

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.

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

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RASHI ID: Ex15-06a, Ex15-06b, Ex15-06c, Ex15-06d, Ex15-07a, Ex15-07b

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:	Ex15-06a
TRANSLATION:	Your right hand, <i>God, is adorned in might</i> Your right hand, <i>breaks the enemy</i>
METHOD:	Parallelism
BRIEF EXPLANATION:	Rashi interprets the parallelism of the verse Your right hand, God, is adorned in might, Your right hand, breaks the enemy

as indicating emphasis. This emphasis in turns contradicts some contrary expectation in the mind of the reader. Recall that in combats, a warrior's strong right hand eventually weakens from fatigue. Thus Rashi would interpret the phrase God's right hand as indicating that God is perpetually adorned in might without fatigue

Rashi however dresses this straightforward interpretation of the text with several homilies: (i) When the Jews do God's bidding His left hand becomes a second right hand (ii) The right hand which saves Israel simultaneously breaks the enemy (a human cannot do two tasks with one hand). Rashi also gives the *peshat* of the sentence which in this context means the simpleton reading (*peshutay haam*) that Your right hand, God, which is adorned with might is used to pulverize the enemy (However as I have indicated Rashi actually believes the repetition indicates emphasis). Ibn Ezra suggests the repetition indicates that God always saves us however the Ibn Ezra overlooked the strange grammar in Ex15-06d which implies this (That is Rashi derives Ibn Ezra's comment from other parts of the verse)

DATABASE ENTRIES

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

VERSE: Ex15-06a
TRANSLATION: Your right hand, *God, is adorned in might*
Your right hand, *breaks the enemy*

METHOD: Parallelism

BRIEF Rashi interprets the parallelism of the verse

EXPLANATION:
Your right hand, God, is adorned in might,
Your right hand, breaks the enemy

as indicating emphasis. This emphasis in turns contradicts some contrary expectation in the mind of the reader. Recall that in combats, a warrior's strong right hand eventually weakens from fatigue. Thus Rashi would interpret the phrase God's right hand as indicating that God is perpetually adorned in might without fatigue. [continued in Ex15-06b]

VERSE: Ex15-06b
TRANSLATION: See Ex15-06a
METHOD: Parallelism

BRIEF [Continued from Ex15-06a] Rashi however dresses this straightforward interpretation of the text with several homilies: (i) When the Jews do God's bidding His left hand becomes a second right hand (ii) The right hand which saves Israel simultaneously breaks the enemy (a human cannot do two tasks with one hand). Rashi also gives the *peshat* of the sentence which in this context means the simpleton reading (*peshutay haam*) that Your right hand, God, which is adorned with might is used to pulverize the enemy (However as I have indicated Rashi actually believes the repetition indicates emphasis). Ibn Ezra suggests the repetition indicates that God *always* saves us however the Ibn Ezra overlooked the strange grammar in Ex15-06d which implies this (That is Rashi derives Ibn Ezra's comment from other parts of the verse)

VERSE: Ex15-06c
TRANSLATION: Your right hand, *God, is (my) adorned in might*
Your right hand, *breaks the enemy*
METHOD: Grammar - Forms

**BRIEF
EXPLANATION:**

The word for adorned in Hebrew is ne-e-dar which is the passive 3rd person past conjugation of the root Aleph-Da-leth-Resh. However the biblical text uses the form ne-e-da-ri. Rashi comments, "The extra Yud is superfluous. ne-e-da-ri and ne-e-dar have the same meaning. The extra Yud is a poetic form. However, I believe the following a good explanation of this extra Yud even it is not in Rashi. A terminal Yud on a word indicates the possessive "my adornment". This makes sense. The Jews had been slaves in Egypt for several 100 years, they escape, see Pharoh and his army drowning in the sea, and burst forth in spontaneous song. As they say "God's right hand is adorned in strength", under the influence of their emotions, they realize that they too are adorned in strength. God's adornment is also their adornment as they now have a new self-confidence. The use of extra letters to indicate puns is called *metaplasmus* and is a technique used in all language. Thus the sentence speaks about God being adorned in might but as a pun indicates the emotions of the singers, "His adornment is my adornment-- I have a new strength now."

VERSE:

Ex15-06d

TRANSLATION:

*Your right hand, God, is (my) adorned in might
Your right hand, smashes the enemy*

METHOD:

Grammar - Habitual

BRIEF

EXPLANATION:

First we recall the difference between the habitual present and simple present. I am eating an apple is simple present (or progressive present); it refers to something done once now. But in the sentence When I want fruit I eat apples, the word eat refers to the habitual present: The eating of apples is not something that is necessarily happening now, or in the past, or in the future; it is also not something that happens once; rather, it is a habit something that is continually done. Rashi in several places e.g. Gn06-09d explains that Hebrew indicates the habitual by using either the future or past conjugation. Most of the verbs in Ex15 are future with *conversive vav* or past; the word for breaks is a future conjugation and Rashi explains it is translated as a habitual. In other words we don't translate Your right hand broke the enemy (a one time act) but we translate Your right hand (always) breaks the enemy (on ongoing habit of God). Also note that while the Ibn Ezra also translates this verse as something always done he does so because of the parallelism. Ibn Ezra was unaware of this principle that the future conjugation is translated as habitual. So Rashi derives the habitual from the future conjugation and derives from the parallelism that in each instance of God fighting, unlike human warriors, God's right is eternal, it never weakens, and is always adorned in might.

VERSE: Ex15-07a
TRANSLATION: *Your right hand, God, breaks the enemy
Your great towering, demolishes the enemy
You let your anger go, they are turned into stubble*
METHOD: Parallelism
BRIEF EXPLANATION: *Rashi applies parallelism to the last part of the previous verse and the 2 parts of this verse*
*Your right hand, God, breaks the enemy
Your great towering, demolishes the enemy
You let your anger go, they are turned into stubble*
*The right hand, breaks them
The great towering of god, demolishes them
When God loses his temper, He turns them to stubble*
*We see here the climactic development:
Right hand->towering->lose temper*
*And also
break--> demolish--> turn to stubble*

VERSE: Ex15-07b
TRANSLATION: *See Ex15-06d*
METHOD: Grammar - Habitual
BRIEF EXPLANATION: *See Ex15-06d*