ וְבָלֵב − Joshua and Caleb.²

26. בְּמְרֵרוּ — AND YOU REBELLED. לְשׁוּן הַתְּרֶסָה — This expresses rejection; הַתְרָסְהּם בְּנֶנֶר מֵאֲמָרוּ — you showed defiance against His word.³

27. וַחֶּרְגִּנוּ – AND YOU SLANDERED. לְשׁוֹן הָרֵע – Malicious talk. אָרָם הַּנּוּנְוּנוּן – And similarly, אָרָם הַמּוּצִיא דְבָּה – a person who spreads gossip.

 \square האָהָנָה הי, אֹתָנוּ – BECAUSE OF HASHEM'S HATRED FOR US. קוה אוֹהָב אָתְכָּח – Yet He loved you, קוה אוֹהָב אָתָב – but you hated Him. מָּה – As the popular saying says, מַה – "That which is in your heart על רְחָפֶּך – "That which is in your heart על רְחָפֶּך – about your friend – מָה דְּבְלְבֶּיה – is what you think is in his heart \upmu – about you." \upmu

VAYIGASH

lt was not you who sent me here, but God; He has set me as a father to Pharaoh, and as a master of his entire household, and as a ruler in the entire land of Egypt. 9 Hurry — and go up to my father

ּ וְעַתָּה לָא־אַתֶּם שְלַחְתֶּם אתִי הַּנָּה כָּי הָאֱלֹהִים וַיְשִׁימֵנִי לְאָב לְפַּרְעֹה וּלְאָדוֹן לְכָל־בֵּיתוּ וּמשֵל בְּכָל־ אָרֶץ מִצְרֵים: מַהַרוֹּ וַעֲלָוּ אֶל־אָבִיָּ

and say to him, 'So said your son Joseph: "God has set me as a master to all Egypt. Come down to me; do not delay. 10 You will reside in the land of Goshen and you,

ַנְאֲמַרְתֵּם אֵלָיו כָּה אָמַר בִּנְךְּ יוֹטֵׁף שִׁמְנִי אֱלֹהֶים לְאָדְוֹן לְכָל־מִצְרֵיִם רְדָה אֵלָי אַל־מִצְרָיִם

9. וַעֲלוּ אָל אָבי – AND GO UP TO MY FATHER. אָרָץ וּשְׁרָאֵל גְבוּהָה מִכֶּל הָאָרָצוֹתיּ – The Land of Israel is

K, 7,45A

33 ¹ HASHEM spoke to Moses, "Go, ascend from here, you and the people whom you brought up from the land of Egypt, to the land about which I swore to Abraham, to Isaac, and to Jacob, saying, 'I shall give it to your offspring' —

לג אַאַהַרְן: ניִרַבֵּר יהוְה אֶל־משֵׁה לֵךְ עֲלֵה מִנֶּה אַתָּה וְהָעָם אֲשֶׁר הָעֵלֶיתָ מֵאֶרֵץ מִצְרֵים אֵל־הָאַרֵץ אָשֶׁר נִשְבַּעְתִי לְאַבְרָהָם לִיצִחָק וּלְיַעֲקב לֵאמר לְזִרְעַךָּ אָתְנֵנַה:

33.

1. אָרֶץ יִשְׁרָאֵל גְּבוֹהָה מִכָּל הָאָרֶצוֹת – Go, ASCEND FROM HERE. אָרֶץ יִשְׁרָאֵל גָּבוֹהָה מִכָּל הָאָרֶצוֹת – The Land of Israel is the highest of all lands. י לְּכַּךְ נָאֵמֵר ,,עָלָהי מֹיִנ This is why it says, "Ascend."

קבְר אַחַר – Alternatively, זְּךְ רֵדְיּ״ , לֶּךְ רֵדְי״ – corresponding to His having said to [Moses] at the time of His anger, "Go, descend," – אָמֵר לוּ בִּשְעַת רָצוֹן ,,לַךְ צֻלַה״ – He said to him at the time of good will, "Go, ascend."

