

Rashi-Is-Simple Mailing List
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OVERVIEW OF HILIGHTS IN THIS ISSUE
 (C) Dr Hendel, Jan-04

Whats new and hot in this issue?

ITEM	WHATS NEW & HOT IN THIS ISSUE
COMING SOON	The FAQ will be posted on website soon
PEACHY XAMPL	Rashi based on STRUCTURE not on language
PEACHY XAMPL	Rashi comment transfers to all similar situations

LIGHTNING SUMMARIES
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Lighting summary of Rashis with emphasis on Rashi rules*10

#	LIST	BRIEF SUMMARY OF RASHI EMPHASIZING USE OF RASHI RULES
27	606c	STAND=STAND is required in 3 laws;BUT;STAND=ABSTAIN in 2 laws
26	106y	NO UNJUST weights:BUT JUST weights: IN ORDER that you live
7	854z	STONE-STONE:Big-Small refers to dbl standard weights

COMMENTS

LONGER FOOTNOTES

**10 The explanation of the list should be clear*

- *The first column gives the NUMBER of the RASHI RULE used*
All Rashi rules may be found with examples at <http://www.Rashiyomi.com/workbook.htm>
- *The second column gives the LIST ID (eg LIST210z) which contains many examples of a particular Rashi technique and includes the example presented in the third column*
- *The third column gives a lightning summary of the Rashi with particular emphasis on the Rashi rule used.*

**Rashis covered in this issue
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VERSE	RULE	BRIEF DESCRIPTION
=====	=====	=====
Dt19-17a	DATABASE	STAND in law means you MUST stand
Dt25-08a	DATABASE	STAND in law means you MUST stand
Lv19-16b	DATABASE	STAND in law means you MUST stand
Dt25-09b	BULLETS	No dbl standard; fair weights=LongLife
Dt25-10a	BULLETS	No dbl standard; fair weights=LongLife
Dt25-11a	BULLETS	No dbl standard; fair weights=LongLife
Dt25-12a	BULLETS	No dbl standard; fair weights=LongLife
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 VERSE: Dt25-09b
 RASHIS COVERED: Dt25-09b Dt25-10a Dt25-11a Dt25-12a

**Dt25-09b
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SUCCINCT SUMMARY

A famous Rashi technique is the skillful use of PARAGRAPH STRUCTURE to infer MEANING.

EXAMPLE Dt25-09:12

The structure of Dt25-09:12 is clearly as follows
- DO NOT have UNJUST weights
- DO --- have --JUST weights
- ----- IN ORDER that it be good

Rashi: We can make inferences
- If you have just weights you will have good
- If you dont have just weights you will not have good

NOTE: These inferences can be made SOLELY on the basis of Paragraphic structure. One need not try to extract these meanings from the nuances of the words. A major contribution of this email list is the emphasis on STRUCTURAL aspects of Biblical inference (in contrast to other methods concentrating principally on nuances of words and grammar)

Rashi (Continued):
- the contrasting verses shows us that the Biblical phrsae STONE-STONE:BIG-SMALL contrasts with the Biblical phrase JUST FAIR STONES--hence STONE STONE BIG-SMALL refers to unjust weights. Again the inference is made from structure

- Finally the contrasting verses shows us that BIG-SMALL refers to UNJUSTNESS--e.g. having a double standard where you use BIG weights for one customer and small weights for someone else.

ITEM	DETAIL
RASHI RULE CLASS:	BULLETS
RASHI SUBRULE CLASS	BULLETING
RASHI WORKBOOK PRINCIPLE	#26
SEE BELOW	LIST106y

List of paragraph items	dealing with JUST vs UNJUST weights
-----	-----
RASHI RULE CLASS:	WORD MEANINGS
RASHI SUBRULE CLASS	NEW MEANINGS
RASHI WORKBOOK PRINCIPLE	#7
SEE BELOW	LIST854z
List of 2-3 word	Biblical idioms

LIST106y
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List of paragraph items dealing with JUST vs UNJUST weights

Class	Do vs Dont	Stone vs Msure	Fair vs Crooked	Reward
Dont	Dont possess	STONE-STONE	Big-Small*1	
Dont	Dont possess	MEASURE-MEASURE	Big-Small	
Do	Do-- possess	STONE	Complete and Fair	
Do	Do-- possess	MEASURE	Complete and Fair	
Reward	In order that	*2		LiveLong

COMMENTS

***1 The contrast of COMPLETE AND FAIR vs STONE-STONE BIG SMALL**
shows us that
- STONE STONE refers to MEASURES and WEIGHTS
- BIG-SMALL refers to UNJUST WEIGHTS
The details are not given but can easily be guessed at
(Eg having a double standard where you use BIG weights for one customer and small weights for another)
(Dt25-13a, Dt25-14b)

