

The 10 RashiYomi Rules

Their presence in Rashis in AyQueV

Vol. 27#24 - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, Aug 6, 2017

For the full copyright statement see the Appendix

Useful URLs:

Rashiyomi Website: [≤http://www.RashiYomi.Com≥](http://www.RashiYomi.Com)
This week's issue: [≤http://www.Rashiyomi.com/rule2724.pdf≥](http://www.Rashiyomi.com/rule2724.pdf)
Former week's issue: [≤http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)
Old weekly Rashis: [≤http://www.Rashiyomi.com/rule.htm≥](http://www.Rashiyomi.com/rule.htm)
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm>
[≤http://www.Rashiyomi.com/rule.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>](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.

Today, we describe the simple and profound. We start with a well-known parallelism from the shma in our daily prayers. This is an obvious parallelism. We build this up over the digest until we see a very intricate Rashi based on misspellings

of words. Throughout the article we show that Rashi may not always say the verses on which his comments are made. There is much instructive material here.

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.

Subscribe / Unsubscribe: Email
RashiYomi@GMail.Com <mailto:RashiYomi@GMail.Com>

Parallelism Daily Rashi Dt11-13f August 6 2017

Background: The commandments to love God is mentioned twice in the Bible. In fact, we recite these two chapters in the *Shma*. Curiously, a parallel comparison shows that one is stated in singular and one in the plural

Biblical Text and Rashi Text:

Verse	Love God	With your heart	With your soul
Dt11-13f	Love God	With all your hearts (plural)	All your souls (plural)
Dt06-05	Love God	With all your heart (Singular)	All your soul (singular)
Rashi:		Commandment to * Individual (singular) * Community(Plural)	

Rashi Text: Rashi points out that the commandment to love God is a commandment on both

- The individual
- The community.

Contribution of Rashi NewsLetter: The contribution of the Rashi Newsletter is to show that this Rashi comment emanates from the Rashi **Parallelism** method.

Parallelism-Meaning-Synendoche *Daily Rashi* Dt09-09a August 7 2017

Background: Moses stayed in the mountain to receive the Torah for 40 days and 40 nights. This statement is mentioned twice in the bible. Notice the different verbs used - *sat, was*.

Biblical Text and Rashi Text:

Verse	Moses	Verb	In the mountain	How long in the mountain
Dt09-09a	I	sat	in the mountain	40 days and 40 nights
Ex24-18	Moses	was	in the mountain	40 days and 40 nights
Rashi		Sitting = staying over		

Rashi Text: Rashi points out that two verbs are used

- was (in the mountain)
- sitting (in the mountain).

Rashi explains that *sitting* doesn't have to mean literally sitting. It can mean staying over.

Contribution of Rashi NewsLetter: It is tempting to say that Rashi is using the **Meaning** method. Two important principles of meaning are **synecdoche** and **metonymy** which refer to naming something by a good example of it. For example, *honey* can mean anything *sweet*; *day* can refer just to the 12-hour lit part of the day or to the entire day. So too, *sit* can connote something done for a while (unlike standing).

This is a true **Meaning** method. But there is still left a question: How does Rashi know that the synecdoche - metonymy principle applies here? For this we need the **Parallelism** method which shows that *sitting someplace* is parallel to *being someplace*. So to fully understand this Rashi we need the **parallelism** as well as the **meaning** method.

Parallelism *Daily Rashi* Dt12-03a August 8 2017

Background: Dt12-03 relates how God perpetually looks after Israel from the beginning of the year to the end of the year. But a closer look at the verse shows that it says *beginning-year* vs. *end of the year*.

Biblical Text and Rashi Text:

Dt12-03c						Rashi
The eyes of God are perpetually on this land	From	beginning		year		Beginning-year is the Name of a Time – The New year
	To	End	Of the	year		

Rashi Text: Rashi points out that two constructions are used

- *beginning-year*
- *end of the year*

Rashi explains that *beginning-year* is a phrase like *New Year*; it is a proper name meaning New Year. Rashi then continues, *beginning-year or Jewish New Year is mentioned because God judges the world on the Jewish New Year and allocates all needs for the coming New Year*.

While this concept - the *New Year* as a day of judgement - was especially highlighted in the middle ages, it also exists in the Bible as this verse shows.

Contribution of Rashi NewsLetter: The Rashi Newsletter contributes that this Rashi comment is driven by the **Parallelism** method. By omitting the *of the*, Rashi is able to coin a new term - *beginning year* or New Year.

