

**The 10 RashiYomi Rules**  
*Their presence in Rashis in EyQueV*  
**Vol 26#1 - Adapted from Rashi-is-Simple**

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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*

*This issue highlights Rashi comments that come from Database inquiries. We don't think of Rashi or the Talmudic sages as using Database methods but they did.*

*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](mailto:RashiYomi@GMail.Com).*

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Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Derivation of Rashi Comment From Biblical Text Using the Rashi Rule and Subrul
Dt08-01 a	The TOTALITY of THIS COMMANDMENT which I command today (To uproot Idolatry) observe in order to live and be well	Meaning		2	The Hebrew KOL can equally mean * EVERY or ALL * The TOTAL or WHOLE * In this verse the use of the singular COMMANDMENT With the participle THE implies That the WHOLE of the commandment is meant
Dt08-08 a	a land of oil-olives	Grammar		3	* Olive oil means oil coming from olives *Oil-olives means olives capable of producing oil Here "oil" becomes an "adjective" modifying olives They are olives capable of producing oil
Dte10-1 8a	The Great Awesome God who gives widows justice	Database		8	Rashi cites the Talmud A list of verse pairs are given Wherever you find Gods greatness You find how He uses his greatness to help the poor and helpless
Dt10-17 a	God is the God of gods and the Boss of Bosses	Formatting	Climax	7	God being the God of gods doesn't say much Since gods cant do anything anyway But God is the Bosses do have power So God is the Boss of Bosses and can override them In this way all 5 statements in the Dt10-17:18 have climax Each one says something more than the previous one

## Meaning *Daily Rashi* Thur Aug 25, 2016 Dt08-01a

**Background:** [Moses has been reviewing the obligation to uproot idolatry in Israel and continues]

**Biblical Text:** *The totality of this commandment that I command you today observe in order that you live well...*

**Rashi:** *The simple meaning of the text is all commandments since the Hebrew word kol can equally mean all or the whole and total (all parts). However, the Midrash Aggadah explains that the real meaning is the whole and totality. For example, if person A starts a commandment and person B completes it then the credit is given to B as we find that Joshua*

*(24:12) was given credit for carrying Joseph's bone and burrying them in Israel ;ven though Moses started the taking of Josephs bones Ex13:19 he was given no credit.*

**Contribution of Mizrachi, Gur Aryeh, Sifsay Chachamim, Rashi**

**commentators:** All Rashi commentators defend the Midrash Aggadah as the simple meaning of the text (surprise!) and defend Rashi using the **Meaning** principle. There is a lot of give and take. Here are some points

- It says *kol of the commandment* not *kol of the commandments*. By using singular (commandment) vs the plural (commandments) the bible forces us to interpret *kol* as meaning the whole and total vs each and every (since there is no each and every for a single item)
- But, commandment is a collective noun! For example, in English, nouns like *sheep* and *grass* use a singular form to refer to the collection (plural). Such a noun is called collective since the noun is perceived as a single group. Perhaps then the word *all* can be used with the singular collective noun, *commandment*.
- This is refuted by noticing the article *the*. If it said *all commandment* it would sound like *all sheep* in English (a perfectly good construction showing that the word *all* can be used with a collective noun) But rather it says *all the commandment* and this does not make sense. It must mean *the whole/totality of the commandment*.
- Bottom line: Since it says *kol of the commandment* it must mean *the total or whole of this commandment*.

**Contribution of the Rashi Newsletter:** The Rashi Newsletter urges studying occurrences of *the kol of the commandment*. The phrase occurs

about half a dozen times in Devarim. The following points must be made

- **Dt06-20:25** discusses telling about Passover to the wise son. We conclude our communication to the wise son by telling him *It will be charity for us when we observe the totality of this commandment in the presence of God as he commanded us*. I think it clear (from context) that *this commandment* refers to the Passover commandment being discussed. (Note that the text uses i) singular commandment ii) the article *the* ii) and the word *this*. ) Context would prohibit the interpretation of *this commandment* meaning *if we observe all commandments*
- We cannot review all other cases in this NewsLetter. Let us suffice with **Dt11-01,02:07,08**. This is a rather beautiful passage. It contains a six verse sentence (most verses are single sentences; sometimes two verses make up one sentence but it is a rarity for six verses to make up a sentence). The verses basically say *Love God ...because you yourself saw all his good deeds ...and therefore keep watch on the totality of this commandment, to love God, in order that you merit the land God gives you* [The other passages can be defended similarly but for reasons of space we suffice with one]
- Summary: When *kol* occurs with the singular *commandment* with the article *the* whether or not it says *this* it refers to observing the totality and whole of a commandment. This is typically used on complex commandments which require wholeness. Typical examples are commemoration (Passover), love, and hatred (of idolatry). If we only observe *most* of the commandment - love, commemoration, hatred - we in effect have observed nothing. It is particularly these complex commandment where complete and total detail is important. In our verse, **Dt08-01**, the phrase *the total of this commandment* refers back

