

# 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 Rashid comment to the reader

\* Additionally, each Rashid comment is examined using the 10 organs of the Rashid anatomy.

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

MG=Modern Grammar with Applications to Rashid ([www.Rashiyom.com/Rashibook2.htm](http://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: Dt16-19a, Dt16-19b, Dt16-19c, Dt17-02a, Dt17-02c, Dt17-08a, Dt17-08b, Dt17-08c, Dt17-08d**

## **PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION**

**RASHI METHODS:** We have spent a year on Rashi comments on *meaning*. We will now deal with all Rashi comments and a variety of methods.

NOTE TO ALL READERS: This is your email list. If you want to see specific types of Rashi comments please drop me a line at [Rashiyomi@GMail.Com](mailto:Rashiyomi@GMail.Com).

**VERSE:** Dt16-19a

**TRANSLATION:** *Don't deviate the justice*  
*Don't [even] facially recognize [one litigant]*  
*Don't [even] take bribes [for the true side]*

**METHOD:** Parallelism

**BRIEF EXPLANATION:** We follow Kugel (and Rashi's) explanation of parallelism: Sequential, similar phrases indicate climax and sequence. Hence we are justified in re-interpreting the phrases as applying to even certain situations. In this verse we were already told not to deviate the justice. If it then says not to facially recognize it must be referring to something besides outright deviation such as smiling at one litigant (recognizing facially) but not the other [Rashi: Because that inhibits litigants from expressing all arguments]. If it then says not to take bribes we do not interpret that to mean not to deviate justice but interpret it to mean even if the bribe will uphold justice. In other words, the Rashi comments are not based on meaning but on parallelism. Since parallelism was heard that way, this is the straightforward meaning of the text to native speakers (It is how they spontaneously understood it)

**VERSE:** Dt16-19b

**TRANSLATION:**

**METHOD:**

**BRIEF** See Dt16-19a

**EXPLANATION:**

**VERSE:** Dt16-19c  
**TRANSLATION:**  
**METHOD:**  
**BRIEF EXPLANATION:** See Dt16-19a

**VERSE:** Dt17-02a  
**TRANSLATION:** *If you find in your midst ...a man or woman who does evil in the eyes of God to violate His Covenant [by] going and worshipping other gods...*  
**METHOD:** Grammar - Paragraph  
**BRIEF EXPLANATION:** Paragraphs typically have a theme sentence and development sentences. It is important when reading a paragraph to understand and perceive the development section as illustrating and developing the theme section. Here the theme is violating God's covenant while the development is worshipping other gods. Rashi states how the violation of God's covenant is done: By worshipping idols. There are not two items: (a) violating the covenant and (b) worshipping idols but one item described first generally (the theme) (a) violating the covenant and then particularly (the development) (b) worshipping idols. Notice that if the verse just spoke about worshipping idols it would not have emphasized that thereby the person violates God's covenant. Similarly if the verse simply said violate God's covenant it wouldn't indicate how.

**VERSE:** Dt17-02c  
**TRANSLATION:** *[The person] went and worshipped other gods and bowed to them which I have not commanded [to worship and bow]*  
**METHOD:** Ellipsis  
**BRIEF EXPLANATION:** The phrase idols that I did not command needs completion. Rashi explains that the phrase means worship idols that I did not command to worship; similarly bows to idols that I did not command to bow to.

**VERSE:** Dt17-08a  
**TRANSLATION:** *When a case is above you: between blood and blood; between one litigant and another; between one type of leprosy and another*  
**METHOD:** Hypernymy

**BRIEF  
EXPLANATION:**

Rashi literally says that the Hebrew root use Pay-Lamed-Aleph refers to the category of separation. However, Rashi does not specify what type of separation Pay-Lamed-Aleph means. Here separation is the general category, the hypernym, while being above you is the particular category, the hyponym. I chose the English Idiom being above you to translate the Hebrew since it indicates and emphasizes not just unknown (separation) but inaccessible. In other words, besides not knowing the law you can't derive it using principles.

**VERSE:**

Dt17-08b

**TRANSLATION:**

*When a case is above you: between blood and blood; between case and case; between leprosy and leprosy*

**METHOD:**

Idioms

**BRIEF  
EXPLANATION:**

An idiom is a collection of words that together means more than the sum of the individual words The phrase between case and case is an idiom meaning that the judge can't decide which litigant is right and which one is wrong. Rashi similarly treats the other two phrases. The phrase between leprosy and leprosy means that the priest who judges leprosy cases can't tell which leprosy is ritually pure and which one is ritually impure. Similarly between blood and blood means which blood spots confer ritually impurity and which blood spottings do not so confer.

**VERSE:**

Dt17-08c

**TRANSLATION:**

**METHOD:**

**BRIEF  
EXPLANATION:**

See Dt17-08b

**VERSE:**

Dt17-08d

**TRANSLATION:**

**METHOD:**

**BRIEF  
EXPLANATION:**

See Dt17-08c