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WARNING: USE FIXED WIDTH FONTS (eg COURIER (NEW) 10)

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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
MONTHLY PAGE	DAILY RASHI page is now COLOR CODED in Rashi groups*1
COMING SOON	The FAQ will be posted on website soon

**COMMENTS**

*\*1 Visit <http://www.Rashiyomi.com/thismon.htm>  
 Visit <http://www.Rashiyomi.com/calendar.htm>*

**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
26	106z	LEST someone sins--ACCIDENTALLY, OCCASIONALLY, THINKS OK-ToDo
7	863i	AMN=TOTAL DEPENDENCY:a)nurse b)Sculptor c)faith d)incapacitad

**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
=====	=====	=====
Dt29-18d	BULLETS	Sin:Accident,occasional,OK to do
Dt29-18e	BULLETS	Sin:Accident,occasional,OK to do
Dt29-18f	BULLETS	Sin:Accident,occasional,OK to do
Dt32-20c	UNIFIED MEANING	AMN=TOTAL DEPENDENCY:nurse,fai th...
Dt32-20d	UNIFIED MEANING	AMN=TOTAL DEPENDENCY:nurse,fai th...
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##### (C) RashiYomi Inc., 2004, Dr. Hendel, President #####  
 VERSE: Dt32-20c  
 RASHIS COVERED: Dt32-20c Dt32-20d Dt28-59b  
 Gn15-06a Ex17-12d Dt28-66b

**Dt30-20c  
(C) Dr Hendel, Jan-04**

**SUCCINCT SUMMARY**

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 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. One of Rashis methods was to focus on known words and present unfamiliar nuances of them.

EXAMPLE Presenting a unified theme to a root  
 Dt28-59b Gn15-06a Ex17-12d Dt28-66b

-----  
 AMN is traditionally translated as FAITH. But Rashi explains that AMN is an adverb denoting TOTAL DEVOTION TO ANOTHER BEING THAT IS TOTALLY DEPENDENT ON THE 1st BEING. Hence AMN has the following 5 meanings

- NURSE - the infant is TOTALLY DEPENDENT on her
- SCULPTOR - the statute gets its ENTIRE form from him
- CANCER - not just any disease--but cancer makes the host totally dependent and subservient to it
- INCAPACITATED - loss of dependency on the self
- DEPENDABLE/RELIABLE - something you can depend on

We now understand the traditional translation--FAITH--which indicates (in Biblical Hebrew) that the person of FAITH totally Devotes him/herself to that which they have faith in

ITEM	DETAIL
RASHI RULE CLASS:	WORD MEANINGS
RASHI SUBRULE CLASS	UNIFIED MEANING
RASHI WORKBOOK PRINCIPLE	#7
SEE BELOW	LIST863i
List of verses with root	AMN=Totaly devoted:Nurse,Sculptor,cn

**LIST863i**  
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List of verses with root AMN=Totaly devoted:Nurse,Sculptor ,cn cr\*10

VERSE	MEANING	Relation to idea that AMN=TOTALLY DEVOTED
Dt28-59b	CANCER	cells make host TOTALLY subservient to it

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Ex04-01	DEPEND*2	They wont TOTALLY DEVOTE themselves to leave
Gn42-20	DEPENDABLE	Prove your case &we can TOTALLY depend onyou
Dt32-20c	DEPENDABLE	They are not DEPENDABLE children*3
Dt32-20d	DEPENDABLE	They are not DEPENDABLE children*3
-----	-----	-----
Gn15-06a	DEVOTED TO GD	Abraham TOTALLY devoted himself to vision*1
Ex17-12d	DEVOTED PRAY	Hands CONTINUOUSLY/TOTALLY gestured prayr
-----	-----	-----
Dt28-66b	INCAPACITATED	lose capacity to TOTALLY depend on self
-----	-----	-----
Es02-07	NURSE/RAISE	He TOTALLY DEVOTED himself to raising her
Dt32-20c	NURSE/RAISE*3	Children who dont show signs of BEING RAISED
Dt32-20d	NURSE/RAISE*3	Children who dont show signs of BEING RAISE
-----	-----	-----
So07-02	SCULPTURE	Statute is TOTALLY DEPENDENT ON HIM

