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<b>OVERVIEW OF HILIGHTS IN THIS ISSUE</b> (C) Dr Hendel, Jan-04		
<b>Whats new and hot in this issue?</b>		
<b>ITEM</b>	<b>WHATS NEW &amp; HOT IN THIS ISSUE</b>	
COMING SOON	The FAQ will be posted on website soon	
<b>LIGHTNING SUMMARIES</b> (C) Dr Hendel, Jan-04		
<b>Lighting summary of Rashis with emphasis on Rashi rules*10</b>		
<b>#</b>	<b>LIST</b>	<b>BRIEF SUMMARY OF RASHI EMPHASIZING USE OF RASHI RULES</b>
7	803g	The Biblical root XSL refers to STRONG FIELD DEVASTATION
7	803h	The Biblical root MAR refers to DESTRUCTION
7	854z	DUST earth = PARCHED land; ASTONISHED heart = APATHY
7	871d	EPHY BE A BLESSING/CURSE=MAY YOU BE BLESSED/CURSED LIKE EFFY
7	871i	EPHY BE A BLESSING/CURSE=MAY YOU BE BLESSED/CURSED LIKE EFFY
<b>COMMENTS</b>		

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
=====	=====	=====
Dt28-38a	WORD MEANINGS	DUST land=PARCHED;ASTONISHED=apathy
Dt28-20a	WORD MEANINGS	DUST land=PARCHED;ASTONISHED=apathy
Lv13-51a	WORD MEANINGS	DUST land=PARCHED;ASTONISHED=apathy
Dt28-25a	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
Dt28-37a	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
Dt27-38b	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
Dt27-38c	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
Gn12-03a	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
Gn48-20a	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
Gn26-04a	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
Dt28-24a	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
Dt28-28a	NEW MEANINGS	BE A BLESSING/CURSE=BE LIKE SO & SO
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VERSE: Dt28-38a

RASHIS COVERED: Dt28-38a Dt28-20a Lv13-51a

**Dt28-38a**  
**(C) Dr Hendel, Jan-04**

**SUCCINCT SUMMARY**

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One of Rashis main goals is to explain word meaning the same way a dictionary explains meaning. The Rashi explanation of word meanings can be greatly appreciated by examining half a dozen Biblical verses where this word occurs. Frequently the Rashi translation can be inferred from examining these verses.

**EXAMPLE XSL - Dt28-38a**

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The verses in the list below clearly show that XSL refers to a type of creature that devastates fields

**EXAMPLE MAR - Dt28-20a Lv13-51a**

-----

The verses in the list below clearly show that RAH refers to something DESTRUCTIVE (Rashi translates it as something DIMINISHING which has a similar connotation)

ITEM	DETAIL
RASHI RULE CLASS:	WORD MEANINGS
RASHI SUBRULE CLASS	WORD MEANINGS
RASHI WORKBOOK PRINCIPLE	#7
SEE BELOW	LIST802g
List of verses where	XSL refers to FIELD DEVASTATION
-----	-----
SEE BELOW	LIST802h
List of verses where	MAR refers to DESTRUCTIVE DISEASES
SEE BELOW	LIST

**LIST802g**  
**(C) Dr Hendel, Jan-04**

List of verses where      XSL refers to FIELD DEVASTATION

VERSE	TRANSLATION OF VERSES; XSL seems to mean DEVASTATION
Yo01-04	Anything left over in the field is eaten by the XSL*1
Dt28-38a	You will sow little from your big yield due to XSL*1
Is33-04	Your possessions shall be taken like the XSL takes*1
-----	-----
P078-46	You gave their field produce to the XSL
2C06-28	When locusts or XSL come...they will pray here
1K08-37	When locusts or XSL destroy...Jews will pray here
Yo02-25	I-Il pay you back for the destruction of XSL-locust

#### COMMENTS

*\*1 The first 3 verses in this list seem to emphasize that the XSL are a type of locust known especially for their totally destructive nature*

#### LIST802h

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#### List of verses where MAR refers to DESTRUCTIVE DISEASES

VERSE	TRANSLATION OF VERSE WITH meaning of MAR capped
Ma02-02	I will send DESTRUCTION;I will curse your BLESSINGS*1
Lv13-51a	It is a DESTRUCTIVE affliction in the garment
Lv13-52	It is a DESTRUCTIVE affliction in the garment
Lv14-44	It is a DESTRUCTIVE affliction in the house
Dt28-20a	If you disobey I will send DESTRUCTION,CONFUSION,...
Ez28-24	Tzidon will no longer be a DESTRUCTIVE thorn

