

The 10 RashiYomi Rules
Their presence in Rashis in VaYRaH
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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 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.

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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 *Daily Rashi* Ex06-13c Thur-Sat **1/26/2017-1/27/2017**

Background: God is commanding Moses to be sent to the Jews and to Pharaoh.

Biblical Text: *God spoke to Moses and Aaron and commanded them*

- to the Jews [to speak gently to them since they were suffering from slavery]
- to Pharaoh [God told Moses/Aaron to treat (evil) Pharaoh with the respect due to a head of state]

Rashi Text: What a beautiful Rashi. It has two layers [which we reverse]

I) The straightforward meaning of the text is that God commanded Moses concerning his mission to Pharaoh about the Jews

II) The midrashic meaning of the text is that God commanded Moses about the Jews, to speak gently to them, and about Pharaoh, to treat him with respect.

Contribution of the Rashi Newsletter: The Rashi Newsletter contributed the **Formatting rule**. According to the **Formatting Rule**, the Biblical Author uses a repeating connective word, like the underlined word to, to indicate a bulleting effect. That is, the biblical listener perceived the repeated to the same way the modern reader perceives bullets. We have indicated this approach by actually bulleting the text as shown above.

But what do bullets mean? Reflect! An author uses bullets to indicate that special and separate emphasis must be given to each item. Let us examine this

A) If there were no bullets - that is if there were no repeated connective word, to - for example, if

the verse read *God commanded them to the Jews and Pharoh* [so there is no repeated to], then the verse would simply mean *God commanded them to be sent to Pharoh concerning the Jews*.

B) But if there are bullets - that is if there are repeating connective words, to to - so that the verse says *God commanded them to the Jews and to Pharoh* - then the Biblical Author indicates separate and distinct emphasis. In other words, there is something to emphasize about being sent to the Jews and something to emphasize about being sent to Pharoh. It is not hard to guess what? The Jews must be spoken to gently while Pharoh must be spoken to with respect. (Other ways of taking the bullets are OK also but the main point is that something special is emphasized).

Now! Notice that

- Interpretation A) is what Rashi calls the straightforward interpretation (Peshat)
- Interpretation B) is what Rashi calls the Midrashic (exegetical) interpretation

The way we have taken it,

- Interpretation B is the correct interpretation, the intended interpretation. Rashi called it Midrashic; what he really meant is that it is subtle since one has to subtly notice a repeated keyword and then subtly notice the implications of the bullets
- Interpretation A may be straightforward but it is only valid if there is no repeating keyword. Since there is a repeating keyword, we must reject it.

Thus, Rashi's point is that if we pay attention to details we arrive at B. To what may this be compared? To a person who asks that the *apples* be passed to him. Since the person said *apples* vs. *apple* we know he wanted more than one apple. This is not homily; it is straightforward. But that is because most people know the rule for the English plural. If we knew the rule for bullets, the **Formatting rule**, interpretation B above would be obvious.

Meaning-Synonyms Format *Daily Rashi* Ex07-19b,c,d Thur-Sat 1/28/2017-1/30/2017

Background: The verse studied today deals with the first of the 10 plagues. God commanded that all waters be changed to blood.

Biblical Text: *Tell Aaron, take your rod and wave your hand on all waters of Egypt on*

- on their rivers [their God, the Nile]
- on their irrigation canals [their man-made work]
- on their ponds [on items used for leisure activity such as ponds]

Rashi Text: Rashi translates the three Hebrew synonyms. We have incorporated Rashi's translation into the actual text. [Rashi translates the three Hebrew words meaning *rivers, irrigation canals, and ponds*].

Contribution of the Rashi Newsletter: The Rashi Newsletter made the contribution that repeating connective words in a Biblical text - for example the underlined words on their - correspond to bullets in modern typesetting. In other words the verse should be translated as if the three water types were bulleted. This is also shown in the above translation.

But what is the significance of the bullets here? Normally, bullets signify that each item has some special distinctness. Curiously, Rashi does not explicitly explain what this significance is. In the previous Rashi discussed in this issue, Rashi does indicate explicitly the significance. I therefore have inserted in brackets what I believe that the significance is. God attacked i) the Egyptian God, the River Nile, ii) the man made irrigation canals and iii) all communal leisure activity. Thus, the plague shows a certain thoroughness.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHIRULE

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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