

The 10 RashiYomi Rules
Their presence in Rashis in Emor
Vol 25#13 - Adapted from Rashi-is-Simple

(c) RashiYomi Incorporated, Dr. Hendel President, May 19, 2016
For the full copyright statement see the Appendix

Useful URLs:

Rashiyomi Website: [<http://www.RashiYomi.Com>](http://www.RashiYomi.Com)
This week's issue: [<http://www.Rashiyomi.com/rule2513.pdf>](http://www.Rashiyomi.com/rule2513.pdf)
Former week's issue: [<http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)
Old weekly Rashis: [<http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm> [<http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)
Hebrew-English Rashi: [<http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm>](http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm)

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.

We devote this issue to an analysis by Rabbi Bonchek, in his new book, Rashi: The Magic and Mastery. Sometimes the Rashi Newsletter disagrees with Rabbi Bonchek. But Rabbi Bonchek and the Rashi Newsletter have the same goals. So we devote this issue to showing a masterful analysis of Rabbi Bonchek with which we fully agree (eh... we do add something of course)

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.

Subscribe / Unsubscribe: Email
RashiYomi@GMail.Com <<mailto:RashiYomi@GMail.Com>>

Symbolism *Daily Rashi* Thur Lv23-43a May 12 2016

Biblical Text: [The bible is speaking about the commandment to sit in the Succoth] *In order that your generations appreciate that I enabled the Jews to dwell in Succoth when I took them out of Egypt, I am the Lord thy God.*

Rashi Text: Succoth refers to the clouds of glory.

Thursday's Rashi

Rabbi Bonchek's contribution from his book, Rashi: The Magic and Mystery.

Referring to the verse above and the underlined word, Succoth, we have two interpretations

- *Rashi: Clouds of Glory*
- *Rashbam: The actual Succoth that the Jews camped in when they left Egypt.*

Rashbam appears to be the natural interpretation, the simple meaning of the text.

This controversy of the Rashi and Rashbam mirrors a controversy brought in the

Babylonian Talmud and brought in the ancient Midrashic text, the Sifrah.

Rabbi Bonchek then offers three defenses of Rashi as the simple meaning of the text.

Friday's Rashi

Rabbi Bonchek uses the **Reference** method and cites **Nu14-14**

They will say to the inhabitants of this land, 'We heard that you are God, in the midst of this nation, who is visioned by the nation eye to eye, Your cloud stands on them, with a cloud pillar you walk before them by day and with a pillar of fire by night...'

Thus we see that the Bible emphasizes that God enabled the Jews to dwell in His clouds, the clouds of Glory

Saturday's Rashi

Rabbi Boncheck uses the **Grammar** method

Lv23-43a uses the causative tense: *You enabled the Jews to live in Succoth.*

As the Mizrachi, a famous Rashi commentator, which Rabbi Bonchek undoubtedly cites, summarizes: it makes more sense to interpret the causative, God's enabling to refer to

- Something of His in which the Jews dwelled, His clouds vs.
- Something that the Jews built for themselves such as their Succah huts (If the Jews built it, how can you say that God enabled it)

Sunday's Rashi

Citing the great Bible commentator, the Ramban, Rabbi Bonchek looks at the verse conclusion

- *In order that the generations of Jews that follow know that*
- *I enabled the Jews to sit in Succoth*
- *When I took them out of Egypt*

So, concludes the Ramban: We are commemorating not some historical event, but a prophetic event, the Exodus from Egypt filled with prophetic miracles. Hence we must be speaking not about physical booths (how does that commemorate the Exodus) but rather about the miraculous clouds of Prophecy by which God took us out of Egypt.

Here Rabbi Boncheck uses the **Grammar-Paragraph** method, the method describing how verses are unified in one paragraph.

Monday's Rashi

Rabbi Bonchek uses three Rashi Newsletter principles

- **Reference**
- **Grammar - conjugation**
- **Grammar Paragraph**

to defend Rashi as the simple meaning of the text.

The Rashi Newsletter would like to show yet another approach, the **Symbolism** Principle. To fully understand this we review Rabbi Hirsch's explanation of the Rainbow vision, **Gen11**.

The Biblical text says that God says, *I have placed my rainbow in the clouds; it will be a sign of the covenant not to destroy the world.*

This makes it sound as if the rainbow was created after Noah left the ark! But the rainbow is a natural phenomena arising from the refraction of light. It always existed even before the flood.

Rav Hirsch explains that the *physical* rainbow was not created after Noah left the ark, but rather *the symbolic* nature of the rainbow was created. The verse's statement, *I have placed my rainbow in the clouds*, indicates a symbolic designation not a physical creation.

Thus we see that when we speak about symbols, we can speak about the creation of the

symbolic designation.

Tuesday's Rashi

We now apply the **Symbolism** method to Succoth.

- God when he appears prophetically to people does so through a cloud (e.g. **Ex19-09**, **Lv16-02**).
- The cloud symbolizes lack of transparency (**Ex19-09**). One does not see the meaning of prophecy immediately since the prophecy is clouded. Only after a while does one appreciate the prophecy
- God took us out of Egypt through prophecy. For example, God's promise that he would take us out was at first met with severe resistance. The Egyptians instead made the Jews work harder (**Ex05**) and the Jews complained about the lack of fulfillment of prophecy. But eventually the prophecy was fulfilled
- Prophecy is therefore symbolized by a non-permanent house, for example a Succah. It is something you are in temporarily. You don't immediately see it and may have some discomfort but eventually it fulfills its purpose.

Thus the two views about Succoth are not in controversy but complement each other

- Succoth does commemorate the dwelling of the Jews in physical booths when they left Egypt
- But by doing so they endow the Succah with a symbolic meaning: the temporary

Succah hut symbolizes the cloud like nature of prophecy. And it is by prophecy that the Jews exodused Egypt.

Praise be Him who chose them and their learning!

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

Copyright 2001, Rashiyomi Inc., Dr Hendel President, www.Rashiyomi.com/rules-01.htm

NOTE ON COPYRIGHTS:

*This particular appendix, like many portions of the Rashiyomi website, are protected by a paid copyright. However, we clarify that the intent of Rashiyomi copyright statements is the intent expressed in the creative commons copyright statement, the full statement of which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/legalcode> and the human readable summary which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/>. The basic intent is: (1) **(by)** any citation of Rashiyomi explanations, rules etc should acknowledge the Rashiyomi website as the author by giving its URL: <http://www.Rashiyomi.com> (or the specific page on the website); (2) **(nc)** It is prohibited for anyone to use the material on this website for commercial use, that is to derive monetary gain from it; (3) **(sa)** while people are encouraged to cite paragraphs of explanations from Rashiyomi in their own works, they must share their works in a similar manner under the creative commons agreement, **cc by nc sa version 3.0**; they must cite the urls for the Rashiyomi website and the creative commons website. In short our intention is to facilitate distribution of Torah educational material and not inhibit that distribution with monetary interests or lack of acknowledgement. For precise legal details see the URLs cited earlier. The contents of this paragraph govern all future uses of Rashiyomi material and take precedence (or clarify and explain) already existing copyrights as well as permissions given in private emails.*

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