

# 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 Rashi comment to the reader

**PUBLICATION:** [www.Rashibyomi.com/The\\_Rashi\\_Database\\_Project.htm](http://www.Rashibyomi.com/The_Rashi_Database_Project.htm) from the Rashi website [www.Rashiyomi.com](http://www.Rashiyomi.com)

**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) )}

**COPYRIGHT STATEMENT:** (c) Rashiyomi.com 2026, Dr. Russell Jay Hendel, [www.Rashiyomi.com/copyrights.htm](http://www.Rashiyomi.com/copyrights.htm)

**ACCESS:** The materials on this website are free; We accept no donations from anyone. Citation with Attribution is required.

**DATE/AUTHOR:** Jan 5, 2026, Russell Jay Hendel DSJS, Ph.D.

## VERSION NUMBER: Version 4

### PESHAT: THE SPONTANEOUS REACTION OF NATIVE SPEAKERS FAMILIAR WITH WORD NUANCES

#### WHAT IS NEW IN THIS ISSUE

- This Rashi is an exercise in *matching texts*. Ex35 mentions about 41 Temple items that were created by the Temple artisans. Ex35 contains the creation of these items while previous chapters contain the commands to make them. Most of the 41 items mentioned in Ex35 correspond to the lists in previous biblical chapters. However, Rashi needs to clarify 13 items which possibly were called differently in previous chapters, have unknown meaning, are not mentioned, or are easily confused with similar named items.

**RASHI ID:** *Ex35-11a, Ex35-11b, Ex35-11c, Ex35-12a, Ex35-13a, Ex35-14a,*

*Ex35-14b, Ex35-14c, Ex35-15a, Ex35-17a, Ex35-17b, Ex35-18a, Ex35-18b, Ex35-19a, Ex31-10a*

**Biblical Text:** *Ex35-11:20* (Rashi comments on the underlined words)

11. The tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets,
12. The ark, and its poles, with the covering, and the veil of the screen, 13. The table, and its poles, and all its utensils, and the bread of display.
14. The candelabra for the light, and its utensils and its lamps, and the light-oil
15. And the incense altar, and its poles, and the anointing oil, and the incense of spices, and the screen entrance for the entrance of the tabernacle,
16. The altar of burnt offering, with its bronze grating, its poles, and all its utensils, the basin and its pedestal,
17. The hangings of the court, its pillars, and their sockets, and the screen for the door of the court,
18. The pegs of the tabernacle, and the pegs of the court, and their cords.
19. The uniforms, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
20. And all the congregation of the people of Israel departed from the presence of Moses.

**Rashi Rule:** Parallelism – Cross-Reference - Matching

**Rashi Comment:** Overview: The biblical text sometimes references itself. For example,

Lv04-24 ...he slaughters it in the place that the elevation offering is slaughtered,

indicating that the underlying offering being discussed is slaughtered in the place, previously indicated in another biblical chapter, where the elevation offering is slaughtered.

In the above example one verse references one other verse. However, in Ex35-11:20, ten verses with over a dozen words reference previously mentioned items in former chapters. Thus, we may speak about this as a *matching reference* rather than just a reference since the main challenge is to identify what *each* mentioned item corresponds to.

There are 41 items mentioned in Ex35-11:20. Rashi only matches 13 of them (and explains a grammatical oddity on the 14th). In each of these 13 there was some possible confusion which required clarification by Rashi. The 13 items are presented in the five tables below along with the possible sources of confusion or the need for clarification.

**1<sup>st</sup> Table:** This table discusses the main Temple building consisting of *the Temple proper, the roof (called the tent) and the protective covering of the roof.*

Item in Ex35	Verse	Reference	Verse	Need for clarification (Rashi comment)
Tabernacle	Ex35-11a	Tabernacle	Ex26-01	Just as <i>day</i> can refer either to the 12-hour period or the entire day, so too, <i>tabernacle</i> can refer to the entire tabernacle or one part of it.
Its tent	Ex35-11b	Tent	Ex26-07	See entry <i>Tabernacle</i>
tent cover	Ex35-11c	tent cover	Ex26-14	See entry <i>Tabernacle</i>

**2<sup>nd</sup> Table:** This table presents Rashis where Ex35 uses either a different word than in previous chapters or uses a peculiar sounding name.

