

## The 10 RashiYomi Rules

*Their presence in Rashis in VaYaQheL PeQuDaY*

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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 a very interesting parallelism today where the 7 keywords in a sentence are parallel to a sequence of paragraphs but not in a linear way.*

*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](mailto: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* Ex40-31a Mon 20, 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	Subject, Who washed	Subject, who washed	Object, what is washed	Object, what is washed
<b>Ex40-31a</b>	From it (the Temple basin), they wash	Moses	Aaron and his children	their hands	and their legs
<b>Ex30-19</b>	From it (the Temple basin), they wash		Aaron and his children	their hands	and their legs
<b>Rashi</b>		So apparently, although the basin was for the priests Moses functioned as a priest and used it once (cf. Lv08,23:24:28:29... )			

The Table and the Rashi comment should be clear

- Although both verses deal with the commandment to wash from the Temple Basin, Ex40-31a adds Moses as a person who is so obligated. Ex30-19 says this obligation only happens to Priests.
- The implication seems to be that Moses once functioned as a Priest. Really? When? Where?

- Lv08 provides several verses where Moses did priestly functions. Apparently while Aaron and his sons were being inducted there were no priests and Moses had to function as a priest. This explains the extra subject in Ex40-31a.

## Parallelism *Daily Rashi* Ex40-35a Tue 21, 2017

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

Source	Moses' coming	To the Wilderness Temple	Because
<b>Ex40-35a</b>	Moses could <i>not</i> come	to the Wilderness Temple because the cloud dwelt on it	because the cloud dwelt on it
<b>Nu07-89a</b>	When Moses ( <i>did</i> ) come	to the Wilderness Temple to speak with God, he heard the voice...	
<b>Rashi:</b>	So this is an example of contradictory parallelism One verse Moses could not come to the Temple while another verse said he does come.		The resolution of the contradiction. * Moses could come to the Temple to receive prophecies * But while working on a particular prophecy (symbolized by trying to see through the cloud) he could not receive another one until he completed the first prophecy.

## Parallelism-Reference *Daily Rashi* Ex31-14a,b Wed-Friday Mar 22-24 2017

The Biblical text, the Rashi text, and the contribution of Rashi and the Rashi newsletter are compactly summarized in the Table below.

Ex35-11 Make the following Temple items	Corresponding command in Ex26	Beginning Text of Verses	Rashi's non-obvious contribution
<b>Tabernacle</b>	Verse 1 - 6	Make the Tabernacle consisting of 10 curtains	Verse appears to be talking about curtains. Rashi shows emphasis on Tabernacle
<b>Its tent</b>	Verses 7-13	Make goat-curtains for a tent on the Tabernacle	Verse appears to continue discussion of Tabernacle. Rashi shows emphasis that the <i>Tent</i> was something separate

<b>Its covering</b>	Verse 14	Make a covering to the tent reddened ram skins.	Verses appears to continue discussion of tent. Rashi shows emphasis that the covering of the tent was separate.
<b>Its clasps</b>	v6,11, 16,17,20,22,23-24,25	Make (copper or gold) clasps to connect the curtains through their hooks by the clasps	There is no separate verse or paragraph to make clasps. Hence, I might not think of them as a Temple entity. Rashi shows emphasis that the clasps were temple entities that had to be made.
<b>Its beams</b>	v16,17,20,22,23,24,25	Make the boards for the Tabernacle, standing acacia wood	The verse appears to be talking about the Tabernacle. Rashi therefore shows us that the word <i>Tabernacle</i> refers to the curtains; the emphasis in v16 is boards over which the curtain hung
<b>Its bars</b>	V26-v28	Make bars of acacia wood...	The bars and beams are both made of acacia wood. Thus bars appear to be continuation of the theme of <i>Tabernacle frame</i> . Rashis shows that separate emphasis is on the bars. The bars were horizontally laid across multiple vertical beams to give support.
<b>Its pillars</b>	v37	Make for the door curtain five pillars of acacia wood...	This verse occurs in another paragraph. One would not think of listing it here. But Rashi shows emphasis that since the pillars were made of acacia wood, and since they supported the temple door-veil they were a separate item.
<b>Its sockets</b>	v19, v21, v25	Make 40 silver sockets underneath the 20 Tabernacle beams; 2 silver sockets per board	Since there is no separate paragraph on the sockets and since they are supports for the boards I would not think of including them. Rashi shows separate emphasis; the sockets were items to be made and constructed.

This appears to be an ordinary Rashi. But Rashi makes several contributions

- First Rashi shows a parallelism between a single verse Ex35-11 with 8 items and an entire Chapter of paragraphs Ex26
- Second, one might think that Rashi simply *finds* each item in Ex26. Not so. Rashi shows that the parallelism is not linear. Certain of the items correspond to entire paragraphs while other items correspond to items mentioned in passing.

## 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 (Homonyms)** 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