

The 10 RashiYomi Rules

Their presence in Rashis on SheLaCh LeChaH

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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.

We have studied parallelism for about a year now. We are trying a new format: We are covering all Rashi rules and giving brief explanations.

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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Daily Rashi Sequentiality Nu13-02a Thursday Jun 12 2014

Rashis covered: **Nu13-02a**

Today's Rashi affords a wonderful example to see how studying Rashi naturally demands generalization. If you truly understand Rashi as emanating from a principle, then consistent application of that principle yields many more Rashi-like comments.

Biblical Text: Nu12-01-Nu13-02 -Nu15-25

- *Miryam and Aaron spoke against Moses...Miryam was punished with leprosy...*
- *Moses sent spies to spy out Israel....the Spies said the inhabitants are stronger than us we cannot go up against Israel...God swore to punish the spies*

Rashi, here, uses the principle of **sequentiality**. Sequential phrases, sentences and paragraphs have some unifying theme such as commonality, sequence, cause etc.

In this Rashi, we explain the juxtaposition, or sequencing, of **Nu12, Nu13-15**: *Nu12 deals with how Miryam was punished for slandering Moses. Nu13 following Nu12 because it deals with how the spies were punished for slandering God and Israel.*

In my article *Numbers: The Lawbook of Speech Morality*, **Jewish Bible Quarterly**, 2011, Vol 39, I generalize this Rashi by showing that all of Bamidbar deals with the same theme, speech morality. To wit we have the following

- **Nu11** - the complainers slander God for giving them Manna and not fattening food
- **Nu12** - Miryam slanders Moses for separating from his wife
- **Nu13** - God punishes the spies for slandering Him and Israel
- **Nu16** - God punishes Korax for slandering Moses
- **Nu22, Nu31** - God punishes Bilam for slandering the Jewish people

There are many other passages in Numbers which fit into the speech morality theme. For example the book of Numbers closes with *how to properly ask a religious question* (the complement of slander, how to properly ask). Please read the article for further details.

The article may be accessed here: <http://www.Rashiyomi.com/numbers-slander.pdf>

Daily Rashi Grammar Nu13-02b Friday Jun 13 2014

We have explained several times that the indirect object *for me, for you, for ...*, indicates, in Biblical Hebrew, a personal aspect. In this issue we present several examples of this principle.

Biblical Text: Nu13-02b

God spoke to Moses to say over: Send *for yourself* distinguished people to spy out Canaan which I am giving to the Jewish people, ...

Rashi: *for yourself* indicates a personal aspect. The sending of Spies is not an absolute command but an option for Moses own benefit if he thinks it will help him and the people.

Daily Rashi Grammar Nu10-02a,b Sat/Sun Jun 14-15 2014

We have explained several times that the indirect object *for me, for you, for ...*, indicates, in Biblical Hebrew, a personal aspect. In this issue we present several examples of this principle.

Biblical Text: Nu10-02a,b

God spoke to Moses to say over: Make *for yourself* two silver trumpets...that will be used to assemble the nation.

Rashi: *for yourself* indicates a personal aspect: Make these trumpets for your honor. People will blow these trumpets before you giving you honor like a King whose staff assembles when trumpets are blown to the nation.

Rashi: *for yourself* indicates a personal aspect. Make them from your own funds.

Notice how Rashi gives two explanations. The approach of this list is that:

- Rashi simply believes that the intended meaning of the verse is that the making of the trumpets has a *personal aspect* as indicated by the indirect object *for you*.
- However, Rashi gave two possible interpretations based on this *personal aspect*:
(i) make from your own funds (ii) make for your personal honor.

By viewing Rashi this way, Rashi becomes deep and profound simply giving the basic meaning of the text which can however have many interpretations and consequences.

Daily Rashi Grammar Nu13-22a Mon Jun 16 2014

The example today illustrates usage of several Rashi rules.

Biblical Text: Nu13-21:23

- So they [the spies] went up to Israel, and searched the land from the wilderness of Zin to Rehob, as men come to Hamath.
- And they ascended by the south, and
- And he came to Hebron; where Ahiman, Sheshai, and Talmai, the sons of Anak, were. Now Hebron was built seven years before Zoan in Egypt.
- And they came to the brook of Eshkol, and cut down from there a branch with one cluster of grapes, and
- they bore it between two on a pole; and they brought of the pomegranates, and of the figs.

Rashi: Not the contrast of subjects in the above five bullets. *they they he they they*. This teaches that only one spy came to Chevron. It was in fact Calev since **Ju01-20** states that *they gave (in splitting up the land) Chevron to Calev*, while **Dt01-36** says *I [God] will give him [Calev] the land he spied*.

Why did Calev go by himself to Chevron. Since it is a burial place for the Patriarchs and people frequently pray at such places he probably came to pray for salvation from the spies.

APPENDIX

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 (Honymys) 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 dont 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) (NuXX-XX) 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