#### COMMENTS

*\*1 All the verses in this list clearly have a connotation of destruction. However this verse  
-- identifies MAR with CURSES ON BLESSINGS  
-- hilights the pun of the three roots MAR-ARH-ARR  
Since ARH and ARR mean destroy this lends credence to the translation of MAR as DESTRUCTION (an equally good translation would be A REAL CURSE)*

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VERSE: Dt28-25a  
RASHIS COVERED: Dt28-25a Dt28-37a Dt27-38b Dt27-38c Gn12-03a  
Gn48-20a Gn26-04a Dt28-24a Dt28-28a

Dt23-18a (C) Dr Hendel, Jan-04
<p>SUCCINCT SUMMARY -----</p> <p>One of Rashis 5 main goals is to explain meaning the same way a dictionary explains meaning. Rashi had a variety of vehicles to explain meaning. Rashi frequently explained the new idiomatic meanings of phrases or words. Rashi also frequently explained meaning by metonymy--that is naming items by related properties---for examplenaming EGYPTIANS by their PLACE of residence, EGYPT.</p> <p>EXAMPLE: NAMING BY METONOMY (RELATED MEANING) Dt28-24a Dt28-28a -----</p> <p>- DUST earth = PARCHED earth</p> <p>Because when the earth is parched the land looses its cohesion and dust storms arise</p> <p>- ASTONISHED heart = APATHY</p> <p>A STARTLED or ASTONISHED person frequently freezes and temporarily looses his/her capacity to interact with the environment. Hence an ASTONISHED HEART refers to a person whose emotional state is such that he/she cant interact with the environment--that is, it refers to an apathetic person.</p> <p>EXAMPLE: BE A SHOCK, BE A BLESSING, BE AN EXAMPLE (Dt28-25a Dt28-37a Dt27-38a Dt27-38b Dt27-38c Gn12-03a Gn48-20a) -----</p>

- to eg tell EPHY, BE A BLESSING, means that people eg will say MAY YOU BE BLESSED LIKE EPHY(Gn48-20)  
 - to eg tell EPHY, BE AN EXAMPLE, means that people eg will say MAY YOU BECOME LIKE EPHY  
 - to eg tell EPHY, BE A SHOCK, means that people e.g. will say MAY YOU BE SHOCKED LIKE EPHY

ITEM	DETAIL
RASHI RULE CLASS:	WORD MEANINGS
RASHI SUBRULE CLASS	8 METHODS OF NAMING
RASHI WORKBOOK PRINCIPLE	#7
SEE BELOW	LIST871d
List of idioms using	metonymy(BE A BLESSING=BE LIKE SO&SO
-----	-----
SEE BELOW	LIST871i
List of verses with	BE A BLESSING/CURSE=BE LIKE SO & SO
-----	-----
RASHI SUBRULE CLASS	NEW MEANINGS
SEE BELOW	LIST854z
List of 2-3 word	Biblical idioms(DUST land=PARCHED lan

**LIST854z**  
**(C) Dr Hendel, Jan-04**

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

VERSE	BIBLICAL PHRASE	TRANSLATION	NOTES
Dt28-24a	DUST earth	PARCHED land	
Dt28-28a	ASTONISHED HEART	APATHY	*14
Dt25-14b	STONE-STONE:Big-Small	DbI 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

\*14 An ASTONISHED or STARTLED person temporarily loses  
their capacity to respond to the environment (The  
STARTLE reflex). Hence an ASTONISHED HEART refers  
to an EMOTION (=heart) where one cant respond--  
namely APATHY

LIST871d

(C) Dr Hendel, Jan-04

List of idioms using Metonymy (eg Egypt=Egyptians)

VERSE	TEXT OF VERSE	METONOMY (ITEM means RELATED ITEM)
Gn48-20a	Be a BLESSING	people say MAY YOU BE BLESSED LIKE ABE*12
Gn12-03a	Be a BLESSING	people say MAY YOU BE BLESSED LIKE ABE*12

