

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,

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: Dt26-05c, Dt26-05c, Ex21-28a, Ex22-17a, Ex22-30b, Ex22-21a, Ex22-33d

PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION

RASHI vs. MIDRASH: This week we continue Raahis dealing with the Rabbi Ishmael Paragraph rule of generalization. We also continue reviewing Rashi comments based on any rule.

VERSE: Dt26-05c
TRANSLATION: *My father was a wandering Aramaean; He went down to Egypt*
METHOD: Paragraph
BRIEF EXPLANATION: Without Rashi I would think that the verse is listing a sequence of events in time: First Jacob went to work for Laban and then later he went down to Egypt. But time sequence is not a universal principle in interpreting the Torah. In fact passages before and after a given passage do not always indicate sequence of time Rashi explains the paragraph theme of the two sentences one describing Laban's treatment of Jacob and one describing going down to Egypt. The paragraph is listing adverse events that happened to our ancestors and how God saved us; this is consistent with the first fruit ceremony in which we acknowledge God's grace to us.

VERSE: Dt26-05c
TRANSLATION: *My father was a wandering Aramean; he went down to Egypt and stayed over there with very few people*
METHOD: Cross Reference; Intertextuality
BRIEF EXPLANATION: Rashi explains that the phrase few people means 70 people. This count of 70 is found in Dt11-22 which says "With 70 people your fathers went down to Egypt." The academic scholars have given a fancy name to this method of interpretation using a cross reference. They call it intertextuality since one biblical verse comments and illuminates another biblical verse.

VERSE: Ex21-28a
TRANSLATION: *When an ox gores another ox*

METHOD: Rabbi Ishmael, Paragraph
BRIEF EXPLANATION: Examples in the Bible commandments are intended to be generalized (unless the verse specially restricts them). This is one of the Rabbi Ishmael Paragraph rules which says to treat examples not literally and inclusively but as examples of a more general principle. The verse generally uses typical examples. Here the verse speaks about damages that an owner must pay for an ox of his that gores. Oxes usually cause damage. Rashi explains that the responsibility for paying damages applies to any animal.

VERSE: Ex22-17a
TRANSLATION: *Don't let a female witch live*
METHOD: Rabbi Ishmael, Paragraph
BRIEF EXPLANATION: Examples in the Bible commandments are intended to be generalized (unless the verse specially restricts them). This is one of the Rabbi Ishmael Paragraph rules which says to treat examples not literally and exclusively but as examples of a more general principle. The verse generally uses typical examples. Here the verse requires a death penalty for a female witch because most witches were females. Rashi points out that it applies to male witches also

VERSE: Ex22-30b
TRANSLATION: *Do not eat meat from an animal torn in a field*
METHOD: Rabbi Ishmael, Paragraph
BRIEF EXPLANATION: Examples in the Bible commandments are intended to be generalized (unless the verse specially restricts them). This is one of the Rabbi Ishmael Paragraph rules which says to treat examples not literally and exclusively but as examples of a more general principle. The verse generally uses typical examples. Here the verse prohibits (as not kosher) eating the meat of an otherwise kosher animal torn in the field (due to attack by other animals).. Animals typically attack in fields. Rashi points out that the prohibition of eating applies to any torn animal even if it was torn in your house

VERSE: Ex22-21a
TRANSLATION: *Do not abuse any orphan or widow*
METHOD: Rabbi Ishmael, Paragraph

**BRIEF
EXPLANATION:**

Examples in the Bible commandments are intended to be generalized (unless the verse specially restricts them). This is one of the Rabbi Ishmael Paragraph rules which says to treat examples not literally and exclusively but as examples of a more general situation. The verse generally uses typical examples. Here the verse prohibits abusing an orphan or widow. Orphans or widows are the typical example of people who are abused (since no one protects them and the abuser can get away with it). Rashi explains that the prohibition applies to abusing any person. Interestingly, the Rambam generalizes this verse to abusing anyone who is unprotected in society (is not affiliated with some group from which the abuser would be afraid to abuse)

VERSE:

Ex22-33d

TRANSLATION:

If a person opens a pit ...and an ox or donkey falls in it...[then the owner must pay [for damages]]

METHOD:

Rabbi Ishmael, Paragraph

**BRIEF
EXPLANATION:**

Examples in the Bible commandments are intended to be generalized (unless the verse specially restricts them). This is one of the Rabbi Ishmael Paragraph rules which says to treat examples not literally and exclusively but as examples of a more general situation. The verse generally uses typical examples. Here the verse obligates a pit digger to pay for damages to an ox or donkey that falls in the pit. Typically it is oxes and donkeys fall because those are the animals that most people own. Rashi points out that the obligation to pay applies to any animal that falls in the pit.