

The 10 RashiYomi Rules
Their presence in Rashis on TeRuMaH
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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.

The most frequent questions I receive about the Daily Newsletter are the following.

- *What do the classical commentators on Rashi say about his reasons?*
- *If they say such and such what are you adding?*
- *If they don't say what you say, why are you saying it?*

So the next year, or perhaps more, will be devoted to citing Rashi commentators and explaining how the methods of the Newsletter sharpen and crystallize them. We will be citing mostly from the 4-6 classical Rashi commentators: Sifsay Chachamin, Gur Aryeh, Mizrachi, and Chizkuni. We will occasionally add insights of Rav Hirsch and Malbim.

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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- *In the first set of Rashis we show how the Rashi commentators offered more insights than the Rashi Newsletter.*
- *In the 2nd Rashi (Sunday) we show how the Rashi Newsletter and Rashi commentators both offer the same solution.*
- *In the 3rd set of Rashis we show how the Rashi Newsletter solved a problem that the Rashi commentators could not solve.*

Grammar *Daily Rashi* Thur-Sat Feb 19-21 2015 Ex25-02a, Ex25-08a, Gn27-09a

Biblical Text: Ex25-02a, Ex25-08a, Gn27-09a

- [God to Moses] Speak to the Jews: Let them take *for me* a tax
- [God to Moses] Let them make *for me* a Temple
- [Rivkah to Jacob] Take my *personal* 2-goats...

Comment: In all three biblical texts the Hebrew word, *li*, is used. This word is normally translated *to me*. However, Rashi interprets it in a personal sense as shown by the italicized words in the translations and as shown below.

Rashi Text:

- *li* means *for my sake* [The tax should be taken for the sake of God]
- *li* means *for my sake* [The Temple should not just be made but made for the sake of God]
- *li* means *my allotted goats* [That is Rivkah's husband gave her an allowance of two goats every day; Rivkah instructed Jacob to take *to me* 2 goats, that is take *my (allotted) goats*, not goats from theft.

Rashi Newsletter contribution: The Rashi Newsletter contributes an explicit identification of rules. Rashi is using the **Grammar** method. The phrase *to me* is an indirect object. Rashi is explaining the rule that the indirect object in biblical Hebrew refers to a *personal use*. Thus in one verse *to me* refers to *my allotted goats*; in another verse *to me* means *for my sake*. The multiplicity of verses with the same Rashi gives greater

credibility to this interpretation.

Mizrachi, Gur Aryeh, Sifsay Chachamim Rashi

commentators: Rashi could not be giving a rule that *every to me* indicates a personal sense. For this clearly does not apply to the following verses

- **Ps50:12** If I God would starve I will not say so *to you*
- **Gn31-13** There you vowed *to me* a vow
- **Gn27-09** Take *to me* 2 goats

Comments: We can make the following comments on the Rashi commentator analysis

- The Rashi commentators improved on the Rashi Newsletter approach. The Rashi Newsletter said that *any* indirect object indicates a *personal* aspect. However, the Rashi commentators are more detailed: Indirect objects with verbs like *to say* have no specific meaning. Contrastively, indirect objects with the verbs *make* or *take* or *vow* do have a nuance of *personal* aspect. Support for this more detailed approach comes from **Ps50:12**
- The Rashi commentators ask *Why didn't Rashi mention personal aspect on Gn31-13 dealing with vows? (Perhaps) that proves that the indirect object rule is not universal.* We would respond to the Rashi commentators that *vow* intrinsically has a nuance of *to God*. Since the verb itself has such a nuance Rashi did not have to mention that it is so indicated by the indirect object.
- One Rashi commentators cites **Gn27-09** which uses the verb *take* but does not have a nuance of *for my sake*. This Rashi commentator concludes that the rule is not universal. We would respond that Rashi himself explains the **Gn27-09** *take*

to me as meaning *from my possessions*. The Rashi Newsletter further unifies the Rashi comments that *to me* could mean *for my sake* or *from my possessions* by stating that *to me* indicates a *personal aspect*.

This is a particularly instructive example since it shows how both the Rashi commentators and the Rashi Newsletter make complementary contributions.