to **Dt07**, requiring the hatred and uprooting of idolatry.

- The Rashi Newsletter, following the Rashi commentators, have defended the 2nd midrashic explanation of Rashi as Peshat, the simple meaning of the text. Why then does Rashi *appear* to call this Midrash Aggadah? Because the simple meaning of the text is as we have explained: *Observe the totality and whole of a complex commandment such as love, hatred or commemoration. Only by observing all details can the commandment be fulfilled.* Rashi however does not say this. He focuses on who gets credit: The person who starts or the person who finishes and cites an example of burying Joseph. It is in this sense that Rashi is midrashic. However, Rashi agreed with the concept of observing all details of the commandments. In fact, this is Rashi's message on **Dt07-12**. On this Rashi, Rashi appeals to the need for recognition and emphasizes who gets credit.
- Thus we see that the simple meaning of the text is to observe the *whole* of the commandment being discussed (to hate and uproot idolatry) A side issue is that the person who finishes the commandment gets credit and it is this side issue which is midrashic.

## **Format-Climax Database *Daily Rashi* Friday 2016**

### **Dt10-18a**

**Background:** [Moses is urging us to love God and describes his greatness.]

#### **Biblical Text:**

- *The Great, Mighty, and Awesome God,*
- *Who does not show favoritism; does (not even) take (charitable)*

*bribes*

- *Who does the justice for orphans and widows*

**Rashi:** The three bullets show climax since God's power is used to help the humble and poor.

**Contribution of Talmud, Rashi source:** This particular Rashi comes from a Talmudic **Database** study. The Talmud lists several examples where God's might climaxes with help to the humble and poor. We summarize this passage (Megillah 31) here.

R. Johanan said: Wherever you find [mentioned in the Scriptures] the power of the Holy One, blessed be He, you also find his gentleness mentioned. This fact is stated in the Torah, repeated In the Prophets, and stated a third time in the [Sacred] Writings.

- It is written in the Torah, *For the Lord your God, he is the God of gods and Lord of lords, and it says immediately afterwards, He doth execute justice for the fatherless and widow. (Dt10-17:18)*
- It is repeated in the Prophets: *For thus saith the High and Lofty One, that inhabiteth eternity whose name is holy, and it says immediately afterwards, [I dwell] with him that is of a contrite and humble spirit. (Is57:15-16)*
- It is stated a third time in the [Sacred] Writings, as it is written: *Extol him that rideth upon the skies, whose name is the Lord, and immediately afterwards it is written, A father of the fatherless and a judge of the widows. (Ps68-05:06)*

**Contribution of the Rashi Newsletter:** First, the Rashi Newsletter contributes explicit classification

- Consecutive phrases are always interpreted climactically. i) God is great ii) Immune to power and favors iii) and uses His power to help the poor and humble.
- A collection of verses illustrating this climax is called a **Database** inquiry. We often do not think of the Talmudists of using advanced Database methods. We think of them as playing games with coincidences. Not so! On the Rashi website, Rashi is called the King of Databases. Many Talmudic and Midrashic passages are justified not by coincidence but by Database inquiry.
- The Rashi Newsletter strongly contributes what we call the *workbook approach* to Rashi. To often we are complacent and accept Rashi as is. Rashi wants us to seek further examples. Rashi is an artist but sketching some examples which the teacher, instructor, Rabbi and student must fill and complete. We must be co-workers with Rashi and delve further. In the interests of space we give one more example: **Is66-01:02** *Thus says the Lord, The heaven is my throne, and the earth is my footstool; where is the house that you build to me? and where is the place of my rest? For all those things has my hand made, and all those things have been, says the Lord; but to this man will I look, to him who is poor and of a contrite spirit, and trembles at my word.* Surely these verses are on the same level as the verses Rabbi Jonathan cites in Megillah. Why then didn't Rabbi Jonathan cite them? Because he wants us share with him in the Midrashic learning process. Know and understand this and your appreciation of Rashi comments will increase significantly.