ם באָן לא נְאָמֵר וְעִפְּן – YOU AND THE PEOPLE. באָן לא נְאָמֵר וְעִפְּן – Here it does not say, "and your people."

(5) from KASHI The Magic and The MYSTERY by AVIGDOR BONCHEK

er eight years of studying with these teachers, Rashi moved k home to Troyes. He was soon appointed to the local beit and a few years later, at the age of thirty (in 1070), he opened own yeshiva.

The following heartfelt panegyric was expressed by a moderny academic scholar. I quote it at length because we should all are such wonderment and admiration:

Rashi died in the year 1105. Within a century of his death, his Hebrew commentaries on the Bible and Talmud had spread from the communities of France and Germany to Spain and Africa, to Asia and Babylon. Considering the enormous expense and the mighty energies entailed in the production of hand-copied books, the high cost of paper and parchment, and the great difficulties and obstacles encountered in their distribution in the eleventh and twelfth centuries, the early popularity of Rashi, and the wide and unprecedented dissemination that his commentary on the Bible achieved, are nothing short of remarkable.

The first dated Hebrew printed book comes from Reggio di Calabria in Italy in 1475, and it is Rashi's commentary on the Torah. The first Hebrew printed book from the Iberian Peninsula was the same.... Again, the first Hebrew text of the Pentateuch, printed in 1482, was accompanied by Rashi's commentary. It may quite safely be asserted that, in the entire history of the written, let alone printed, word, no other commentary on the Hebrew Scriptures in any language has ever attained comparable recognition, acceptance, and sustained popularity or similar wide geographic distribution, or ever equaled it in its profound impact on human lives [emphasis mine]....

When we contemplate the phenomenon that is Rashi, our spontaneous reaction is wonderment. We stand almost incredulous at the sheer magnitude of his intellectual and literary achievements. In his age of limited sources of night-time illumination, of inefficient means of indoor heating, devoid of the typewriter, fountain pens or ballpoint, without means of mechanical copying, unsupported by governmental funding or any institutional financial aid, and at the same time engaged in his scholarly writing only at odd hours stolen from earning a living, he managed to produce his commentaries to practically the entire Hebrew Bible as well as to the Babylonian Talmud. No one before or since can lay claim to a comparable achievement. What shall we say when this vast bulk, produced under these inherently adverse conditions, also features unmatched qualitative excellence in both content and style? We can only marvel at the phenomenon, bow our heads in reverence, and in all humility profess our boundless admiration for the man. (Nahum Sarna, Studies in Biblical Interpretation [Philadelphia: JPS, 2000], , pp. 128-129)

Already in his lifetime Rashi became known for his scholar-ship throughout northern Europe and in northern Spain; Torah authorities turned to him from all over northwestern Europe. His responsa reflect his scholarship, his modesty and his deeply felt concern for his fellow Jews.

Rashi's popularity continued undiminished throughout the centuries. As evidence of this, we noted that the first Hebrew book printed after the invention of the printing press (1455) was Rashi's Torah commentary even without the Torah itself! The first book printed was the Gutenberg Bible in 1455; but the first Hebrew book was not the Torah, but Rashi's commentary on it, in 1475!



FIRST RASH

1



was no foreign god with him.

¹³ He would have him ride on the heights of the earth, and he would eat the ripe fruits

יג וְאַין עִמְּוֹ אֵל גַבֶר: שליש<u>י יְרְכּבְּהוּ</u> יֵּבְּמִי יִּ עַלִ-°במותי אַרֵץ וַיֹּאבַל הְנוּבְת

of the field; He would suckle him with honey from a stone, and oil from the hardness of a rock; שָׁבֶי וַיַּנֵקָהוּ דְבַשׁ מִּשֶּׁלֵע וְשֶׁמֶן מֵחַלְמִישׁ צְּוּר: חַמָאַת בַּלֵּר וַחַלֵב צאן

