

The 10 RashiYomi Rules
Their presence in Rashis in VyayRaH
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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

It is a new issue (Vol 28) and a New Year. This year I am focusing on non-Rashi comments. We have explained Rashi now for 18 years. We frequently say that Rashi intended that the teacher use the parallelism and besides explaining the Rashi comments also explain all nuances of the parallelism, the non-Rashi comments.

So this year I am focusing on complete explanations of all parallelisms including both the Rashi and non-Rashi comments.

Today's Rashi's focus on the laws of hospitality. Even though these laws are i) not phrased as dos and don'ts (but rather taught by example) and ii) these laws are

not always brought down in Jewish law books, nevertheless it is legitimate to learn laws from acts of God as we will show.

Dr. Russell Jay Hendel, President, RashiYomi

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Database, Parallelism-Bullets *Daily Rashi* Gn18-01a,02c Thur-Fri Nov 2-3, 2017

Background: After Abraham circumcised himself God appeared to him.

Biblical Text:

- (1) God gave a vision to Abraham in Aylonay Mamray
- (2) Abraham lifted his eyes and had a vision: Three men were standing on him
- (3) And he had a vision: He ran to them ...

Rashi Text (paraphrased): Notice the three occurrences of vision. Here we use the Rashi bullet method. By using a repeating keyword, the Author indicates that each bullet has a distinct meaning. (In my article www.Rashiyomi.com/biblicarpuns.pdf (Jewish Bible Quarterly) I show that the biblical authors used repeating keywords (vision, vision, vision) the same way modern authors use bullets. Bullets indicate emphasis by the author that each bulleted item is distinct. Here is how Rashi, as explained by the Rav (Rabbi Dr. Joseph B. Soloveitchick explains the distinctness of the three bullets.

- **(1)** Rashi explains that God came to visit Abraham while he was sick (he had just circumcised).

- The Rav explained that the Bible has two methods of indicating moral norms: 1) Through dos and don'ts and 2) through statements that God acts a certain way. So if the Bible indicates that God buried Moses (Dt34-06), then it is a commandment to us to bury the dead. Similarly, if the Bible says that God visited the sick (we haven't proven that yet) then God visiting the sick creates for us a moral obligation to visit the sick.
- The Rav used the Database method: *Every time God gives a vision there is a message with that vision except for Gn18-01 where there is vision without message.* The Rav explained using Buber's *I-thou* concept. *Suppose I visit you, knock on the door and you open it. You might say, 'Yes, what can I do for you.'* Contrastively, suppose a well-known friend knocks on the door and you open it. You wouldn't say 'What can I do for you' rather you would invite him in. Conceptually, your friend and you have an *I-thou* relationship; consequently, you can visit each other simply to *be* with each other. However, you and me do not have an *I-thou* relationship. You don't know me that well. We have not yet reached an *I-thou* level.
- With other prophets, God does not have an *I-thou* relationship so God's vision is always accompanied by a message, a *What you can do for Me.* But Abraham, by circumcising himself had attained an *I-thou* relationship with God. God could just visit him. Abraham was recovering from his circumcision and God simply visited him. Hence, the Rashi, *God came for a sickness visit simply to be with Abraham.*
- **(2)** Part of a sickness visit is to attend to the needs of the sick. The Rav once said, *The worst thing you can do to a sick person is tell him 'Get rest, we are taking care of everything for you.'* Such a message says that the person is not needed. God saw that Abraham was upset that he could not give hospitality so God in visiting Abraham arranged for him to have hospitality opportunities.
- **(3)** The Midrash Rabbah elaborates with a Parallelism: It says *the three men were standing on him* but it also says *Abraham ran* to them. Which is it? Were they standing or did he have to run to them. Here the Torah teaches us proper hospitality etiquette: The visitors should respectfully stand and not *ask* for hospitality. Contrastively, the host should *run* to them and ask them.

Thus, this Rashi teaches us three things: a) The one should visit the sick the same way God visited Abraham, b) that visiting the sick means giving the sick what they need and c) proper etiquette for visitors is to wait for invitation by the host.

Grammar Daily Rashi Gn18-04a Sat Nov 4, 2017

Biblical Text:

Let water be taken for you (so you can wash your legs; and I will take bread and you will eat heartily, and he gave them...and they ate)

Rashi Text: Notice that *be taken* is in the passive mode while all other verbs *wash, take, eat, gave, ate*, are in the active mode. This teaches that Abraham invited them to receive water for washing from his servants (from others).

Rashi does not elaborate on the reason for this biblical nuance. After all, Abraham personally did everything himself and attended to them. Why is washing mentioned in the passive.

In my opinion, the Bible, according to Rashi, is teaching us etiquette. Although a host should *run* to his visitors and pamper them with food, he should still be respectful for their privacy and modesty. Here the Bible shows, that on a personal matter like bathing, Abraham did not do it himself but rather had lower level staff do it to respect his visitor's feelings and needs for modesty and privacy.

Parallelism-Meaning *Daily Rashi* Gn18-01a,02c Sun-Mod 11/5,6/17

Biblical Text:

(Abraham to guests)
Eat heartily (Rashi: (1) Bread)
Abraham told Sarah to prepare, (1) cakes
And he took (2) oxen

And he took the
(3) Cream and milk
(2) The ox-meat he prepared
and he placed before them.

Rashi Text: Rashi first employs the meaning method. Rashi looks up all occurrences of *eat heartily* and cites verses to show that *eat heartily* always refer to eating bread.

Rashi then employs the parallelism method. Notice that Abraham promised two things

- 1) Bread
- 2) Oxen

We see that Sarah made cakes (corresponding to bread). But Abraham brought

- 3) Cream and milk
- 2) Oxen.

What happened to the bread? Rashi cites the Genesis Rabbah that Sarah experienced a period after menopause (Cf. Gn18-12 where Sarah says in response to the prophecy that she will give birth *After menopause I will have the delicacies of youth*). Hence, she did not want to serve the bread.

To more fully understand this we visit the Genesis Rabbah from which Rashi took this. There we indeed find Rashi's opinion that Sarah experienced a period. But we find a dissenting opinion: *Of course he brought bread; if he brought things he didn't promise like cream and milk does it not stand to reason that he brought the bread he did promise?*

At first blush we might think that Rashi is taking sides; he cites one opinion over the other. Furthermore, there is a tendency to see such a disagreement as controversy.

The Maharzu one of our great commenters on Midrash explains differently: *These two opinions in the Midrash - i) she had a period so he didn't give the cakes ii) he certainly gave the bread he promised - are not contradictory and the result of controversy but rather they are supplementary!* How so? First, Abraham tried to get Sarah to prepare. When she had a period and that preparation couldn't be brought to the guests, Abraham took bread from elsewhere and gave to them.

As indicated at the beginning of the digest, these are all laws in hospitality.

- When giving food to guests make sure it is something healthy and satisfying. For example, based on this Rashi, I personally always see to it that Mishloach Manoth on Purim is not candy but rather something filling and nutritious such as nuts, fruit or canned fish.
- The biblical text as interpreted by the Maharzu teaches us the importance of backup. We should not prepare and then give up if something doesn't work out. We should have backups to make sure the guests get what is promised to them.

I hope you enjoyed the laws of hospitality in today's digest. May we all merit to give charitably to each other.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

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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