

The 10 RashiYomi Rules
Their presence in Rashis in Ha'aZiNu
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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.

The Rashiyomi Newsletter is pleased to resume weekly publication on Oct 27th. Enjoy the holidays.

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.

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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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Parallelism Structure *Daily Rashi* Thur-Fri 10/13/2016-10/21/2016 Dt32-04a,b,c,d 05a,b,c,d,e

Background: The following verse and 9 Rashis comes from Moses' farewell song. The Rashi's look arbitrary and picked out of a hat. However a simple application of **parallelism** shows where each Rashi

comment come from.

Biblical Text: *The Rock, Perfect is His work because all his ways are just; A God of Trust without toil; He is righteous and straightforward. Can you hurt him? No! The blemish is on his sons: A generation that is crooked and twisted.*

Rashis:

4a) Even though He is all powerful when he brings punishment He does so through justice not might

4b) He is a God of Trust to the righteous who get their reward in the next world

4c) He is a God without toil to the wicked who get paid immediately in this world

4d) Everyone acknowledges that God is Righteous and straightforward

5a) Destructive behavior is on oneself not on God

5b) Although we are God's children, the destructive behavior is on ourselves not on God

5c) The blemish is on the ourselves not on God

5d) "crooked" means bent and distorted

5e) "twisted" like a twisted cord.

How are we to understand these strange Rashis as the simple straightforward meaning of the text. We can do so by **parallelism** as follows. In the parallel depiction of the verse we indicate the Rashis - 4a-4d and 5a-5e in each appropriate place.

I: The [all powerful] Rock ↔ is [nevertheless] Perfect in his work (4a)

II: Because all His ways are Just

- [Sometimes] He is the God of Trust [e.g. He pays the

righteous eventually since they trust him](4b)

- [Sometimes] He is without toil [e.g. He pays wicked immediately in this world (4c)

III:

Verse 4	<u>He is righteous</u> (5a,b,c)	He is <i>straightforward</i> (5d,e)
Verse 5	Can you hurt Him? No. The <u>blemish</u> is on <u>His sons</u>	A generation that is <i>crooked</i> <i>and twisted</i>

Some comments may clarify

- Verset I is seen as *contrastive*: There is contrast between Power and Justice. God is powerful but he operates through Justice not through power.
- Similarly *trust* and *no toil* are *contrastive in time*: If the righteous can wait for reward then God appears as someone who must be trusted to eventually give reward. Contrastively, the wicked can't wait. They want reward for their good deeds in this world and God accomodates them. Note the essence of the Rashi comment is not on righteous-wicked but on trust vs immediacy for which righteous-wicked rewards are a good example. The word *trust* intrinsically implies time delayable while the word *no-toil* intrinsically implies immediacy.
- The end of verse 4 is in clear parallelism with verse 5!
- Clearly *He is straightforward* is contrastive to *generation that is crooked and twisted*

- Clearly *he can't be hurt the blemish is to his sons* is contrastive to *He is the righteous one*.

In other words: Each of Rashi's comments focuses on some parallel aspect of the verse.

Although simple this is very profound. The student who wishes to thoroughly understand Rashi as *simple straightforward meaning of the text* will do well to study Rashi's like the one we just did since parallelism is the key to understand the simplicity of Rashi.

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