

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: Ex25-07b, Ex25-12b, Ex25-12d, Ex25-13a, Ex25-25a, Ex25-02a,
Ex25-08a, Ex24-21b, Ex18-27a, Ex13-02b**

PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION

RASHI vs. MIDRASH: We will continue with the *routine* Rashid comments begun recently. Although there are already encyclopedic works documenting Rashi's rich approach to dictionary meaning such as Avineri's *Rashi's Palace*, my emphasis will be on the half dozen principles and figures of speech used to explain meaning. Additionally, as done in my doctoral thesis, I will emphasize that *peshat* the straightforward meaning of the text coincides with what reading literacy examinations test.

The techniques covered in this *routine* Rashid series are: *Metonymy, hypernymy, synecdoche, meronymy, root meaning, grammar, parallelism, the paragraph, and reading literacy*. By repeatedly emphasizing these principles and reinforcing them with English examples it is hoped that the reader will acquire a natural skill for these approaches thereby leading to greater Rashid appreciation.

This table with this week's examples begin on the next page.

Verse	Translation of Verse with Rashi	Rule	Brief Explanation of Rule
Ex25-07b	Take voluntary gifts for My [God's] sake, gold, silver, copper....filled stones	Meronymy	Just as we call the King the Crown, the elderly Greybeards, and soldiers the sword, so too we call studded stones filled stones - holes are drilled in the stone which are then filled with various gems.
Ex25-12b	Cast for it four golden rings on its four corners [lit. hammered parts]	Synecdoche	Just as the overcoat is the garment that is worn over the others, just as slippers are the types of shoes that you just slip into, just as glasses are the kitchen utensil typically made of glass, so too, the corners of an object are the parts that are typically hammered (to achieve the sharp angle)
Ex25-12d	Two rings will be on one side [literally rib] and two rings on its second side [lit. rib]	Form	Just as the head of an object refers to its top, just as the handle of a utensil refers to the handles which protrude like hands from the body of the utensil, so too the ribs of an object refer to its sides
Ex25-13a	Make four poles [lit. boughs] from Shittim-trees	Form	Just as the head of an object refers to its top, just as the handle of a utensil refers to the handles which protrude like hands from the body of the utensil, so too boughs refer to poles because they have the same form and shape
Ex25-25a	Make a golden belt [lit. closed loop] around it [the table]	Form & Function	Just as the head of an object refers to its top, just as the handle of a utensil refers to the handles which protrude like hands from the body of the utensil, so too a closed loop refers to a belt since it has the form of a belt (something you snap and close) and the function of a belt (it gives support)
Ex25-02a	Take for My Sake [lit. to me] voluntary donations	Pronouns	The Hebrew word Lamed-Yud, Li, or Lamed-Caph, LeChah, literally means to me (or to you); but it can also mean for my sake (for your sake) for your own benefits and purpose
Ex25-08a	Make for My Sake [lit. to me] a temple	Pronouns	The Hebrew word Lamed-Yud, Li, or Lamed-Caph, LeChah, literally means to me (or to you); but it can also mean for my sake (for your sake) for your own benefits and purpose
Ex24-21b	If you make an altar for My Sake [lit. to me]	Pronouns	The Hebrew word Lamed-Yud, Li, or Lamed-Caph, LeChah, literally means to me (or to you); but it can also mean for my sake (for your sake) for your own benefits and purpose
Ex18-27a	He [Jethro] went for his own sake [lit. to him] to his land	Pronouns	The Hebrew word Lamed-Yud, Li, or Lamed-Caph, LeChah, literally means to me (or to you); but it can also mean for my sake (for your sake) for your own benefits and purpose (Rashi explains that Jethro went to convert his family to Judaism)

