

**The 10 RashiYomi Rules**  
*Their presence in Rashis in Ki TayTzaY*  
**Vol 26#4 - 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*

*I bring to your attention Saturday's posting which presents a very nice textual emendation of Rashi by the Sifsay Chachamim.*

*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 Subrule
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Dt21-17 b	First born takes double in all FOUND TO FATHER	Idiom	Non Verse	19	<p>A known issue in inheritance is the distinction between assets currently owned by the estate vs assets potential to the estate - for example, an expected repayment of a loan, an expected inheritance (after another person deceased). Using this knowledge we can interpret the IDIOM, IN ALL FOUND TO FATHER as referring to assets currently owned by the estate (only in those assests does the 1st born get twice).</p>
Dt22-09 a	Don't sow your vinyard grapes	Parallelism		3	<p>* Don't sow your VINYARD grades (Dt22-09a)  * Your FIELD: Don't sow mixtures (Lv19-19)  So there are two separate prohibitions  *MIXTURES: e.g. Wheat and barley  *VINYARD MIXTURES: grapes, wheat barley</p>
Dt23-07 a	(To Moabites) Don't seek their PEACE and GOOD	Contradiction		5	<p>Note the following contradictions  * Don't seek MOABITE PEACE vs.  * 1st offer PEACE when you declare war(Dt20-10) and  * Don't seek MOABITE GOOD vs.  * Let runaway slave dwell where GOOD for him (Dt23-16:17)  The contradictor verses illuminate the severity of the prohibition against Moab.</p>

Dt23-25 a	* Slaves (Don't return runaway slaves) * Prostitution (Prohibited) * Userers (Prohibited) * Temple Staff (Keep your vows) * Field workers (Don't stop them from snacking while working)	Format	Paragraph	7	Based on the overall structure of the chapter (Given in verse section), all of which deals with low-class workers, it is reasonable to interpret the last verse as dealing with low class workers
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## ***Non-Verse Meaning-Idiom Daily Rashi Thur Sep. 15, 2016, Dt21-17b***

**Background:** [The Bible is presenting the laws of promogeniture]

**Biblical Text:** He [the father] shall recognize the first born to give him double in all found by him [the father]

**Rashi:** The phrase all that he has implies that the first born only takes double

- In Assets the father currently has
- Not in potential assets (e.g. an expected inheritance (after someone's death) or an expected repayment of a loan).

**Contribution of the Rashi Newsletter:** The Rashi Newsletter classifies this as Other non-Biblical Disciplines. It is a mistake to try to nuance the phrase in all found by him. The point is inheritance is a universal phenomena. In all cultures, one issue, is differentiating between

- assets currently possessed
- assets expected to be possessed (e.g. an expected inheritance or an expected repayment of a loan)

Here is another way to look at this. The underlined phrase in all found by him is an **idiom**. It is a new phrase whose meaning transcends the meaning of its individual words. There is no way to know the meaning by looking it up in a dictionary. Rather we must look up issues in the legal discipline. There we find that one issue is between *current assets* and *potential assets*. Once we see this issue we can see that the newly formed idiom in all found by him neatly fits into this.

Here is still a 3rd way to look at it. Rabbi Samson Raphael Hirsch likens the Torah to notes at a lecture. Every paragraph uttered by the instructor gives rise to summary phrases or markings in the student notes. In this case, the "lecture" is the oral law while the Torah are the "notes" of the student. These markings or summary phrases are understood by the student who has heard the lecture but may otherwise be intelligible. Thus the coined phrase in all found by him can only be understood against a background of law.

**Contribution of Mizrachi, Gur Aryeh, Sifsay Chachamim, Rashi commentators:** The Rashi commentators

- explain the law but do
- not explain the derivation.

For example, the **Mizrachi**, gives the various examples we cited: a) potential inheritance b) expected repayment of a loan. The **Sifsay Chachamim** simply points out that in all found by him *sounds like* only his current assets not his potential assets.

Thus the important point to emphasize is that

- in all found by him is not a known phrase but a newly coined phrase, an idiom

- It is best understood by aligning the phrase with known legal issues.

When viewed this way, the Rashi becomes reasonable and satisfying.

## **Parallelism *Daily Rashi* Friday Sep 16 2016 Dt22-09a**

**Background:** [These verses are self contained and do not need a background.]

**Biblical Text:** Both these verses deal with creating *mixtures* in the plant world

- **Dt22-09a** Don't sow your vineyard mixtures
- **Lv19-19**
  - Animals: Don't seed them in mixtures [mate two different species]
  - Fields: Don't seed in mixtures

**Rashi:** The **Dt22-09** verse prohibits seeding grapes, wheat and barley.

**Contribution of Rashi Newsletter:** Based on the parallelism above we see that

- The Leviticus verse prohibits sowing plant mixtures (wheat and barley)
- The Deuteronomic verse has an extra emphasis: Vineyard (not just field). Hence the Rashi: A prohibition of sowing grapes, wheat and barley.

