

**The 10 RashiYomi Rules**  
*Their presence in Rashis in Re'eH*  
**Vol 26#2 - 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 some Rashis whose derivation requires looking at entire chapters to get a birds eyeview of a unifying theme and explore differences. Even people who are expert in Rashi sometimes overlook the importance of bird eyeviews.*

*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
Dt10-17 a	God is the God of gods and the Boss of Bosses	Formatting	Climax	7	<p>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</p>
Dt12-13 a	list of Kosher birds that can be eaten	Parallelism		3	<p>Lv: ...Azniyah DAAH AYA Orev            Dt ....Azniyah RAAH, AYAH, DAYAH, orev            So the parallelism justifies that Aray, Raah, Dayah, Daah            All name the same bird</p>
Dt14-22 a	Be holy...Tithe ....	Formatting	Paragraphs	7	<p>A sequence of 10 paragraphs (Dt14,15,) Have a unifying theme of holiness            Holiness is used in the sense of lack of impetuosity and gorging            There are three types of holiness            The holiness of food abstention            The holiness of delayed gratification of eating            The holiness of giving charity            Rashi is explaining that            Tithes = delaying eating till Jerusalem and            Kosher = abstaining from impetuous eating            Are both illustrations of holiness</p>
Dt12-07 a	Eat and enjoy before God according to how much your are blessed	Reference		1	<p>Dt15-11:12 states EAT before God ACCORDING TO BLESSING            This reference illuminates Dt12-07a stating Eat before God ....that you have been blessed            The two verses are saying the same thing            They therefore illuminate each other</p>

## ***Parallelism Daily Rashi Wed Aug 30, 2016 Dt12-13a***

**Background:** [Moses repeats the list of kosher birds also found in Leviticus]

**Biblical Text:** The Leviticus and Deuteronomic lists are compactly presented in the table below

Lv11-13:1 9	Nesher	Peres	Azniyah	<u>Daah,</u> <u>ayah</u>	Orev	BatYaanah	Tachmas	Shachaf	Naytz	Kos
Dt14-12:1 8	Nesher	Peres	Azniyah	<u>Raah,</u> <u>ayah,</u> <u>dayah</u>	Orev	BatYaanah	Tachmas	Shachaf	Naytz	Kos
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Lv11-13:1 9	Shalach	Yanshuf	Tinshemeth	Kaath	Racham	<i>See 5<sup>th</sup> column back</i>	Chasidah	Anafah	Dochifat	atalef
Dt14-12:1 8	<i>See 5<sup>th</sup> column over</i>	Yanshuf	Tinshemeth	Kaath	Racham	Shalach	Chasidah	Anafah	Dochifat	atalef

**Rashi:** We 1st paraphrase Rashi in our own words.

Do you notice that:

- 19 birds are identically repeated (the position of the shalach is offset in Deuteronomy from column (2) to column (7))
- Column 5 is the only exception with 4 names for the same bird. Hence the Rashi comment
- *Daah, ayah, Raah, dayah* are the same bird. (more later).

**Contribution of Mizrachi, Gur Aryeh, Sifsay Chachamim, Rashi commentators:** Rashi actually only equates 3 of the 4 birds

- *ayah, raah, dayah* are all the same.

The Rashi commentators spend their time worrying why Rashi did not list all 4 birds. They go through various formulations and show the pros and cons of each one. By so doing they obscure the main driving force of Rashi, the simple and elegant parallelism shown above.

**Contribution of the Rashi Newsletter:** The Rashi Newsletter contributes the above parallelism table. Notice how the Rashi comment

naturally flows and in effect is spoken by the Table.

We can summarize the difference between the Rashi Newsletter and other commentators as follows

- The Rashi Newsletter focuses on the basic driving force of Rashi. The Rashi Newsletter does not particularly care how the Rashi comment is phrased since the comment naturally arises from the Table.
- The Rashi commentators focus on phraseology of Rashi and debate its nuances. By so doing they obscure the main message

A further contribution is made by the Rashi Newsletter. Rashi explains why 4 names were given to this bird

*So that future generations should not for example say that the Torah prohibited the Daah while I am eating the Dayah. Since it has a different name I can eat it.*

Rashi even explains why the bird is called *Raah*. *Raah from the root Roeh to see indicates a bird with exceptional vision* (In passing: Humans have 20/20 vision; eagles have 20/5 vision (so they can spot insects and mice and zoom in on them; the Raah must have had very keen vision).