***2 The emphasis IN ORDER THAT implies that**
- if you observe weights you will live long
- if you dont observe them you will not live long
(Dt25-14a, Dt25-15a)

LIST854z
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**A List of Biblical idioms..eg FROM DAYS DAYS=YEARLY
LIST854z continues LIST854d**

VERSE	BIBLICAL PHRASE	TRANSLATION	NOTES
Dt25-14b	STONE-STONE:Big-Small	Dbl standard weights	*13
Dt14-19a	BIRD INSECT	flys	
Dt23-02b	CUT POURER	castrated	
Lv01-15c	BLOOD BE SQUEEZED	Squash animal on wall	*7
Ex30-27f	BY ITSELF BY ITSELF	Equally for each one	
Ex30-04a	SIDE OF SIDES	Corner	*6
Ex14-05b	CHANGE OF HEART	Changed his mind	
Gn43-29a	FIND GRACE	Wish(ed) you well	*5
Gn24-57a	ASK HER MOUTH	Discuss/get opinions	*4
Ex12-06d	BETWEEN THE EVES	NOON	*3
Gn37-03a	SON OF OLD AGE	Youngest	*1
Gn37-26b	COVER BLOOD	Conceal murder	*2
Ex21-21a	DAY OR DAYS	24 hours	
Lv13-39a	DULL WHITE	DULL WHITE	
Lv16-08a	PLACE A LOT	Have a lottery	*9
Lv13-20a	SHALLOW APPEARANCE	DEEP wound	*8 *11
Lv13-03b	DEEP APPEARANCE	DEEP wound	*8 *11

COMMENTS

**1 Rashi points out 3 equally possible meanings*
- Youngest son (Son born while father was ELDERLY)
- Wisest son (ELDER=WISDOM)
- Son who resembles father (despite old age he still looks like son)

**2 This is an example of a DOUBLE METONOMY*
Blood is ASSOCIATED with life and COVER is associated with denial. Hence COVER-BLOOD=conceal-murder

**3 NOON is the midpoint between EVE and DAWN. Hence NOON is the BETWEEN THE EVES.*

**4 The context is the proposed marriage of 15 year old Rivkah to Isaac from another country. The offer had been made by the servant of Abraham to Rivkahs family*

*The Biblical text states: Let us(her parents)
ASK HER MOUTH*

This is the ONLY time in the Bible that this phrase occurs(The verb ASK occurs frequently).

Apparently this phrase means

*- Lets DISCUSS or LETS GET AN OPINION*10*

Such an interpretation is appropriate for a marriage decision

**5 FIND-GRACE can equally mean I WISH YOU WELL or YOU WERE WISHED WELL. Rashi points out that GRACE by itself has this same connotation (Without the full phrase FIND GRACE). See LIST854g for further details*

**6 Tzade-Lamed-Ayin means SIDE (and hence can refer to the RIBS). Thus Ex30-04 speaks about the SIDE OF SIDES--that is the CORNER.*

**7 Actually the idiom consists of two parts*

- SQUEEZE the blood

- use of the passive (Blood is SQUEEZED)

Hence the idea that the slaughtered animal is pushed against the altar wall until the blood oozes forth.

**8 In other words the WHITE PATCHES on the skin appear to be a DEEP WOUND (rather than a superficial skin discoloring) *11*

**9 The Bible uses a variety of phrases to indicate lotteries such as*

- SHOOT A LOT Jo18-06
- THROW A LOT Jo18-08
- RAISE A LOT Jo18-11
- PLACE A LOT Lv16-08
- CAST A LOT Is34-17 *12

LONGER FOOTNOTES

**10 Hence the Rashi on Gn24-57b: The Biblical text states that Rivkah responded: I WILL GO.*

But Rashi, surprisingly states: I WILL GO WHETHER YOU LIKE IT OR NOT.

Why did Rashi read such an emphasis into the simple question and answer

PARENTS: Rivkah, Will you go with this man
RIVKAH: I will go.

The answer is that the Bible says

PARENTS: We will DISCUSS THE MATTER with her;
get her opinion
PARENTS: Rivkah, Will you go with this man
RIVKAH: I will go.

