

The 10 RashiYomi Rules
Their presence in Rashis in KoRaCh
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GOALS

The goal of the Weekly Rashi Digest is to use the weekly Torah portion to expose students at all levels to the ten major methods of Rashi's commentary. Continual weekly exposure to these ten major methods facilitate the acquisition, familiarity, and facility with the major exegetical methods.

Hi

I hope to focus on several English idiomatic translations in this issue since this method isn't always appreciated even by advanced Jewish leaders. It enhances greatly the Rashi experience.

I will also review the formatting-bullet method. Although I rarely amend Rashi in this case I suggest that his comments are true but are put (by a scribe) under the wrong beginning words.

Hope you enjoy

Russell Jay Hendel, President, Rashiyomi

As usual, when making transitions in the Rashi Newsletter we welcome positive and negative comments as well as requests. Please send all comments to RashiYomi@GMail.Com.

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Meaning-Idiom | Grammar *Daily Rashi* Thur 7/7/2016 Nu16-01b

Biblical Text: *Korach... took hold [of himself], with Datan and Aviram....*

Rashi: The verb *take* in the verse means to *take oneself*.

Contribution of Rashi Newsletter: The Rashi newsletter makes two

contributions.

I: Use of the Rashi Meaning-Idiom method:

- The verse says: *Korach took*. *Take* is a transitive verb but we are not told what he took
- Rashi explains that he *took himself*
- True, Rashi makes sense but the verse doesn't say that!!!
- The Rashi Newsletter compliments and completes Rashi by using the corresponding English Idiom, *took hold of oneself*. By doing so the Rashi is seen as plausible since the Hebrew Idiom would mirror the English Idiom

II: Use of Grammar Method:

Rashi is interpreting the verb *take* without an object, reflexively. Although the *Hitpa'el* conjugation is typically used to indicate reflexive meaning, other conjugations including the simple, *Qal*, conjugation can also be used that way.

Meaning-Idiom Daily Rashi Fri 7/8/2016 Nu16-05a

Background: Korach had just taken hold of himself and against Moses suggesting that the entire congregation was holy and prophetic (So why is he needed) Moses responds to Korach's suggestion as follows:

Biblical Text: [You just took hold of yourself - sleep it off] In the morning God will let us know whom He chooses

Rashi: The phrase in the morning indicates that Moses understood (initially) Korach's rebellion as an exaggeration of self-assertion. So he suggested, to use an English idiom, to sleep it off - let us discuss in the

morning.

Contribution of Rashi Newsletter: The Rashi Newsletter's contribution is to emphasize the parallel with English idioms. Many soap operas have the phrase *sleep it off - let us have this conversation in the morning*. Such a use of an English Idiom makes the Rashi plausible and consistent with yesterday's Rashi, *took hold of himself*. So the story emerges that Korach *took hold of himself*, rebelled against Moses, and Moses (initial) response is *sleep it off, lets have a conversation tomorrow*.

Comment: Our approach differs from the usual traditional omniscience approach which states: *Why does the biblical text use the word morning? The word morning is superfluous. Wouldn't the verse make perfect sense without it. The extra word indicates that Moses thought Korach was drunk*. Such an approach is empty. How does the extra word imply that Moses thought that Korach was drunk? Rather the word is not superfluous - it is an idiom corresponding to the English idiom *sleep it off - we will discuss in the morning*. By using the **Idiom** method this Rashi derivation is deep and specific reflecting typical human emotions. Contrastively, by just poking on superfluous words the Rashi appears arbitrary, silly and fanciful.

Formatting-Bullets *Daily Rashi Sat-Sun 7/9-10/2016* Nu16-05b,c

Biblical Text: *God will let us know*

- 1) Who
 - ... 1a) (eth) belongs to Him
 - ... 1b) (eth) is Holy----- and cause to come near to Him

- 2) and Whom
 - 2a) He picks-----will come
near to Him

Rashi: (Amended by me)

- Bullet 1) deals with the selection of Levites
- Bullet 2) deals with the selection of the High Priest

Contribution of the Rashi Newsletter: The actual Rashi statement is as follows

- Bullet 1a) deals with the selection of the Levites
- Bullet 1b) deals with the selection of the High Priest

But I have amended as shown (I did not change the Rashi content but rather changed the textual phrase on which Rashi is commenting) Why? Because

- Membership in the Levites is automatic by birth (so text says *who belongs to him*)
- Contrastively, the High Priest is selected (so text says *who is picked*)

This Rashi is based on the **Formatting-Bullet** technique discussing in my article, *Biblical Formatting*,

which appeared in the Jewish Bible Quarterly and is accessible at

www.Rashiyomi.com/biblicalformatting.pdf

Here is the explanation.

All languages have methods of indicating bullets, a list of items that enumerate instances and examples of a general situation. In English we

use filled in circles written in parallel. Biblical Hebrew uses repeating keywords. The effect - whether using filled in circles or repeated keywords - is the same. The effect is an indication of bullets by the author! The Bible simply has a different method of indicating bullets than in English. Since this rule does not refer to inferences based on written words but rather to inferences based on formatting - positioning of words- we call it a formatting rule.

Since this verse uses the underlined keywords come near to him, it is an indication of bullets. So the Rashi is on the distinctness of each bullet. Bullet 1 refers to Levites and and Bullet 2 refers to the High Priest.

But there is an added repeated keyword in the text. Bullets 1a and 1b begin with the Hebrew word *eth* (which has no real English meaning but rather is a token used to indicate objects of a verb). Rashi makes only *one* distinction - Levites/Priest - so Rashi explains only one of the bullet pairs. But we have nested bullets, two bullet pairs.

