

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: Ex25-28a, Ex25-29a, Ex25-29b, Ex25-29c, Ex25-29d, Ex25-29e, Ex25-30a

PESHAT: SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION

WHAT IS NEW: *This week's reviews a fascinating Rashi whose full understanding requires integrating four distinct sources: (i) Rashi on Chumash, (ii) Rashi on TB Menacoth 97a (where the same verse is explained), (iii) The body of the Talmud-Mechiltah, (iv) The Oonkelos Aramaic translation, and possibly the Rambam (Mishneh Torah, Temidin, Chapter 4). Surprise: We follow the Rashi on Menacoth which differs from the Rashi on Chumash.*

NEW FORMAT: *Starting today we will no longer be using the spreadsheet to include long narratives. Rather we link the spreadsheet to a word document with the narrative. LET ME KNOW HOW YOU THE READER LIKE THIS (Simply hit REPLY to the email and write in the SUBJECT LINE either LIKE, PREFER OLD WAY, INDIFFERENT). There will be many more formatting innovations in the coming months and we look forward to readers for feedback.*

TODAYS CHALLENGING RASHIS

Ex25-29a

A fascinating Rashi whose full understanding requires integrating four distinct sources: (i) Rashi on Chumash, (ii) Rashi on TB Menacoth 97a (where the same verse is explained), (iii) The body of the Talmud-Mechiltah, (iv) The Oonkelos Aramaic translation, and possibly the Rambam (Mishneh Torah, Temidin, Chapter 4). My explanation here follows the Rashi on Menacoth which differs from the Rashi on Chumash. Besides there 5 primary sources both Ramban and Ibn Ezra comment.

An unusual feature of these explanations mentioned in the Rashi in the Talmud is Rashi's comment that *The explanations of these words are not traditions [from Sinai] but based on the multiple synonyms whose individual meanings we attempt to explain.*

The Rashi on the Talmud explains the four synonyms in the verse which refer to four Table utensils:

- **KeARoThauV** - molds (used to fashion the dough into a particular form)
- **VeCaPoThauV** - dish-trays (they were supplemental to the bread and held the frankincense)

- **OoKeThoThauV** - prop-stands (from the root *kasheh* meaning hard or in this case sturdy; they were stands going from the floor to a height above the table and were used to hold the rod-aerators used both to support the bread loafs and to aerate them)
- **OoMeNaKiYoThauV** - aerator rods (from the root *na-ki* meaning *clean*; they were perforated rods allowing air to circulate preventing mould).

In terms of etymologies, relationship with the root of the word:

- **KeARaH** throughout the bible means a large dish or bowl and hence can refer to the molds.
- **Caph** means hand; the dish-tray for food supplements has the form of a hand
- **KaTheh** related to **KaSheh** means hard and can refer to anything sturdy. Here we name an object by properties of what it is made of similar to naming eye-glasses as glasses in English
- **NaKi** meaning clean could easily refer to the function of the aerator rodes, to prevent mold.

All this is straightforward. So what is causing the confusion? The Bible adds a phrase after listing these four utensils: *that are used to cover the bread like Sechach (in a Succah)*. The problem arises because the order here in Ex25-29 and in Ex37-16 are different

- **Ex25-29**, molds, dish-trays, prop-stands, aerator rods that cover them
- **Ex37-16** molds, dish-trays, aerator rods, and prop-stands that cover them

From Ex37-16 it appears that the prop stands aerates and covers. So one opinion in the Talmud reverses meanings and says that **OoMeNaKiYoThauV** means aerator rods while **KeThoThauV** means prop-stands. Oonkelos the Aramaic translation follows this alternate translation and Ramban spends most of his commentary explaining the Oonkelos.

The only problem with the second explanation is that there is no neat way to correlate the roots of the names with their etymologies. Ibn Ezra comes to the rescue: Ibn Ezra ingeniously brings verses showing that an adjectival phrase does not necessarily refer to the last-mentioned noun; it might refer to a previously mentioned noun. So Ibn Ezra explains that the biblical phrase *that cover them like sechach* always refers to the aerator rods (**KeThouThauV**) which in Ex25-29 is the last mentioned noun while in Ex37-16 it is the 2nd to last.

I have an alternate explanation. Recall that *sechach* from the root **Samech-Caph-Caph** means to *cover and protect*. In the Succah, the bamboo sticks making up the roof are the *sechach* which cover and protect us. But the building itself, the Succah, also comes from the root **Samech-Caph-Caph**. Thus both the building hold the *sechach* and the *sechach* itself are referred to by their capacity to *cover and protect*. This is the figure of speech *metonymy* referring to the fact that the location of something can acquire the name of thing it holds. As an amusing example, little children may call their dolls the *crib* since the dolls are inside the *crib* and these children while learning language can confuse location and resident. Thus in both Ex25-29 and Ex37-16 the phrase *that cover them* refers to the structure of the prop stands in which the aerator rods were placed and the aerator rods themselves. Of course the primary function of the prop-stand is to hold the rods while the primary function of the aeator rods is to protect the bread by providing support and allowing air flow, but together as a unit their function is to protect (*sechach*).

Rambam in the Mishneh Torah also explains like Rashi in the Talmud that *KeThouThauV* from *kaseh* resembling *Kasheh* meaning hard refers to sturdy stands that hold the *MeNaKiYoThauv*

from root *Na-Ki* meaning clean referring to the function of preventing mould.

DATABASE ENTRIES

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

VERSE: Ex25-28a
TRANSLATION: ...make poles....the Temple-Table will be carried by them.
METHOD: Grammar - Passive
BRIEF EXPLANATION: [Link to Explanation of Rashi Comment](#)

VERSE: Ex25-29a
TRANSLATION: Make its molds, trays, prop stands, and rod aerators
METHOD:
BRIEF EXPLANATION: [Link to Explanation of the Rashi Comment](#)

VERSE: Ex25-29b
TRANSLATION: See Ex25-29a
METHOD: See Ex25-29a
BRIEF EXPLANATION: See Ex25-29a

VERSE: Ex25-29c
TRANSLATION: See Ex25-29a
METHOD: See Ex25-29a
BRIEF EXPLANATION: See Ex25-29a

VERSE: Ex25-29d
TRANSLATION: See Ex25-29a
METHOD: See Ex25-29a
BRIEF EXPLANATION: See Ex25-29a

VERSE: Ex25-29e
TRANSLATION: See Ex25-29a

METHOD: *See Ex25-29a*
BRIEF *See Ex25-29a*
EXPLANATION:

VERSE: Ex25-30a
TRANSLATION: *Continuously place on the Temple-Table face-bread before Me.*
METHOD: Etymology - Form
BRIEF [Link to Explanation of the Rashi Comment](#)
EXPLANATION: