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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)}

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THEME, THIS ISSUE: Rashi comments on collections of synonyms, for example, lakes, ponds, rivers.

RASHI ID: Gn25-17b, Gn24-44a, Gn31-42a, Gn25-03a, Gn25-03b, Gn25-16a, Gn14-14b, Ex02-06b, Ex02-14a, Gn37-02b, Gn41-12b, Gn27-27a. Gn14-24a, Gn14-14d, Gn14-15c, Dt26-05a, Dt26-05b, Ex07-19b, Ex07-19c, Ex07-19d, Lv02-05a, Lv02-7b, Ex18-12a, Ex18-12b, Dt12-06a, Dt12-27a, Nu31-11b, Nu31x11d, Nu31-11c, Nu31-11d, Dt01-13b, Dt01-13c, Dt04-34b, Dt04-34c, Dt04-34d, Dt13-02a, Dt13-02b, Dt34-12a, Dt34-12b, Dt07-09a, Dt07-09b, Dt07-09c, Dt07-09d, Dt07-09e, Gn15-01a, Gn22-20a, Gn13-14a, Gn25-11a, Lv16-01a, Nu15-39b, Nu26-01a, Dt01-04a, Dt12-30b, Dt31-29a, Nu14-02a, Gn30-34b, Gn23-13a, Gn50-15b, Nu20-03a, Gn17-18a, Gn43-10a**, Gn50-15a, Gn50-15a, Nu14-02a, Gn30-34b, Gn23-13a, Gn50-15b, Nu20-03a, Gn17-18a, Gn43-10a, Gn50-15a, Gn11x28a,**

PESHAT: THE SPONTANEOUS REACTION TO SKILLFUL ENGLISH TRANSLATIONS

WHAT IS NEW IN THIS ISSUE: Rashi comments based on synonyms or hypernyms.

This issue collects Rashi comments addressing collections of words which basically mean the same thing but differ in nuances, that is, synonyms. Perhaps the clearest example of synonyms is the distinction rivers, canals, lakes, which has intuitive meaning to English and biblical speakers. These words rivers, canals, lakes, are all synonyms with slightly different nuances. Besides calling them synonyms they are also called co-hyponyms (meaning instances) of the hypernym (meaning category) of bodies of water.

Rashi will

- sometimes explain the differences in nuances and
- sometimes just cite translations in old French and
- sometimes just list the category.

Frequently, each synonym is given its own Rashi comment; I however, think them better combined as one Rashi comment explaining all the synonyms.

Some synonym collections

- are known throughout the language while some
- are coined on the moment

Closely related to the co-synonyms is hypernymy. For example

- *Cook can refer both to boiling or to cooking by any means (roast, boil..)*
- *Day can refer both to the 24 hour cycle as well as the 12 hour lit part of the day.*

Rashi's comment sometimes illumine between the general category (e.g. cook, 24 hour cycle) and specific instances (e.g. boil, 12 hour lit part).

For example, in Ex12 we are told to roast the Passover lamb; in fact we are told not to cook it by boiling. Then in Dt 15 we are told about the Passover lamb: You should cook it. This difference between Exodus and Deuteronomy leads people to suspect that the Torah is not one document that as joined and hence "the errors." But Rashi's resolution is very simple and occurs in all languages. Cook in both Hebrew and English can either refer to cooking by boiling or to the general category of cooking (just as day can refer to the 12 hour lit part of the day or to the entire 24 hour cycle). So in Deuteronomy the Bible use the general category (hypernym) of food preparation, cook, relying on the previously discussed Exodus version which identified which particular cooking method to use: roasting.

We also bring single words with multiple meanings and nuances, that is, homonyms.