Ex13-02b	<i>Send for your own sake [lit. to you] men who will spy Canaan that I am giving to the Jews as an inheritance</i>	Pronouns	<i>The Hebrew word Lamed-Yud, Li, or Lamed-Caph, LeChah, literally means to me (or to you); but it can also mean for my sake (for your sake) for your own benefits and purpose. Rashi explains that the command to send spies was optional if Moses thought it would be appropriate and helpful.</i>
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Verse	Translation of Verse with Rashid	Rule	Brief Explanation of Rule
Ex21-13a	<i>But if a person [who killed someone] did not ambush [lit. hunt] himthen I [God] will create a city for him to seek refuge</i>	Synecdoche	<i>Just as honey can mean sweet, just as day [12 hour part] can refer to the 24 hour day because they are good examples [synecdoche] so too hunt can mean ambush since it is a good example of ambushing.</i>
Ex21-18b	<i>When two people fight, and one hits the other who gets sick and bedridden [lit. falls to bed]</i>	Synecdoche Idiom	<i>Just as honey can mean sweet, just as day [12 hour part] can refer to the 24 hour day because they are good examples [synecdoche] so too fall to bed can refer to a bedridden sickness</i>
Ex21-19a	<i>If [the smitten person] gets up [out of bed] and he walks outside in health [lit. on his cane]</i>	Synecdoche	<i>Just as honey can mean sweet, just as day [12 hour part] can refer to the 24 hour day because they are good examples [synecdoche] so too walks on a cane can refer to walking in health. Of note is that the Rambam explains this idiom in his legal code: "(It couldn't be literal (on a cane) since even a person about to die can walk on a cane. Rather it means the person can walk under conditions of normal health (Murder 4:4))"</i>
Ex21-19c	<i>If the smitten person gets up out of bed and walks outside in health, then the damager is only liable for unemployment [lit. sitting] and medical damage caused.</i>	Metonymy - Synecdoche	<i>Just as honey can mean sweet, just as day [12 hour part] can refer to the 24 hour day because they are good examples [synecdoche] so too sitting refers to unemployment since sitting vs. standing is a good example [synecdoche] of unemployment.</i>
Ex21-01a	<i>Nevertheless, if he survives [after being smitten by his master] for 24 hours [lit. day or days], his master is not executed [for the murder] because....</i>	Idiom Synecdoche	<i>Just as honey can mean sweet, just as day [12 hour part] can refer to the 24 hour day because they are good examples [synecdoche] so too day or days is an idiom meaning 24 hours since it is a good example of a time period that can span one day or two days. NOTE: Rashid seems to derive the meaning from a logical argument: Which day is like two days? A 24 hour period. Actually Rashi's real point is that day or days is an idiom; the derivation he gives is a probable or reasonable way that the idiom could have developed.</i>

<p>Ex21-21a,b,c</p>	<p><i>[Damages are paid for] a burn, cut, or black-and-blue mark</i></p>	<p>Parallelism</p>	<p><i>The verse lists 3 categories of injury. Rashid translates them as burn, cut, or black-and-blue mark. Rashid does give some etymologies from root meanings for example the Hebrew root for cut, Pay-Tzade-Ayin means to split. However, in my opinion, Rashid is deriving the three meanings from the context and climactic parallelism. 1st: Certainly damages must be paid for a burn where the skin is destroyed; 2nd: Damages must be paid even for a cut where the skin itself is not destroyed but cut; 3rd damages must be paid even for a black-and-blue mark where the skin is not damaged but clots underneath the skin cause discoloring.</i></p>
<p>Ex22-01a</p>	<p><i>If the thief was discovered in a tunnel (by the house owner) and he was smitten and died, the house-owner is not liable for a death penalty</i></p>	<p>Metonymy</p>	<p>The Hebrew word used, Mem-Cheth-Tauv-Resh-Tauv is a noun coming from the root Cheth-Tauv-Resh which means to dig. Rashid explains that the noun refers to a tunnel since one result or consequence associated with [metonymy] digging is tunnels</p>
<p>Ex22-02a</p>	<p><i>However, if it is clear [lit. the sun rises on him] the house owner is liable for a death penalty</i></p>	<p>Idiom Synecdoche</p>	<p>The verse uses the phrase if the sun rises on him [talking about a thief found in a tunnel under a house leading to the owner killing the thief]. Rashid explains that the sun rises on him is an idiom meaning clear that is it is clear that the thief would not harm the house owner (for example, if a son caught a father in a tunnel trying to steal from a son--in such as case - a son finds a father digging a tunnel into his house to steal from him, it is clear [that the father would not kill his son] and the son is liable if he kills his father). Here the rising sun is a good example [synecdoche] of clarity.</p>