The 10 RashiYomi Rules
Their presence in Rashis in KoRaX
Vol. 27#17 - 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 year I am focusing on parallelism, that is, those Rashis that can be derived from tabular representations of verses.

Today we deal with some parallelisms that are traditionally explained by "extra words". We explain the difference in approach between using parallelism and extra words. We also show a nifty Rashi where it is clear that Rashi is giving the

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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Format-Bullets-Parallelism *Daily Rashi* Nu16-05b,c Sun-Mon Jun 18-19, 2017

Background: **Nu16** deals with the Korax rebellion. Korax challenged the authority of Moses and Aaron to be leader and high priest. Moses responds by stating that it is God's choice.

Biblical Text: For convenience the Rashi and Rashi Newsletter commentary is embedded in the translation of the verse. Further comments are presented afterwards.

Nu16-05 In the morning God will let it be known

- <u>who</u> belongs to him and-----------------------(Rashi) *the Levites*

- <u>who</u> is holy, and He will bring near, and----(Rashi) *the Priests*

- <u>who</u> is chosen He will bring near------------(Rashi Newsletter) *the High Priest* (not in Rashi; mine

Contribution of the Rashi Newsletter: The Rashi Newsletter
contributes the reason behind the Rashi comment. The Hebrew word *eth* which in

English is best translated as *who* is repeated three times in this verse. The Rashi Newsletter has contributed the idea, in its article *Biblical Formatting,* Jewish Bible Quarterly, accessible on the Rashi website at *www.Rashiyomi.com/biblicalformatting.pdf,* that the biblical Narrator uses a repeating keyword the same way a modern author uses bullets. But what are bullets? Why do authors use them? The idea behind bullets is that the author indicates that each bullet carries a separate and distinct nuance and that together the bullets describe some whole. You can see the bulleted version of this verse above. It is the way the verse would be written in modern times.

The Table on the next page summarizes i) the repeating keywords, ii) the biblical text, iii) the commentator and iv) interpretation. Notice that Rashi as supplemented by the Rashi Newsletter comprehensively describes the three Temple functions, Levites, Priests, and High Priest.

Why did the Rashi Newsletter add a 3rd interpretation - *is chosen by him* refers to High Priest*?* Because the repeating keyword *eth* (*who*) occurs not twice but thrice in the verse and therefore there should be three interpretations. We have emphasized in this Newsletter that Rashi encourages supplementation of Rashi comments with similar comments using similar methods.

Note, that the *fact of bulleting* is sufficient to seek three interpretations which are comprehensive but distinct: The three bullets refer to the selection of *Levites, Priests and High Priest.*

Comment: This type of Rashi is usually explained using the concept of *extra words.* The verse says *in the morning God will make known* <u>*who belongs to him and who is holy*</u> *and bring near...* The argument goes that the underlined phrase is too wordy; it could have been said in fewer words and *therefore* there is justification for a Rashi comment.

In the Rashi Newsletter we do not use the *extra word* argument since it is too vague and general. We instead prefer very specific arguments. In this case we use the *repeating keyword* rule; this rule requires seeing if a keyword like *eth* is repeated.

Furthermore, the *extra word* rule doesn't explain *what to do* with the extra words. *How* do you derive a Rashi comment from the extra words. Contrastively, the *repeating keyword* rule explains that each keyword is to be interpreted as a bullet. Bullets are used to indicate a collection of distinct items that together describe a domain. So the Rashi Newsletter approach - using repeated keywords vs. extra words - is more specific and more operational.

Biblical Text: Nu16-05 Repeating keyword	Biblical Text: Nu16-05	Commentator	Interpretation
Who	*Belongs to him*	Rashi	Levites
Who	*Is holy*	Rashi	The priests
Who	*Is chosen by him*	My supplementation	High Priest
The repeating keyword, who, or *eth,* in Hebrew indicates a bulleted format. Bulleting in turn indicates that each item has a specific distinctness	The biblical texts speak about three classes: *belongs, holy, chosen,*	There are three *who* (*eth*) in Hebrew. My opinion is that this is all one Rashi. But we count Rashi by bolded introductory words. Rashi takes the first two comments. I have supplemented the Rashi explanation with the 3rd comment. I have explained many times that supplementing Rashi using his own methods is important and expected	There are three classes in the Temple: Levites, Priests, and High Priest.

Parallelism *Daily Rashi* Nu17-23a,b,c Tue-Thu Jun 20-22, 2017

Background: **Nu17** describes a test given by God to prove that Aaron and his tribe were chosen by God. All the tribes placed sticks in the Temple but only Aaron's stick sprouted. Let us examine the biblical text.

Biblical Text: On the next day, Moses came to the Temple and already Aaron's stick of the tribe of Levi had flowered

- *It let forth flowers*

- *It budded buds*

- *It nursed Almonds*

Rashi Text: Rashi simply translates the three phrases and emphasizes the stages of botanical growth: *flowers, buds, Almonds.* Rashi also explains that the word *nursed* is used to describe the process of a plant maturing a fruit; this however, need not concern us now.

Contribution of the Rashi Newsletter: The Rashi Newsletter contributes that this Rashi is driven not by the **meaning** method but by the **parallelism** method. Adele Davis in her excellent book, *The Dynamics of Biblical Parallelism,* explains that parallelism can manifest itself in various ways. We are used to semantic parallelism, that is the two verse parts have identical words so that the parallelism is in the semantics or words. But Davis points out that parallelism can also occur syntactically in the grammatical functions of the word. All three bulleted sentences consist of a verb phrase - *it-let-forth, it-budded, it-nursed* - followed by a noun phrase - *flowers, buds, Almond*. In Hebrew this is a bit punchier since the verb phrase is one word and the noun phrase is one word so that we have three two-word sentences, each sentence of the form, **Verb-Noun**. For this reason, the parallelism is syntactic.

We have left to comment on the fact that this Rashi is the *simple meaning of the text, the so-called peshat*. Most people accept this! Why do they accept this?

Because most people are familiar with plants. They have personally seen the three botanical stages of flower, bud and fruit. No one today for example confuses flower and bud or bud and fruit. Each of the terms has well-known meanings. Thus, we accept the *peshat* of Rashi because we have *botanical experience.*

But there are other Rashis that do the same thing as this Rashi. Rashi will take two word phrases repeated twice or thrice and explain each of them as referring to a stage of something. Sometimes people look at these Rashis as *forced, homiletic* or *fanciful.* Why? Because they lack *experience.* In my first paper on Rashi, *Peshat and Derash, A New Intuitive Analytic Approach,* Tradition, accessible on the Rashi website at www.Rashiyomi.com/rashi.pdf, I advocate the position that if we have sufficient experience we would regard all these Rashis as *peshat.* To often we call something *non-peshat* if we have to think twice to arrive at it. Our thinking twice may simply reflect our lack of experience. In the above Rashi we *instantly* understood Rashi because of our experience with plants.

I think this is a fundamental principle in approaching Rashi.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHIRULE

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I-REFERENCE: Dt26-05d *We went down to Egypt with <u>a few people</u>* explained by Gn46-27: *with <u>70</u> 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 <u>honey</u> as sacrifices* RASHI: *honey* includes any <u>*sweet fruit juice*</u>
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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 - Pharoh 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