This issue also presents the Metropolitan area approach of Rashi pedagogy. The Metropolitan area approach of Rashi pedagogy uses the term Metropolitan area as a metaphor. Metropolitan areas refer to areas with a big central city with lots of more rural cities surrounding it. The central city is called the Metropolis. However, because folks in the rural cities travel frequently for employment, shopping, and medical appointments to the Metropolis the entire area is considered one unit. In biblical exegesis, Rashi will frequently have one central Rashi with many examples and explanations. We call this the Metropolis Rashi. There may be several other identical Rashi comments on other verses where Rashi simply tersely gives the explanation without any more examples and reasons. In my doctoral thesis I advocated that more important than manuscripts is identifying the Metropolis of each Rashi which then serves to illuminate all the other similar Rashi comments. We double asterisk the Metropolis of these Rashi in the list of Rashi verses.

Verse/Rashi	#	Where used	Rashi...	Rashi explanation of synonyms	Notes
Gn14-14b	2	Throughout language	The Hebrew <i>cha-ni-chauv</i> refers to mentees, apprentices,	<i>Chet-Nun-Caph</i> is the biblical word for <i>training</i> and <i>education</i> . As a noun it refers to <i>apprentices</i> or <i>mentees</i> , In Gn14-14b states that Abraham prepared those servants of his that he was training for the war to liberate his nephew.	
Ex02-06b, Ex02-14a, Gn37-02b, Gn41-12b, Gn27-27a, Gn14-24a	2	Throughout language	<i>Na-ar</i> , child, or teenage, refers to an intermediate stage between <i>babyhood</i> and <i>adulthood</i> .	<i>a) Hence when contrasted to babyhood it means stronger than a baby e.g. baby crying like a na-ar (Ex02-06b), but b) when contrasted to adulthood it can mean either someone (a) still learning and not yet ready to lead (Ex02-14a) or be used pejoratively to indicate (b) immature and non-adult behavior (Gn37-02b, Gn41-12b) or be used to indicate someone in the process of development and not yet with a defined personality (Gn25-27a). Synecdochally it can refer to workers and apprentices (Gn14-24a)</i>	
Gn14-14d, Gn14-15c	2	Nicknames	The town of <i>Dan</i> was nicknamed <i>the guilty district</i> (similar to the modern idiom <i>the red district</i>)	<i>Frequently, people and places are given two names in the Bible, one of which is their nickname something people call one because of an outstanding characteristic. The place of Dan was also called The Guilty District; this is similar to the modern idiom, the red district. It refers to a place known for sinful behavior.</i> Abraham continued his conquests (initially started for liberating his nephew) until the <i>guilty districts</i> ; most probably, he reasoned, that if he conquered them, his soldiers would get involved in unwanted activities there. Interestingly Rashi appears to be narrow and says that Abraham stopped at the <i>guilt district</i> because of the idolatry that Danites established there several hundred years later, the <i>Michah</i> idol described in detail in Judges 18. This appears narrow. To broaden it we use the technique of generalization which is a skillful technique useful to understanding Rashi. First: Idolatry and sex always go together. Most probably, when the Danites established their idol, they did so there because the place was known for <i>guilty</i> behavior and thus they had a sufficient marketing base. In other words, Rashi is not <i>exhausting</i> the explanation of the name of the place with the reference to <i>Micah's</i> idol but rather <i>illustrating</i> that the place was known in general for idolatry and guilty behavior as <i>illustrated</i> by what happened there with <i>Micah's</i> idol during the time of the Judges.	
Gn14-14d, Gn14-15c	2	Nicknames			
Dt26-05a	1	Throughout Language	Explains the rarer term	<i>Respond</i> = responsive reading (Someone leads and the person follows) <i>Say</i> = ordinary reading	(4)
Dt26-05b	1	Throughout language	Rashi explains a consequence of the translation which can create confusion See note (5)	<i>Avad min (Verb-Qal)</i> – Lose something from your possessions <i>Avad (Oved) (Verb-Participle)</i> – Be lost (without food or community) (P119:176,Job4:11) <i>A-bayd (Verb-Piel)</i> – <i>To destroy</i>	(5)
Ex07-19b,c,d	3	Throughout language	Explains each one	<i>Nahar</i> = river = flowing body of water <i>Agam</i> = pond or lake = still body of water <i>Yeor</i> = channels = man made to connect river water to individual fields	

