

The 10 RashiYomi Rules
Their presence in Rashis in MaSaY
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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

Some of my readers

- want briefer Rashi explanations, while others*
- want longer Rashi explanations with philosophical consequences*

So starting in this issue we will renew the spreadsheet approach I started a few months ago which readers liked. The SUMMARIZING SPREADSHEET will be up front. Those who want brevity can read it and need not read anything else.

Those who want a more leisurely pace can read the rest of the issue.

The spreadsheet will only be main columns. More columns will be found on the website version (which will go up soon)

A special treat in this issue is the Rashi on Nu34-18a. The Mizrachi takes three such Rashis and cleverly uses the parallelism method to augment.

Hope you enjoy

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Verse	Biblical Text	Rashi text	Rashi rule	Rashi subrule	Brief Explanation of Rashi
Nu33-01a	These are the journeys of the Jews who left Egypt	NonVerse	Spreadsheets	9	<p>1) There are 42 places of journey 2) There are 12 places till Sinai where Torah was received 3) Place 13,14 = Kivroth Taavah, Chatzayroth mentioned in Nu11-35 4) So place #15 Rithmah, must be the place after Chatzayroth = Paran (Nu12-16) the place where the spies sinned 5) Jews were punished for 38 years of wandering. But there are 42-15 = 27 places left they journeyed 6) So Jews were not gypsy wanderers. They lived about 15 months in each place. God only wanted the spy generation to die out; no further punishment was decreed</p>
Nu33-44a	The Jews camped in the <i>DESOLATE PASSES</i>	Meaning - Reference		2 1	<p>Rashi translates <i>EEY</i> as meaning <i>desolate</i>. He justifies this derivation by citing two verses - Ps79-01 They have made Jerusalem <i>desolate</i> -Mi06-01 Shomron will be made into a <i>desolate</i> field</p>
Nu34-05a	The border rolls from Atzmon towards the Egyptian brooke, and GOES OUT TOWARDS THE (MEDITERRANEAN SEA) These are the names of the people who will inherit the land	Non Verse	Diagrams	9	<p>Rashi describes the *PICTURE of the Southern Border of Israel *The southern border resembles a V *The RIGHT TOP of the V = Sea of Salt *The BOTTOM vertex of the V= Kadesh Barnayah *The LEFT TOP of the V hits the Mediterranean Sea *So the southern border ends there and *The western border is described next *The right slanting line of the V includes *Sea of Salt, Tzin wilderness and Kadesh Barnayah *The left slanting line of the V includes *Kadesh, Atzmon and the Egyptian Brooke</p>
Nu34-18a	<i>for you</i> (On your behalf)	Grammar - Parallelism		3 4	<p>Nu34-18 <i>will inherit</i> <i>for you</i> Nu34-19 <i>...to inherit ... the land</i> Nu34-29 <i>to transfer inheritance ...of the Jews</i></p>

Partial table of Rashis discussed in this digest.

NonVerse-Spreadsheet *Daily Rashi* Thur 8/3/2016

Nu33-01a

Biblical Text: *These are the journeys of the Jews that left Egypt*

Rashi: *Why were they [the journeys] written. To show God's*

generosity.... [See below]

Contribution of the Rashi Newsletter: The Rashi Newsletter contributes the explicit identification of the rule as a NonVerse rule, in fact use of **spreadsheets**. Here is the gist of the Rashi

- Rashi mentions 42 journeys but there are only 41. The **Mizrachi**, Rashi Commentator, cites several other Rashis where the number of journeys are off by 1. The Mizrahi remarks
 - Some people might want to amend Rashi as having made a mistake But I disagree. For how could Rashi have made the *same* mistake every time. Rather it is more proper to find the correct interpretation of Rashi. It would appear that if the Jews journeyed from A to B to C we count that as 3 journeys not 2, since we count places they were at, not the connecting journeys. Thus 41 journeys results in 42 places.
- Some of the names listed are not that clear (we don't know what they refer to). However, three names are easily recognizable. First we give a list of the first 15 names
- (1) Raamsayth-2) Succoth-3) Aytham-4) PiChiroth-5) Marah-6) Aylima-7) YamSuf-8) Sin-9) Dafkah-10) Alush-11) Refidim-12) Sinai-13) KivrothTaavah- 14) Chazayroth-15) Rithmah
- We easily recognize #12,13,14 since the Torah was given at Sinai (# 12), and #13 and #14 are the places of rebellion mentioned in Nu11-35. Based on Nu12-16, #15, Rithmah is call Paran, and is the place where the Spies gave their bad report.

- There are 42 journeys and we know that 38 years were decreed after the spy incident which happened in #15.
- It follows that the Jews spent 38 years journeying to $42 - 15 = 27$ places.
- Rashi concludes: *Although God was angry at the generation of the spies, He let them die out. He for example did not decree constant movement (as God did to Kayin when he committed the first murder). Since 38 years were spent in 27 places it follows that the Jews spent over a year in each place (in fact on average 15 months).*

What kind of Rashi is this? To answer this question we distinguish two types of Rashis

- The biblical text is not understood (or worse, misunderstood) and Rashi explains it
- The Biblical text is understood. However, Rashi indicates a *consequence* of it.

