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Synopsis

A Classic in its own time… The entire Chumash, newly reset, in one beautiful volume with a new, contemporary English translation of the Torah, faithful to Rashi and the classic Rabbinic commentators, and an anthologized commentary by a team of scholars, under the editorship of Rabbi Nosson Scherman. This commentary draws on the spectrum of biblical commentaries, from the Talmud, Midrash, and the classic Rabbinic commentators, and includes insights of contemporary greats. Also includes: Hebrew/Aramaic texts of Rashi and Onkelos, newly set according to the most accurate texts. Haftaros with new translation, and introductory comments introducing the haftarah and relating it to the Torah reading. The Five Megillos with translation and commentary. Comprehensive index. Lightweight, opaque, acid-free paper for decades of quality use. Special section for your own genealogy and family milestones. Ultra-reinforced binding, using the most durable materials. Elegantly gilded page heads. Ribbon place-marker. The Chumash of choice for synagogue and home!

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Customer Reviews

In looking over the reviews of this uniformly excellent volume, I find that there is some misinformation which should be corrected for the sake of potential buyers. The idea that this translation is "biased" toward Rashi is, frankly, laughable. Where is the evidence for this claim? In the admittedly "extensive and well-researched commentary"? Glancing over the commentary from last week’s parsha (Vayigash) I find citations from the following sources among others: Ibn Ezra; Rambam; R. Avraham ben HaRambam; Ramban; R. Hirsch; R. Menachem Mendel of Kotzk; R.
Bachya; R. Shlomo Ashtruc; Sforno; the Chafetz Chaim; R. Munk; R. Yosef Dov Solovetchik; R. Yaakov Kamenetzky; R. David Feinstein (not to mention the Zohar and other traditional texts cited by title rather than by author). Even this is not a complete list, and it is just silly to say that the commentary is "not reflective of the variety that is present within the tradition of rabbinic Judaism." Nor would it even be correct to say that Rashi's interpretation is given precedence over others' (as would be expected if the translation were controlled by his commentaries). At 45:1, for example, the commentary cites three interpretations, one each from Rashi, Rashbam, and Ramban, without attempting to adjudicate between them. At 46:15 the commentary cites Rashi, then Ibn Ezra's contrary reading, then Ramban's disagreement with Ibn Ezra. And so forth. Of course Rashi is cited fairly often, as are other solidly tradition-based writers who have written extensive commentaries on the text (i.e., those who are said to be "acceptable [from] a Haredi (ultra-Orthodox) point of view," to those whom our friend regards as "religious extremists").

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