## **Grammar *Daily Rashi* Sat 8/27/2016 Dt08-08a**

**Background:** [Moses is listing the praises of Israel]

**Biblical Text:** A

- 1) wheat &
- 2) barley land, with
- 3) vine
- 4) Fig and
- 5) pomegranates;
- 6) an oil-olive land and
- 7) fruit juices

**Rashi:** Oil-olives are olives that produce oil.

**Contribution of Rashi Newsletter:** Note that

- oil
  - olives
- are nouns.

In this verse the word *oil* is in construct with *olive*. This creates a transformation

- The *noun* oil
- Became an *adjective*, oil-olives

Oil-olives describe a type of olive, namely those good for producing oil

**Contribution of Mizrachi, Gur Aryeh, Sifsay Chachamim, Rashi**

**Commentators:** The Rashi commentators add some good supporting points. Some of their arguments however don't quite hit the mark. Here are the good points:

- *Oil olives* is just like the phrase *wheat land*. In both cases a noun has become an adjective. A *wheat land* is a land capable of producing wheat; similarly *oil-olives* are olives capable of producing oil

- The usual expression in the Bible is *olive-oil*. By reversing the words we get *oil-olives*.

Here are correct points made by the Rashi commentators that however don't quite hit the mark

- If we assume that *oil-olives* means *oils and olives* then the verse would list 8 fruits vs 7 (So what? There is no requirement the verse lists 7 vs 8)
- (Talmudic) There are two types of olives - those that produce oil and those that don't. [Again: That is not Rashi's point (that there are two types of olives). Rashi's point is that *oil-olives* is a grammatical construct.]

By looking over these comments we can appreciate what the Rashi Newsletter is trying to accomplish. It is trying to expose the core of Rashi's comments. In this case the core is grammatical

## **Format-Climax *Daily Rashi* Sun 8/28/2016 Dt10-17a**

**Background:** [Moses is listing God's greatness]

**Biblical Text:** Because, the Lord your God

- 1) He is the God of gods [not much of a point since gods can't do anything anyway]
- 2) the Boss of bosses [So your boss has power over you; but God overrides him]
- 3) The Great, Warrior and Awesome God [Besides God having power over other people; he has power over nature]
- 4) Who does not show countenance [God can't be swayed even by his own oaths (to preserve the Jewish people)]

5) And takes no bribes [If a person deserves punishment, a charitable contribution will not appease God]

**Rashi**: The Rashi comment on *boss of bosses* is underlined above in #2

**Contribution of Rashi Newsletter**: The Rashi Newsletter contributes that this is an example of climax. There are five attributes of God. Each attribute increases over the other. Rashi only gives commentary on #2, #4, and #5. We have tried to outline the climax. The reader is invited to improve on what we have done. So for example in progressing from #1 to #2 we see that God is God over worthless gods (who can't do anything anyway) but is also the Boss of Bosses. In progressing from #3 to #4 to #5 we see that although God is all powerful we might think he is restricted by his own oaths (to the patriarchs). Therefore Rashi says that God does not even show countenance to himself, to his own oaths (#4). Rashi's exact words are "If you remove the yoke of commandments." But his intent is climactic; "If you remove the yoke of commandments then God will punish you even though you are the children of Patriarchs." In going from #4 to #5 the intent is that besides God not showing countenance to his own oaths (#4), he also does not show countenance to his commandments (#5) if a person also deserves punishment.

Again the reader is invited to take the idea of climax and see the 5 items as progressing. Perhaps their formulation will be tighter than ours.

**Contribution of Mizrachi, Gur Aryeh, Sifsay Chachamim, Rashi Commentators**: The Rashi commentators focus on the contrast of

- God of gods and bosses
  - God of gods and Boss of bosses
- They mention nothing about climax.

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

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**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

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**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)

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**IV-PARALLELISM:** (Ex20-04) Dont **POSSESS** the gods of others Dont **MAKE** idols RASHI: So both **POSSESSion & MAKING** of idols are prohibited

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**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.

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**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

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**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

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**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

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**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.

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**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