Gn26-04a	Be a BLESSING	people say MAY YOU BE BLESSED LIKE ABE*12
-----	-----	-----
Dt27-38b	be an EXAMPLE	people say YOU ARE CURSED LIKE SO & SO*12
Dt27-38c	be an ADAGE	people say YOU ARE CURSED LIKE SO & SO*12
Dt28-25a	Be for SHOCKS	people say YOU ARE CURSED LIKE SO & SO*12
Dt28-37a	be for DSOLAT	people say YOU ARE CURSED LIKE SO & SO*12
Dt27-38b	be an EXAMPLE	people say YOU ARE CURSED LIKE SO & SO*12
Dt27-38c	be an ADAGE	people say YOU ARE CURSED LIKE SO & SO*12
-----	-----	-----
Dt24-21a	Tree BEAUTY	Tree TOP(Most beautiful PART of tree)
Nu14-09a	Our BREAD	Our BREAD=Piece of CAKE(easy to comsume)
Nu01-51a	LOWER Temple	TAKE IT DOWN (analogy;RAISE it=BUILD it)
Nu01-16a	The INVITED	The DISTINGUISHED(you always invite them
Gn25-22e	Seek GOD	Seek PROPHETIC ADVICE of God*8 *10
Ex18-15b	Seek GOD	Seek PROPHETIC ADVICE of God*8 *10
Ex18-09a	He SHARPED*11	Mirth at SHARP word or TWINGED from pain
Ex14-24a	MORNING WATCH	Guard Duty at DAWN*7
Ex14-25c	EGYPT-the land	Egyptians-the people*6
Gn49-09c	ABOVE plunder	REMOVED from plundering (Above it)*5
Gn49-05b	VIOLENT TOOLS	Criminal behavior*4
Gn45-18b	FAT of land	BEST of land
Gn45-08a	FATHER to Phrh	FRIEND/ADVISOR to Pharoh
Gn43-34a	He gave LIFTS	LIFTED THEIR SPIRIT-i.e. gifts
Gn41-35b	HAND of Pharoh	DOMAIN of Pharoh*2
Gn24-18a	pitchr on HAND	she lowered pitcher on her ARM
Gn37-26b	COVER blood	CONCEAL murder
Gn37-26b	cover BLOOD	conceal MURDER
Ex30-13c	HOLY coins	Coins used in HOLY TEMPLE matters
Dt18-01c	FIRES of God	SACRIFICES offered on temple Fire
Dt29-19a	SMOKING anger	Anger that makes person HOT
Gn13-02a	Abraham HEAVY	Abraham-s assets NUMEROUS
Gn13-02a	ABRAHAM heavy	ABRAHAM-S ASSETS numerous
Lv26-10b	*9	Sign of PLENTY(have to remove old for nu
Lv26-04a	*9	Sign of PLENTY-threshing seasn in HARVST

COMMENTS		

*\*1 Many examples in this list come from previous list in the metonymy series (LIST871a, LIST871b, LIST871c)*

*\*2 See LIST871e for 6 Rashis mentioning this HAND=DOMAIN theme*

*\*3 See LIST871f for verses where NSA means GIFT*

*\*4 Rashi citing the Midrash Rabbah states*

-----  
*Your violence is something you VIOLATED  
from Esau (You are killing like Esau)*  
-----

*But I see no reason to see this Midrash as the PRIMARY simple meaning of the verse. The PRIMARY meaning of the verse is that Shimon and Levi were criminals The Midrash is simply adding a pun to this observation.*

*\*5 See LIST871g for some examples*

*\*6 This is a common metonymy that occurs in English (eg America-Americans etc).*

*Rashi is cute here: He EXPLAINS the metonymy*

-----  
*When the soldiers die at sea their loved ones back in Egypt also suffer and in effect are smitten by God*  
-----

*Rashi does not contradict the metonymy--he simply shows why it is convenient to identify the LAND and PEOPLE.*

*\*7 The night was traditionally divided into three*

*times of Guard duty. The GUARD DUTY near dawn was called the MORNING WATCH (Cf Ju07-19 for confirmation that there was a BEGINNING WATCH, MIDDLE WATCH and DAWN WATCH)*

*\*8 The phrases SEEK GOD, SEEK IN GOD, occur in several verses and denote SEEKING ADVICE OF GOD. Compare for example (1S09-09, 1K22-08 or even 2K01-03 (Seeking advice of idolatrous gods). For alternate meanings see note \*10.*