Item in Ex35	Verse	Reference	Verse	Need for clarification (Rashi Comment)
Border-screen	Ex35-12a	screen... that divides	Ex26-31:33	Exactly the same word is not used. So, Rashi clarifies that the Hebrew <i>MaSaCh</i> means <i>border</i> and that all <i>borders</i> have a function to <i>divide</i> a space into two
face's bread	Ex35-13a	face's bread	Ex25-30	Exactly the same phrase is used. However, it is peculiar to call <i>bread</i> the <i>face's bread</i> . Rashi cross references his own commentaries at Ex25-29a, Ex25-30a.
its utensils	Ex35-14a	its tongs and trays	Ex25-38	<i>Utensils</i> is a <u>general</u> category (hypernym) while <i>tongs</i> and <i>trays</i> are <u>particular examples</u> of the general category (hyponym)
its lamps	Ex35-14b	its lamp	Ex25-37	Just as <i>day</i> can refer to the 12-hour lit period or to the entire day, so too, <i>lamp</i> can refer to the entire candelabra or just the part of it that holds the wicks which burn

the light oil	Ex35-14c	clear, beaten, olive oil for light	Ex27-20	<i>Light-oil</i> is an idiom that only occurs 3 times in Tabernacle construction. This idiom refers to the more detailed phrases <i>clear; beaten, olive oil for light</i> . Hence Rashi must clarify the connection
---------------	----------	------------------------------------	---------	--

**Table 3:** There were 2 doors (called screens) in the Temple: the entrance to the Temple area courtyard and the entrance to the Temple proper. Moreover, they are referred to differently, Hence Rashi clarifies.

Item in Ex35	Verse	Reference	Verse	Need for clarification (Rashi comment)
the screen entrance for the tabernacle entrance	Ex35-15a	a screen for the tent entrance	Ex26-36:37	Notice the three terms to which <i>entrance</i> is applied: <i>tabernacle entrance, tent entrance, gate entrance</i> . Also note the reversal in Ex35-16 ( <i>screen for courtyard gate vs. for the courtyard gate a screen</i> ). Rashi therefore clarifies. He also adds additional remarks such as the courtyard construction and the fact the tent entrance had no supporting beams or tent-hides over it.
the screen for the gate of the courtyard	Ex35-17b	For the gate of the courtyard a screen	Ex27-16	See previous row.

**Table 4:** Rashi comments on an unmatched item between Ex35 and other chapters.

Rashi comment: Although *pegs* are mentioned in Ex26-19, *cords* are not mentioned. In other words, there is an *unmatched* item between Ex35 and Ex25,26,27. Rashi explains that the function of the *pegs* and *cords* is to tighten the hide coverings so that they don't move or vibrate in the wind.

My further explanation of this Rashi: Although *pegs* are mentioned in Ex26-19, *cords* are not mentioned. In other words, there is an *unmatched* item between Ex35 and Ex25,26,27. Rashi explains that the function of the *pegs* and *cords* is to tighten the hide coverings so that they don't move or vibrate in the wind.

I would argue that all Tabernacle items have symbolic significance. However, the *cords* have no symbolic significance and hence they are not mentioned in the commands to build the Tabernacle since they merely serve a function of tightening connections without significance.

I would also argue that there is one Rashi comment here even though printed editions have 2 comments. Rashi simply contrasts the functions of the *pegs* and *cords*; the *pegs* are attached to the ground for firmness, and the *cords* connect the *pegs* with the various temple items to secure them. I believe that the reason we have two Rashi comments instead of one in our current texts is because the copy editors would bold any word in Rashi which matched the text. In this case the words *peg* and *cords* both match the text, so the copyist listed two comments. But Rashi is not commenting on both words. He is only commenting on *cords* by indicating their function. Since the *cords* work with the *pegs* Rashi contrasts them; but he didn't intend to make two comments.

**Table 5:** Although the *SeRaD* garments are mentioned in both Ex35 and previous chapters there is no discussion of what they were? What is their function? How were they used? Rashi presents a solution.

**Rashi Comment:** The biblical phrase *SeRad garments* in Ex35-19a matches the identical phrase in Ex31-10. However, the root *S-R-D (Sin Resh Daleth)* does not occur elsewhere in the Bible. Additionally, it is not clear what *SeRaD garments* refers to. In fact, *SeRaD garments* might refer to garments worn by priests the topic of discussion in Ex27. Rashi ingeniously compares

- The composition of the *SeRaD garments*
- The composition of the *priestly garments* and shows they are distinct.

So, the question of *what SeRaD* refers to remains.