The Rashi Newsletter amplifies this last comment of Rashi by providing 3 major methods for a name to change

- Etymology: The bird is called *Raah* because of its keen sight. Rashi Newsletter says that the bird is called *ayah*, *meaning island*, because it nest on an island and can spot with its keen vision what is going on many miles away and then swoop down.
- Orthography: *Raah* becomes *Daah* since the Resh and Daleth are written almost the same

- Phonetics: *Daah* and *Dayah* are phonetically the same (*Dayah* is a hybrid of *Daah* and *Ayah*).

Thus the Bible exhausts the possible ways the name of the bird can change and tells us the Kashruth refers to species not to their names!

*Praise be Him who chose them  
and their learning.*

## **Format-Paragraph Unity *Daily Rashi* Friday Sep 2 2016 Dt14-22a**

**Background**: [Rashi comments on the juxtaposition of paragraphs. To fully understand this we list 10 paragraphs in the biblical text and their unifying theme]

### **Biblical Text**:

Biblical Paragraph	Theme	Unifying Theme	Code
Dt14-01:02	Jews precious holy nation	Holiness (no mutilation)	A
Dt14-03:08	Kosher meat	Holiness=abstention from forbidden foods	B
Dt14-09:10	Kosher Fish	Holiness=abstention from forbidden foods	B
Dt14-11:20	KosherBirds	Holiness=abstention from forbidden foods	B
Dt14-21	Jews holy nation	Holiness (no carcasses)	A
Dt14-22:27	Tithe products & eat in Jerusalem	Holiness=Tithes: Abstention from immediate gratification; delay eating in Jerusalem	A
Dt14-28L29	Tithe purging for Levites & widows	Holiness = giving: Tithe for poor	C
Dt15-01:06	Absolving loans in 7 <sup>th</sup> year	Holiness=giving: Loans	C
Dt15-07:11	Charity	Holiness=giving: Charity	C
Dt15-12:18	Paying slave-workers when leaving	Holiness=giving:Workers	C
Dt15-19:23	Sanctifying 1 <sup>st</sup> born of animals	Holiness=1 <sup>st</sup> born animals in Jerusalem	A

**Contribution of Rashi Newsletter:** The Rashi Newsletter as shown in the above table identifies 3 types of holiness

- Holiness is abstaining from prohibited food
- Holiness is delaying gratification - waiting till you get to Jerusalem to eat
- Holiness is giving - whether to the poor, the worker or the needy classes like Levites

Seen in this light, the juxtaposition of **Dt14-22:27** in this list is simply another type of holiness. Here holiness is defined as lack of impetuousness and possessiveness. So

- Delaying eating first born animals and tithes till you get to Jerusalem is delayed gratification and hence holy
- Not holding onto every dollar and giving charity is holy
- Abstaining from eating everything - carcasses and non Kosher food - illustrates non-possessiveness and lack of impetuousness and hence holiness

**Rashi:** [Rashi does not explicitly say this. Here is his actual language] *Why are these two paragraphs (Tithes and Forbidden foods) juxtaposed? [Rashi makes a pun on the last law in the Kashruth passage: Not to cook a baby sheep/goat in its mothers milk] God as it were said to the Jews "Don't force me to create baby wheat in mother wheat chaffs and then destroy them because if you don't give tithes they will be destroyed." And similar for first fruits.*

**Contributions of Rashi commentators:** The Rashi commentators also do not mention the overall structure of 10 paragraphs. In fact, one of

them suggests that the reference to *first fruits* refers to another biblical book, **Ex23-19**. (The Rashi Newsletter thinks that the Rashi *first fruits* is a reference to the *first born passage*, **Dt15-19:23** as indicated in the above table).

**Rashi Newsletter's explanation of Rashi:** The Rashi Newsletter believes that Rashi agrees with the explanation we have given. Let us compare what Rashi said and what the Rashi Newsletter said:

- Cooking a baby sheep/goat in its mother's milk is an example of impetuosity; you are in the field and it is convenient to simply slaughter a baby sheep and cook it in its mother's milk
- Eating your tithes immediately instead of waiting to go to Jerusalem is also an example of impetuosity.

Rashi does not say speak about impetuosity as the Rashi Newsletter does. He rather mentions that field impetuosity can easily lead to decay (hinting that human gorging and impetuosity can equally lead to decay). It is Rashi's custom to sometimes pick *one* consequence of a general theme rather than the whole theme. Such Rashis can indeed appear midrashic and homiletic. But they must be properly read.

