

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.

YEAR 2015-2016: *This year I am reviewing comments from the book Yosef Hallel, by Rabbi Brachfeld. This book studies original Rashi manuscripts: i) The first (printed) version (of Rashi), ii) Elkavetz, iii) Rome, iv) Zamorah, v) Soncino, vi) some handwritten manuscripts. (One can and should google these to find out about them; some of these are online (with others)). My goal this year is to show that the methods approach of the Rashi Newsletter, what is Rashi's method?, can yield the same insights as the textual approach. We believe this important since a doctrinal position of the Torah is that it should be accessible to everyone (Deut. 30:11-14). Manuscript analysis is only available to scholars while the Rashi methods used the Rashi Newsletter are accessible to everyone. I would say more but throughout the year each issue will elaborate on this point.*

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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Grammar Daily Rashi Thur-Fri Feb 11,12 2016
Ex25-02a:08a

Biblical Texts: Ex25-02a:08a

Speak to the children of Israel

- Take *for me* donations
- ...
- Make *for me* a Temple, and I will dwell in it.

Current Rashi text: The indirect object, *for me*, indicates *dedication*. [Thus the donation and temple have to be specifically *dedicated* for God]

Elkavitz-Zamora Rashi Text: These two Rashi texts start out with the current Rashi text and then add the following: *The Midrashic Aggadah (homiletic literature) states: It does not say take a donation but take **for me** a donation. As it were, you are taking **me** to dwell between you.*

Contribution of Rashi Newsletter: The Rashi Newsletter explains the above Rashi using the **Grammar** rule. Biblical Hebrew Grammar treats an indirect object - e.g. *for me, for you, for so and so*, - the person for whom the activity in the verse is done - as indicating *personal use* such as dedication. As we go through the yearly cycle we will see about a dozen Rashis which translate indirect objects meaning *for the persons personal use*.

But how are we to take the added Rashi text. We show two approaches

Approach 1

This approach emphasizes

- The phrase *Midrash Aggadah* in Rashi indicating homily and fanciful explanation
- The pun between the biblical *take for me* and the interpretation *take Me (God) to yourselves*

Such an approach does not see any logical substance in the Rashi. The Rashi is perceived as an inspirational pun, a play on words. Such an approach justifies itself by the *obvious pun take for me - take me* as well as the explicit appellation *Midrash Aggadah* indicating homily.

Many people approach Rashi as merely inspirational without a logical foundation. The opinion of the Rashi Newsletter is that these people are ignorant of the ten Rashi principles making all Rashis logical. Let us examine:

Approach 2

The sentence

- Make a house *for Sam*

clearly implies not only that the house is dedicated to Sam but that the house is actually his and he will live in it.

Similarly, the biblical verse

- *Make for me a temple*

and the interpretation

- *dedicate it for me*

can similarly be interpreted: Make this God's house implying that He will live in it.

The dedication of the donations for God can be approached the

same way. The donations were materials from which the Temple utensils, *table, candellabrah*, were made. It follows that just as the Temple is God's house so too the Temple utensils are God's household utensils.

Thus the Midrash Aggadah is not a homily but a *consequence* of the simple meaning, *dedication*. If you dedicate a house and utensils to someone, then that person may live in the house and use those utensils.

What about the pun: *take for me - take me*? Simple: The extra Rashi texts never identified the *source* of the Rashi as a pun! We hear the pun and mistakingly think that *this* is Rashi's reason. Rashi's real reason is that indirect objects - *for me, for you* - indicate dedication and personal use and a consequence of this is ownership of the house.

Meaning Parallelism - Non Verse *Daily Rashi* Saturday-Sunday Feb 13th 2016, Ex25-12b:12c

Biblical Texts: Ex25-12b:12c

You shall cast

- *4 golden rings on the Arks 4 paamothauv*
- *2 rings on one side*
- *2 rings on the 2nd side.*

Current Rashi Text: The underlined biblical word, 4 *paamothauv* means its 4 corners.

