

**The 10 RashiYomi Rules**  
*Their presence in Rashis in Jethro*  
**Vol 28#20 - Adapted from Rashi-is-Simple**

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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 issue continues our exploration of commandments in each parshah. This week is the Decalogue which encompasses the entire Torah. We all know the sing-song exegesis "Watch and commemorate were said in one utterance" but do you know what really happened. Read below for my approach to this.*

*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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## Parallelism *Rashi Newsletter* Ex20-03a Thursday Feb 1st, 2018

**Background:** These Rashis come from the Decalogue. Notice how the prohibition of idolatry is repeated in parallel using two phrases.

### Biblical and Rashi Text:

Verse	Phrase 1	Phrase 2	Phrase 3	Rashi	Contrast
Ex20-03a	Don't	<u>Have</u>	For yourself gods of others	Have=Possession	Doesn't exclude manufacturing and sale to others
Ex20-03a	Don't	<u>Make</u>	For yourself, molten images, pictures...	Make = Manufacture	Doesn't exclude purchase from someone else

### Rashi Text:

Notice how the 2<sup>nd</sup> commandment uses two parallel phrases which differ crucially in their verb

- Have = Posses idols
- Make = Manufacture idols

You can

- Have but not make idols if you purchase an idol from a store
- Make but not have idols if you sell all the idols you manufacture without keeping any

Both practices are prohibited by the Torah.

Rashi here uses the **Parallelism** method. Notice, that it is not clear whether have-make = possess-manufacture is a

- Distinction of *Peshat-Derash* simple meaning vs exegetical

meaning

- Peshat, the straightforward meaning of the text.

Clearly, by stating these verses in parallel, the Torah indicated that both are prohibited.

## Parallelism *Rashi Newsletter* Ex20-08a Dt05-12a Fri-Sat Feb 2nd-3rd, 2018

**Background:** These Rashis come from the Decalogue. Notice how the Sabbath obligation is repeated in parallel using two phrases.

### Biblical and Rashi Text:

Verse	Phrase 1	Phrase 2	Phrase 3	Rashi
Ex20-08a	<u>Commemorate</u>	The Sabbath day	To be holy	Commemorate = Positive acts (Dos vs Don'ts)
Dt05-12a	<u>Watch</u>	The Sabbath Day	To be holy	Watch = Prophylactic acts (=Don'ts)

### Rashi Text:

This is the most famous parallelism in the Torah. It is mentioned in the Lechah Dodi song. Rashi points out that

- *Commemorate* refers to positive acts like bringing in the Sabbath meal on wine (Kiddush)
- *Watch* refers to fences and prophylactic acts (e.g. not brought by Rashi but e.g. not rinsing a rag in water lest you squeeze out the water)

The Lechah Dodi chant which is based on a Mechiltah states *watch* and

*commemorate* were said in one utterance which is impossible for a human to utter or hear.

What happened?

My own opinion is the following. First, recall that this was said at the Decalogue where all Israel received a prophetic message. But how is prophecy received? A fundamental tenet of Judaism is that prophecy comes from within not from without. Although the movies have gorgeous pictures of beings made of light particles that talk, there are no such beings and the voice of God is heard as the Biblical text says “speaking within me” not from without.

This, prophetic inspiration, typically happens in dreams. So, on 6 Sivan, near morning, all of Israel, *simultaneously* have a prophetic dream of the Decalogue. In their dream, they saw Mount Sinai burning on fire and the voice of God say, “I am the Lord thy God who took you out of Egypt...”.

So, each person heard the same message except for the Sabbath, the 4<sup>th</sup> of the Decalogues.

Recall from last week’s parshah that the Jews were prohibited to go and search for manna on Sabbath. However, there were some who violated God’s command and searched which resulted in God reprimanding them.

- Those Jews who violated the Sabbath heard in their dream, *Watch the Sabbath*
- Those Jews who observed the manna gathering prohibition, heard in their dream, *Commemorate the Sabbath*.

When they awoke in the morning everyone exchanged their dreams. Thus truly

- At the same instant God said *watch* to the sinners and *commemorate* to the observers

- Each person heard according to their status.

## Parallelism *Rashi Newsletter* Ex20-07a Lv19-12a Sun Mon Feb 4th 5th, 2018

**Background:** These Rashis come from the Decalogue. Notice how the Sabbath obligation is repeated in parallel using two phrases.

### Biblical and Rashi Text:

Verse	Phrase 1	The act	Swear by whom	Type of oath
Ex20-07a	Don't	Bear	The name of God your Lord	For naught
Lv19-12a	Don't	Swear	By my name	Falsely
Rashi/ Talmud		*Swear = I swear *Bear = I sveer	*Name of God=The tetragrammaton * My name = any standard reference to God (like the All Powerful).	*Oath for naught= I swear this gold ring is made of Gold *False oath=I swear this gold ring is wooden
Clarification		Even though sveer is not an English word people are in violation based on their dialect	Violation of the false oath laws occurs whether one uses the proper name of God or some other nickname of God	Violation of the false oath laws occurs both for false oaths and for-naught oaths

### Rashi Text:

Did you know that there is a 3<sup>rd</sup> decalogue? Besides the Decalogue in Exodus there is a Decalogue in Deuteronomy and a Decalogue in Leviticus. The table above compares the 3<sup>rd</sup> Decalogue (false oaths) in the Leviticus vs Exodus version.

- False oaths occur whether you say *I swear* or you use some slang like *I sveer*. As long as you are using your dialect you have violated the false oath laws. A clever lawyer cannot get you off on the technicality that the word *swear* was not used
- False oaths occur whether you swear by *God* or you swear by

some nickname of God like the *All-Powerful, All-Merciful, the Omnipresent*. You cannot get off on a technicality that the word God was not used.

- Finally, the false oath prohibitions apply equally to false oaths and to for-naught oaths. Of course, swearing that a gold ring is wooden is a false oath. But swearing that a gold ring is golden cheapens the power of oaths since it is an oath for no reason, a for-naught oath.

## 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 (Hononyms)** 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