

**The 10 RashiYomi Rules**  
*Their presence in Rashis in NiTzaViM*  
**Vol 26#7 - 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*

*H A P P Y and J O Y O U S N E W Y E A R.*

*I am reversing Nitzavim and Vayaylech. This week I will focus on contributions of simplicity by the Rashiyomi Newsletter.*

*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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**Format-Paragraph Structure *Daily Rashi* Wed-Mon 10/5-10/2016 Dt30-15a,16a,b,17a,18a,19b**

**Background:** [Moses in his fairwell speech prior to his death explains that the Jews have the right to chose good or bad with consequences of the good life or the bad life. Moses encourages the Jews to select good.]

The biblical text, **Dt30-15:19** has a clear structure shown below]

**Biblical Text:**

I) See: I give for you today

*A. The Life*

*B. The Good*

*C. The Death*

*D. The Evil*

II) [The following verses develop the themes of *A,B,C,D* as shown]

- (*B: The Good*) Which I command you today:
  - To love God
  - To walk in his ways
  - To watch his commandments, statutes, laws,
- (*A: The Life*) So that you will
  - Live
  - Be fruitful
  - And God will bless you in the land you come to inherit
- (*D: The Evil*) But if you
  - a. Let your heart turn aside
  - b. Don't listen [to God's commandments]
  - c. Slip

- d. Bow to gods of others
- e. Worship them
- (**C: *The Death***) [if so] I tell you today
  - a. You shall be destroyed
  - b. You shall not last many days on the land that you pass the Jordan to come there to inherit

III) I cause heaven and earth to testify against you

- (**A**) Life
- (**C**) Death, I give before you
- (**B**) Blessings
- (**D**) Curse

IV) Choose

- (**A**) Life
- (**B**) In order you and your descendants should Live
- [Chose (**B**) Good]
  - To Love God your Lord
  - fThe listen to his voice
  - To cleave to him
- [**A**] Because, He is your

- Life
- The length of your days
- To dwell on the land that God swore to your fathers, Abraham, Isaac and Jacob, to give to them

**Rashi:** The Rashi comments are embedded in the structural representation. Here are some sample Rashi comments which follow from the structure depicted above.

- The correlation of the four bullets in Part II as corresponding to the 4 keywords (bold italic) in Part I form four Rashi comments (one for each correlate)
- The presence of only two themes in Part IV (theme **A** = Life, **B**=Good) prompts the Rashi comment: *Although you have choice (good or evil, life or death) I teach you to pick life and death.*

**Contribution of the Rashi Newsletter:** The Rashi Newsletter contributes the idea of *overall* paragraph format. Rashi is not just commenting on the meaning of words or singleton associations; rather, Rashi is commenting on the *overall* paragraph structure. There are 4 themes (Part I), each is developed (Part II), and then Moses advises to select the Good and Life (Part III) and reviews what is Good and what is Life (Part IV).

I find that many people are very good at nuancing words in a verse to see a Rashi comment but are not good in Rashi's with overall structure. So this approach is important.

**Contribution of Rashi commentators:** The Rashi commentators do not speak about overall structure per se. They make certain points such as *one cannot chose the life or death; rather one choses good or bad and*

*the consequences follow.* Thus the Rashi Newsletter has made a significant contribution in focusing on *overall* structure. Some Rashi commentators comment on *individual correlations*; contrastively, the Rashi Newsletter focuses on overall structure.

**Comment:** It is customary to *count* Rashi's by the number of biblical phrases that Rashi cites. But I see these 6 Rashis as one Rashi comment focusing on 6 biblical phrases scattered throughout the paragraph. I think this a more fruitful approach.

And why do I call these 6 phrases of one Rashi vs. 6 Rashi comments? Because the 6 phrases are treated through a single theme, *overall paragraph structure*.

For more insights into the method advocated in this Rashi, visit my article, Biblical Formatting, accessible at [www.Rashiyomi.com/biblicalformatting.pdf](http://www.Rashiyomi.com/biblicalformatting.pdf)

## 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