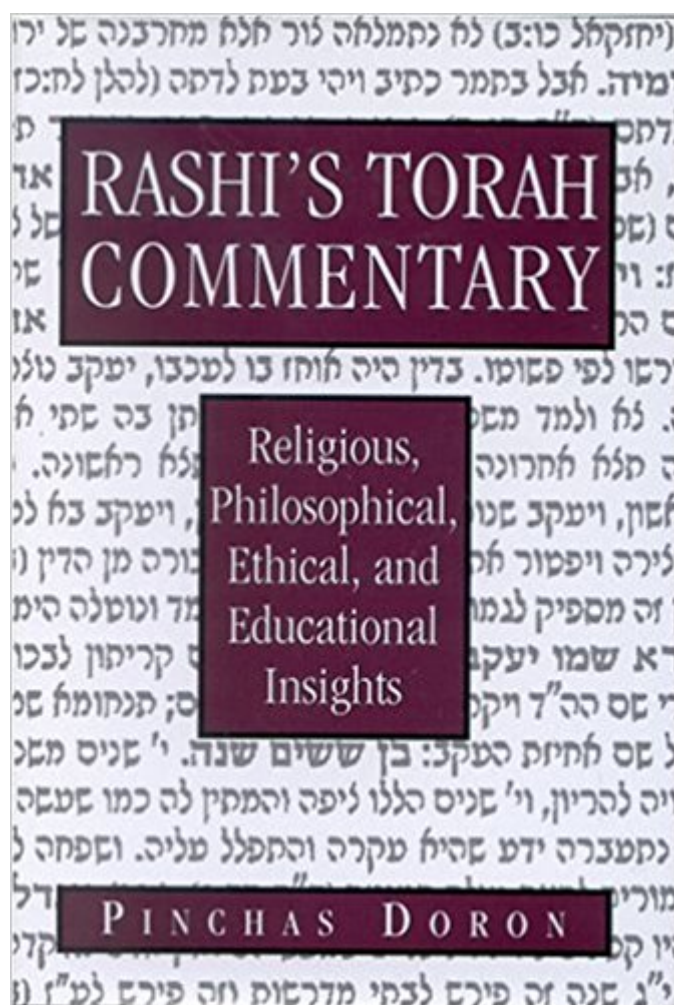


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# Rashi's Torah Commentary: Religious, Philosophical, Ethical, And Educational Insights



## Synopsis

Rashi's Torah Commentary draws upon comments made by Rashi throughout each of the Torah portions in the Five Books of Moses and extracts the basic thoughts, ideas, and values of Judaism that are embedded in each of his brief comments. The author, Pinchas Doron, fully develops these ideas and shows how Rashi's Torah commentary attained such unparalleled regard. Many supercommentaries on Rashi deal with specific questions about his writings. By contrast, the present volume concentrates entirely on developing the general ideas and moral lessons inherent in Rashi's direct comments, which are generally just alluded to by Rashi himself. Rashi's Torah Commentary is a condensed version of the author's five-volume Hebrew study and is intended for both the lay reader and scholar alike.

## Book Information

Hardcover: 342 pages

Publisher: Jason Aronson, Inc.; First Edition edition (July 1, 2000)

Language: English

ISBN-10: 0765760959

ISBN-13: 978-0765760951

Product Dimensions: 6.3 x 1.4 x 9.2 inches

Shipping Weight: 1.8 pounds (View shipping rates and policies)

Average Customer Review: 3.2 out of 5 stars 3 customer reviews

Best Sellers Rank: #1,147,500 in Books (See Top 100 in Books) #24 in [Books > Religion & Spirituality > Judaism > Movements > Conservative](#) #184 in [Books > Religion & Spirituality > Judaism > Sacred Writings > Talmud](#) #215 in [Books > Religion & Spirituality > Judaism > Sacred Writings > Torah](#)

## Customer Reviews

Pinchas Doron does not really need my approbation, since the great scholars of this generation already approve of his holy work. I come merely to add my blessing that his thoughts may find wide acceptance and that the multitude should benefit from this. (Rabbi Shmuel Kamenetsky) The honorable author R. Pinchas Doron is a rare person and Torah scholar who expended great labors to interpret difficult passages in Rashi's commentary on the Chumash. He showed me examples of his supercommentary. He also has an approbation from the great Gaon, the Teacher of Israel, Rabbi Moshe Feinstein. Hence he surely does not need my approbation. I only come to strengthen his hands to publish his book for the benefit of those who learn Chumash with the commentary of

the holy Rashi, that they should be scrupulous with every single of his words, so as to understand his profound meanings – for all Rashi's words are 'holy of holies' above. (Rabbi Shimon Schwab)

Rabbi Pinchas Doron was born in Lancut, Poland in 1933. He lived in Israel from 1952 ? 1964 where he was a member of Kibbutz Lavee. Rabbi Doron studied at Teachers' Institute and Hebrew University, where he received his B.A. and M.A. He received his Ph.D. in Hebraic Studies from New York University. He is the author of many titles, including The War of Truth, Interpretation of Difficult Passages in Rashi, Vols I-IV (Hebrew), and The Mystery of Creation. Rabbi Doron currently lives in Brooklyn.

I expected more Rashi commentary than this on each Parasha and am not getting the information I hoped for. It is not helpful.

The Author keeps the promise he makes in his introductory comments that he is focused on passages of Rashi that are difficult for most people to understand. He does not claim that the book is a work that goes line by line over every Rashi. He explains that he has selected passages whose explanations are NOT easy, asked questions about them, and that in the tradition of his great Ancestor, Rashi, he has made the explanations simple for everyone to understand. He also states that he is putting in his own new explanations, some of which are very novel, and every Torah Scholar who has read from this work has chuckled at his insights- they are pleased. The work is scholarly, well referenced, and refreshing for people who know a little bit and want more clarity. For people who know Hebrew, the Hebrew version is 5 volumes, and is learned for the last 20 years or so every Friday in the Rashi Yeshiva in Bnei Brak. There can be no better accolade than that.

Mr. Wilkes personal attack on Rabbi Pinchas Doron in his damaging review is characteristic of others in his light-weight 2-or-3 sentence reviews (see his "all my reviews" link.) He has harmed the author, whom I have not met and do not know, and surely the author's sales have been damaged for this extraordinary work, which should receive our applause. Rashi is a difficult read, and getting his innermost thought requires the work of a rabbi most intimate with his language and theological tradition. Rabbi Pinchas Doron renders magnificent service to Rashi's cause. Where Wilkes declaims Doron's diacritics, he fails to 'get it', that is, Doron's explication of idiomatic Hebreo-Yiddishisms of Rashi's time. The rabbi's exclamation points, far more rare than Wilkes

suggests, in fact are quite in order, given Rashi's faith-filled exuberance. I rejoice to confirm Rabbi Pinchas Doron's volume a galloping, thrilling read! The Right Reverend Joel Marcus Johnson Bishop, Diocese of The Chesapeake

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