

The Rashi Database Project

NEW AND IMPROVED

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.

PUBLICATION: www.Rashibyomi.com/RashiDatabase.htm

(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

COPYRIGHT STATEMENT: (c) Rashiyomi.com 2023, Dr. Russell Jay Hendel, www.Rashiyomi.com/copyrights.htm

ACCESS: The materials on this website are free; We accept no donations from anyone. Citation with Attribution is required.

DATE/AUTHOR: Sep 3rd, 2023, Russell Jay Hendel DSJS, Ph.D.

RASHI ID: Ex02-05a, Ex02-05b, Ex02-05c, Ex02-06a, Ex02-06b, Ex02-07a, Ex02-08a, Ex02-09a

PESHAT: SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION

WHAT IS NEW: *This week's digest has several gems. There are several interactions between Rashi, Ibn Ezra, and the Ramban. It was hard to pick one of these for the "today's challenging rashis". I decided on the Rashi that appears to be based on a gematria. As I explained in my doctoral thesis, Rashi may express something in a pun form, just as the 2nd grade teacher tells her class that "principal" is the "person" because it ends in "pal", while "principle" is the abstract idea. Puns and gematrias as simply good ways of helping students retain new ideas. The real reason for the Rashi comment is however grammatical.*

TODAYS CHALLENGING RASHIS

VERSE: Ex02-09a

TRANSLATION: *Pharoh's daughter said, 'Go and wean this child for me and I will pay you,'*

METHOD: Grammar - compound verbs

BRIEF EXPLANATION: The verse employs a compound verb: Not wean this child for me but go and wean this child for me. There were so to speak 2 requests: One request is that the child should be weaned; but the other request is that the mother should not be seen in the Palace since they had violated Pharoh's decree. So to speak, the Egyptian princess said, Go back home and wean this child for me with the understanding that the weaned child would be brought to Pharoh's daughter and the mother would receive pay. By telling her to go home she in effect (inadvertently) admitted that the nurse was the real mother! Rashi however, dresses this up in a play on words. However, the concept underlying Rashi is based on sound grammar.

THE REMAINING RASHIS IN THIS DIGEST BEGIN ON THE NEXT PAGE. ALMOST ALL OF THEM ARE GEMS.

DATABASE ENTRIES

The Free Downloadable Excel based database is found at
http://www.Rashiyomi.com/The_Rashi_Database_Project.xls

VERSE:	Ex02-05a
TRANSLATION:	<i>Pharoh's daughter went to bathe on the Nile Her maids were servicing her on the Nile bank She saw the box in the middle of reeds She sent her maid Her maid took it</i>
METHOD:	Parallelism
BRIEF EXPLANATION:	The simple straightforward meaning of the verse, the Peshat, is based on parallelism
	Pharoh's daughter went to bathe on the <u>Nile</u> Her maidens were walking on the <u>Nile Bank</u>
	The parallelism creates a contrast: Pharoh's daughter bathed on the Nile proper; she did not believe the Nile was a deity; but here maidens serviced her from the Nile bank; they refused to enter the Nile which was considered a deity. Rashi however omits mention of the parallelism and instead translates the verse for the simpletons of his readers (Peshutay Haam, Peshat): The verse means Pharoh's daughter went to the Nile in order to bathe (with a rearrangement of words). Ramban defends Rashi's translation by providing several verses where the Hebrew Al (on) means El (to).
VERSE:	Ex02-05b
TRANSLATION:	<i>Pharoh's daughter went to bathe on the Nile; Her maids were servicing her near (lit. on the hand) the Nile bank She saw the box in the middle of reeds She sent her maid Her maid took it</i>
METHOD:	Connectives Synecdoche
BRIEF EXPLANATION:	Rashi teaches that the connective word phrase on the hand means near.
VERSE:	Ex02-05c
TRANSLATION:	<i>Pharoh's daughter went to bathe on the Nile Her maids were walking on the Nile bank She saw the box in the middle of reeds She sent her maid Her maid took it</i>
METHOD:	Grammar Punctuation