### COMMENTS

*\*1 Rashis actual comment is*

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*Abraham had AMN on the vision of the STARS  
but asked for details on the vision of inheritance*  
-----

*I would trasnlate AMN as TOTALLY DEVOTED. So the  
Rashi would mean*

-----  
*Abraham knew hot to TOTALLY DEVOTE himself to the  
vision of the STARS (which are typically symbols of  
the Angelic life---so Abraham who walked continuously  
in Gods path DEVOTED his entire being to this type  
of life).*

*But Abraham did not know HOW TO devote himself  
that his children should INHERIT the land. God*

*responded to him with the vision of the cut animals and the prophecy of sojournship in Egypt---in other words by being sojourners they merited to inherit the land (of Israel).*

*Thus our innovation here is to translate Abrahams question of HOW DO I INHERIT IT--not as a question about FACT--will I inherit or not--but rather as a question about METHOD--how should I totally devote myself*

*\*2 We brought these other verses in to show that the traditional translation of FAITH/BELIEVE is better understood in terms of TOTAL DEPENDANCY*

*Thus in Ex04-01 Moses complained that the Jews would not BELIEVE (AMN) him when he did miracles.*

*Moses did not mean that people wouldnt believe he is a prophet. Rather, people would vacillate and not TOTALLY DEVOTE THEMSELVES to the cause of freedom.*

*\*3 Rashi gives two explanations to Dt32-20*

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- *my Jewish children are UNDEPENDABLE*
- *my children look like children who have not been RAISED*

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*Thus Rashi translates the root AMN as either*

- *not DEPENDABLE*
- *not RAISED*

*Both translations MAKE SENSE and FIT WELL.*

#### LONGER FOOTNOTES

*\*10 This approach to AMN as TOTALLY DEVOTED was largely inspired by Rabbi Hirschs commentary on Gn15-06*

##### (C) RashiYomi Inc., 2004, Dr. Hendel, President #####  
VERSE: Dt29-18d  
RASHIS COVERED: Dt29-18d Dt29-18e Dt29-18f

Dt29-18d (C) Dr Hendel, Jan-04
<p>SUCCINCT SUMMARY ----- Rashi sometimes makes inferences from WORD MEANINGS and GRAMMAR However Rashi can equally make inferences from OVERALL PARAGRAPH STRUCTURE. Rashi frequently uses REPEATING KEYWORDS to emphasize a BULLET-LIKE affect which hilights structure.</p> <p>EXAMPLE Dt29-09:20 Dt29-18d Dt29-18e Dt29-18f ----- In Dt29-09:20, the keyword LEST functions to indicate paragraph structure.</p> <ul style="list-style-type: none"><li>- God is making a CONVENANT UNDER CURSE with you</li><li>-</li><li>- - You have seen the idol-gods of other nations</li><li>- - - LEST there be someone whose HEART TURNS towards idols</li><li>- - - LEST there be someone in whom poisonous SIN HAS A ROOT</li><li>- - - AND then talks himself into believing that it is OK TO SIN</li><li>- - - Then God will judge him for both WILLFUL &amp; ACCIDENTAL SIN</li><li>- - God will not forgive him</li><li>- - God will be enraged by him</li><li>-</li><li>- This CURSE will apply to him</li></ul> <p>Note the following bullet features</p> <ul style="list-style-type: none"><li>- The Beginning and End verses both mention the CURSE</li></ul> <p>Thus this entire paragraph is about the covenant of the curse</p>

- Note how the last 3 clauses

- - NO FORGIVE,

- - ENRAGED,

- - CURSE

exhibit a CLIMAX behavior and hence represent one theme.