Lv02-05a,7b	2	Throughout language	Explains each one	<i>Machavath</i> = griddle or frying pan = flat cooking utensil=>oil burns quickly=>food is fried & hard <i>Marchesheth</i> =pot = deep cooking utensil=> oil doesn't burn=> food is soft & appears vibrating	
Ex18-12a,b Dt12-06a Dt12-27a	4	Hebrew idioms	Explains each one	<i>Olah</i> =elevation offering (All meat is placed on altar) <i>Zevachim</i> = barbeque offerings = Peace offerings eaten by owners and priests & altar	
Nu31-11b,c,d	4	Throughout language	Explains each one	<i>Shevi, MalQuoAch</i> = <i>Captives</i> = people (or livestock) captured in war <i>Shallal</i> = <i>loot</i> = jewelry captures in war <i>baz</i> = <i>plunder</i> = all other items (not jewelry or people) captured in war	(1)
Nu31x11d	1	Throughout language	Explains each one	See Nu31-11b,c,d Rashi explains that <i>malquoach</i> when it occurs by itself means people and livestock but when it comes paired with <i>shevi</i> , <i>shevi</i> & <i>malquoach</i> , then <i>Shevi</i> refers to people captured in war while <i>malquoach</i> (<i>war takes</i>) refers to livestock	
Dt01-13b,c	2	Throughout language	Explains each one	<i>Wise (Chacham)</i> means <i>knowledgeable</i> ; that is, the person knows many facts, <i>Understanding (Navon)</i> means <i>analytic, insightful, that is</i> , the person can infer patterns that are not part of general knowledge	
Dt04-34b,c,d Dt13-02a,b Dt34-12a,b Dt07-09a,b,c,d,e Ex06-01b,c	7	<i>Oth, Mofayth, Yad Chazakah, Zeroah Netuyah</i> throughout language; <i>milchamah, masoth, morah</i> one time	Explains sometimes each one and sometimes in pairs. Gives proof texts. Explains rare usages	<i>Oth, Mofayth – signs</i> – Used as proof that God sent the person (e.g. They answer the questions <i>What is the proof that God sent you</i>) <ul style="list-style-type: none"> ■ <i>Mofayth</i> refers to <i>miracles on the ground</i>, (2) while ■ <i>Oth</i> refers to <i>miracles in heaven</i> (e.g. a hailstorm) In terms of proofs, something done from heaven carries more weight than something done on earth ■ Some examples of <i>mofayth</i> (<i>earth bound</i>): are the sheerings becoming moist (from dew) (Ju06-39). There are others: The altar cracking (1K13-03, or the stick becoming a serpent Ex06-08). <i>Yad Chazakah, Zeroah Netuyah – strong hand, outstretched arm</i> – these terms always occur together. <i>Yad Chazakah, strong hand</i> , means <i>by force</i> . Metropolitan Rashi occurs at Ex06-01 <i>I, God, will force [strong hand] Pharoh to let the people ago (even though he doesn't want to); and He Pharoh, will force [strong hand] the Jewish people to leave [even though they wanted time to bake bread]</i> (3) <i>Zeroah netuyah, outstretched arm</i> , would then refer to the clinching act of the <i>forced hand</i> . Thus the 10 plagues <i>forced Pharoh</i> to release the Jews even though he didn't want to. In that context, <i>outstretched arm</i> would refer to the final plague, the plague of the firstborn (See Rashi Dt04-34, Dt07-09). <i>Milchamah – war</i> – a rare term for miracles. Rashi based on Ex15 (several times) takes it to refer to the war God declared on Egypt at the Sea of Reeds when Pharoh tried to renege with full army against his just-declared freedom of the Jews <i>Masah – test</i> – a rare term. The underlying Hebrew root normally means <i>tested</i> . Rashi, based on Ex08-05 interprets it to a sign where God challenges the received of the sign to test Him [<i>Moses said to Pharoh: Try and outdo me – when do you want the frogs to depart; Pharoh said 'tomorrow'; Moses said 'It will be done tomorrow so that you know there is none like our God.</i> <i>Morah – awesome</i> – A rare term. Examining biblical usage, it seems to refer exclusively either to God or deserts. Hence Rashi aptly translates <i>great awesomeness</i> to the miraculous travel of Jews through the desert '	

