

The 10 RashiYomi Rules
Their presence in Rashis in SheMoTh
Vol. 28#16 - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, Jan. 1st, 2018

For the full copyright statement see the Appendix

Useful URLs:

Rashiyomi Website: <http://www.RashiYomi.Com>
This week's issue: <http://www.Rashiyomi.com/rule2816.pdf>
Former week's issue: <http://www.Rashiyomi.com/rule.htm>
Old weekly Rashis: <http://www.Rashiyomi.com/rule.htm>
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.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

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.

Important laws, tips and guidance on the #1 evil in Jewish law, slander. We will have an opportunity to explore several laws which may be obscure to some of you.

Dr. 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>>

Grammar-Puns Symbolism Reference Daily *Rashi* Ex04-02a, Ex04-03a, Ex04-06a Mon-Wed 1,2,3/2018

Background: God has just requested that Moses go to Pharaoh and request the release of the Jews.

Biblical Text: Moses said, "But they will not believe me and will not listen to my voice; rather they will say, 'God never appeared to you.'"

God said, 'What is this (spelled *from this*) in your hand' and Moses said, "A stick." God said, "Throw it down;" He threw it down and it became a snake. God said, 'Stretch your hand and grab its tail,' and he stretched his hand and grabbed his tail and it returned to being a stick. ...

And God further said to him, "Please bring your hand into your bosom" and he brought his hand into his bosom; and he withdrew it from his bosom and behold his hand was as leprous as snow.

Rashi Text: First and foremost, Moses slandered the Jewish people by saying they wouldn't listen to him. (Rashi formulates this in terms of doubting proper people; but our attitude to people's future actions is included in the laws of slander and will be discussed below).

To interpret this, Rashi uses symbolism

- The snake is the animal symbol of slander. This is found in **Gen03** where the snake slandered God and told Eve that God was jealous and didn't want her eyes opened. The fact that the stick turned into a snake shows that Moses performed slander
- Similarly, the verse says *leprous as snow*. The idea that leprosy is associated with a snow-white skin affliction is mentioned in several verses (**Nu12** and **Lv13**).

Rashi then comments on a metaplasmic pun. A metaplasma is deliberate mis-spelling used to create a pun. Even in the secular literature, many scholars consider puns another grammatical tool; that is, they consider it the simple meaning of the text (See my article *Biblical Puns*, **JBQ**, accessible www.Rashiyomi.com/biblicalphuns.pdf) The article cites numerous references from the secular literature.

The idea of a spelling pun is that the sentence acquires two author-intended meanings: The meaning without the pun and the pun. In this sentence, God asks Moses to acknowledge he has a stick in his hand "What is this in your hand" But the spelling says, "from this in your hand" meaning that Moses was being punished for his slander.

Comments on Rashi: In the rest of the article I wish to comment on other symbolisms in the Rashi. I also wish to cite several laws some of which might be obscure even to rabbinic scholars.

First, the sin: Thursday, Jan 4 2018

What did Moses do wrong? After all he certainly had a right to ask God for signs.

The Chafetz Chaim, the Jewish Expert on Slander answers as follows: "The person should make his comments with an element of doubt rather than surety." So

- Moses should have said, "Perhaps they will not listen to me"
- Moses actually said, "They will not believe me or listen to me."

The Chafetz Chaim learns this from the story of Miryam (**Nu12**). Miryam, noticed that Moses had separated from his wife. She approached Aaron and said, "But we also are prophets and do not separate. Is Moses different than us. We must reunite him with his wife."

The Sifrah on this verse points out that Miryam had good intentions Miryam had risked her life to watch Moses' float on the Nile and then offered to get a Jewish nursemaid for Moses. She was "older sister."

The Chafetz Chaim says, "But if her intentions were noble what was her sin." The Chafetz Chaim answers twice in his book: (1) She shouldn't have phrased her accusations with such certainty. She should have said them with an element of doubt. (2) Furthermore, what she was accusing her brother of, religious snobbishness, contradicted Moses' personality as a humble person.

We see from this the important law that slander is not only defined by content but also by tone. It is meritorious to help people; but the language you phrase their problems in should be one of doubt rather than certainty.

Second, the tail, Friday, Jan 5 2018

Now we can examine the symbolism of God's order to grab the tail at which point the snake turned back to a stick.

I know of now commentator who comments on the tail. However, the snake does not see through its eye but rather through heat sensors. So, the symbolism of tail vs heat sensors should be clear. If you grab something, make sure not to get heated up, excited about it; look at it in terms of doubt, the tail, rather than the head.

Third, Tzom Gedalia Sat Jan 6 2018

Although most people know that we have a minor rabbinic fast, Tzom Gedalia, they sometimes forget why we fast on that day. Gedalia was the Jewish governor appointed by the Babylonians after they conquered Israel. In other words, the Babylonians gave us some autonomy.

Gedalia was tipped off that there was an assassination plot on him. He of course did not just go out and kill the people accused of plotting to kill him. But he did nothing. When he was executed we lost our autonomy (Because the Babylonians saw that there were too many factions with the Jewish community and they could not trust leadership).

Jewish slander law obligates a person to take *necessary precautions* on a possible threat but prohibits us to fully believe it (unless there is strong evidence). Gedalia did not follow this law and hence he met his death and the Jewish community lost its autonomy.

Thus, in a very real way, the fast of Gedalia is because of violation of slander laws.

Fourth, Attitude Sunday, Jan 7, 2018

Jewish slander laws are broad and deal not only with prohibited speech but also with attitudes. If I see an action of a person, how should I interpret it. If the action is normally considered immoral should I interpret it that way? If the action is normally considered moral and good should I interpret it that way? Here are the laws:

If I see the action of a	Then
Ordinary person	<ul style="list-style-type: none"> • If the action is normally interpreted as good I should so interpret. • If the action is normally seen as immoral I should also so interpret
Righteous person	Even if the action is normally interpreted as something immoral I should interpret the action as something good and moral.
Wicked person	Even if the action is normally interpreted as good, I should interpret it as immoral (e.g. with poor intentions)

Thus Rashi formulates Moses sin in terms of attitude. The Jews despite their suffering were kind to each other and should have been given the benefit of the doubt that when Moses said that God appeared to him he would be believed.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

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