14 Cream of cattle and milk of flock

של שֶׁם שֶאָרֶץ — HE WOULD HAVE HIM RIDE, ETC. The verse uses "the heights of the earth" צַל שֶׁם שֶאָרֶץ — because the Land of Israel – יְבַוּהַ מִּבֶּל הָאָרָצוֹתוֹ – is the highest of all lands.¹

ם אָלוּ בֵּירוֹת אָרֶץ וִשְּרָאֵל – AND HE WOULD EAT THE RIPE FRUITS OF THE FIELD. אַלוּ בֵּירוֹת אָרֶץ וִשְּרָאֵל – These are the fruits of the Land of Israel, שְׁקֵּלִים לְנוּכ וּלְהָתְבַּשֵּׁל – which are quicker to develop and to ripen ²מָבֶל בַּירוֹת הָאַרְצוֹת − than all of the fruits of the other lands.²

 \square אַנּר הַ הַחָּלְמִיש אַר – And oil from the hardness of a rock. אַלוּ זֵיתִים שָל גוּש חָלָב – These are the olives of Gush Chalav. 5

 \square בְּמֵתֵי אָרָץ - The word בְּמֶתִי הַ means height. קֿשון גוֹבָה - The word בְּמֶתִי הָּרָץ ישון גוֹבָה ישון גוֹבָה

YESHAYAHU CHAPTER 30

בּהַהּלְכִים לְרֵדֵת מִצְרַיִם וּפִּי לְא שְּאֶלוּ לְעוֹז בְּמְעְוֹז פַּרְעָה וְלַחְסִוֹת בְּצֵל מִצְרְיִם: יוְהָתָה לָכֶם מְעוֹז פַּרְעָה לְבְשָׁת וְהָחָסִוּת בְּצֵל־מִצְרַיִם לִכְלְמָּה: רּבִּי־

> מלרים (מלכים ב י"ו): <u>לרדת מצרים. ארן</u> ישראל גבוהה מכל הארצו׳ דבר אחר ירידה היא להס: ולחסות. להמכסות אבריאי"ר בלע"ו:



11 "And it will be that when HASHEM will bring you to the land of the Canaanites, as He swore to you and your forefathers, and He will give it to you; 12 then you shall set apart any that first emerges from the womb

יא וְהָנָּה בִּי־יִבְאָךָּ יהוֹה אֶל־אֶּבֶץ הַבְּנַעֲנִי בִּאֲשֶׁר נִשְׁבַּע לְךָּ וְלֵאֲבֹתֶיךְ יבּ וּנְתָנָה לֵךְ: וְהַעֲבַרְתַּ כָל־פֵּטֶר־בֶּחֶם

בּשְבַּע לְּךְּ – swore to you that He would bring you to the Land? הַּיִּבֶן נִשְׁבַּע לְּךְ אֲשֶׁר נָשָׁאַתִי וְגוֹמֶר הַּ-יּהָ, – "And I will bring you to the Land which I have raised, etc." אָל הָאָרָץ אֲשֶׁר נָשָׁאתִי וְגוֹמֶר הַ-יּהָהָ הַ-יִּבָּאתִי אָתְכֶּם אָל הָאָרֶץ אֲשֶׁר נָשָׁאתִי וְגוֹמֶר הַ-יּהָ "And I will bring you to the Land which I have raised, etc."

ם הָהָא בְעִינֶיךְ בָּאַלוּ נְתָנָהּ לֶךְ בּוֹ בַּיוֹם — AND HE WILL GIVE IT TO YOU. בְּנְתְּנָהְ לֶךְ בּוֹ בַּיוֹם — [The Land] should be considered in your eyes as if it has been given to you on that very day, בְּעִינֶיךְ – and it should not be considered in your eyes – בִּירוֹשֶׁת אָבוֹתְ – as an inheritance received from ancestors. ⁷

12. והעברת אַלא לשון הַפְרַשָּה – The word הַנֶּבֶרָתָּ אָלָא לְשוֹן הַפְרַשָּׁה – The word וָהַעָּבַרָתָּ אָלָא