NOTES: (1) Rashi text slightly corrupted since Rashi explains the word *baz* which does not occur in this verse (but occurs in nearby verses

(2) My own opinion (different from Rashi) is based on the fact that *mofayth* can refer, as in the English idiom, *making an example of someone* (see Ez12-06, Ez24 (several), Zach03:08, Ps71-07). Thus, *mofayth* would indicate something *shocking*, something *that catches the eye*, a *good example*. Using this I would say: *oth* refers to any *sign* even if not miraculous (e.g. Ex03-12 *this is the sign that I, God, have sent you: When you release the Jews from Egypt you will serve God on this mountain*; contrastively, *mofayth* refers to something *attention grabbing, unusual, or out of the ordinary* (like a stick becoming a snake. Ex07-08:13) In summary, *mofayth* refers to a miraculous sign while *oth* simply refers to a sign whether miraculous or not.

(3) Dt34-12a,b, discussing Moses' uniqueness, mentions *the great awesomeness* of Moses deeds, referring to his miraculous taking the Jews throughout the wilderness. Dt34-12 also uses the term *strong hand* which elsewhere refers to *God forcing Pharoh to release the Jews*. However, Rashi follows his context approach to meaning: If a context can justify a rare usage not found elsewhere. Thus, since this verse refers to things uniquely

Mosaic, Rashi interprets *strong hand* to Moses throwing the stone tablets with the 10 commandments down and breaking them (Since the tablets weighed several 100 pounds justifying use of *strong hand*)

(4) Dt26-05a states *You will responsively indicate and say*. The root for **Ayin-Nun-Hey** which we have translated *responsively* means to *answer* and therefore *responsively* is the appropriate translation. Rashi however does not say this. Rashi say *A nuance of a raised voice*. We believe that *responsive reading* naturally requires a *raised voice* and therefore Rashi translated this way.

(5) Dt26-05b states *My father (Jacob) was a lost (no job) Aramean* referring to the constant wage changes imposed by his father in law (Gn31-41). Jacob was called an *Aramean* because he was living in Aram at the time. However, in the end, Jacob left Laban with a great amassment of wealth. Rashi points out that Laban pursued him and wanted to confiscate his wealth (Gn31-23:43). Rashi explains that even though Laban did not accomplish his goal, the verse uses the indicative to account for his wishful thinking (Rashi emphasizes that this is done in general for non-Jews who try and double cross us). Note: Because Rashi talks about Laban's behavior it *appears* that Rashi is interpreting *arami* as Laban the Aramean and interpreting *oved (loss)* as meaning *a-beyd* (to destroy). But this violates the grammar and is not necessary using the explanation we have just presented.

VERSES: Gn15-01a, Gn22-20a, Gn13-14a, Gn25-11a, Lv16-01a, Nu15-39b, Nu26-01a, Dt01-04a, Dt12-30b, Dt31-29a