My opinion, is that 1a) refers to Levites and 1b) refers to the righteous. The reason I suggest this is because Moses uses the word *holy*. This echoes Korach's use of the word *holy* in **Nu16-03** ... *Why do you rule over God's congregation; since the entire congregation is holy*. Thus Korach uses *holiness* as a justification for everyone being prophet-equivalent. Hence, Moses answered him that Levites are chosen by birth and righteous (holy) people are chosen by following the acts that God says makes one holy.

In summary, the entire verse interpretation is based on repeating keywords which suggest a nested bullet structure. The explanation we presented deviates from and adds to Rashi's explanation. A summary (with Rashi comments and justifications in parenthesis) is as follows:

God will let us know

- 1) Who
 - ... 1a) (eth) belongs to Him (*Levites, by birth*)
 - ... 1b) (eth) is Holy--(*Righteous by actions*)----- and cause to come near to Him
- 2) and Whom
 - 2a) He picks--(*High Priest who is selected (not automatic)*)-----will come near to Him

Note: Although I have amended Rashi, I have actually kept his comment intact! What I have changed is *where* the comment belongs. I have reclassified the textual words under which Rashi makes the comment.

Grammar-Denominative *Daily Rashi* Mon 7/11/2016 Nu17-04a

Biblical Text: *Sky these incense holders as ornaments to the altar*

Rashi: *To sky* means to flatten out

Contribution of the Rashi Newsletter: Rashi is treating *sky* as a denominative the technique of making a verb from a noun or adjective. Rashi is also naming an object by its form. Let us give some examples

- *Handle* names the *handle* of say a pot by its form (it *looks* like a hand)
- *To hammer, to flower* are examples of verbs (activities) derived from nouns.

So *to sky* would mean, when applied to say a metallic object, to flatten it

out into a big area like a sky.

Rashi actually cites the old french word for this meaning. The purpose of the Rashi Newsletter is to approach this Rashi using universal principles common to all languages.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

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I-REFERENCE: Dt26-05d *We went down to Egypt with a few people* explained by Gn46-27: with 70 people

II-MEANING / Lexicography / Dictionary: **EXAMPLE (Connectives)** KI means

IF,PERHAPS,RATHER,BECAUSE,WHEN,THAT (Rashi on Gn18-15a Gn24-33a) **EXAMPLE (Nuances):** YDA means FAMILIAR, not KNOW (eg Dt34-10a) eg Gn04-01 Adam was FAMILIAR with his wife **EXAMPLE (Idioms)** ON THE FACE OF means DURING THE LIFETIME (Rashi on Nu03-04a Gn11-28a Ex20-03c Dt05-07a) **EXAMPLE (Synonyms)** *Marchesheth* means pot; *Machavath* means frying pan (Lv02-05a, 07a) **EXAMPLE (Hononyms)** SHAMAH can mean listen, hear, understand: (Gn42-23a) *They didn't appreciate that Joseph understood them* (Note: They knew he was listening) **EXAMPLE (Metonymy)** (Lv02-11a) *Don't offer ...any honey as sacrifices* RASHI: *honey* includes any sweet fruit juice

III-GRAMMAR: **EXAMPLE:** BA-ah means CAME;ba-AH means COMING(Gn46-26a)

EXAMPLE: Hitpael conjugation has different rules if 1st root letter is Tzade (Gn44-16a)

IV-PARALLELISM: (Ex20-04) Dont **POSSESS** the gods of others Dont **MAKE** idols RASHI: So both **POSSESSion & MAKING** of idols are prohibited

V-CONTRADICTION: (Nu04-03, Nu08-24a)Levites start Temple work at 25; Levites start temple work at 30. RASHI: They apprentice at 25 but start actual service at 30.

VI-STYLE: RABBI ISHMAEL RULES: EXAMPLE: (Simple verses should be generalized): (Rashi Pesachim 6) (Dt25-04a) *Dont MUZZLE an OX while THRESHING* RASHI: Dont STOP any WORKING ANIMAL from eating

VII-FORMATTING: EXAMPLE (BOLD indicated by Repetition): Ex12-09c COOK COOK it in water (So COOKED-COOKED is understood the same way bold is understood by modern reader) RASHI: Preferred to COOK it in water; But COOK it at all costs(Even if you don't have water) **EXAMPLE: (BULLETS indicated by Repeating keywords)** (Ex03-11a) Who am I - **THAT** I should go to Pharaoh - **THAT** I should take the Jews out of Egypt RASHI: Repeated word **THAT** creates BULLET effect - Pharaoh was a difficult king (Bullet one) - Jews were not yet ready for freedom (Bullet two) **EXAMPLE (Climax assumed in any Biblical list):** (Dt19-11a) *If a man HATES, SPIES, CONFRONTS & KILLS.* RASHI: Bible identifies 4 stages to murder(indicated by capped words)

VIII-DATABASE: EXAMPLE: *God spoke to Moses to say over* introduces about 7 dozen biblical

commandments; *God spoke to Aaron to say over* only introduces 2 commandments. RASHI: (Lv10-03b) Aaron was silent when his sons died because they served in the Temple drunk; hence he merited that the commandment prohibiting priests to work in the Temple drunk, was given to him

IX-NON VERSE: EXAMPLE: (Use of Algebra)(Ex38-26b) *Temple donations of silver were 100 Kikar and 1775 Shekel from 630,550 half-shekels* RASHI: So one Kikar of silver = 3000 Shekel.

X: SYMBOLISM: EXAMPLE: (Use of puns) Moses made a copper snake for people to look up to when bitten by snakes (so they should pray and recover) RASHI: (Nu21-09a) The Hebrew root for copper and snake are identical (Cf. The English *copperhead*) Moses made the metal snake copper colored to symbolize the snake