

The 10 RashiYomi Rules

Their presence in Rashis in Bo

Vol. 26#23 - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, Jan. 28th, 2017

For the full copyright statement see the Appendix

Useful URLs:

Rashiyomi Website: <http://www.RashiYomi.Com>
This week's issue: <http://www.Rashiyomi.com/rule2623.pdf>
Former week's issue: <http://www.Rashiyomi.com/rule.htm>
Old weekly Rashis: <http://www.Rashiyomi.com/rule.htm>
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm>
<http://www.Rashiyomi.com/rule.htm>
Hebrew-English Rashi: 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.

Special treat today, Parshat Bo. Guest appearance of R. Hirsch and Malbim.

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>>

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

Database *Daily Rashi* Ex10-01a Sunday 1/29/2017

Background: The Bible describes the 8th plague, locusts.

Biblical Text: We present below the introduction to the first 9 plagues. This tictacktoe matrix is due to Rabbi Samson Raphael Hirsch and will be used to explain the Rashi.

Plague Numbers	Verses	Phrase 1	Phase 2	Phrase 3
#1,4,7 Blood, mixtures, hail	Ex07-15 Ex08-16 Ex09-13	Go to Pharoh morn Get up at morn Get up at morn	He goes out towards the Nile He goes out towards the Nile	Stand towards him Stand before him Stand before Pharoh
2,5,8 Frogs, Plague, Locusts	Ex07-26 Ex09-01 Ex10-01	Come to Pharoh Come to Pharoh Come to Pharoh	And tell him And tell him For I have hardened his heart	Thus says God Thus says God So you can tell how I played with Egypt
3,6,9 lice, boils, darkness	Ex08-12 Ex09-08 Ex10-21	No intro No intro No intro	No intro No intro No intro	No intro No intro No intro

For purposes of presentation, this table is abridged. For example in plagues 1,4,7 the phrase "Thus says God" is present. However, for purposes of *this* Rashi the above table is sufficient.

Rashi Text: God told Moses and Aaron to *come to Pharoh* in order to warn him.

Contribution of the Rashi Newsletter: We owe this entire explanation to Rabbi Samsaon Raphael Hirsch. The sole contribution of the Rashi Newsletter is to make explicit that the **Database method** is used. The **Database method** consists of multiple parallelisms where a theme, in this case the plagues, is traced through the Bible in several verses.

The theme is then compared for commonality and differences.

Contribution of the Rabbi Samson Raphael Hirsch: R.

Hirsch points out that plagues 3,6,9 never have an introduction. R. Hirsch concludes that these plagues were given without warning. R. Hirsch further formulates this as *these plagues were given to inflict pain on the Egyptians as punishment for the way they treated the Jews.*

Contrastively, plagues 2,5,8 begin with a *come to Pharaoh* and a warning *Thus says God.* Furthermore, in the 8th plague there is an elaborate passage (truncated in the table above). The elaborate passage says *for I have hardened his heart....in order you tell your children and grandchildren how I played with Egypt.*

Thus, indeed, not only plague 8, but plagues 2,5,8 have an element of warning with the phrase *Thus says God.*

Although not the subject of this Rashi, plagues 1,4,7 confront Pharaoh by "the water" which we have translated as the Nile in the above table. As is well-known, the Nile was the Egyptian god. Plagues 1,4,7 also use the phrase *stand to him, stand before him* emphasizing a conflict of the Jewish God and the Egyptian god.

Comments: The **Rashi Newsletter** emphasizes the raw **Database method** and the contrastive commonalities of plagues 2-5-8, 1-4-7 and 3-6-9. This is sufficient for explaining the Rashi. When Rashi says *warn him*, he is not only referring to the 8th plague but

- He is referring to the 2nd and 5th plague
- And contrasting to the 3rd, 6th and 9th plague.

Thus, R. Hirsch has made a solid contribution to the simple meaning of the text. However, R. Hirsch as usual goes further. He points out that

- Plagues 3,6,9 emphasize pain, punishment without warning
- Plagues 1,4,7 emphasize a confrontation with the Egyptian god, an emphasis that the Egyptians do not own their land but are sojourners before God
- Finally, plagues 2,5,8 emphasize a coming into Pharaoh's house, an invasion of privacy and resultant humiliation.

R. Hirsch then ties this to the famous biblical promise to Abraham in the treaty of covenants, *sojourners will your descendants be in a strange land, they will be slaves (humiliation) and tortured. I will judge the nation they are enslaved to; And afterwards they will go out with great wealth (Gn15-13).* So Rabbi Hirsch sees the 10 plagues as retaliation for the Egyptian servitude.

Each of the stages that Egypt put the Jews through - *sojournship, humiliation, pain* - were responded to with a triplet of plagues.

Brilliant? But is this the simple meaning of the text? It is certainly ingenious. I think the emphasis should be that Rashi uses the **Database rule**. However, Rashi never gives the final answer on how the parallelisms and contrasts *should be interpreted*. Perhaps there is no final answer. But the *fact* of the **Parallelism method** and **Database method** is nevertheless objective and the basis of the Rashi comment.

If one understands this last paragraph, one immediately understands that Rashi and even R. Hirsch are giving the straightforward meaning of the text. True, *R. Hirsch adds some added speculations* but let us not forget that he also gives the simple meaning.

As a final thought, I emphasize that R. Hirsch's approach to Rashi is correct. Rashi was not just giving comments, he was giving method. R. Hirsch correctly extended these methods to all 10 plagues. This gives richer understanding of Rashi and is how all Rashis should be approached. If you really understand this beautiful and deep R. Hirsch, then you should take each Rashi and attempt to generalize it.