TABLE: Achar = immediately afterwards; Acharay = a while afterwards

Verse	Translation of verse	Rashi Comment
Gn15-01a	<i>Immediately after winning the war, God assured Abram not to fear and that his reward is great</i>	Immediately after the war, Abraham was worried that perhaps he killed innocent people
Gn22-20a	<i>Immediately after the treaty with Avimelech God tested Abraham by asking him to offer his son</i>	Because Abram did not offer any offerings during the treaty, hence God tested him by asking him to offer this son
Gn13-14a	<i>A while after Lot separated from Abraham, God said to him, "Arise: Walk the land because it is given to you and your descendants."</i>	<i>Recall Lot thought that since the land was eventually Abraham's it belonged to him now and therefore Lot pastured in it even though at the time there were owners and he was stealing; So God waited to speak to Abraham till a while after Lot parted from Abraham to assure there were no adverse consequences to the prophecy that the land would be his</i>
Gn25-11a	<i>A while after Abraham's death, God blessed Isaac</i>	<i>Recall one of Isaac's children, Esau, was evil. So the delay for Abraham and God to bless Isaac was to assure that the evil was confined to Esau and didn't spread to Isaac or Jacob</i>
Lv16-01a	<i>A while after the death of Aaron's two children who died for offering [without permission] before God, ...God spoke to Moses: "Don't come at all times before God in the inner sanctuary"</i>	<i>Don't come into the inner sanctuary whenever you feel like lest you incur death as happened to Aaron's sons</i>
Nu15-39b	<i>You will see the Tzitzith on your garment ...and not eventually go astray from what you see and feel</i>	<i>Clear: When you see a temptation you don't immediately sin. You at most get an idea which if allowed to ferment, after a while, may actually lead to sin. Hence, the need to see the Tzitzith</i>
Nu26-01a	<i>A while after the plague God commanded Moses to perform a census</i>	<i>Clear. God waited a while to see if the population bounced back from the loss of people during the plague.</i>
Dt01-04a	<i>These are the words of Moses [his rebuke speech prior to death] a while after the conquest of Sichon and Og</i>	<i>Rebuke sounds like an excuse; God can't conquer the land and so we blame lack of conquest of Jewish misbehavior; Therefore, Moses waited a while after the Conquest of the Sichon and Og kingdoms to emphasize that God can deliver, but the Jews must behave and observe God's laws</i>
Dt12-30b	<i>Watch yourself lest you follow the ways of these idolatrous nations a while after their destruction</i>	<i>Clear. No one sees an alternate life style and leaves his own immediately. But the exposure ferments. After a while, especially if things go bad with your current lifestyle, you may decide to experiment</i>
Dt31-29a	<i>[Moses in delivering his rebuke speech says to the Jews] Because I am aware that <u>a while</u> after my death you will go back to your rebellious way</i>	<i>Clear. The death of a protective leader does not immediately lead to abandoning his advice and role model. But a while afterwards, as a result of temptations, the possibility of deviation is more real</i>

VERSES: Gn11x28a

TABLE: *Or* = light, *OoR* = Big-Fire

Verse	Translation	Rashi Comment
General, many verses	<i>Or</i> = light	
Gn11x28s	<i>Haran and family left the <u>Casdim Furnace</u></i>	<p><i>Casdim Furnace</i> is the name of a place. The Hebrew <i>oor</i> refers to a big fire such as a bonfire a furnace fire or the fires used for smelting metals like iron and steel.</p> <p>Apparently <i>Casdim Furnace</i> was a manufacturing town for metals. Thus it was known for its furnaces. Haran, with his family, including Abraham, left this manufacturing town.</p> <p>Apparently also, when someone disagreed with the local king they simply through him in the fires to kill him.</p> <p>Rashi isn't actually so explicit. Rather (i) he cites the Midrash that when Abraham refused to bow down to idols the king threw him in the furnace and he was miraculously saved. (ii) Rashi states that Haran then said "I agree with Abraham." He was thrown in and died. (iii) Finally Rashi cites other interpretations of the Hebrew word <i>oor</i>.</p> <p>I would respond: That <i>oor</i> in other places means <i>big fire</i> so in this context it would mean a <i>furnace town</i> used for manufacturing. It then seems reasonable that dissidents were simply thrown in the fire. (After all how could Abraham disagree with the town religion and not get punished). Since Haran is never mentioned again (e.g. in genealogies) it seems reasonable he died and then it seems reasonable he took Abraham's side (against idolatry).</p> <p>RE: Other grammarians other explanations of <i>oor</i>: These grammarians confuse <i>place of activity</i> with the <i>activity</i> itself. For example, <i>valleys</i> are typically very dark at night and need huge fires to illuminate them. Hence, it <i>appears</i> that <i>oor</i> can mean <i>valley</i> but in reality it simply means big Fire.</p>

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).

These four translations, adopted by Rashi and Rambam correspond to the meaning of these words or their roots in the Bible.