**BRIEF
EXPLANATION:**

Rashi explains that although the Hebrew for *her hand* and *her maid* are spelled with the same letters, *her hand* would have a double letter *am-ma-thah* while *her maid* would not, *a-ma-thah*. As for the statement that *her hand* was stretched several yards, this is based on the royal custom that royalty had scepter's by which they gave orders (cf. Esther 4:11). The verse shows that Pharoh's daughter thought it silly to regard the Nile as a deity and hence she bathed on it, while *her maids*, serviced her from the Nile bank since they believed the Nile was a deity. Pharoh's daughter tolerated this. But she put her foot down about saving the child (contrary to Pharoh's orders to kill babies); she stretched forth her scepter indicating it was a direct order with consequences if violated.

VERSE:

Ex02-06a

TRANSLATION:

She opened and visioned it (lit. saw), the newborn, and behold the lad was crying, she had mercy on the child thinking 'This child is from the Hebrews'

METHOD:

Grammar

**BRIEF
EXPLANATION:**

The sentence uses apposition: Instead of saying, she opened and saw the newborn, it says she opened and saw it, the newborn. Ibn Ezra citing several verses points out that the apposition form is common. However, Ibn Ezra ignores that authors use the apposition form for emphasis. Since the word *see* and *vision* are the same in Hebrew, the emphasis emphasizes that she probably had a dream the night before saying she would discover a baby, and when she opened the box and saw the baby she saw the *vision* was true. This is not homiletic, rather it is nuanced and follows from rules of grammar. Rashi expresses this by saying, She saw the Divine presence with the baby (referring to her probable dream).

VERSE:

Ex02-06b

TRANSLATION:

She opened and visioned it (lit. saw), the newborn, and behold the lad was crying, she had mercy on the child thinking 'This newborn is from the Hebrews'

METHOD:

Synonyms

**BRIEF
EXPLANATION:**

The child is called *newborn* and *lad*. Ramban citing several verses shows that *lad* can refer to *newborns*. Ramban cites the Midrash Rabbah that if the intent of the verse is that the *newborn* was crying vigorously like an older child, then the verse is disparaging to Moses. I would say, similar to incidents in Nazi Germany, that his mother hushed Moses when he was crying so he shouldn't be discovered. Thus Moses although a *newborn* had the mature crying (more restrained) of an older child. The Egyptian princess therefore saw in this restraint regality; this aroused her emotions since she now wanted to raise him.

VERSE: Ex02-07a
TRANSLATION: *His sister said to Pharaoh's daughter, 'Should I go and call a nursing woman from the Hebrew, to wean the child*
METHOD: Reasonable fill-in
BRIEF EXPLANATION: Rashi deals with the obvious problem, Why was Miriam asking about getting a nurse; there were presumably nurses in Egypt. It is a reasonable fill-in that attempts to nurse Moses failed. Most probably, Moses, who had been nursed by his mother for 3 months, was used to a certain style which Egyptian nurses did not have. At that point, Miryam made the offer.

VERSE: Ex02-08a
TRANSLATION: *Pharaoh's daughter said, "Go." The maiden went and called the newborns mother*
METHOD: Synonyms
BRIEF EXPLANATION: A general rule is that when both a pronoun and noun are used there is some sort of emphasis. Since the verse after saying she went says she, the maiden, went there seems to be an emphasis that Miryam, although 5, behaved with the maturity of a teenager.

VERSE: Ex02-09a
TRANSLATION: *Pharaoh's daughter said, 'Go and wean this child for me and I will pay you,'*
METHOD: Grammar - compound verbs
BRIEF EXPLANATION: The verse employs a compound verb: Not wean this child for me but go and wean this child for me. There were so to speak 2 requests: One request is that the child should be weaned; but the other request is that the mother should not be seen in the Palace since they had violated Pharaoh's decree. So to speak, the Egyptian princess said, Go back home and wean this child for me with the understanding that the weaned child would be brought to Pharaoh's daughter and the mother would receive pay. By telling her to go home she in effect (inadvertently) admitted that the nurse was the real mother! Rashi however, dresses this up in a play on words. However, the concept underlying Rashi is based on sound grammar.