

The RashiYomi NewsLetter

The 10 RashiYomi Rules, Vol 31#15, Jun 20th, 2019 *Their Presence in this Week's Parshah, KoRaCh*

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*This week we deal with an interesting case: The verses are straightforward but Rashi words his comments in a non-straightforward way. I suggest that Rashi really agreed with the straightforward way. Please feel free to **send questions on Rashi to RashiYomi@GMail.Com***

Nu18-9:11 This will belong to you (Aaron)

- All offerings ^A
 - For all michah offerings ^B
 - For all sin offerings ^B
 - For all guilt offerings ^B returned to me ^C
-
- A) Eat it in the holy of holies ^D
- B) All males may eat it ^D
-
- But these are for you raised gifts for all waivings [of offerings] ^E
-
- I have given it to
 - You
 - Your sons
 - Your daughters with you
 - All ritually pure ^F
 - In your household ^F
 - May eat it

- A) For example: Communal Peace offerings
- B) As its literal meaning
- B) As its literal meaning
- B) As its literal meaning
- C) The guilt offering for theft of a convert

- D) Items A-C can only be eaten in the Temple
- D) Items A-C can only be eaten by males

E) This refers to offerings where there is a raise and waive procedure (The priest lifts the animal organ and waives it before placing on the altar)

- F) Pure implies excludes ritually impure
- F) Another thing: It includes his wife

I: The Biblical/Rashi Text

The Biblical text is stated in yellow font on a purple background on the left-hand side of this page. The Rashi comments are indicated by superscript letters (A, B, C, ... ,F). The content of these Rashi comments is indicated, also in a yellow font on a purple background on the right-hand side of this page. The two tables are aligned so you can see each Rashi comment by glancing between the two tables.

II: Parallelism

Comparing D and F (See both sides) we see application of the **Rashi Parallelism method**

- Offerings are eaten D1) In temple D2) by male priests, while
- *Raise and waived* items are eaten F1) in ritual purity F2) anyplace F3) any gender

III: Peculiar Rashi Placement

The place where Rashi said *to include your wife* seems strange. The literal Rashi language on the biblical phrase on

Biblical text: All ritually pure

Rashi Text: *to exclude ritually impure (From eating it). Another thing, to include one's wife*

This looks peculiar. Why derive two derivations from *pure*. Perhaps the 2nd derivation is from the word *all*. It is Rashi comments like these that turn people off. I would suggest the following approach

Biblical text: All ritually pure in your house

Rashi text amended: From

- The word *pure* we exclude the ritually impure
- The words *all* and *house* we include one's wife.

Rashi scribes (as Talmudic scribes) sometimes made errors in their transcriptions. It is very possible that Rashi originally commented on the entire phrase *all ritually pure in your house* and indicated two things: *exclude ritually impure* but *include one's wife*. I believe the text supports this and it is not necessary to assume that Rashi derived both of them from the word *pure*. He did not even derive it from the word *all* though that might be part of the derivation. I believe the combination of *all* and *household* combine to *include wife*.

IV: Rashi Comment E

The Rashi comment on E is self-explanatory (Please review it in the yellow-font-purple boxes at the top of the digest. Rashi here uses the **Rashi Reference Method**. He explains that the words *raise and waive* refer to special procedures done in some offering. You, however, can find them in Nu07-28:38.

V: Guilt Offerings

Before discussing the remaining Rashis, A, B, C we point out that the Rashi Reference method shows 3 offerings called guilt offerings

- Lv05-14:16 – A person who trespasses Temple property must bring guilt offering *and return to the priest the stolen property plus 20% added*
- Lv05-17:19 – A guilt offering about a possibly committed sin.
- Lv05-20:26, Nu05-05:09 – A guilt offering for stolen property. It must be returned with a 20% fine. If stolen from a convert (so there is no one to return it too) it must be returned to God (via giving it to the Priest)

As can be seen, two of these three guilt offerings involve *returned to God or the Priest his representative*.

VI: Rashi Comments A, B, C

For the reader's convenience we repeat the verse text here with the Rashi comments in italics.

All offerings (e.g. communal peace offerings)

- For all minchah offerings (as stated)
- For all sin offerings (as stated)
- For all guilt offerings (as stated) returned to me (includes the guilt offering for theft of a convert)

Let us look at the last bullet

- The text says *for all guilt offerings returned to me*
- Rashi mysteriously breaks up this phrase
 - For all guilt offerings – *as stated*
 - Returned to me – *the guilt offering of items stolen from a convert*

How can Rashi break up *for all guilt offerings*

returned to me into two separate phrases:

- For all guilt offerings
- Returned to me

In other words, if the phrase says *for all guilt offerings returned to me* that is what it means.

It is Rashis like this that turn people off. Some people argue that Rashis like this prove a mysterious principle of *omnisignificance* which states that because the Torah is Divine each word must imply some extra meaning.

But even if we accept this mysterious principle the phrase *for all guilt offerings returned to me* is restrictive; it does add something, namely that we are *only* talking about guilt offerings *returned to me*. How then can Rashi claim that all guilt offerings are included?

The way Rashiyomi takes this, is that the Rashi comment is misplaced. Here is the biblical text with Rashi's amended comments.

All offerings (e.g. communal peace offerings; [this opening phrase includes all offerings and would therefore include general guilt offerings])

- o For all minchah offerings (as stated)
- o For all sin offerings (as stated)
- o For all guilt offerings returned to me (includes the guilt offering for theft of a convert)

In other words, Rashiyomi argues

- All guilt offerings returned to me specifically includes only those guilt offerings where there is payment made to God via the priest
- All offerings however, is general and includes anything not covered in the list. Rashi himself only mentions one example: *For example, communal peace offerings*. I would argue that general guilt offerings are also included.

This way of taking Rashi, is consistent with the Rashi content, consistence with the text, and does not introduce any mysterious principles.

APPENDIX

THE 10 RASHI RULE CATEGORIES

A Lightning Summary with Examples

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

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Rule 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 (e.g. Dt34-10a) egg 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)** Marchese means pot; Machinate means frying pan (Lv02-05a, 07a) **EXAMPLE (Homonyms)** 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 offerings RASHI: honey includes any sweet fruit juice

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Rule III-GRAMMAR: EXAMPLE: BA-ah means COMING not CAME(Gn46-26a)
EXAMPLE: A grammatical conjugation in the Hitpa'el if 1st root letter is Tzade (Gn44-16a)

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Rule IV-PARALLELISM: EXAMPLE: (Ex20-04) Don't POSSESS the gods of others Don't MAKE idols RASHI: So both POSSESSion & MAKING of idols are

prohibited

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Rule V-CONTRADICTION: EXAMPLE: (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.

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Rule VI-STYLE: RABBI ISHMAEL RULES:
EXAMPLE: (Simple verses should be generalized): (Rashi Pesachim 6) (Dt25-04a) *Don't MUZZLE an OX while THRESHING* RASHI: Don't STOP any WORKING ANIMAL from eating

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Rule VII-FORMATting: EXAMPLE (*BOLD indicated by Repetition*): Ex12-09c) 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)

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Rule 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

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Rule 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.

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Rule 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