

The 10 RashiYomi Rules

Their presence in Rashis in VaEthChaNaN

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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 show a beautiful nested parallelism with 5 differences. Rashi only comments on two of them. However, by studying the other 3 of them we enrich our Rashi understanding. Although, we only cover 3 actual Rashis today, these

Rashis correspond to a parallelism with a 7 differences all of which we explain.

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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Parallelism-Contradiction-Meaning *Daily Rashi* Dt07-09a:c July 30 2017- August 4 2017

Background: In the Decalogue, it is mentioned that God preserves his love to those who do his commandments for a very long time. This theme is repeated elsewhere. The parallel verses have seven differences. Rashi comments on 2 of them. We will comment on all seven.

Biblical Text and Rashi Text: The biblical text with its multiple differences is compactly presented in the Table below.

Verse	Verb	Covenant / Love	1000s	To whom	1000						
Dt05-10 Ex20-06 Decalogue	Making	love	To <i>thousands</i> [of generations]	<table border="1"> <tr> <td>To him</td> <td>Who love Me</td> </tr> <tr> <td>To him</td> <td>Who watchs My commandments</td> </tr> </table>	To him	Who love Me	To him	Who watchs My commandments			
To him	Who love Me										
To him	Who watchs My commandments										
Dt07-09a-c	Watching	<table border="1"> <tr> <td>The covenant</td> </tr> <tr> <td>The love</td> </tr> </table>	The covenant	The love		<table border="1"> <tr> <td>To those</td> <td>Who love him</td> </tr> <tr> <td>To those</td> <td>Who watch his commandments</td> </tr> </table>	To those	Who love him	To those	Who watch his commandments	To a <i>thousand</i> generations
The covenant											
The love											
To those	Who love him										
To those	Who watch his commandments										

Contribution of Rashi NewsLetter: Corresponding to the five columns there are seven differences:

- The Decalogue verses use the verb *He Makes* while the 3rd verse uses the verb *watch*
- The Decalogue verse refers to God making *love* to His Followers. The 3rd verse refers to God watching the *covenant and love*.
- The Decalogue verses refers to 1000s in the plural while the 3rd verse refers to a 1000 (Rashi notes this)
- The Decalogue verse mentions the 1000s *prior* to the indirect object while the 3rd verse mentions it *afterwards*. (Rashi notes this)
- In the Decalogue the number 1000s is mentioned without mentioning what is being counted while in the 3rd verse 1000 is explicitly mentioned with what is being counted *1000 generations*.
- The Decalogue verses refer to God's followers in the singular - *he who loves Him and he who watches His commandments* while the 3rd verse uses the plural - *those who watch his commandments*.
- There is a 7th difference: In the Decalogues the pronoun is in 1st person *My / Me*. To those who love me while in the 3rd verse it is in 3rd person: *to those who love Him*. But this is easy to explain. The first two commandments were uttered by God Himself while the 3rd verse was uttered by Moses in the name of God.

Rashi Text: Rashi first explains that the two groups of God's followers - those who *love* Him and those who *watch His commandments* - refer to those serving God out of *love* vs. those who serve God out of *fear* (or reverence). This uses the Rashi **Synonym** method one of the 10 **Meaning** methods. What motivated Rashi to say this. Undoubtedly the parallelism *love - watch* prompted Rashi to search for other antonyms to *love*. In this case the pair *love-fear* or *love-reverence* pops to mind. Thus, the existence of the parallelism suggests that *love-watch = love - fear*. Hence, the Rashi comments.

Rashi only explains two of the seven bullets: Rashi starts with the obvious comment that 1000 is less than 1000s. Rashi explains this with an obvious distinction: The 1000s (higher number) is for those who serve God out of *love* while the lower number, 1000, is for those who serve God out of *fear*.

Rashi then explains the placement of the numbers prior or after:

- By placing 1000s **prior**, the verse reads *to thosands to those who love Me and those who watch my commmandments*. Thus the number is closer to "*love Me*"
- By placing the phrase **after**, the verse reads *watchinng the covenant and love to those who love him and those who watch his commandments to 1000 generations*. Thus, the number is closer to "*those who watch his commandments*"

Rashi points out (as seen in the underlined phrases) that the **prior** placement connects the number with those who love him while the **after** placement connects the placement with those who watch him.

Contribution of Rashi NewsLetter: We build on what Rashi has already said by focusing on the other differences in the bulleted list at the beginning of this Newsletter. Specifically note that

- The Decalogue uses the singular - *he*, *who love Me*, *he* *who watches My commandments*, while the
- 3rd verse uses the plural - *those* *who love Him*, *those* *who watch my commandments*

I therefore think Rashi was addressing a typical situation:

- Those who observe because they are part of a group, a community, do so out of fear, the fear of being ousted from their group
- Those who observe as individuals, do so purely out of love.

Using this we can explain all the differences. We copy the 7 bullets from the beginning of the digest and complete each bullet with explanations:

- The Decalogue verses use the verb *He Makes* while the 3rd verse uses the verb *watch* **Explanation:** For an established community God simply watches His ongoing relationship with that community. However, for the individual God makes a new covenant.
- The Decalogue verse refers to God making *love* to His Followers. The 3rd verse only refers to God watching the *covenant and love*. **Explanation:** A covenant is something you do with a community and hence the added word for the community.
- The Decalogue verses refers to 1000s in the plural while the 3rd verse refers to a 1000 (Rashi notes this) **Explanation:** A community simply serves out of fear and so is minimally protected while the individual serves out of love and is further protected.
- The Decalogue verse mentions the 1000s *prior* to the indirect object while the 3rd verse mentions it *afterwards*. (Rashi notes this) **Explanation:** We have explained above citing Rashi: By placing the number prior or after we juxtapose the number with *love* vs. *watch*.
- In the Decalogue the number 1000s is mentioned without mentioning what is being counted while in the 3rd verse 1000 is explicitly mentioned with what is being counted *1000 generations*. **Explanation:** The 1000 in reference to an individual refers to descendants while the 1000 in reference to a community refers to *generations* in the broad sense including many people. Hence, *generations* are mentioned in the verse with plural referring to a community.
- The Decalogue verses refer to God's followers in the singular - *he who loves Him and he who watches His commandments* while the 3rd verse uses the plural - *those who watch his commandments*.
- There is a 7th difference: In the Decalogues the pronoun is in 1st person *My / Me*. To those who love me while in the 3rd verse it is in 3rd person: *to those who love Him*. But this is easy to explain. The first two commandments were uttered by God Himself while the 3rd verse was uttered by Moses in the name of God.

Comment: The explanation of Rashi presented in this issue is consistent with the way we approach Rashi. We don't believe Rashi's audience was the man in the street; we believe Rashi's audience was the teacher. Rashi communicated to this teacher by mentioning *one or two* ideas and *expected* the teacher to complete his lessons to students based on similar idea. That is, we believe Rashi did not intend his comments as exhaustive but rather as including all similar ones.

As seen in this digest, the supplementation of Rashi with the other parallelisms adds deeper insights: Rashi is still speaking about the love-fear difference; however, we now see this love-fear difference as emanating from the community-individual difference.

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