

The 10 RashiYomi Rules
Their presence in Rashis For Parshat ShoFeTiM
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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 Malbin.

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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- **SPECIAL THREE PART SERIES ON PESHAT AND DERASH**
- We continue the 3 part series on Peshat.

PESHAT vs DERASH PART II of III

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Last week, Parshat Re'eh, I gave my view on Peshat. However, many Rashis and Midrashim still appear somewhat stretched. My response to this is to justify them with the *list*. In fact, when Rashiyomi was originally founded the issues focused on lists for each rule.

What is the benefit of a list. The list allows you see many examples. Consequently, the method becomes a rule and method; something you always try rather than something you just do once. It no longer appears fanciful because it can be repeatedly use. True, *some* items on the list may appear a bit stretched, but lists usually have enough items to convince a reader that they are something serious.

Today we review a list of all Rashis where the *indirect object - for him, for yourself, for my* - indicates a personal aspect. Of course, in each particular case, we don't know what the personal aspect is; the important thing is that the indirect object is interpreted personally.

Verse	Biblical Text	Rashi Text with emphasis on FOR YOU=PERSONAL
Gn06-14a	[To Noah] Build FOR YOURSELF an ark	The production of the ark over 120 years will allow people to see the ark, inquire of Noah why he needs it, and become aware of the flood destruction: Maybe they will repent allowing Noah and the world to reunite
Gn12-01a	[To Abraham] Journey FOR YOURSELF from your land	The journey will have PERSONAL benefit to you as you will become a great nation after you leave

Gn32-32a	The sun rose FOR HIM	Colloquial idiom: When people arrive at a place they say >The dawn/day has risen< that is, my PERSONAL sunrise
Gn33-09	Be TO YOU what is yours	PERSONAL acknowledgement: You deserve your wealth
Ex04-16a	And he [Aaron] will speak FOR YOU [Moses] to the nation	He will be your PERSONAL spokesperson
Ex18-27a	Jethro went FOR HIMSELF to his land	He went for PERSONAL reasons: He created his own monotheistic society
Ex25-02a	Take donations [for the temple] FOR ME[God]	The donations should be made for the PERSONAL SAKE OF GOD
Ex34-01a	Carve FOR YOURSELF 2 other tablets	The carving is PERSONAL: You keep the carving remnants (From these Moses became rich)
Lv09-02a	[To Aaron for his inauguration into the Priesthood] Take FOR YOURSELF a one-year old calf	This calf offering besides inaugurating you also is PERSONAL atonement for your sin of creating the Golden Calf
Nu13-02b,c	Send spies FOR YOURSELF to spy Israel	The sending of spies is for your PERSONAL benefit
Nu22-05c	He sent messengers to Bilam to call FOR HIM	The calling was PERSONAL: He promised him honor and money
Nu22-05c	God sent an angel to satanize FOR HIM	Although the angel was satanic with a sword and threats of death it was done for PERSONAL BENEFIT to warn him and prevent his sinning
Dt15-08f	Give the poor sufficient for his needs that are needed FOR HIM	FOR HIM implies even personal needs. Fix him up with a wife if he needs it
Dt15-10b	Give [TO HIM] from your flock and produce	TO HIM. The charity should be PERSONAL in nature, in private, without embarrassment.

Dt33-17d [Speaking about Joseph] The firstborn of his herd, grandeur TO HIM

That is grandeur is intrinsic or natural, part of him, a PERSONAL ATTRIBUTE

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) Don't **POSSESS** the gods of others Don't **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) *Don't MUZZLE an OX while THRESHING* RASHI: Don't 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 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)

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) 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