Thus a person who sows a vineyard, grapes, wheat and barley has violated two prohibitions, both the one in Leviticus and the one in Deuteronomy.

**Contributions of Rashi commentators:** The Rashi commentators bring in the Leviticus verse justifying the parallelism.

Some of them add grammatical comments: *Don't sow your vineyard mixtures* vs. *Don't sow your vineyards with mixtures*. Others look at the reverse order: *Your field: Don't sow mixtures* vs. *Don't sow your vineyard mixtures*.

Personally, I don't see the strength in the order or preposition point (with). I therefore sufficed with pointing out the parallelism which is quite strong.

## **Contradiction *Daily Rashi* Saturday Sep 16 2016 Dt23-07a**

**Background:** [The Bible is prohibiting accepting Moabites into the Jewish nation]

**Biblical Text:** *Do not seek neither their peace nor their good all the days of your life*

**Rashi:** [We follow here the emendation of the Rashi text as done by the Sifsei Chachamim. This textual emendation is based on the Sifra which Rashi very frequently followed in his commentary.]

There are two underlined words in the biblical text, peace and good.

- Peace: For Moabites it says *don't seek their peace*
- Peace: For other non Jewish nations: *When you come to war on a city first offer peace (Dt20-10)*

The other word that is mentioned in the verse is good.

- Good: For Moabites it says *don't seek their good*

- Good: For a runaway non-Jewish slave it says *Don't return a runaway slave to its master; let him sit with you in the place that is good for him; do not abuse him. (Dt23-16:17)*

**Contribution of Rashi Newsletter**: The Rashi Newsletter contributes the idea that treatment of the Moabites is **contradictory** to how others are treated. Others are called for peace; others are allowed to sit where it is good. The Moabites are not.

The verse explains this contradiction: *Why? Because the Moabites did not come out with bread and water when you left Egypt.*

**Contributions of Rashi commentators**: The actual literal text of the Rashi is as follows

*Since it says: let him [the slave] sit with you, perhaps the Moabite also. Therefore the verse says do not seek their good and peace.*

**Sifsay Chachamim** asks two sharp questions:

- 1) What does *don't seek their good and peace* have to do with *let him sit with you* (Rashi's literal question)
- 2) Rashi ignore the Sifra. The sifra is logical: It takes two words in the verse *good, peace*, prohibited to the Moabites, and finds verses where *good and peace* are sought. By using this contrast we appreciate the novelty of the prohibition on Moab. Contrastively, Rashi's contrast is not textually based; it is also not Midrashically based.

Sifsay Chachamim then suggests that a Rashi scribe took the first part of the following verse and ignored the latter part.

*Let the slave sit with you [part cited by Rashi] where it is good for him [pun on good, good, cited by Sifray and ignored in Rashi's literal text.]*

In other words, the **Sifsay Chachamim** based on the Sifra and the linking of words, suggests that a Rashi scribe overlooked Rashi's intent.

This is good textual analysis.

## **Format-Paragraph *Daily Rashi* Sunday Sep 16 2016**

### **Dt23-25a**

**Background:** [The entire biblical chapter is dealing with worker laws. There is emphasis on lower class jobs. We therefore summarize the chapter]

#### **Biblical Text:**

- **Dt23-16:17** Slaves (Don't return runaway slaves)
- **Dt23-18:19** Prostitutes (Prohibition of profession and of using hire for Temple)
- **Dt23-20:21** Userers (Prohibition of userers)
- **Dt23-22:24** Temple staff (Vows to bring to Temple must be kept)
- **Dt23-25:26** Field workers (Under certain conditions they can snack while working on e.g. wheat and grapes)

The actual verse states *When you come into your neighbor's vineyard, eat grapes to satiety but don't store any in your basket.*

**Rashi:** Rashi simply states that **Dt23-25:26** refers to field workers.

**Contribution of Rashi Newsletter:** The Rashi Newsletter approaches this Rashi using the **Format-Paragraph** method. The entire chapter is talking about low class professions. It urges nice treatment of runaway slaves, prohibits prostitution and usury, requires keeping vows to the Temple and in this verse requires not preventing workers from snacking while eating.

**Contributions of Rashi commentators:** The Rashi commentators cite



the Talmud which has an alternate derivation. Instead of looking at the entire paragraph it instead looks at the inside of the verse

- Don't place the grapes in your vessel
- Apparently, you were placing them in the owner's vessel (because you were a worker); you cannot place any in your vessel.

We feel the holistic perspective of the **Rashi Newsletter** complements the alternative approach by the Talmud cited by the **Rashi** commentators.

## 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