

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: Lv26-05b, Lv26-16b, Lv26-16c, Lv26-16d, Lv26-17f, Dt28-22a, Dt28-22b, Dt28-22c, Dt28-22d

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.

NOTE: This issue (after the first Rashi) contains 8 more combined Rashis (all speaking about the same thing) and 3 principles. The 8 Rashis are Lv26-16b, 16c, 16d, 17f, Dt22a:d. The three principles are Climax, Etymologies and Form. To understand any particular Rashi you have to read all 8 together

VERSE: Lv26-05b

TRANSLATION: *You will find satiety in the eating of your bread*

METHOD: Hononyms

BRIEF EXPLANATION: The Hebrew root Sin-Beth-Ayin means fullness and satiety. Typically it is formed with a double verb: you will eat and be satisfied. However the grammatical form in this verse is not a double verb but rather eat to satiety; so here it means finding satisfaction with what you eat rather than having enough food to eat more and get full

VERSE: Lv26-16b

TRANSLATION: *You will be punished with eczema, boils, depression, and abandonment*

METHOD: Etymologies

BRIEF EXPLANATION: Rashi explains it as a skin disease. Eczema is a skin disease which covers the body and in fact the Hebrew root Cheth-Pay means to cover. Hence our choice of translation.

VERSE: Lv26-16c
TRANSLATION: *You will be punished with eczema, boils, depression, and abandonment*
METHOD: Form

BRIEF EXPLANATION: The Hebrew root Kuf-Daleth-Cheth means sparks. From this we get the EkDaCh, the sparkling stone, since it resembles sparks in appearance and we also get KaDaCaTh, inflammation, because it resembles sparks in feeling (an inflammation feels like sparks). Thus here we name things by what their form: How they appear and feel.

VERSE: Lv26-16d
TRANSLATION: *You will be punished with eczema, boils, depression, and abandonment*
METHOD: Synecdoche

BRIEF EXPLANATION: The Hebrew phrase used literally means to stop looking, which is a typical example of giving up hope. Naming something by a particular trait of it is called synecdoche. The second biblical phrase used means dripping soul and could metaphorically refer to abandonment, that is others giving up hope.

VERSE: Lv26-17f
TRANSLATION: *You will be punished with eczema, boils, depression, and abandonment*
METHOD: Climax

BRIEF EXPLANATION: A fundamental principle of Rashi when there is a list of items is that the list itself endows with meaning. This meaning is achieved by seeing the list as climactically increasing. Here, 4 types of punishments are mentioned: eczema, sparks, ceased looking, and dripping soul; Rashi interprets this climactically: eczema followed by boils followed by giving up hope (depression) followed by abandonment (when others see no hope either).

VERSE: Dt28-22a
TRANSLATION: *You will be punished with eczema, boils, inflammation, and fever*

METHOD: Climax
BRIEF EXPLANATION: There is a list of sicknesses here starting with eczema and continuing with three words meaning heat: sparks, bonfire, burning. Rashi uses the important principle of climax to interpret the 4 items as successively increasing illnesses. A reasonable succession of illnesses are eczema, boils, inflammations, fever.

VERSE: Dt28-22b
TRANSLATION: *You will be punished with eczema, boils, inflammation, and fever*

METHOD: Climax
BRIEF EXPLANATION: There is a list of sicknesses here starting with eczema and continuing with three words meaning heat: sparks, bonfire, burning. Rashi uses the important principle of climax to interpret the 4 items as successive layers of illness. A reasonable succession of illnesses are eczema, boils, inflammations, fever.

VERSE: Dt28-22c
TRANSLATION: *You will be punished with eczema, boils, inflammation, and fever*

METHOD: Climax
BRIEF EXPLANATION: There is a list of sicknesses here starting with eczema and continuing with three words meaning heat: sparks, bonfire, burning. Rashi uses the important principle of climax to interpret the 4 items as successive layers of illness. A reasonable succession of illnesses are eczema, boils, inflammations, fever.

VERSE: Dt28-22d
TRANSLATION: *You will be punished with eczema, boils, inflammation, and fever*

METHOD: Climax
BRIEF EXPLANATION: There is a list of sicknesses here starting with eczema and continuing with three words meaning heat: sparks, bonfire, burning. Rashi uses the important principle of climax to interpret the 4 items as successive layers of illness. A reasonable succession of illnesses are eczema, boils, inflammations, fever.