- **KeARaH** throughout the bible means a *large dish or bowl* and hence can refer to the *molds* for shaping dough into bread.
- **Caph** means *hand*; the dish-tray for food supplements which 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 rods, to *prevent mold*.

This is pretty straightforward; 4 words with known functions and meanings refer to 4 utensils connected with the Temple table with a correspondence that is natural and intuitive.

The four utensils are however mentioned twice in the bible. One of them has a phrase, underlined below, which suggests, also naturally, an alternate translation, which is defended in the Talmud, adopted by Oonkelos and further defended by the Ramban.

- Ex25-29 Make the *bowls*, the *dish-trays*, the *stands*, and the *aerator rods* by which protection was afforded
- Ex37-15 They made the utensils connected with the Temple Table: the *bowls*, the *dish-trays*, the *aerators rods*, and the *stands* by which protection was afforded

The underlined statement by which protection was afforded at Ex37-15 is connected (i.e. follows immediately) the *stands* suggesting that the translation *stands* is incorrect, that it should rather be *aerators*. In other words, the sequence in Ex37-15 suggests that the four biblical Hebrew words, despite their usage and etymological meaning, should be translated as *bowls*, *dish-trays*, *stands*, and *aerator-rods*. To make this clear, Ex37-15 suggests that the Hebrew word from the root *kasheh*, *hard* should be translated as *aerator rods* and the Hebrew word from the root *nakeh*, *clean*, should be translated as stands; even though this is contrary to the etymology, it is defended by the word order by which protection is afforded which naturally connects with the word immediately preceding it whose root is *clean*.

Of course, this poses problems: Why should words have meaning contradicted by their root meaning and usage. Another problem is why is the phrase by which protection is afforded correctly linked to the Hebrew word whose root is *clean*, in Ex25-29.

Despite these problems, the alternate translation is suggested in the Talmud, then picked up by the Aramaic translation, Oonkelos, and defended by the Ramban.

Ibn Ezra explains the strange positioning of the by which protection is afforded: “In the Bible, explanatory (adjectival) phrases need not occur *immediately* after the word they modify. In this verse we are listing 4 things and the explanation of the function of the 3rd listed item, *aerator rods*, is mentioned at the end.

I offer a 2nd explanation based on the figure of speech, *locative metonymy*, the tendency to name items by their location. As an amusing example, little children, might call *their doll* as *their crib* reflecting that dolls are located and found in cribs. Here, the infants, rename an object based on location. Another very common example might be a phrase like *Israel won the war* when in fact it is *The Israelis that won the war*. Israel is the name of a country and place; people win wars not places. But in all languages we associated people with the land they live on and their country.

VERSES: **Nu14-02a, Gn30-34b, Gn23-13a, Gn50-15b, Nu20-03a, Gn17-18a, Gn43-10a****, **Gn50-15a**,

A TABLE: *lu* = if only it were so; if, perhaps

Verse	Principle	Verse Text	Verse	Principle	Verse Text
Nu14-02a	<i>lu=if only so</i>	<i>If only</i> we had died in Egypt	2S16-12	<i>Ooly=supplication</i>	<i>Please, God see my affliction</i>
Gn30-34b	<i>lu=if only so</i>	<i>if only</i> you keep your word	Jo14-12	<i>Ooly=supplication</i>	<i>Please, God be with me</i>
Jo07-07	<i>lu=if only so</i>	<i>if only</i> we had settled in Jordan			
Gn23-13a	<i>lu=if only so</i>	<i>if only</i> you would listen to me and take the money			
Dt32-29	<i>lu = if</i>	<i>if they were smart they would see this</i>	Gn18-24	<i>ooly=if</i>	<i>If there are 50 righteous in the city, would you not forgive them</i>
2S18-12	<i>lu = if</i>	<i>if you gave me a \$1000, I would not do this</i>			
Is48-18	<i>lu = if</i>	<i>if you had obeyed my commandments, it would be good with you</i>			
Gn50-15b	<i>lu=perhaps</i>	<i>perhaps</i> Joseph will hate us			

Table Lu: The Main Metropolis Rashi is found at Gn50-15b. At Gn50-15b Rashi brings the examples presented in the Table. In the other Rashis, Rashi will simply explain the meaning of the word without elaborating with the entire theory.