We emphasize that many people would look at this Rashi and think of it as homily. They would argue that Rashi is reading into the text the Jewish New Year as the day of judgment. Not so! The Rashi is based on a blatant parallelism - it does not say *beginning of the year* but rather *beginning-year*. There can be no mistake about it; the Bible is speaking about a holiday called *beginning-year*.

Parallelism *Daily Rashi* Dt11-20b August 9 2017

Background: The oath that God made to give Israel to the patriarchs is mentioned several times in the Bible. But to whom did God promise Israel? To the patriarchs themselves (who never inherited Israel)? To their children? Let us examine the texts.

Biblical Text and Rashi Text:

Verse	Description of oath to give to Patriarchs	Who will receive land	Who will receive land
Ex06-04	Give to	Them	
Dt01-08	Give to	Them	Children after them
Dt11-09	Give to	Them	Children
Dt11-20b	Give to	Them	
Dt31-07	Give to	Them (meaning children)	
Rashi:			Them = Children (not necessarily After). So Patriarchs will be resurrected and receive land some day (after children receive land vs children receive after them!)

Rashi Text: Rashi notes the numerous ways the promise is formulated

- *to them and their children afterwards*
- *to them in the sense of their children (See Dt31-07 God tells Joshua, "You will bring this nation to the land I promised their fathers to them." Here to them refers to the children.*
- *to them and children.*

Rashi explains the difference between *to them and their children afterwards* vs. *to them and children*. The Patriarchs do not necessarily inherit Israel *before* their children. Rather, they may inherit after them, for example, when the dead are resurrected.

Contribution of Rashi NewsLetter: This Rashi comment is found on **Dt11-20** where it simply says *God promised to give to them*.

The contribution of the Rashi Newsletter is that Rashi did not derive it from this verse. Rather, as is clear from the above table Rashi derived this from the several parallel verses discussing this. As should be clear from the above table the punchiest way to understand this Rashi is to contrast

- *To them and their children afterwards*
- *To them and their children.*

The parallelism suggests that the children are not necessarily afterwards! In other words, upon resurrection of the dead the parents, the Patriarchs may inherit Israel after the children.

Parallelism *Daily Rashi* Dt09-10a August 10 2017

Background: God's giving to Moses the 10 commandments on two tablets of stone is mentined thrice in **Dt09-10:11**. Notice how the word *tablet* is spelled.

Biblical Text and Rashi Text:

Verse	God gave me the 10 commandments on two tables	How tablets is spelled
Dt09-10a	God gave me the 2 stone	taablets
Dt09-11	God gave me the 2 stone	tblts
		tbleets

Rashi Text: Rashi notes the 3 spellings of tablets:

- *In one case it has an extra "a"* (In Hebrew **Lamed-Vav-Cheth-Tauv**)
- *In one case it has an extra "e"* (In Hebrew **Lamed-Cheth-Vav-Tauv**)
- *In one case it is missing the extra "a" and "e"* (In Hebrew **Lamed-Cheth-Tauv**, without any vavs).

To fully understand the Rashi comment we must understand how misspelling is used in Biblical exegesis. Let us examine.

Contribution of Rashi NewsLetter: This Rashi comment is found on **Dt09-10a**. But the spelling in Dt09-10a is not defective!!!! This leads people to think that Rashi's Torah text was different.

Not so. The contribution of the Rashi Newsletter is that Rashi did not derive it from this verse. Rather, as is clear from the above table Rashi derived this from the three parallel cases in the two verses **Dt09-10:11** discussing this. As should be clear from the above table, the punchiest way to understand this Rashi is to see the three distinct spellings of tablets in these two verses.

A second contribution of the Rashi Newsletter is to explain the logic behind puns based on misspelling. My article in the Jewish Bible Quarterly can be found at <http://www.Rashiyomi.com/puns.pdf> In that article I cite secular, not religious, authorities, who see puns by misspelling, what the literature people call, metaplasmus, as a grammatical rule. It is simply another way of communicating, just like use of singular and plural. The article on which I based this paper offers 11 methods of using deliberate misspellings.

Note: The secular literature has two schools of thought on metaplasmus; some do see puns as homily, fanciful thoughts of the reader while others see it as grammatical indicating intended nuances of the Author.

In this case, Rashi explains that the spelling of *tablets* without any extra letters indicates a defective spelling and indeed the twoness of the tablets is defective since each of them are identical. In fact, one opinions says that all 10 commandments are on each tablet so they are identical. There are other opinions that say the first two commandments were on one tablet while the remaining commandments were on the second tablet.

There is more to be said on this Rashi: For example, why are the other two spellings the way they are. These misspellings point to a specialness in each Tablet. But for purposes of understanding the Rashi we can suffice with the above.

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 acknowledgment. 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 (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

=====

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