- Note how the middle 3 sentences are BULLETED by the keyword

LEST. We emphasize the nature of the BULLET method---

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the Rashi inference does not come from the Hebrew words used but

rather from the STRUCTURE of the paragraph

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Hence Rashi translates

- LEST someones HEART TURNS = (Inadvertent sin)

- LEST someone has a POISONOUS ROOT = (Sinned once or twice)

- AND he thinks IT IS OK TO SIN

- But the only consequence of this is that

- the SATIATED WILL BE ADDED TO THE THIRSTY

(punished for both INADVERTENT and WILLFUL)

These Rashi inferences

- HEART TURNS = INADVERTENT SIN

- POISON HAS A ROOT = SINNED ONCE OR TWICE

- PEACE WILL BE WITH ME = OK TO SIN

- SATIATED = INADVERTENT SIN

- THIRSTY = WILLFUL SIN

these Rashi inferences were made BECAUSE OF THE BULLET PARAGRAPH

STRUCTURE. That is, the BULLET STRUCTURE is the driving force behind the derivation.

A further point should be made: What I call the BULLET structure

is identical with the Rabbi Ishmael exegetical rule of INFERRING

FROM CONTEXT. More will be said below in the lists.

ITEM	DETAIL
RASHI RULE CLASS:	BULLETS
RASHI SUBRULE CLASS	BULLETING
RASHI WORKBOOK PRINCIPLE	#26
SEE BELOW	LIST106z
List of clauses in	Dt29-09:20-accidental,occasional,willful sin

**LIST106z**  
**(C) Dr Hendel, Jan-04**

**List of clauses in Dt29-09:20-accidental,occasional,willful sin**

TypeOf Verse	TRANSLATION OF Biblical Verses
THEME	God is making a CONVENANT UNDER CURSE with you*1
-----	-----
BACKGROUND	You have seen the idol-gods of other nations
-----	-----
SIN accident	LEST there be someone whose HEART TURNS towards idols*2
SIN did once	LEST there be someone in whom poisonous SIN HAS A ROOT*2
SIN willful	And then thinks it is OK TO SIN*2
SIN summary	Then God will judge him for both ACCIDENTAL/WILLFUL*2
-----	-----
CURSE	God will not forgive him*3
CURSE	God will be enraged by him*3
-----	-----
THEME	This CURSE will apply to him*3 *1

**COMMENTS**

*\*1 Dt28-09:11 Note how the keyword CURSE (CONVENANT UNDER CURSE) occurs in verses 11,19,20. This keyword helps define the BEGINNING and END of the Biblical paragraph. That is the entire paragraph is speaking about the CONVENANT UNDER*



## OATH

*\*2 The Keyword LEST defines a unity in these verses (Dt28-17:18)*

*The following table more clearly shows the Rashi comments*

<i>Actual Biblical text</i>	<i>Rashi Translation</i>	<i>How inferred</i>
<i>HEART TURNS</i>	<i>inadvertent sin</i>	<i>standard</i>
<i>poison has roots</i>	<i>Sinned once/twice</i>	<i>Bullet contxt</i>
<i>It will be OK to me</i>	<i>willful sinner</i>	<i>standard</i>
<i>the SAIETY</i>	<i>INADVERTENT SIN</i>	<i>Bullet contxt</i>
<i>the THIRST</i>	<i>WILLFUL SIN</i>	<i>Bullet contxt</i>

*Let me be clear on this*

*The words POISONOUS ROOTS, SAIETY and THIRST by themselves do not mean WILLFUL vs INADVERTENT SIN.*

*However the Biblical context is clearly speaking about HEART TURNING or thinking IT IS OK--hence it is this context which drives us to interpret the other words as referring to 3 stages in sin*

- INADVERTENT*
- SINNED ONCE/TWICE by ACCIDENT*
- WILLFUL*

*Once we understand the overall paragraph structure we can go back and translate POISON HAS A ROOT=SINNED ONCE/TWICE and we can translate SAIETY:THIRST::ACCIDENTAL:WILLFUL*

*This is an important principle and facilitates reading Rashi as the simple meaning: Rashi can EQUALLY derive meaning from words or structure.*

*\*3 These last verses Dt28-18:20 all speak about PUNISHMENT.*

*The sequence of clauses*

- no forgive*
- God enraged*
- the CURSE lies on him*
- blot his name out*
- set aside for evil misfortune*

clearly have a unifying theme of punishment.

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End of Rashi is Simple Digest

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