Rashi suggests that the *SeRaD garments* refer to the *garment wraps*, that is, the cloth or garments used to wrap the Temple vessels when the Temple journeyed. I call this a suggestion since in the discussion of the requirements of packing for journeys (Nu4) the word *SeRaD* is not used. Rashi himself attempts to derive the meaning of *SeRaD* from comparable Aramaic words. My own suggestion, not found in Rashi, is that *Se-RaD* means *She - RaiD*, garments used when *taking down (RaiD)* the Tabernacle on each journey.

## QUICKIES

VERSE ID	Text of Biblical Verse	Hebrew Word	Figure of Speech	Brief Explanation
Ex35-05a	Take from yourselves raised items: Every volunteer-spirit	NeDiV LayV	Synecdoche	Rashi simply explains that the idiom volunteer-spirit means someone who volunteered. Since volunteering is recognized in heart activity, they call the person volunteer-heart which we have translated volunteer-spirit. This naming process illustrates synecdoche (good example) since the heart activity is associated and typical of many strong emotions such as love, anger, volunteering.
Ex35-13a	The faces-bread	Le-CheM Ha-Pa-NiM	Form	The bread was baked like a square letter O with a break on top. Hence the top looked like two people facing each other. Thus, the name of the bread form faces-bread reflects its appearance
Ex35-22a	The men came after [lit. on] the women	Al	Pronouns	Rashi frequently explains that the connective pronouns in Hebrew such as on, in, from, to, with all interchange in meaning. Here the verse uses the word on which technically denotes a spatial property. Rashi explains that in this verse it has a temporal meaning after since X after Y in time is like X on top of Y in space. Interestingly Rashi gives two meanings: with, near. Rashi tends to be less detailed and indicate categories rather than specific meanings sometimes when translating words. The sense of the verse is after and hence I translated Rashis with, near as after

<b>Ex35-22b</b>	<i>brooch [lit. united]</i>	<i>XaX</i>	Synecdoche	<i>Rashi explains that the brooch or clasp is a circular golden ornament worn by women on their forearms. The letter Cheth is a picture of two zayins united and which occurs prominently in words meaning unity such as brother and the verb to unite is an apt name for the clasp or brooch which is an ornament that is simply united with the apparel</i>
<b>Ex35-22c</b>	<i>belly ring [lit. like heat]</i>	<i>Ku-MaZ</i>	Locative	<i>This is an ornament worn on the belly button. Rashi explains that the ornament hints to partners on intimacy. The etymology is literally like heat. Interestingly, while the word should therefore be Caph-Zayin-Mem it is instead Caph-Mem-Zayin with a letter reversal. Rashi does not comment on this. I assume it was done for purposes of modesty (not to be graphic)</i>
<b>Ex36-06a</b>	<i>The nation was barred [lit. imprisoned] from bringing</i>	<i>Ka-LeH</i>	Synecdoche	<i>Just as honey is a good example (synecdoche) of something sweet and can therefore refer to anything sweet, so too prison is a good example (synecdoche) of barring and preventing movement. Interestingly Rashi simply translates as a nuance of prevention without going into further details</i>
<b>Ex36-06b,c</b>	<i>The donations for temple construction were sufficient for all the work to do it and to leave-over</i>	<i>Ve-Ho-TaYR</i>	Denominative	<i>Just as from the noun hospital we obtain the verb to hospitalize, just as from the noun flower we obtain the verb to flower so too from the noun left-over we obtain the verb to leave over. Rashi explains that so many donations were made that they could both build the temple and have left-overs. Interestingly, our texts have two Rashi comments, but I have combined them as one since they say the same thing.</i>
<b>Ex38-07a</b>	<i>The alter...was made of hollow boards</i>	<i>NeVuV LuCoTh</i>	Etymology	<i>Rashi explains that the Hebrew word Nun-Beth-Beth means hollow. I sometimes like to supplement Rashi with etymologies. The root Nun-Beth-Beth is a double-letter root. The doubled-letter Beth means house and is in fact shaped like a house. House of course has the spatial form of something hollow inside</i>
<b>Ex38-07b</b>	<i>The alter...was made of hollow boards</i>	<i>NeVuV LuCoTh</i>	Spatial Form	<i>Rashi explains that the altar was made of an outer square of boards and its interior was hollow (empty). The verse phrase hollow boards might suggest that the boards themselves were hollow inside; Rashi therefore emphasizes that the interior of the altar constructed from boards was hollow.</i>