Verse	Principle	Verse Text
Nu20-03a	<i>lu= if only</i>	<i>if only</i> we had died in the plague

Gn17-18a	<i>lu = if only</i>	<i>if only</i> Ishmael will live in Your Presence
Gn43-10a	<i>lu = if</i>	<i>if</i> we hadn't delayed, we could have returned twice

Table Lu 2. The Rashis in this table also explain Lu but are not found in the Metropolis Rashi at Gn50-15b.

My Linguistic Classifications: Although Rashi gives 3 explanations, I add, not found explicitly in Rashi, the basic idea of *something not expected* occurs in all of them. For example, Gn50-15 could be translated *The brothers of Joseph saw that their father was dead, and they said, this is not expected, perhaps Joseph will hate us and return to us all the evil we caused him.* Rashi comments: “(Perhaps) They used to eat daily with Joseph and once their father died he no longer invited them” (something unexpected) that led them to fear retaliation. Although Rashi makes his comment on, *They saw that their father is dead* and in fact comments *What did they see?* I would add that the use of **Lu** shows something not expected (Rashi then uses the principle of reasonable speculation to theorize what they could have possibly saw). Similarly, Dt32-29, *if the non-Jewish nations were smart they would see as the hand of God,* could be translated *if only the non-Jewish nations wised up, then they would see this as the hand of God,* in other words, there is a lack of expectation that the non-Jewish nations would become smart.

VERSES: Gn25-03a, Gn25-03b, Gn25-16a

Verse ID	Synonym for City (and its root)	Nuance	Comments(1)
Gn25-03a	<i>LeTuShiM (LaTaSh – spread out)</i>	Gypsy Bands	Nomadic groups without fixed lands who constantly travel (spread out) to find new food sources (2)
Gn25-03b	<i>LeUmim (LeUmim -Metropolises)</i>	Metropolitan Centers	Central (Mother city) (say business center) with surrounding villages (call daughters). Affords livability and a central work location with tax and transportation advantages
	<i>AShuRiM (A ShuR – Rich, refined..)</i>	Cultural Centers	Towns without enough wealth to have recreational activities (rich & refined) known for recreation and culture
Gn25-16a	<i>ChaTzRayHem (ChaTziR – Wild grass)</i>	Open rural towns	Open like wild grass. Not protected; rural
	<i>Tirotham (TiR =Walls)</i>	Walled (fortified) Cities	Walled cities

NOTES

- (1) Rashi only gives the meanings and translations. The etymological relations to the underlying roots is not given by Rashi but conjectured by me.
- (2) Rashi struggles to understand Oonkelos, the Aramaic translation of the Torah who translates *letushim* as *camps*

VERSE: Gn24-44a, Gn31-42a

Homonyms of root Yud-Caph-Cheth (opposite)	Meaning	English Idiom Equivalent (1)
Gn24-44a	The teenager who gives water to me and my camel: she is the person <i>clarified</i> as Isaac's wife	From <i>front</i> we have <i>staring right in front of you</i> (Analogous to <i>opposite</i> = <i>clarification</i>)
Gn31-42a	I have been with you for 20 years. What are you accusing me of taking. Place it down and <i>confront</i> me	From <i>front</i> we have <i>confront</i> (analogous to <i>opposite, oppose, confront</i>)

NOTES (1) Rashi only gives translations. He neither give the etymologies nor the English equivalents. They are my own.

