

The 10 RashiYomi Rules
Their presence in Rashis in YiThRo
Vol. 26#25 - 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

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

Today we continue our parallelism series with five beautiful parallelisms from the Decalogue. Note especially that Rashi sometimes simply notes rather than explains parallelism. Also, note how sometimes Rashi will explain only one of the parallelisms in a verse leaving the student (that's you!) to explore the Talmudic and Halachic Midrashic passages to find the others. Thus, the set of parallelisms done today is of fundamental importance in understanding parallelism.

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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Parallelism *Daily Rashi* Ex20-03a Feb 12, 2017

Verse	Phrase 1	Phrase 2
Ex20-03a	You shall not <i>have</i>	gods of others
Ex20-03	You shall not <i>make</i>	Carved images and pictures of heavenly and earthly (items>
Rashi	Have = Posses Make = Manufacture	

The Biblical text as well as the Rashi comment are compactly summarized in the above table. In passing, this makes an excellent homeschooling exercise. You can ask little children: How can you have something without making it? (Ans: Go to store and buy it.) How can you make something and not have it? (Ans: Sell it in the store.) Rashi's point is the law that both possession and manufacture (for others) of idols are prohibited. The contribution of the Rashi Newsletter is to see this Rashi as based on the **parallelism** rule.

Parallelism *Daily Rashi* Ex20-05a Feb 13, 2017

Verse	Phrase 1	Phrase 2	Phrase 3	Phrase 4
Ex20-05a	Visits	Sins of fathers on sons	For 3 and 4 generations	For those who hate me
Ex20-05	Makes kindness		For 1000 generations	For those who love me and watch my commandments
Rashi		Sins are visited on children only if they follow their parents	1000 is bigger than 3 and 4 by a factor of several 100	(No Rashi)

The Biblical text as well as the two Rashi comments are compactly summarized in the above table. The contribution of the Rashi Newsletter is to see this Rashi as based on the **parallelism** rule. Some comments are in order.

Do you notice that all Rashi does on Phrase 3 is *assert* the parallelism without further *explaining* it. Rashi does say that *God's attributes of kindness surpass his attributes of punishment by a factor of several 100*. Thus, there *is* a lesson to learn. But why the numbers 3,4,1000? This is not explained. Sometimes Rashi will simply assert parallelism. This is important in understanding Rashi.

A very deep comment of Rashi is made on Phrase 2. To understand the depth we must realize that the modern biblical scholars use these texts to suggest that different parts of the bible were written at different periods. How so? They tell us that in very old times God was perceived as vindictive and punishing. The idea of forgiveness was a *later* development.

Some people think that biblical scholars can justify their findings with archaeological findings. But there are two types of suggested textual emendations:

- There is an emendation based on archaeological finds. For example finding a carbon dated version of a copy of Exodus with just the vindictive phrase and another much later text with the mercy phrase. However, no such archaeological findings were ever found.
- Biblical scholars also amend texts based on perceived contradictions. Thus, if they find in a text vindictiveness and mercy they will assert two strands of texts. They will say there is an older layer and a newer layer. They then turn around and view Rashi as being fanciful in an attempt to see one text.

But these scholars totally overlook the phenomena of parallelism which is universal throughout ancient middle east poetry. Very often parallelism will communicate through differences of nuance. In this case the Rashi resolution occurs explicitly in the text. The 2nd row of the above table explicitly lists *sins of fathers on sons* while the bottom row has no mention of family. It is this parallelism which justifies the Rashi comment *This applies when the sons follow their fathers*.

Again, the Biblical scholars totally overlook parallelism. They think Rashi is reading into the text *sins of fathers on sons* that the punishment only applies when the children follow their parents. Not so! This is not the whole story. Rashi is not deriving his comment from the phrase *sins of fathers on sons* since that phrase by itself tells us nothing. Rather, the Rashi derivation comes from the comparison and juxtaposition of the two texts: A blank text in the bottom row mentioning no parents and sons and the phrase *sins of fathers on sons* in the top row suggests an emphasis that the sins of fathers on sons only occurs when, as the end of row 2 indicates, they are people who hate God (in other words, the children follow their fathers).

Parallelism Daily Rashi Ex20-07a Feb 14, 2017

Again, both these parallelisms are fundamental in understanding the Rashi.

Verse	#1	Phrase #2	Phrase #3	Phrase #4
Ex20-07a	Don't	Bear	The name of God Your Lord	For naught

Lv19-12	Don't	Swear	By My Name	For falsehood
Rashi				<u>Naught</u> =e.g. oath that a gold ring is of gold
Talmud		Swear = Swear Bear = Use of slang words	Name of God=Tetragrammaton My name = e.g. all merciful...	<u>False</u> =e.g. oath that a gold ring is imitation

The Biblical text as well as the two Rashi comments are compactly summarized in the above table. The contribution of the Rashi Newsletter is to see this Rashi as based on the **parallelism** rule. Some comments are in order.

