

The 10 RashiYomi Rules

Their presence in Rashis in SheMoTh

Vol. 26#21 - Adapted from Rashi-is-Simple

(c) RashiYomi Incorporated, Dr. Hendel President, Jan. 19th, 2016

For the full copyright statement see the Appendix

Useful URLs:

Rashiyomi Website:

[<http://www.RashiYomi.Com>](http://www.RashiYomi.Com)

This week's issue:

[<http://www.Rashiyomi.com/rule2621.pdf>](http://www.Rashiyomi.com/rule2621.pdf)

Former week's issue:

[<http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)

Old weekly Rashis:

[<http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)

Rashi short e-course:

[<http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm)

Hebrew-English Rashi:

[<http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm>](http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm)

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 year I am focusing on parallelism, that is, those Rashis that can be derived from tabular representations of verses.

I will attempt to send out the Parshah over a week in advance.

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.

Subscribe / Unsubscribe: Email

[RashiYomi@GMail.Com <mailto:RashiYomi@GMail.Com>](mailto:RashiYomi@GMail.Com)

Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Derivation of Rashi Comment From Biblical Text Using the Rashi Rule and Subrule
------------	------------	------------	---------------	-----------------	---------------------------------------------------------------------------------

Meaning-Synonyms Parallelism *Daily Rashi* Gn49-16c Ex01-07a Fri-Sun 1/19/2017-1/20/2017

Background: The following two verses, one a blessing of Jacob to his grandchildren and one a description of the Bible are synonymous in content but differ in the word used to indicate the blessing of proliferation. This Rashi is repeated from last week since the two verses laid in parallel belong to last weeks and this week's parshah.

Biblical Text:

- **Gn49-16c** *school* (like a school of fish) *in the land*
- **Ex01-07a** (*The Jews*) *swarmed*

Rashi Text:

- Be fruitful like a *school* of fish which has no evil eye against them. That is, if animals are proliferating, nearby villages may take precautions against them infiltrating their space. Not so when fish multiply (like a school of fish). Besides multiplying they have their own space in which to multiply and are not perceived as a threat.
- *Swarming* connotes intense proliferation. Women used to give birth to sextuplets.

Contribution of the Rashi Newsletter: The Rashi Newsletter contributes that Rashi used the **Synonym** and **Parallelism** method. By comparing the two verses which state the same thing but in different words we become aware of nuances. The nuances of *school* and *swarm* are intense proliferation. However, *school* implies a proliferation that no one minds.

But what about the Rashi comment that women gave birth to sextuplets. Some people go a step

father and count six words in the verse (*fruitful, multiply, swarm, strengthen, very, very(much)*). Could the association *six six* be the source of the Rashi comment?

The brief answer (and this is also pointed out by the Rashi commentators), is that the main derivation of Rashi is from the word *swarm*. However, Rashi sometimes added a dimension of pun which is not meant to be taken seriously; the purpose of the pun is simply to help students memorize the Rashi.

And why do I say that the statement of *sextuplets* is not meant to be taken seriously? Because we find that Amram had only 3 children, *Miriam, Aaron and Moses*, not six. From this I conclude that the main Rashi point is the *swarming*.

The Rashi Commentator **Sifsay Chachamim** agrees with the above analysis. He disagrees with another Rashi commentator, **Raam**, who thinks the Rashi comment is based on a play of words. The Rashi Newsletter rejects the Raam's position because it is not rule-based.

Parallelism-Reference *Daily Rashi* Ex02-11a Saturday Jan 21,2017

Background: Pharaoh's daughter had just pulled Moses out of Nile and decided not to kill him despite his Jewishness but rather raise him as an Egyptian. In doing so she violated her father's wishes and risked her life.

Biblical Text:

- [Pharaoh's daughter to Moses' biological mother] Take this child and nurse him and I will pay you. The woman took the child and nursed him. *The child grew* and was brought to Pharaoh's daughter and became her son....
- During the many days, *Moses grew* and went out among his brothers to see their suffering; he saw an Egyptian smiting a fellow Jew from his brothers...and he killed him [The Egyptian] and buried him in the sand

Rashi Text: It already says *Moses grew*. Why repeat it? Rabbi Judah the son of Rabbi Eliezer said the first *growth* refers to physical stature while the second *growth* refers to social standing since Moses was appointed on Pharaoh's house.

Contribution of the Rashi Newsletter: Rashi himself identifies himself as using the **Parallelism** method. The contribution of the Rashi newsletter is to add that

Rashi uses the **Reference** method. This is compactly presented in the table below

Which mention of Grow?	Verse	Context of verses	Interpretation of <i>Grow</i> based on Context (Reference rule)
#1	Ex02-09:10	Moses will be nursed till maturity and then brought to Pharaoh's daughter	Physical growth based on nursing
#2	Ex02-11:12	Moses reviews treatment of Hebrews and kills a taskmaster smiting a Hebrew	* Spiritual growth leading to killing a taskmaster. * Social growth: If Moses was reviewing treatment of Jews he must have been appointed over the slaves by Pharaoh. This makes sense since he was a royal son.