Meaning - Synecdoche Database *Daily Rashi*

Ex13-05a, Ex34-11a Monday, Tuesday 1/30,31/2017

Background: The Bible is relating the commandment to have a Passover holiday and to tell the children the miracle once they come to Israel. The way Israel is described is interesting. We compare it below to several other descriptions. Notice that the number of nations is 5,6, or 7.

Biblical Text: The following texts describe the nations the Jews conquered in various ways. The occasions on which each text was stated is also listed.

Verse	Occasion	Number of nations listed	Text
Ex03-17	God promises to Moses to deliver the Jews and bring them to Israel	6	-----, Canaani, Chiti, Emori, Prizi, Chivi, Yevusi
Ex13-05	Command to commemorate Passover after entry to Israel	5	-----, Canaani, Chiti, Emori, -----, Chivi, Yevusi

Ex33-02	After sin of gold calf, God promises to bring Jews to Israel but will not be “present” in camp	6	-----, Canaani, Chiti, Emori, Prizi, Chivi, Yevusi
Ex34-11	Obligation to bring a <i>first fruit</i> offering on holidays	6	-----, Canaani, Chiti, Emori, Prizi, Chivi, Yevusi
Dt07-01	Prohibition of intermarriage	7	Girgashi, Canaani, Chiti, Emori, Prizi, Chivi, Yevusi
Dt20-17	Prohibition of allowing survivors in an obligatory war such as war on former inhabitants of Israel	6	-----, Chiti, Canaani, Emori, Prizi, Chivi, Yevusi

Rashi Text: Very interesting:

- Rashi explains that the word *Canaani* refers both to the individual nation, *Canaan*, and to the conglomerate of 7 nations. Hence, even when the verse lists 5 or 6 nations it includes all of them. This is similar to New York: *New York* can refer to an individual borough as well as to the conglomerate of 5 boroughs. The literary technique used here is **Synecdoche** which is a **Definition method**. **Synecdoche** allows *honey* to mean both honey as well as anything sweet. Similarly, **Synecdoche** allows the word *day* to refer both to the 12-hour lit cycle of the day as well as the entire 24-hour day.
- But Rashi on **Ex34-11** explains differently. He says, *The Girgashi is not listed here (6 nations vs. 7) because when Joshua conquered Israel the Girgashi fled and therefore there was no need to conquer them in war.*

Contribution of the Rashi Newsletter: The sole contribution of the Rashi Newsletter is to explain that the **Meaning-Synecdoche rule** and the **Database rule** are being used. In the **Database rule** some theme - in this case, the nations that used to inhabit Israel - is compared over the entire biblical text. The real explanation of this biblical text comes from the Malbim.

Contribution of Malbim, biblical commentator: Malbim cites a three-way controversy on which lands - from the 7 nations - create an obligation (on Jews) to bring *first fruit* offerings.

- Bring first fruit from all 7 nations: According to this view the word *Canaani* is generic (as Rashi explains above) and includes all left out nations. No explanation is given why certain

verses exclude certain nations.

- Bring fruit from all 7 nations but not from the Emorites in the Transjordan (which were also conquered by Israel): This view like the previous holds that *Canaani* is a generic term including all nations.
- Bring first fruit offerings only from the 5 nations listed in Ex13-05. This view is brought down in the Jerusalem Talmud. According to this view although Israel conquered all 7 nations (actually only 6 since the Girgashi fled), only the five nations listed in **Ex13-05** are called *lands flowing with milk and fruit juices*. Neither Girgashi (which forfeited its land) nor Prizi are considered a land *flowing with milk and fruit juices*. Malbim further explains that the *Prizi* is considered a *good and spacious land* but not a land *flowing with milk and fruit juices*. According to this view, the mention of five nations was deliberate: Only these five nations are *flowing with milk and fruit juices* and *first fruit must only be brought from these nations which are blessed with good fruit juices*.

Of course, there is much more in this controversy. For example, if one takes the table above and sees which biblical texts use the phrases *flowing with milk and fruit juices* or *a good and spacious land* this helps justify some of these opinions.

My personal opinion is that Rashi was not necessarily using his biblical commentary to decide in favor of one of these three views. Rather, Rashi cited the first mentioned opinion - the opinion of the first mishnaic author - he thereby expected teachers to *fill in* and teach their students the other opinions. He probably did not summarize all three opinions because they are technical and hard to follow. Therefore, Rashi sufficed with the first opinion which has a nice ring using the **Meaning - Synecdoche method**.

Parallelism Daily Rashi Ex11-05a,b Ex12-29c,d Wed-Sat 2/1-4/2017

Background: The Bible describes the smiting of the firstborn. Note the range of firstborn mentioned in these two verses.

Biblical Text:

- **Ex11-05:** From the firstborn of Pharaoh until The firstborn of female slaves
- **Ex12-29:** From the firstborn of Pharaoh until The firstborn of the captive in prison

Contribution of the Rashi Newsletter: The Rashi Newsletter contributes that Rashi is commenting on the **parallelism**. Rashi in his comment below attempts to explain the range of firstborn smitten. Why are these particular firstborn smitten.

Rashi Text: The following firstborn were smitten for the following reasons:

- The firstborn of Pharaoh since they helped order the slavery
- The firstborn of Egyptian slaves were punished since the Jews were slaves of these slaves who used them. In other words, the slavery was so bad that the Jews were used both by Egyptians and the Egyptian slaves
- Although the captives in prison couldn't have used the Jews, they were punished for laughing and teasing the Jews for the way they were treated (that is, for enjoying their mistreatment). Another reason, is that some captives were claiming that their god defeated Egypt. Therefore, they were punished so that it could be recognizable that it was the Jewish God freeing the Jewish slaves.

In summary, God punished the firstborn of people who i) ordered enslavement, ii) used the Jews, iii) teased the Jews and enjoyed seeing them suffer.

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