Yosef Hallel brings the commentary of the Ibn Ezra as well as the defense by the famed Rashi commentator, the Raam.

Ibn Ezra Text: Rashi claims that *paamothauv* means 4 sides. But I have done a database search on all of Tanakh; there is not one other place where *paamothauv* means sides. [Implying, that Rashi is not correct!]

Raam Text: Without going into details, Raam makes a grammatical distinction between

- *paam* as it occurs in the rest of the Bible where it has masculine gender;
- Perhaps *paamothauv* in our verse is feminine indicating a new meaning.

Elkavitz Rashi Text: The introduction to the Rashi comment includes the word *four*:

Four paamothauv: The sides.

Yosef Harel argues that if *paamothauv* was feminine as Raam suggests then the principle of agreement would require that *four* be translated as feminine, *arba-ah* not *arba* which is masculine.

Contribution of Rashi Newsletter: The Rashi Newsletter contributes two things.

- The driver of the Rashi comment is the **Parallelism** method shown by the bulleting of the verse phrases above. As can be seen, *paamothauv* is parallel with *sides*. Thus it is the parallelism that suggests that *paamothauv* means sides.
- We did not cite the rest of the Rashi which we now do. We suggest that Rashi is using the **Non-Verse** method. Since the verse indicates that the 4 rings will hold bearer poles, it

follows that they should be placed in such a way that two people can bear the ark (while travelling)

Here is the remainder of the Rashi, cited from Menacoth, which as we argue is based on logic and the science of arranging for things to be carried.

- The 4 rings were placed on the 4 corners (Maximizes the ability to bear it)
- They were placed on top of the Ark just below the ark cover (If you want to carry a box-like object it is easiest if the rings are near the top; the bearers then bear the poles upward)
- The top of the Ark was a square, 2.5 cubits (about 4 feet). The four rings were on the four corners and separated by 2.5 cubits giving room for two people to carry the ark.

Comment: It is very interesting how we have answered the Ibn Ezra

- Yes, this is the *only* time in the Bible when *paam* means *side*. But there are many instances of words occurring once, or one occurrence of a word having a special meaning.
- Rashi did not derive the meaning of the word from gender or logic. He derived it from parallelism. Parallelism is one of the superior methods of deriving meaning

Thus the Ibn Ezra has no basis to reject Rashi's interpretation. On the contrary, Ibn Ezra overlooked parallelism, a major method to uncover meaning.

Finally, Rashi has additional support in the other Temple vessels. For example, four rings were also made for the table

and there the Bible explicitly says that they are placed on the four *sides* (Ex25-26). So indeed, Ibn Ezra overlooked derivation from context and parallelism.

Grammar - Connective Words *Daily Rashi* Monday Feb 15th, 2016, Ex25-25a

Biblical Text: Ex25-25a

[Background: The Bible describes the construction of the Temple Table. The Table was made of wood and had a rim around it. The Bible continues]

And make for the table a rim, a handbreadth [4 inches] surrounding it; and make a golden crown for the rim around it.

Current Rashi Text combined with contribution of Rashi

Newsletter: The Hebrew connective letter *lamed* when prefixed to a word can mean several things. Usually it means *to* or *for*. In this verse, it means *on*. Thus the verse tells us that golden crown surrounding the rim was *on* it.

First Printed Rashi, Elkavitz, Rome, and Soncina Texts:

Rashi states that the golden crown, it was on the rim.

- In the current Rashi text the underlined word, it has a feminine gender.
- In the first printed Rashi, Elkavitz, Rome, and Soncina texts it has a masculine gender.

Yosef Halel points out that the word *crown* is masculine and therefore the Rashi texts with a masculine gender are correct.

I have brought this Yosef Halel to emphasize that sometimes alternate Rashi texts simply correct simple things like grammar.

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 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