To summarize:

- The unifying theme of the 10 paragraphs is holiness, lack of impetuosity and delayed gratification
- A consequence of being impetuosity is decay whether in people or fields
- Rashi chooses to mention the consequence of decay - this makes Rashi appear midrashic and homiletic because he picks on one point

- But Rashi's real point is that the 10 paragraphs together deal with aspects of holiness - lack of impetuosity, lack of gorging.

## Reference - Grammar *Daily Rashi* Sat 9/3/2016 Dt12-07a

**Background:** [The command to rejoice with one's family before God in Jerusalem on the festivals is given]

### **Biblical Text:**

- **subject** - *And you should*
- **verb** - *eat there* [Jerusalem]
- **adverbial phrase [where]** - *Before the Lord your God*
- **[in apposition to the subject]** *you and your household*
- **adverbial phrase [how much]** - *[according to] the blessing that God gave you*

**Rashi:** According to the blessing God gave you, bring to Jerusalem [we have embedded Rashi's translation of the verse into the translation above]

### **Contribution of Mizrahi, Gur Aryeh, Sifsei Chachamim, Rashi**

**Commentators:** The Rashi commentators approach Rashi **grammatically**. The word *asher* in the verse which means *that* should be read *caasher* which means *accordingly*. Note that

- There is precedent for translating *asher* as *caasher*
- If we leave the verse with *that* the verse doesn't make sense. The word *that* is a pronoun referring back to a noun - but there is no other noun in the verse!

So indeed, the approach of the Rashi commentators does make sense.

**Contribution of Rashi Newsletter:** The Rashi Newsletter approaches the Rashi comment with the **Reference** method. **Dt16-16:17** explicitly says *Three times a year, appear before God in the place He selects... and do not appear empty; every person according to the gift of his work that God gave you.* Thus we have an explicit statement that appearance before God on the festivals is *according to what God gave you*. Hence, it is this cross-reference that justifies the grammatical re-reading of **Dt12-07a**. For this reason, the **Rashi Newsletter** classifies this Rashi as using **Reference**.

## **Grammar-Meaning *Daily Rashi* Sun 9/4/2016**

### **Dt12-16a**

**Background:** [In the wilderness, Jews could only eat meat if it was part of a sacrificial procedure. Upon entering Israel, the Jews were allowed to eat meat even if it wasn't part of a sacrifice. The verses in **Dt12** allow this eating of meat without sacrifice.]

**Biblical Text:** *...when you have any desire, you can slaughter and eat meat....except [only] don't eat the blood; spill it on ground like water.*

**Rashi:** *Even though it is not a sacrifice you still can't eat blood.*

**Contribution of Rashi Newsletter:** The Rashi Newsletter explains this using the **Grammar-connectives** rule. There are certain conjunctions, prepositions and adverbs whose purpose is to modify the truth of a sentence(s). Examples are words like, *only, except, also, but, because, when, if, etc.* In this verse, the Hebrew word *RaQ* is used which can be translated as *only* or *except*. The words *only, except* in turn take the preceding sentence and carve out an exception. In this case

- The preceding sentence says we can eat meat when we feel like it even if it is not a sacrifice.

- However there is an exception to our eating non-sacrificial meat: We can't eat the blood.

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

**Commentators:** The Rashi commentators go a step beyond the grammar. They point out that already in **Lv17-11:12** it states: *...Because the blood is placed on the alter to atone...therefore I [God] have prohibited you from eating blood.*

In other words, the *reason* for not eating blood is because it is symbolic of the soul and this symbol is used to atone. If we ate it, we would desecrate the symbol and hence it is prohibited.

It would therefore follow that eating blood of a non-sacrificed animal, whose blood is not placed on the alter, would not desecrate any symbol and therefore should be allowed.

So

- **Lv17-11:12** prohibits eating blood that is placed on the alter since it desecrates the symbolic character
- **Dt12-16a** prohibits eating blood even it is not placed on the altar.

This is also Rashi's language: *Even though it is not placed on the altar I prohibit you from eating blood.*

Notice that

- The Rashi website simply emphasizes the raw grammatical principle involved
- The Rashi commentators go beyond the derivation of Rashi by comparing and contrasting this Rashi and verse with other verses.

### **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