Grammar *Daily Rashi* Sun 2/22/2015 Ex25-05a

Biblical Texts:

Ex25-05a

[Background: God indicates objects needed for creating the Temple] *Reddened ram skins*

Rashi Text: The skins were dyed red after they were properly prepared.

Rashi Newsletter and Rashi commentators Gur Aryeh, Sifsay Chachamim, Mizrahi: The Grammar rule is used.

It is universal in all languages that

- A adjective, *red skins* means that the attribute is intrinsic, in other words the rams had red skin; contrastively
- A passive verb *reddened skins* means that the skins were dyed but the rams were not originally red.

Note that in Hebrew *meadamim* is the passive causative verb conjugation. English (with the word *reddened*) handles this differently but the approach of adjective (intrinsic) vs verb (something done) is the same.

Style Daily Rashi Mon 2/23/2015 Ex25-22c

Biblical text: *And I will meet with you there and I will speak to you there on the Kaporeth between the two Keruvim on the Ark _____ all that I will command to the Jewish people*

Rashi text: The **AND** (indicated by the blank horizontal line) is extra. There are many extra words like these in Scriptures.

Sifsay Chachamim, Rashi commentator: Rashi's biblical text had the word **AND**. It read as follows:*And I will meet with you there between the Keruvim and I will speak to you there on the Kaporeth on the Ark _____ **AND** _____ all that I will command to the Jewish people.* However, our biblical texts do not have this word.

Mizrachi, Rashi commentator: I have looked in several Torah scrolls and found no biblical texts with the word **AND**

Notice the problem we are facing. Rashi speaks about the word **AND** in the verse but there is no word **AND** in the verse. Let us see how the Rashi NewsLetter solves this problem.

Rashi NewsLetter Approach: Consider the sentence

- *On Sabbath I eat Challah*
- *and*
- *On Sabbath I drink wine.*

This is a compound sentence. The word **AND** is a *conjunction* uniting the two sentences. Each of the sentences is called a *conjunct*. Biblical Hebrew does not have words for *conjunct* and *conjunction*. Even Medieval Hebrew does not have specific words; rather it refers to the *conjuncts* as *the parts of the verse*.

I contend that Rashi used the word **AND**

- not to refer to the word **AND**
- but refers to the *conjuncts* of the sentence.

The process by which a sentence part, **AND**, can refer to other *parts of the sentences* is a naming technique call metonymy. For example, you don't *take her hand in marriage*, you take the person not the hand. But the metonymy principle allows the part to refer to the whole.

This simple idea, **AND** refers to the *conjunct* not the word **AND**, suffices to explain the Rashi. Let us clarify this.

The biblical sentence states *And I will meet with you there between the Keruvim and I will speak to you there on the Kaporeth on the Ark* _____ *all that I will command to the Jewish people*

Rashi states that the **AND**, that is the underlined conjunct is not needed. You can read the verse as follows and it will make perfect sense. *And I will meet with you there between the Keruvim and I will speak to you there on the Kaporeth on the Ark*

- *This first part of the sentence (first conjunct) is a general statement of communication*
- *The 2nd part of the sentence (all that I will command the Jews) is a particular form of communication.*

Rashi continues these extra **ANDS** (extra *conjuncts*) (which indicate **general-particular** format) are very common in Scripture.

Here Rashi refers to the general-particular **style** rule of Rashi Ishmael which asserts that the meaning of the sentence is exhausted in the particular clause.

So what Rashi is really saying is that God will prophecy to Moses by the Keruvim but these are not personal prophecies but rather only the prophecies that that are commands to the entire *Jewish people*.

We recap by citing the verse one more time with the emphasis that Rashi indicated.

- *And I will meet with you there between the Keruvim and I will speak to you there on the Kaporeth on the Ark _____*
- [But only] *all that I will command to the Jewish people*

The explanation of Rashi just presented is consistent with the Rashi on the following single sentence double verse

Dt02-16:17 *When the war people (who did not listen to the spies) died out from the camp, God spoke to Moses to say over.*

Rashi on this verse explains: *Moses did not have prophecies for 38 years while the Jews were punished. He only had prophecies for the sake of the Jews and this was continued after they died out.*

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 (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 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