*\*9 The exact verse text is*

-----  
*You will have to remove the old grain for the new*  
-----

*This means*

-----  
*You will have plenty*  
-----

*In other words removal of the OLD for the NEW is simply something RELATED to PLENTY. The main theme is plenty.*

*Similarly the Biblical text*

-----  
*The threshing season will bump into the harvest season*  
-----

*means*

-----  
*you will have plenty*  
-----

*Again the fact that we are STILL threshing when the harvest comes is something RELATED to having plenty. The main point is that there is PLENTY.*

#### LONGER FOOTNOTES

*\*10 On Gn25-22e there is a delightful Ramban Rashi controversy*

*Ramban points out that SEEK GOD can mean PRAYER. Rashi holds it means PROPHETIC ADVICE. I brought about a dozen verses which clearly show that*

- SEEK GOD can and does refer to PRAYER*
- SEEK GOD can and does refer to PROPHETIC ADVICE*
- SEEK GOD can and does refer to BOTH Prayer/Prophecy*

*Hence I regard Ramban not as disagreeing with Rashi but rather as complementing him. For further details see <http://www.Rashiyomi.com/gn25-22d.htm>*

*\*11 Clearly the Hebrew YeeChad comes from the root CHAD which means SHARP. Rashi brings two opinions*

- It means HE SHARPED (Mirthed at a SHARP WORD)*
- It means HE TWINGED (Upset at PAINFUL news)*

*But Radack brings STRONG support that CHAD means mirth. Indeed, in other verses, CHAD does mean MIRTH (As in eg Neh08-10 or P021-07).*

*This controversy between Rashi and Radack can be resolved Grammatically. The grammatical form of VaYeeChad (Chirik, Patach) could come from either*

- INTENSE MODE of 1-2-Hey roots(Cheth-Daleth-Hey) or*
- PASSIVE MODE of 1-2-2 roots(Cheth-Daleth-Daleth)*

*In the intense mode CHAD means MIRTH(Radack)*

*But in the PASSIVE MODE it would correspond to RECEIVING (PASSIVE!) a SHARP twinge at hearing bad news.*

*Hence the controversy is on the root and mode of the word.*

*This explanation makes both viewpoints respectable since Rashi would concede that CHEDVAH which definitely comes from Cheth-Daleth-Hey means MIRTH; Rashi could still maintain that Yee-Chad means TWINGED since it comes from a different root*

*Rashi also points out that the translation TWINGED would show that despite Jethros happiness he still felt sorry for the Egyptians thus showing the conflict between his past(non-jew) and future (friend of Jews)*

*\*12 See LIST871i for a collection of examples where the metonomic idiom BE A BLESSING/CURSE is used  
Note that the verses*

-----  
*Dt27-28b BE AN EXAMPLE*  
-----

-----  
*Gn48-20a MAY JEWS BLESS THRU YOU SAYING MAY GOD MAKE YOU LIKE EPHRAIM AND MENASHEH*  
-----

explicitly confirm the idiomatic usage suggested

**LIST871i**  
**(C) Dr Hendel, Jan-04**

**List of idioms using Metonymy (eg Egypt=Egyptians)\*1**

Gn48-20a Be a BLESSING people say MAY YOU BE BLESSED LIKE ABE

Gn26-04a Be a BLESSING people say MAY YOU BE BLESSED LIKE ABE

-----

Dt27-38b be an EXAMPLE people say YOU ARE CURSED LIKE SO & SO

Dt27-38c be an ADAGE people say YOU ARE CURSED LIKE SO & SO

Dt28-25a Be for SHOCKS people say YOU ARE CURSED LIKE SO & SO

Dt28-37a be for DSOLAT people say YOU ARE CURSED LIKE SO & SO

Dt27-38b be an EXAMPLE people say YOU ARE CURSED LIKE SO & SO

Dt27-38c be an ADAGE people say YOU ARE CURSED LIKE SO & SO

**COMMENTS**

*\*1 This list is reproduced from LIST871d*

*Note that the verses*

-----  
*Dt27-28b BE AN EXAMPLE*  
-----

-----  
*Gn48-20a MAY JEWS BLESS THRU YOU SAYING MAY GOD MAKE  
YOU LIKE EPHRAIM AND MENASHEH*  
-----

*explicitly confirm the idiomatic usage suggested*

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End of Rashi is Simple Digest

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