That is what Rashi is doing here. He is explaining the consequence of a fully understood text. He shows *one* consequence. Of course, consequences are limitless, while explanations are usually unique or at least finite. In this case Rashi explains that a consequence of this verse is that God was not as angry as we may have thought he was. He wanted the generation of the spies to die out but no *further* punishment was decreed.

Contribution of Mizrachi Rashi commentator: We have already listed two contributions of the Mizrachi

- He explains that Rashi counted places of *stay* rather than actual

journeys

- He mentions an important principle of textual criticism: You don't amend what appears to be a textual error if it occurs repeatedly. The proper procedure is to reinterpret it.

Grammar-Parallelism *Daily Rashi* Thu-Sat 8/4-6/2016

Nu34-17a,18a,29a

Background: The Biblical text describes the tribal governors that will assist in the Jews inheriting the land

Biblical Text: The Biblical text and Rashi is explained in the Table below with contributions of the Rashi Commentator Mizrachi

Verse / Rashi	Verb	Indirect Object	Rashi / Mizrachi
Nu34-17a	Tribal governors <i>will inherit for you</i>	<i>For you</i>	The Hebrew means <i>to you</i> (What he tells here means <i>for you</i> (God will fight for you))
Nu34-18a	Tribal governors used <i>to inherit the land</i>	The land	Absent
Nu34-29a	These are the tribal governors that God ordered <i>to enable you to inherit</i>	<i>you = the Jewish people</i>	The governor of the tribal portions to subfamilies

Contributions of Mizrachi, Rashi commentator:

Although this is primarily a **Grammar** Rashi, the Mizrachi nicely supports Rashi by combining three Rashi comments and showing an underlying **parallelism**. Mizrachi's point is that the three verses use 3 different verbs and indirect objects. By comparing them we gain appreciation of the individual Rashi comments.

- **Nu34-17a** uses the future active form, *will inherit*. Rashi by

comparing verses shows that the indirect object *lachem* means *for you* not *to you*.

- **Nu34-18a** uses the infinitive active form, *to inherit*; the direct object is *the land*. There is no indirect object.
- **Nu34-29a** uses the intensive form, the *piel*, which can also be a causative form *to enable you to inherit*. Here *you* is the direct object, and refers to the Jewish people.

How are these three verses merged together. Mizrachi, Rashi and the other commentators explain

- First the land of Canaan/ Israel was apportioned by lottery **Nu26-52:56**. This apportionment was given to each tribal governor on behalf (*for you*) of his tribe (Corresponding to verse **Nu34-17**)
- Thus the governors actually inherited their entire tribes' land but acted as agents (**Nu34-18**)
- The governors then took the land they acquired and apportioned it (by numbers) to their families (**Nu34-29**).

Meaning-Reference Daily Rashi Sun 8/7/2016 Nu33-44a

Background: The Bible is listing the names of places the Jews journeyed.

Biblical Text: They [the Jews] camped in the *desolate passes*.

Rashi Text: The Rashi text is already inserted in the translation of the text. More specifically, Rashi translates the Hebrew word *eyay* as meaning *desolated places*. Rashi supports his contention by citing two other verses (**Reference** method) with the word *ee*

- **Ps79-01** They [the enemy] have made Jerusalem *desolate* [*eeyim*]
- **Mi01-06** I will place Shomron into a *desolated* (*eey*) field.

Since the word following *eyay* in **Nu33-44** is Avarim which means *passes*, I have translated the entire phrase as *the desolate passes*.

Contributions of Rashi commentators: The Rashi is totally straightforward. Nothing is added by the Rashi commentators.

Contributions of Rashi Newsletter: The Rashi Newsletter explicitly contributes the (obvious) classification that

- Rashi uses the **meaning** rule
- Rashi justifies the meaning rule using the **Reference** rule.

Non-Verse Diagram *Daily Rashi Mon 8/7/2016 Nu34-05a*

Background: The Bible is describing the souther border of Israel

Biblical Text: The border rolls from Atzmon towards the Egyptian brooke, a and goes out towards the Mediteranean Sea

Rashi Text: *The Southern Border if continued would go into the Mediteranean Sea because the Southern Border does not continue further.*

Contributions of Rashi commentators: The Rashi is totally straightforward. Nothing is added by the Rashi commentators.

Contributions of Rashi Newsletter: The Rashi Newsletter contributres the classification of this rule as a **Non-Verse** rule wherein Rashi uses words to verbally describe a **diagram**. Modern printing allows pictures

which would obviate the need for a Rashi comment.

We can understand Rashi better without complicated graphics. The fundamental principle is that the Southern Border of Israel resembles the

form of the English **V**

If you wanted to describe a **V** how would you do it? You would probably describe where the right and left corner lie and where the bottom vertex lies. In this way you could describe the form of a **V**. Here are the details based on the verses **Nu33-04:05**

- The right top vertex of the **V** = *Sea of Salt* (Reed Sea)
- The bottom vertex of the **V** = *Kadesh Barnayah*
- The left top vertex of the **V** hits the *Mediterranean Sea*
- So the southern border ends there and
- The western border is described next
- The right slanting line of the **V** includes
- *Sea of Salt, Tzin wilderness and Kadesh Barnayah*
- The left slanting line of the **V** includes
- *Kadesh, Atzmon and the Egyptian Brooke*

As can be seen Rashi is describing a picture in words and is explaining that the Bible is describing a picture in words.

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

