

# 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: Ex08-02a, Ex08-05a, Ex08-05b, Ex08X05b, Ex08-06a, Ex08-08a, Ex08-10a, Ex08-11a**

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

**WHAT IS NEW:** *This week's digest reviews a Ramban-Rashi dialogue. We claim that Ramban was not disagreeing with Rashi but clarifying Rashi. The key to today's analysis is the realization that both Rashi and Ramban were commenting on paragraph structure.*

## TODAYS CHALLENGING RASHIS

**VERSE:** Ex08-05b  
**TRANSLATION:** For when will I [pray] profusely for you...to remove the frogs  
**METHOD:** Prepositional Connectives Paragraph Context

**Rashi** The paragraph context shows that Moses asked Pharaoh when he would like the frogs to depart; Pharaoh said "tomorrow;" Moses responded "It will be done (tomorrow) as you asked in order that you know that there is none like our God" Rashi uses this paragraph context to explain the use of "For" in the verse, "For when should I pray to remove the frogs" versus "When should I pray to remove the frogs". Moses wasn't asking when he should pray; he was asking when the frogs should be removed by God.

Ramban clarifies Rashi by pointing out that the preposition for by itself would not imply this, since sentences with extra for indicated in Hebrew by a prefix lamed sometimes occur in Hebrew. Ramban is correct that the preposition by itself would not imply this. But Rashi did not derive that Moses asked when the frogs should depart from the preposition for; rather he derived it from the entire paragraph which speaks about Pharaoh saying, "tomorrow" and Moses responding "As you requested" and further emphasizing "So you should know there is none like our God"

However, after clarifying the meaning of the paragraph, Rashi explains that this is the reason the paragraph uses the prefix lamed meaning for to emphasize it wasn't a question of "When should I pray" but a question of "For when should the frogs be removed by God in response to my prayer."

# DATABASE ENTRIES

*The Free Downloadable Excel based database is found at*  
[http://www.Rashiyomi.com/The\\_Rashi\\_Database\\_Project.xls](http://www.Rashiyomi.com/The_Rashi_Database_Project.xls)

**VERSE:** Ex08-02a  
**TRANSLATION:** *The frog-herd went up and covered Egypt*  
**METHOD:** Grammar - Collective Nouns  
**BRIEF EXPLANATION:** Every language has collective nouns which are singular nouns which refer to the group, the collective. Grass in English for example refers to the collection of grass in a field (it could also refer to the individual blade). Hebrew has more collective nouns than English. For example Jacob tells Esau, "I acquired ox and donkey" meaning "I acquired oxen and donkeys" (Gn32-06b). The verse Ex08-02 literally says "The frog went up" using a singular frog and the singular went up. A Midrash says that one frog went up and caused all the damage. Rashi points out that this is homily (homily by exaggeration). The simply meaning of the verse is that the frog-herd went up as a herd (they acted in unison) and caused all the damage. Supporting Rashi are the numerous verses with plural frogs in this chapter.

**VERSE:** Ex08-05a  
**TRANSLATION:** *Try to outsmart me: For when will I [pray] profusely for you ,,to remove the frogs*  
**METHOD:** Grammar - Hitpael  
**BRIEF EXPLANATION:** In my paper "An Alternate Approach to the Hitpael" (Jewish Bible Quarterly 2024) I explain that the Hitpael is an active tense where actions are done to counter or under an outside influence. The root Pay-Aleph-Resh means to adorn or brag. In the Hitpael it would mean to challenge or attempt to outsmart someone that is to brag under the influence of an outside challenge that is overcome. In Ex08-05a Moses says "Attempt to brag by outsmarting me in your request for when the frogs will be removed"

**VERSE:** Ex08-05b  
**TRANSLATION:** *For when will I [pray] profusely for you...to remove the frogs*  
**METHOD:** Prepositional Connectives Paragraph Context

**BRIEF  
EXPLANATION:**

The paragraph context shows that Moses asked Pharaoh when he would like the frogs to depart; Pharaoh said "tomorrow;" Moses responded "It will be done (tomorrow) as you asked in order that you know that there is none like our God" Rashi uses this paragraph context to explain the use of "For" in the verse, "For when should I pray to remove the frogs" versus "When should I pray to remove the frogs". Moses wasn't asking when he should pray; he was asking when the frogs should be removed by God. [Continued in Ex08-05b]

**VERSE:  
TRANSLATION:  
METHOD:  
BRIEF  
EXPLANATION:**

Ex08X05b

*For when will I [pray] profusely for you...to remove the frogs*

Grammar - Verbs, Adverbs

Rashi explains that the Hebrew root Ayin-Tauv-Resh does not mean to pray even though it occurs in many passages involving prayer. It rather means to increase. Hence in this verse the word to pray is elliptical and Moses really said "When should I increase my prayers for you." Increase is causative in this verse since it Moses causes his prayers to increase. We have translated this as profusely.

**VERSE:  
TRANSLATION:  
METHOD:  
BRIEF  
EXPLANATION:**

Ex08-06a

*And He [Pharaoh] said, For Tomorrow*

Ex08-05b

[Continued from Ex08-05b] Ramban clarifies Rashi by pointing out that the preposition for by itself would not imply this, since sentences with extra for indicated in Hebrew by a prefix lamed sometimes occur in Hebrew. Ramban is correct that the preposition by itself would not imply this. But Rashi did not derive that Moses asked when the frogs should depart from the preposition for; rather he derived it from the entire paragraph which speaks about Pharaoh saying, "tomorrow" and Moses responding "As you requested" and further emphasizing "So you should know there is none like our God" [Continued in Ex08-08a]

**VERSE:  
TRANSLATION:  
METHOD:  
BRIEF  
EXPLANATION:**

Ex08-08a

*Moses left Pharaoh and screamed to God concerning the frogs God placed against Pharaoh*

Ex08-05b

[Continued from Ex08-06a] However, after clarifying the meaning of the paragraph, Rashi explains that this is the reason the paragraph uses the prefix lamed meaning for to emphasize it wasn't a question of "When should I pray" but a question of "For when should the frogs be removed by God in response to my prayer."

**VERSE:** Ex08-10a  
**TRANSLATION:** *They piled them [the dead frogs] piles and piles [lit. masses and masses]*  
**METHOD:** Synecdoche  
**BRIEF EXPLANATION:** The verse uses the verb Tzade-Beth-Resh meaning (roughly) to bundle or to pile and the noun object Cheth-Mem-Resh which refers to a mass glob. Rashi explains that in this context Cheth-Mem-Resh acquires the meaning of bundles or piles. Rashi here uses the figure of speech synecdoche which is a technique, present in all languages, of extending the meaning of a word to the property of which it is a good example: For example honey in English can also mean sweet since honey is a good example of sweet. Hence glob or mass is a good example of bundles or piles and can acquire this extended meaning.

**VERSE:** Ex08-11a  
**TRANSLATION:** *He [God ] hardened his [Pharoh's] heart*  
**METHOD:** Grammar - Causative  
**BRIEF EXPLANATION:** The root Kaph-Beth-Daleth means heavy. In the causative it therefore means to make heavy. In English we translate the idiom heavy heart as hardened heart.