

The 10 RashiYomi Rules

Their presence in Rashis in Ki TiSSaH

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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.

We have an interesting parallelism today built on a phrase in the 10 commandments.

The parallelisms today and the next few weeks correspond to the database method.

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* Ex34-07d,e Mon,Tue Mar 13,14 2017

Biblical Text, Rashi Text, Contribution of the Rashi

Newsletter: The Biblical verse, the Rashi comment and contribution of the Rashi Newsletter, that Rashi is using the **Parallelism method**, is all compactly summarized in the table below.

Verse	Main phrase	1 st gen	2 nd generation	3 rd gen	4 th gen	Hatred criteria
Ex20-05	Visits Sins of fathers	On children		On 3 rd generation descendants	And on 4 th generation descendants	For those who hate Me
Ex34-07	Visits Sins of fathers	On children	And on grandchildren	On 3 rd generation descendants	And on 4 th generation descendants	
Rashi						Visitation of parents sins on children only when children continue parents hatred of God

The Table and the Rashi comment should be clear

- Both cited verses mention that God visits sins of parents on later generations
- But only verse, **Ex20-05**, goes out of its way to emphasize that God only so visits (sins of parents on

later generations) when children and parents belong to the community of those who hate God, in other words when children follow in their father's footsteps.

- One could approach this Rashi using the **contradiction method** since the idea of God's visitation of parent's sins on children contradicts a biblical principle that people are judged by their own merit and children are not punished simply because have the same family name as their parents (**Dt24-16**). However, the above approach is more direct because it shows an explicit clause that God only so visits when both children and parents hate God. And we are entitled to call this requirement of hatred explicit, precisely because the parallelism highlights that one verse mentions it while the other verse does not; such a contrast indicates intentionality on the part of the author

Parallelism *Daily Rashi* Ex30-20a,c Wed, Thu Mar 15,16 2017

Biblical, Rashi Text: *The Biblical and Rashi text are compactly summarized in the table below.*

Ex30-17:20, Biblical Text	Rashi Comment	Which part of Tabernacle
Make a dipping basin...the priests will wash their hands and legs		
<u>When</u> they come to the <i>Temple Tent</i>	<i>Temple Tent</i> refers to the <i>inside of Temple</i> where the Golden altar on which incense was offered and where the dividing curtain on which blood was sprinkled resided	Inside of Temple building (Golden altar and dividing curtain)
...or <u>when</u> they come near the <i>altar</i>	<i>Altar</i> refers to <i>Temple courtyard</i> where the copper altar stood; refers to sacrifices offered on the copper altar	Temple courtyard (copper altar) (See picture below)

Picture of Temple.

Holy of Holies – contains the ark which contains the 10 commandments and the Torah	<div style="display: flex; justify-content: space-between;"> ← Dividing curtain Temple table </div> <p style="text-align: center;">Golden altar</p> <p style="text-align: right;">Temple Candelabrah</p>	<p style="text-align: center;">Copper Altar</p> <p style="text-align: center;">Outside Temple building in Temple courtyard.</p>
Temple Building		

Contribution of Rashi Newsletter: *The Rashi Newsletter makes several contributions.*

1) My article *Biblical Formatting* accessible at www.rashiyomi.com/biblicalformatting.pdf teaches that

when a prepositional connective is repeated in two verses it creates a bullet effect by the Biblical Author. So if one looks at Column 1 of the table, one sees that the biblical connective when (Hebrew prefix *Beth*) introduces the two verses. This has the effect of making these two verses bulleted. So what? It means we treat the two verses the same way we treat bulleting by any author - as indicating *separate and distinct items*.

2) Before arriving at the Rashi conclusion let us see what *could* have been done. The phrase *Temple Tent* can be interpreted i) expansively to refer to *any* part of the Temple, or, it can be interpreted ii) restrictively to refer to the Temple building as shown in the picture above. But what can be offered in the Temple building? Well there are offerings on the Golden altar as well as offerings (blood sprinklings) on the dividing curtain.

Similarly, the 2nd part of the verse which speaks about *coming near the altar to cloud* could easily refer to i) the incense offered daily on the golden altar, or ii) the sacrifices offered on the copper altar (since they also are referred to as making a cloud - see e.g. **Lv01-09**).

3) What does Rashi do? He uses the bullets indicated by the repeating preposition *when* to make each bullet item separate. i) He interprets the 1st clause restrictively as referring to the Temple building and hence referring to offering activities on the Golden Altar and Dividing Curtain; ii) He interprets altar and cloud to refer to the usual meaning of the word altar, the copper altar in the Temple courtyard.

Parallelism-Reference *Daily Rashi* Ex31-14a,b Friday, Sat Mar 17,18 2017

Biblical / Rashi Text: *Watch the Sabbath, because it is sacred for you.*

- *Whoever desecrates it will die* [Rashi: Death penalty by a human court if there are witnesses. (Cf. **Nu15-32:36**)]
- *Because all who do work on it they will be cut off from their nation.* [Rashi: Cut off at hands of heaven; no need for witnesses]

Contribution of Rashi Newsletter: *Notice that the two parallel verse-halves differ in the word all which only occurs in the second bullet.* The implication by contrast seems to be

- All will be cut off; but
- Only some will receive a death penalty.

Rashi does not bring the biblical example where someone was executed for desecrating the Sabbath (**Nu15-32:36**). Rather, it is a contribution of the Rashi Newsletter. In this story, there is emphasis that a death penalty requires witnesses. So Rashi resolves the presence of all in the 2nd

bullet but not in the 1st as follows

- All who desecrate the Sabbath will be cut off from the Jewish people at the hands of heaven
- But only those with witnesses and proper warning will receive a death penalty.

In bringing in the other verse to support Rashi, **Nu15-32:36**, we have used the Reference Method.

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