VERSE: Gn25-17b

Synonyms describing <i>death</i>	Nuance	Rashi Emendation
Died		
Expired	Found only in connection with individuals who are righteous (1)(2)	*Literally Rashi says <i>expiration is only mentioned by the righteous</i> * But it is used to describe the death of those who died in the flood, who were known as wicked people * Hence I amend Rashi with the underlined as follows: <i>expiration when describing the death of a particular individual is only mentioned by the righteous</i>
Gathered unto his nation		
(Combinations) Died and gathered unto his nation		
(Combinations) Died, expired, and gathered unto his nation		

NOTES: (1) In Bible (*GaVaH- Expired*) is mentioned only in connection with the death of *Abraham, Isaac, Jacob, Aaron, and Ishmael*

(2) Since the first four of these (*Abraham, Isaac, Jacob, Aaron*) are known as charitable people seeking peace and harmony amongst fellow humans Rashi concludes that *Ishmael* was also known like his father Abraham as a charitable caring person. Rashi notes *Ishmael (described in the bible as a wild person, repented towards the end of this life)*

VERSES: Gn26-05a, Gn26-05b, Gn26-05c, Gn26-05d, Gn26-05e,

TABLE: SYNONYMS FOR *COMMANDMENTS*

There is a famous Talmudic dictum, “The Patriarchs observed all Torah commandments.” This has led to speculation on what this comment means: After all, Jacob the Patriarch married two sisters which is a violation of the biblical prohibition of marrying two sisters. Ramban gives three possible interpretations:

- #1) Abraham obeyed prophetic orders and encouraged others to do so
- #2) Abraham obeyed all Noachide commandments (which are the part of the Torah that existed at his time)
- #3) Abraham knew the Torah prohibitions through prophecy and observed them.

Based on the Rashi below I suggest a 4th approach:

- #4) Abraham observed the *categories* of commandments including the need to create rabbinic fences to prevent accidental violation, and including reformulation of the commandments into principle-driven ideas.

Rashi ID	Synonym for Commandment	Meaning	Rashi Examples	My further examples / comments
Gn26-05a	My Voice (Qol)	<i>Voice of God</i> = Prophecy	<i>When I tested Abraham (with asking him to offer his son)</i>	
Gn26-05b, Lv18-30a*	Guardings (mishmereth)	Biblical word for Rabbinic ordinances preventing accidental violation of laws	It is rabbinically prohibited to wash a table with a wet rag on Shabbos because you might end up wringing the water out of it which is biblically prohibited	
Gn26-05c	Commandments (Mitzvoth)	“Rational commandments: that is, commandments which if not commanded by God we would enact anyway such as the prohibition against murder and theft”	Prohibition against murder and theft	
Gn26-05d Lv18-04b, Lv19-19a, Nu19-02a, Nu09-03a,	Statutes (ChuQiM)	Rashi gives 3 characterizations #1) Laws without apparent reasons #2) Laws that those outside Judaism tease us on, “This is a requirement of your religion? What do you think would happen if you don’t do them #3) “Decrees of the King, God” (I commanded these; you shouldn’t speculate on them)	Prohibition of eating ham; Prohibition of wearing garments made of wool and linen (Sha’atnez)	Note: An American law like “Thanksgiving holiday” is not really a law without reason; rather it is a symbolic law done to reinforce values. The prohibition of eating ham, symbolically affirms, for example, that I should not behave like a pig. Thus while having a reason the reason is personal rather than inter-social.
Gn26-05e	Oral laws (Toroth)	I think Torah or Toroth is best translated as <i>principles</i> coming from the root <i>hey-resh-hey</i> meaning <i>pregnant</i> and corresponds to the English idioms, <i>seed of an idea</i> . A good example of <i>principles</i> are the unkosher birds: The bible only lists them while the Rabbis gave underlying characteristics unifying them. Similarly throughout the Talmud, the oral law, Biblical laws are brought down to principles: e.g. The Talmud explains the biblical category of <i>fire</i> damage as <i>any damage that travels and damages</i> so that it would include a heavy ball rolling and causing damage.		. A good example of <i>principles</i> are the unkosher birds: The bible only lists them while the Rabbis gave underlying characteristics unifying them. Similarly throughout the Talmud, the oral law, Biblical laws are brought down to principles: e.g. The Talmud explains the biblical category of <i>fire</i> damage as <i>any damage that travels and damages</i> so that it would include a heavy ball rolling and causing damage.