An important point is the following: The Rashi comment is not a play on *grow grow* one referring to physical and one to social. Rather the Rashi comment is based on the verses where each *grow* is mentioned. The first two verses refer to being nursed while the 2nd two verses refer to social and spiritual greatness. This is an important point in understanding Rashi. One way to articulate this approach is to note that we use the **Reference** rule with an emphasis on context to support the **Parallelism** rule.

Parallelism Daily Rashi Ex03-04a Sunday Jan 22, 2017

Background: Moses had a prophetic vision in which God asked him to lead the Jewish people. Moses asks God His name. God responds as follows:

Biblical Text:

- *I will be what I will be*
- Tell the Jews, *I will be* sent me [Moses] to you.

Rashi Text: The nuances of *I will be* are nuances of God caring during times of disaster and distress.

- One statement of *I will be* refers to God's comforting presence during one disaster
- A repeated statement *I will be* connotes intensity, God will always be present in any disaster.

After asserting that God is always present in any disaster, God decides to only say that He will be

with them in this disaster in Egypt. Why mention future disasters that will befall the Jewish people?

Contribution of the Rashi Newsletter: The traditional approach of the Rashi commentators is to play *count games*

- One mention of *I will be* refers to one disaster
- Two mentions of *I will be what I will be* refers to two disasters.

However, the approach of the Rashi Newsletter is less specific and more general.

- One mention of *I will be* refers to comfort in a disaster
- Two mentions of *I will be what I will be* refers to an intense statement of comfort in disaster. This intensity manifests itself by a comforting action in multiple disasters.

The approach of the Rashi Newsletter is less based on number play and more on general connotations of style.

Parallelism Meaning-Synonyms *Daily Rashi* Ex05-22a Mon Jan 23, 2017

Background: God had sent Moses to Pharaoh to free the Jews. But Pharaoh's response was to intensify the slavery. Moses complains to God as follows:

Biblical Text:

- *LaMAH* [for what purpose] have you treated badly this nation
- *LAMmah* [why] have you sent me

Rashi Text: If you say that God, "*gave an order* and why should Moses care about the goal," the response of Moses (or added complaint) is, "*Why have you sent me?*"

Contribution of the Rashi Newsletter: To properly understand the Rashi comment we must understand the meanings of the two introductory words *laMAH* vs. *LAMmah*. Some grammarians think there is no difference between these two words. Both words seem to mean *why*. Rabbi Samson Raphael Hirsch explains that:

- *laMAH* means *why* with an emphasis on the future: *What are the goals and purpose*
- *LAMmah* means *why* with an emphasis on the past. *What was the cause and intent leading to an action.*

These two meanings are very close together since a *cause* is very often expressed in terms of a desired *goal*. However, they differ in the place in time at which they take place. Using these differences we can explain the Rashi:

- You (God) told me to tell the Jews that they will be freed. Yes as soon as I went to Pharaoh, the slavery got worse. Where *will this lead to?* Won't it lead to apathy, mistrust, and total subjugation?
- Even if that is Your intention, God, what was your *intent* in sending me? It clearly was not to free them as things have gotten worse.

In other words, Rashi simply sees the two parallel phrases as asking God about both his intent and goal.

In explaining this Rashi we have used the **Parallelism** principle which the other Rashi commentators mention and have supplemented it with the **Meaning-Synonym** principle.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHIRULE

Copyright 2001, Rashiyomi Inc., Dr Hendel President, www.Rashiyomi.com/rules-01.htm

NOTE ON COPYRIGHTS:

This particular appendix, like many portions of the Rashiyomi website, are protected by a paid copyright. However, we clarify that the intent of Rashiyomi copyright statements is the intent expressed in the creative commons copyright statement, the full statement of which may be found at <<http://creativecommons.org/licenses/by-nc-sa/3.0/legalcode>> and the human readable summary which may be found at <<http://creativecommons.org/licenses/by-nc-sa/3.0/>>. The basic intent is: (1) (by) any citation of Rashiyomi explanations, rules etc should acknowledge the Rashiyomi website as the author by giving its URL: <<http://www.Rashiyomi.com>> (or the specific page on the website); (2) (nc) It is prohibited for anyone to use the material on this website for commercial use, that is to derive monetary gain from it; (3) (sa) while people are encouraged to cite paragraphs of explanations from Rashiyomi in their own works, they must share their works in a similar manner under the creative commons agreement, cc by nc sa version 3.0; they must cite the urls for the Rashiyomi website and the creative commons website. In short our intention is to facilitate distribution of Torah educational material and not inhibit that distribution with monetary interests or lack of acknowledgement. For precise legal details see the URLs cited earlier. The contents of this paragraph govern all future uses of Rashiyomi material and take precedence (or clarify and explain) already existing copyrights as well as permissions given in private emails.

=====

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