

The 10 RashiYomi Rules
Their presence in Rashis in SheLaCh
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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.

Hi

*I hope to focus on several **paragraph development** methods in Rashi this issue since this method is not always understood even by accomplished Jewish leaders. Hope my comments will clarify Rashi's use of this method*

We also go over use of nifty translations to accomplish understanding Rashi.

Hope you enjoy

Russell Jay Hendel, President, Rashiyomi

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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Database/Formatting-Paragraph-Development *Daily* *Rashi* Wed 6/29/2016 Nu13-02a

Biblical Text: *Personally send people to spy out Canaan*

Rashi: *Why does the chapter on spies comes after the chapter on Miryam's leprosy. Because Miryam sinned with slander and was punished and after seeing this the spies nevertheless also sinned with slander even though they saw it was punishable.*

Contribution of Rashi Newsletter: The following beautiful material is taken from my article "Numbers: The Lawbook of Slander", (Jewish Bible Quarterly) accessible at www.Rashiyomi.com/numbers-slander.pdf

Rashi

- Appears to be *shallowly* making a coincidence of characteristics of two consecutive chapters (both dealt with slander)
- Is really making a profound and deep unifying connection among all chapters in Numbers. They all deal with slander. A brief summary is presented in the table below.

Chapter	Nu01-10	Nu01-11	Nu12	Nu13 - 15	Nu16	Nu17	Nu22-24	Nu27	Nu28
Slander - negative talk		Jews slander God's manna	Miryam slanders Moses	Spies slander Israel	Korach jealous of Moses		Balak slanders Jewish people Advises seduction		

Positive talk	Recognizing vocational borders as an antidote to avoid slander							Proper way to complain via asking legal questions to Rabbinic leader	Holidays = gratitude as antidote to avoid slander
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Table 1: Brief description of chapters in Numbers and their relationship to slander (bad talk) as well as positive talk.

See the full article referenced above to fully explain all temple entries.

In conceptual categories Rashi is using the **Database** rule not the **Paragraph-Development** rule. The **Database** rule seeks a unifying thread in a wide variety and collection of verses. Rashi does express this deep connection in a playful manner *the spies saw that slander is punishable from Miryam and nevertheless sinned* But in reality although the Rashi *form* is playful the underlying insight is deep, profound and far reaching.

Format-Paragraph-Development/Contradiction *Daily Rashi* Fri Jun 30, 2016 Nu13-27a

Background: The spies return from spying on Israel and give a predominantly negative report.

Biblical Text:

- *And they told him, and said, We came to the land where you sent us, and*
 - *(A) surely it*
- *(A1) flows with milk and honey; and*

-- (A2) *this is its fruit.*

- (B) *Nevertheless*

- (B1) *the people, who live in the land, are strong, and*

- (B2) *the cities are walled, and very great; and*

- (B3a) *moreover we saw the children of Anak there.*

- (B3b) *The Amalekites live in the land of the Negev; and*

- (B3c) *the Hittites, the Jebusites, and the Amorites, live in the mountains; and*

- (B3d) *the Canaanites live by the sea, and by the side of the Jordan.*

Rashi: *Every falsehood that does not have some element of truth will fail.*

Contribution of Rashi NewsLetter: We explain this Rashi using two methods

Contradiction: A (A1 and A2) (Flowing with milk honey) contradicts B (B1-B3) (Overpowering land). Which is it? Is the land flowing with milk and honey or is it overpowering? Rashi explains the contradiction. The land is overpowering (bad report) but it has some good points (nice fruit and flowing with milk and honey). The spies gave the good report to make their bad report believable!

Paragraph Development: How should you write a paragraph slandering Israel. The main part of the paragraph would deal with the overpowering nature of the inhabitants. However, the rules of paragraph development require introducing the paragraph with mention of *some* good features.

We can go a step beyond Rashi. Notice the ratio of good to bad

- If you count main points the ratio is good:bad = 2:3=40%:60% (Good fruit, flowing vs cities, giants, geo distribution of power)

- If you count clauses the ratio is good:bad =2:6 =25%:75%

Comment: The focus here is on a broad Rashi rule that does not focus on minutiae of words but contrastively focuses on the underlying unity of the entire paragraph.

Grammar-Meaning -Hononym *Daily Rashi* Friday 7/1/2016, Nu15-03a

Biblical Text:

-When a person makes an offering from the herd or flock then

-Bring a meal offering

-1/10 flour mixed with

-1/4 hin oil

-1/4 hin wine

per lamb [literally: *for the one lamb*]

Rashi: The literal translation should be *for the one lamb*. But the correct translation is *per lamb* - in other words, *for each lamb brought*.

Contribution of Rashi Newsletter: Here Rashi provides us with the appropriate phrase *for the one lamb* needed to say *per lamb*. In English we take these two phrase - *for the one lamb* vs. *per lamb* - for granted. In Hebrew we have to be taught how to say them.

One can also look at this as an example of the **hononym** method - the same Hebrew phrase *for the one lamb* can mean two things (Hononyms): a) *for the one lamb* b) *per lamb*. Here because there is no "the" lamb under discussion we interpret *per lamb*.

Grammar-Meaning *Daily Rashi* Saturday 7/2/2016, Nu13-02a

Biblical Text:

Personally send people to spy Canann

Rashi: *Personally:* If you want to. This is not a command but if you personally feel it will help then do so.

Contribution of Rashi Newsletter: To fully understand this Rashi we have to understand that there are about a dozen Rashis where Rashi does the same thing. He interprets an indirect object - *for you, for himself, for me* - as meaning *personally*. Rashi consistently does this and hence we properly see this Rashi as indicating a grammatical rule about the use of the indirect object.

**Grammar-Plural *Daily Rashi* Sunday 7/3/2016,
Nu14-33a**

**NOTE: Rashi comments on Nu14-33a refer to text of
Nu14-34a**

Background: God announces punishment on the Jews for accepting the slander of the spies.

Biblical Text: Corresponding to the days that you spied, 40 days, one year for each day, one year for each day, 40 years will you bear your (plural) sins (plural)

Rashi: The text

- Does not say *Will bear your sin*
- Does say, *Will bear your sins*

The plural refers to (at least) 2 sins. The sin of the spies and the sin of

the golden calf.

Contribution of Rashi Newsletter: As we have seen above, Rashi uses a shallow form based on coincidence to communicate a profound idea

- Rashi, focusing on the *sin-sins* distinction seems to arbitrarily combine the spy sin of slander with the other horrible sin of the Jews, the worship of the golden calf. Although the grammatical plural is a solid rule, why interpret it on the sin of the golden calf? Perhaps because of the seriousness of idolatry?
- A profound and deep way to take the grammatical plural - *sin - sins* - is to focus on the *overall* plurality of sin of the Jews. The Bible explicitly identifies 10 major times the Jews tested God (**Nu14-22**). Why not simply say that the Jews were punished for *continual* testing and disobedience to God that culminated in the rebellion against God's providence by accepting the slander of the spies. True, the golden calf was a serious sin, but the bible does not emphasize seriousness of sin - idolatry - but contrastively, emphasizes not harkening to prophecy, 10 times, as the reason for punishment.

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