Thus the context shows that Rivkah was not INTERESTED IN A DISCUSSION--she had already made up her mind

**11 Rashi appears to say the following*

ALL WHITE appears deep; like the SUNLIT part appears deeper than the SHADE

But the sunlit part does NOT appear deeper than shade. Hence we interpret this Rashi as follows

*[The skin whiteness is not speckled but]
ALL WHITE; [it appears] deep like a BURN
appears deeper than just on SURFACE OF SKIN*

By comparing the capped words in these two interpretations of Rashi we infer that we interpret

- ChamMaH as meaning BURN vs SUNLIT*
- SHADE as referring to non-burnt skin (vs shade)*

We also interpret

-- [The skin is] ALL WHITE (not speckled); It appears...

vs

-- ALL WHITE APPEARS DEEP

(This is a change in punctuation)

**12 Superficially these phrases seem to be the same
However Rashi on Lv16-08 states that PLACE A LOT
means CASTING A LOT and PLACING the WINNING/LOSING
TICKETS on the winners/losers.*

**13 Rashis literal language is*

*Dont have BIG-SMALL stones with one
contradicting the other*

I however have translated the Biblical text as meaning

*Dont have DOUBLE STANDARD STONES--big small;
(and you use them depending on the customer)*

I believe these two translations are the same--

- Rashi emphasized the "MECHANICS" of the act

- I emphasized the NEW MEANING

aspect of the Biblical words

You need both aspects to fully understand Rashi

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VERSE: Dt19-17a
RASHIS COVERED: Dt19-17a Dt25-08a LV19-16b

Dt19-17a (C) Dr Hendel, Jan-04	
SUCCINCT SUMMARY: ----- Rashi frequently makes inferences by conducting broad database queries and noting patterns EXAMPLE: QUERY: When does the word STAND occur in LAWS ----- ANSWER: The word STAND occurs in 8 laws - in 2 of them Rashi states it denotes a requirement of standing (Yibum ceremony and Witness testimony) - 2 of them are connected with the Temple and it stands to reason that standing is Biblically required in the Temple (Levite service, Suspected adulteress,) - One occurrence is connected with the BLESSINGS/CURSES delivered when the Jews entered Israel-- since these were done in public ceremony and opposite mountains it seems reasonable that it was done standing - One occurrence occurs in connection with receipt of prophetic orders. I bring strong Talmudic support that receipt of prophetic orders must be done standing The word STAND occurs in two laws meaning to ABSTAIN - ABSTAIN(STAND) outside: Let the debtor give you payment vs you going in to his house - Don't ABSTAIN (Stand idly by) at the BLOOD OF YOUR BROTHER (when his life is in danger) We have here an example of how Rashi comments generalize and transfer to similar situations.	
ITEM	DETAIL

RASHI RULE CLASS:	DATABASES
RASHI SUBRULE CLASS	DATABASES
RASHI WORKBOOK PRINCIPLE	#27
SEE BELOW	LIST606c
Query of which laws have	The verb form of STAND

LIST606c
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Query of which laws have The verb form of STAND

VERSE	REQUIREMENT?	Text/Description of law
Dt27-13	Yes	Uttering Blessings/Curse when entering Israel
Dt25-08a	Yes	Yibum ceremony:He must STAND if refusing
Dt19-17a	Yes	Witness testimony must be done STANDING
Dt18-05	Yes*2	Levite ceremony done standing
Nu04-16	Yes*2	Suspected adulteress ceremony*2
Nu09-08	Yes?*3	Delivery of prophetic message*3
-----	-----	-----
Dt24-11	No	Debtors STAND=WAIT outside to get payment*1
Lv19-16b	No	Dont ABSTAIN at the BLOOD of your brother*1

COMMENTS

**1 Stand can equally mean*
- *AFFIRM (stand vs sit--get up and affirm)*
- *WAIT/STOP (stand vs walk!)*
Thus Lv19-16b means DONT ABSTAIN WHEN YOUR BROTHERS LIFE IS IN DANGER

Similarly Dt24-11 means YOU ABSTAIN OUTSIDE (Stand but dont walk in) and HE(the debtor) will give the money

**2 See--Dt17-12 Dt18-05 Dt18-07--this is not explicitly stated*
in Rashi but I think the inference obvious that Levites did not sit in the Temple while working since the Temple required respect.

*Indeed if witnesses had to stand how much more the Levites.
Thus I believe that this STANDING is a Biblical requirement.*

*In passing we can infer from the description of the
suspected
adulteress ceremony mentioned in the Talmud that the woman
stood but there is no explicit statement of this requirement*

*Again the idea that standing in the Temple is a requirement
of respect makes "sense"*

**3 Again: It is not explicitly stated in sources that one
must*

*stand for receipt of prophetic messages. But we have the
following supportive Rabbinic texts*

*- Up to the time of Rabbi Gamliel people would STAND While
learning (Learning was never done sitting)*

*- The Talmudic sages highly praise Eglon for STANDING to
hear the prophetic message given to him (Ju03-20)*

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End of Rashi is Simple Digest

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