

The 10 RashiYomi Rules
Their presence in Rashis For Parshat Ki ThaVoH
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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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- This week we do several Rashis from the Shemah prayer.

**Grammar Daily Rashi Dt27-08a, Dt01-05b Tuesday,
Wednesday Sep 1st 2nd 2015**

Biblical Text: Dt27-08a, Dt01-05b

Dt01-05b	In Moab, in the Transjordan	Moses began	To explain this torah	
Dt27-08a	On the day you transfer the Jordan	Write on these stones	All the words of this Torah	Very well

Rashi: *Very well* implies the Torah was translated into all 70 languages.

Contribution of Raam, Mizrachi, Gur Aryeh, Sifsay**Chachamim Rashi commentators:**

Based on the Ra'am, very good in Hebrew, *heytev*, has a value of 70 using rolling gematria. Since some readers may not be familiar with this let me review it.

- Every Hebrew letter has a numerical value: aleph=1, beth=2, yud=10, caph=20, lamed=30 etc.
- In ordinary gematria, the *value* of a word is the sum of the *values* of its constituent Hebrew letters
- In rolling gematria, the *value* of a word is the sum of the values of the 1st letter+the 1st two letters+the first three letters etc.
- So we have Hey=5. Hey-Yud=15, Hey-Yud-Tet=24, Hey-Yud-Tet-Beth=26. In each case the value is the sum of the values of the constituent letters. The sum of 5+15+24+26=70

Contribution of Gur Aryeh, Rashi commentator: Besides citing the rolling gematria of the Raam, Gur Aryeh argues as follows: *Based on the parallelism displayed above, why add the extra phrase, very good.* Gur Aryeh argues that *very good* indicates something extra such as translation into 70 languages.

Contribution of Rashi Newsletter: We start with the same approach as the Sifsay Chachamim. The Rashi Newsletter offers the principle of Stages which we explained in our 3-part series on Peshat and Derash. Here are the two stages

- I) The parallelism, emphasizes by the contrast of the two verses, the point of *very good*. This is the simple meaning of the text, the Peshat, that the explanation was *very good*.
- II) We don't know what the goodness of the translation is. That is only a guess. One reasonable approach is translation into other languages. People coming to Israel would see the stones with the Torah and would find the version appropriate to them. Thus the stones stood as entrance gates to Israel.

Grammar *Daily Rashi* Dt27-09b Thursday Sep. 3, 2015

Biblical Text: Dt27-09b

Today you had become a nation to God.

Rashi Text: Every day you should act as if you just became a nation.

Contribution of the Mizrachi Rashi commentator.

Interestingly, Mizrachi begins his commentary as follows: *I don't know where Rashi obtains this comment.* Mizrachi later

suggests the explanation of the Sifsay Chachamim.

Contribution of the Gur Aryeh Rashi commentator. Guy Aryeh argues that the Rashi comment is derived from the word *Today*. This word does not typically appear in biblical verses since everything happens today. By placing the word in the verse there is an emphasis on *today*.

Contribution of the Sifsay Chachamim Rashi commentator. The phrase *today you had become* is grammatically awkward. It should have said *today you will become*.

Contribution of the Rashi NewsLetter: We start with the same observation of the Sifsay Chachamim that the phrase *today you had become* is grammatically awkward.

We defend this translation based on a grammatical observation of the Rav, Rabbi Joseph Baer Soloveitchick:

- The future conjugation with a conversive vav prefix indicates a meaning of the past
- The past conjugation indicates a meaning of the past perfect.

Hence, the Hebrew *niheyaytha* should be translated as you *had become a nation*, the past perfect.

This principle of the Rav is useful in defending many Rashis.

Finally, to resolve the awkwardness of the phrase *today you had become a nation* we use the principle of synecdoche.

Synecdoche says a word can name the class of which it is a good example: So *honey* can refer to anything sweet; *day* can refer to the entire 24 hour period.

It follows that *today* an adverb modifying a verb by indicating the time of the activity can in fact mean *freshly* since *things done today* is a good example of freshness.

Using these three principles: past perfect, contradiction of *today* and *past perfect* (*today had become*), and *synecdoche*, we would translate the biblical text as: *You had freshly become a nation too God*, and hence the Rashi comment, *you should see the becoming of a nation as a fresh event daily*.

Bullets *Daily Rashi Dt27-56a:57a*, Friday Sept 4, 2015

Biblical text: Dt27-56a:57a

The tender and delicate woman among you, which would not venture to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil

- *towards* the husband of her bosom, and
- *towards* her son, and [Rashi: Older children]
- *towards* her daughter, [Rashi: Older children] and
- *towards* her afterbirth that comes out from between her feet, and [Rashi: Infants]
- *towards* her children whom she shall bear; [Rashi: Younger children]

for she shall eat them secretly, for want of all things, in the siege and distress, with which your enemy shall distress you in

your gates.

Rashi text: We have summarized the Rashi text in bracketed phrases embedded in the biblical text.

Contribution of the Rashi commentators, Mizrachi, Gur Aryeh, Sifsay Chachamim:

The verse has numerous items: *son, daughter, children*. So we take *son daughter* as older children while *children* refers to younger children.

Contribution of the Rashi Newsletter: The Rashi Newsletter introduced the *bullet* rule which states that if a sequence of items are all introduced by the same prepositional phrase, in this case *towards*, (Hebrew *beth*), then the sequence should be perceived as a bulleted list of a complete set of contrastive items. Interpretation should then be similar to English where the bullets emphasize contrastive distinctness. Hence the four phrases *son, daughter, children, placenta from her womb*, would naturally correspond to *older children, younger children, and infants*.

We emphasize that it is the bulleted list *by itself* that makes this suggestion.

We also point out that it could had the biblical text just used the preposition once - *towards her husband, son, daughter, children and placenta* - then Rashi would have made no comment. It is the bulleted list - as indicated by the repeating keyword - which

drives the Rashi comment.

Comment: Rashi says that "husband son daughter" refer to the older children while "placenta" refers to younger children. However *husband* does not belong with the children Also *placenta* in the verse is coupled with *children*. I have therefore amended the text as follows:

- Husband stands alone (Naturally an adult)
- Son, daughter refer to older children as Rashi says
- Children must therefore refer to younger children while
- Placenta that leaves her womb refers to infants.

I think this consistent with the Rashi texts available. I however have not checked manuscripts.

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) *Don't 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 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