This verse is my favorite parallelism. Notice how the two verses only have the word *don't* in common. Rashi explains *phrase #4* the difference between a *for naught oath* and a *false oath*. The Mechiltah is quick to explain all phrases. Thus, from *Phrase #3* we learn that swearing by God's special name (there are 7) or swearing by any of God's nicknames *all-merciful*, *all-powerful* etc. are equally prohibited and punished. Similarly, we learn from *phrase #2* that swearing is punishable if slang words for swear are used (one *bears* God's name without using the word "swear").

Parallelism *Daily Rashi* Ex20-08a Feb 15, 2017

Verses	Phrase 1	Phrase 2	Phrase 3
Ex20-08a	Be watchful	Of the Sabbath	To sanctify it
Dt05-12	Be commemorative	Of the Sabbath	To sanctify it
Rashi	They two commands <i>watchful</i> and <i>commemorative</i> are taken as a unit (such as text and footnotes) See text for further elaboration		

The Biblical text as well as the two Rashi comments are compactly summarized in the above table. The contribution of the Rashi Newsletter is to see this Rashi as based on the **parallelism** rule. Some comments are in order.

Notice again how Rashi simply *asserts* the parallelism but does not explain it. Rashi also explain the grammatical difference between *zechor* (with a shvah) and *zachor* (with a kamatz): Rashi introduces an idea into biblical Hebrew that does not exist in other languages: The *habitual command*. To explain this consider the following two sentences both of which use the present tense

- I am eating an apple
- I eat an apple every day

In the 2nd sentence *eat* is the habitual present: It connotes an *ongoing* activity that is done in the past, present and future. That is, it connotes a *habit*. Contrastively, *am eating* is the simple present: I am eating an apple now, not in the past or future, just once. Rashi introduces the idea of a *habitual command* indicated by a kamatz in the command *zachor*: Be involved in commemorating the Sabbath - so if you see something good to eat on Sunday purchase it; if you see another one on Monday purchase that one.

But what about the parallelism of *commemorate* and *watch*? Rashi explains *these two are said in one enunciation*. This phrase has been popularized and is found in the *Lechah Dodi* prayer. But what does it mean?

The Rashi Newsletter makes the contribution of comparing this to use of footnotes in modern writing. Suppose you write *watch¹ the sabbath* and footnote 1 states (1) *commemorate it as well*. Through the use of footnotes the *watch* and *commemorate* are understood as one entity.

But that still does not explain *why* or *what they mean*. The Jewish halachic sources explain as follows:

- *Commemorate* is a positive commandment - for example, to say Kiddush when the Sabbath comes in order, to make it a commemorative occasion
- *Watch* is a negative commandment - for example, the prohibition of doing work.

Thus, we learn that Sabbath has positive and negative commandments. One consequence of this, for example, is the requirement of women to observe the Sabbath. Even though it is a positive commandment with a fixed time, since the positive and negative aspects of Sabbath - the *commemorate* and the *watch* - are bundled, and since women must observe the negative commandment they must observe the positive commandment as well.

Parallelism Daily Rashi Ex20-11b Feb 16, 2017

Verse	Phrase 1	Phrase 2	Phrase 3
Ex20-11b	God	Blessed	The Sabbath day
Ex20-11	----	Sanctified	It
Rashi	Note: God is understood to be present in the 2nd row. We call this ellipsis. So we act as if both rows are the same. So there is no Rashi on this.	<u>Blessed</u> =positive expansive acts like good food <u>Sanctified</u> = negative restraining acts	

The Biblical text as well as the two Rashi comments are compactly summarized in the above table. The contribution of the Rashi Newsletter is to see this Rashi as based on the **parallelism** rule. Some comments are in order.

To fully understand this Rashi, I will explain the Rashi Newsletter view on *holiness*. What is *holiness*,

kedusha? Saying it is *enhanced spirituality* is not enough. What does it really mean? There are actually a few Rashis on this (e.g. **Lv19-02**). We shall perhaps deal with them some other year (when we do the meaning rule instead of the parallelism rule).

The Rashi Newsletter has explained *holiness* as *formal*. Consider the following three examples

1. I am dressed lightly at home and gorging some food
2. I am in a remorseful mood and fasting
3. I go to a formal banquet dressed in a tuxedo and partake of the food.

Example 1 and 2 are not examples of holiness. Note especially Example 2: Even though I abstain from food this is not holiness. Rather, Example 3 is holiness. Holiness refers to a *formal atmosphere*. So if I go to a formal banquet in appropriate dress and eat in the manner of eating at formal affairs, then I am holy. Note also, that the Priests who ate offerings in the Temple were doing precisely that. The Bible speaks about them eating offerings in *holiness*. Here the Priests offer the offerings while dressed in their formal wear in the Temple setting. In other words *holiness* is a *formal atmosphere where there is a simultaneity of restraint and indulgence*. *Restraint and indulgence by themselves would not justify a classification of holiness*.

This explanation does not sound so glamorous but it fits the facts especially of Priestly holiness - of eating Temple offerings in a formal atmosphere. Using this explanation we can understand the Rashi above:

- God will bless the Sabbath with extra food and physical pleasure (Rashi gives an example: The two portions of Manna that came down on Friday, one for Friday and one for Sabbath);
- But God will also create a formal atmosphere for the Sabbath so that the extra food and physical pleasures are not eaten gluttonously but in a formal setting.

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