

**The 10 RashiYomi Rules**  
***Their presence in Rashis For Parshat Ki TayTzaY***  
**Vol 24#6 - Adapted from Rashi-is-Simple**

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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](mailto: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 III of**

### III

Part I of this series may be accessed at  
<http://www.Rashiyomi.com/rule2404.pdf>

Part II of this series may be accessed at  
<http://www.Rashiyomi.com/rule2405.pdf>

Part III of this series may be accessed at  
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Two weeks ago, 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 convince a reader that they are something serious.

Last week, Parshat Shofetim, we reviewed a list of all Rashis where the *indirect object* - *for him, for yourself, for me* - 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.

But that is a *grammatical* list. Today we review a list based on a new translation. We translate the Hebrew word, *ach* as meaning *usually*. This was first defended in my article [www.Rashiyomi.com/ach.pdf](http://www.Rashiyomi.com/ach.pdf) How do you use this list? You should read each Rashi with the footnotes and then decide if it makes sense or appears stretched. When you are finished, count up how many Rashis make sense. If the majority do then you have convinced yourself that the Pershat meaning of *ach* is *most of, usually* [most of the time], *probably* [most of the time] or other similar ideas.

Verse	Biblical Text translated with emphasis on <i>ach</i> = <i>most</i> , or <i>usually</i> (most of time), or <i>probably</i> (most of time)	Rashi interpretation with emphasis on derivation from <i>ach</i> = <i>most</i> <sup>1</sup>
Gn07-23b	And <i>most</i> of Noah remained in the ark	He lost a lot of weight either because of the cold nights or because a lion bit him for bringing him his meal late <sup>2</sup>

Dt16-15a	And you will <i>mostly</i> be <i>persistently</i> happy	<p>a) <i>mostly</i> happy: But not on the first night</p> <p>b) <i>persistently</i><sup>3</sup> happy: Even on the 1<sup>st</sup> night after the holiday</p>
Dt12-22a	If you want to eat meat outside the temple you can do so; <i>mostly</i> like you eat the gazelle and deer so to you can eat them	<i>Mostly</i> like them: You do not have to eat them in ritual purity. However, their fat may not be eaten (So only most of it can be eaten)
Nu31-22a,23a	<i>Most</i> of the gold , silver, copper... anything dippable in fire, shall be dipped in fire[to be purified]; <i>mostly</i> in water (sufficient for a woman) it shall be purified	<p>a) <i>most</i> of the metal – first remove the rust<sup>4</sup></p> <p>b) <i>mostly</i> / <i>usually</i> in water; but not always since <i>either</i> fire dipping or water dipping purifies. So <i>usually</i> you will use water; but sometimes you will use fire.</p>
Nu26-55b	<i>Mostly</i> (for most people) the land will be divided by lot	For <i>most</i> people, but not for Kalev and Joshua who were promised specific land. There is no lot for division for them.
Nu01-49a	<i>Probably</i> (most of the time) you do not have to take census of the Levites	Levites did not sin in Golden calf. So they <i>probably</i> <sup>5</sup> will not sin in the sin of spies. (The purpose of the census was to compare the Jews before/after the sin of the spies (To show the impact of the census)
Lv23-39a	<i>Usually</i> on the first day of the Sukkoth festival you will offer your festival offerings	<i>Usually</i> you will offer; but not if it falls on the Sabbath (Because you can still offer the festival offering the days after)

Lv23-27a	<i>Usually</i> on the 10 <sup>th</sup> of Tishray (Yom Kippur) you will have atonement	<i>Usually</i> you will have atonement – if your sin is between God and man; but if your sin is between man and man you need his forgiveness in order to achieve atonement (So usually you will be forgiven but not if it is a man-man sin)
Ex31-13b	<i>Usually</i> observe the Sabbath	<i>Usually</i> observe: But you can still offer the daily offering on the altar fire on Sabbath [From the juxtaposition of the temple-building paragraphs and the Sabbath commandment we infer that the Sabbath overrides the building of the Temple] <sup>6</sup>
Gn23-13a	[Abraham speaking to Ephron who offered Abraham his burial plot for free; Abraham however wanted to pay] <i>Please / perhaps</i> if only you would listen to me	<i>Please</i> is used here in the sense or <i>perhaps / maybe / most</i> of the time (But its your choice so maybe not). Abraham in effect says: You are established I can't be sure you will listen to me; if only you will [I want to pay not take for nothing]
Gn29-14a	[Laban to Jacob upon hearing he was broke says] <i>mostly</i> because you are a relative [therefore I will take you in]	<i>Most</i> of the reason is because you are a relative. However you still must earn your keep [Jacob sheperded his sheep]
Gn34-22a	[Schem city officials speaking to residents of Schem where Dinah was raped; a deal was made to keep peaceful relations if they circumcise] The officials speaking to their townspeople say <i>probably</i> if we acquiesce to them [in this matter of circumcison] they will live with us	[ <b>Sifsay Chachamim Rashi commentator</b> ] Although that was the offered deal – circumcise and we will live with you- it looked too good; they did not even ask for money. So the deal looks suspicious. Therefore the city officials say “Probably” to indicate that it looks good but not 100% sure.

Footnotes:

1) There are about 3 dozen occurrences of *ach* in the Torah. However Rashi only comments on 1 dozen of them. We only bring examples Rashi comments on. Also, there are some Rashis which

although referring to a biblical phrase with *ach* aren't derived from *ach*

2) In Part I of this series in [www.Rashiyomi.com/rule2404.pdf](http://www.Rashiyomi.com/rule2404.pdf) we introduced the idea of stages. In stage I of the Rashi we are certain that only *most* of Noah remained. But in stage II we are uncertain how part of him disappeared: Was it weight loss or an animal blow.

3) This was also discussed in part I of this series in [www.Rashiyomi.com/rule2404.pdf](http://www.Rashiyomi.com/rule2404.pdf). It is the principle of *two problems with Rashi*. The verse does not say "Enjoy the holiday" but rather says "*Usually* (Ach) you will *be in enjoyment* on the holiday." *Usually* indicates exception. The verb *to be* (to be in enjoyment) always denotes persistence. So there are *two* driving forces in the verse. In other words, Rashi makes two comments

4) If the verse says "*Most* of the metal" then it does not appear homiletic or fanciful to say "Except for the rust." However, if we translate *ach* as *only* the comment on rust appears fanciful. This drives home a powerful point. *Peshat and Derash* depend on translation.

5) Rashi's actual comment is "God prophetically foresaw that Levi will not sin." This is perfectly consistent with the translation "*Probably* they will not sin" (the probability being confirmed by a prophecy). I prefer a translation which emphasizes Levi's free will; they could have sinned with the community but given that they didn't sin with (the Golden calf it is unlikely they would sin with the spies).

6) This is another example of two problems with Rashi. a) Why is observance of Sabbath mentioned in a paragraph dealing with construction of the Temple; b) Why does the requirement of observing the Sabbath begin *usually* observe. Rashi has two inferences: a) If you are building the Temple you must stop to observe the Sabbath. Nevertheless, b) *usually* observe the Sabbath but not always as several types of offerings may be offered in the Temple on the Sabbath.

## 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

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**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 (Homonims)** 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

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**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)

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**IV-PARALLELISM:** (Ex20-04) Dont **POSSESS** the gods of others Dont **MAKE** idols RASHI: So both **POSSESSion & MAKING** of idols are prohibited

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**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.

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**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

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**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

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**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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**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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**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