

The 10 RashiYomi Rules
Their presence in Rashis in ChuQaTh
Vol. 27#18 - 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 do some ordinary parallelisms. We also show how the Rashiyomi Newsletter approach can deal with complicated Rashis that appear ad-hoc.

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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Parallelism *Daily Rashi* Nu21-21a Sun Jun 25, 2017

Background: Nu21-21a and the repeated story in Dt02-26 deal with Moses sending diplomats to Emori to request passage through. Note the differences in the two verses.

Biblical Text:

Verse	Who sent?	Sent what?	From where?	To where?	To whom?
Nu21-21a	The Jewish nation	sent diplomats		To Sichon	King of Emori
Dt02-26	Moses	sent diplomats	From the Eastern desert	To Sichon	King of Chesbon
Rashi	Moses is delegated representative of Jewish nation		No Rashi		No Rashi but Chesbon is the capital of Emori. This would explain the difference

Contribution of the Rashi Newsletter: The Rashi Newsletter contributes the reason behind the Rashi comment, **Parallelism**. There are three differences in the above table. Notice how Rashi explains one of them, we can explain the 3rd difference and do not know the reason for the 2nd difference.

- Moses-Israel: Rashi says the obvious *Moses was the designated head of Israel and therefore the sender could be called Moses or Israel.*

- Emori-Chesbon: Rashi does not explain this but since Chesbon is the capital we can understand both statements - *sent to Emori, sent to Chesbon* - as being correct
- Neither Rashi nor the Rashi Newsletter gives an explanation for why it mentions from where the diplomats were sent in one verse.

Comment: This is one of those rare places where Rashi explicitly mentions the parallelism as the reason for his Rashi comment. Rashi begins his comment with *and in an other verse it says*. Rashi thereby indicates that the parallelism of the two verses is the source of the Rashi comment.

Parallelism-Format(Bullet) *Daily Rashi* Nu20-08a Mon Jun 26, 2017

Background: Both Nu20 and Ex17 describe Moses smiting a rock to provide water for the nation. Note the subtle difference.

Biblical Text:

Verse	Smite Rock for water	So they can drink	Who will drink	Who will drink
Nu20-08a,11	Make water come out of the rock	Provide water	For the nation	For their flock
Nu20-11	Much water came out	They drank:	The nation	Their flock
Nu17-05	Smite the rock and water will come out of it	they will drink	The nation	
Rashi:				From the extra emphasis on <i>flock</i> we see that God both compares about the Jewish people and their assets.

Parallelism *Daily Rashi* Nu20-16a Tue Jun 27, 2017

Background: Both Nu20 and Ex03 describe God as sending somebody to free the Jews from Egypt. One verse says *Moses* was sent; the other, *an angel!*

Contribution of the Rashi Newsletter: The Rashi Newsletter contributes that the source of this Rashi is **parallelism**. (One can also regard Rashi as using the contradiction method (Angel-Moses) but I don't think this is necessary.)

Biblical Text:

Verse	Who was sent	Purpose: Exodus
Nu20-16a	God sent an <u>angel</u>	He took us out of Egypt
Ex03-10	(God to Moses) You (<u>Moses</u>) go to Pharaoh	And take my people, the Jewish people, out of Egypt
Rashi	So Moses must be the angel that was sent to take us out of Egypt	

The parallelism of the verses is clear: One verse says

- An angel took us out of Egypt while a second verse states that
- Moses took us out of Egypt.

Which is it? Did an angel take us out or did Moses take us out. Rashi's conclusion is that Moses had a prophetic status of an angel. Indeed, the Rambam in the Laws of Torah Foundations (Yesodai Hatorah) explicitly enumerates 10 levels of prophetic insight. Thus certain prophets have angelic status. Moses was one of them.

Parallelism *Daily Rashi* Nu21-09a Wed Jun 28, 2017

Background: During one improper complaint God punished the people with snake bites. The people apologized to Moses and asked him to pray for them. God ordered Moses to make a snake and place it on a pole. The idea was that all who saw the snake, turned upward, and hopefully this would lead to prayer which would result in a cure.

Contribution of the Rashi Newsletter: The Rashi Newsletter contributes that the source of this Rashi is **parallelism**. God only told Moses to make a serpent; but Moses made a copper snake. So the parallelism shows that Moses added the color. We can understand why. Snakes are frequently copper covered. By making the snake of copper, Moses gave it a higher sense of reality and hoped that would facilitate its use.

Verse	God or Moses	Make	Snake	On Pole
Nu21-08	God's command to Moses	Make a	Serpent	Place it on a pole
Nu21-09a	Moses' fulfillment of the command	Moses made a	Copper snake	He placed it on the pole
Rashi			God only commanded to make a snake. Moses added the copper color since snakes are copper in color. This gave an appearance of more reality to the snake.	

Parallelism Format Database *Daily Rashi* Nu21-09a Thur Jun 29, 2017

Background: Nu19 presents the red heifer law, a method of purifying those who are in a state of ritual impurity due to contact with the dead. There are various stakeholders in the process including i) the Priest who prepares the cow for burning, ii) the person who actually burns the cow, iii) the people who deal with the ashes after being mixed with water, iv) miscellaneous people who touch the ash mixed with water. The Bible must explain whether these people attain any state of impurity and to what degree.

Biblical and Rashi Text: The table below contains a variety of verses that deal with ritual impurity. Note all the **parallelism** differences. To fully understand Rashi we must use several Rashi rules.

Formatting: The structure of **Nu19** is clear

- Verses 2-10 Ceremony to slaughter Red Heiffer and create ashes
- Verses 11-13 Method of purification of ritually impure person using ash+water
- Verses 14-19 Laws of death in a tent (What becomes impure)
- Verses 20 Consequences of not purifying
- Verses 21-22 Laws about sprinkling and touching the ask water and consequences

Verse	Whom is spoken about	Are clothes impure requiring immersion	Is person impure requiring immersion	Purification requires both immersion and waiting till eve
Nu19-21a	Sprinkler of ash water	Wash clothes		
Nu19-21a	Whoso touches the ash water			And will be unclean till eve
Rashi		Look at Nu19. Sprinkler makes clothes impure while just touching does not. In either case the sprinkler / toucher is unclean till evening and requires immersion.		

As is clear from the **Formatting**, the chapter content dealing with purification of ritually impure people who have contacted a dead person seems to end at verse 20. Verses 21 and 22 are afterthoughts. Rashi explains: *The sprinkler mentioned in verse 21 is not the person who sprinkles ash-water on the impure person in order to purify him. Indeed, the sprinkler of ask-water purifies the impure; how could he himself become impure. Therefore the sprinkler in verse 21 is simply a person who for non-purification reasons if you like just for kicks, sprinkles the ash-water.*

We have strengthened Rashi's argument using the **Formatting** principle since verse 21 occurs after the chapter content on purification is over.

Parallelism: Rashi next uses the **parallelism** principle. Verse 21 says that any person who *touches* or *sprinkles* the ash water becomes ritually impure. However

- The sprinkler conveys impurity to the clothes of the sprinkler
- The toucher only becomes impure himself; his clothes are pure.

Rashi learns this from the fact (as can be seen in the table) that *wash his clothes* is mentioned by the sprinkler and not mentioned by the toucher.

To understand how Rashi treats the **parallelism** we review a recent parallelism we did on **Lv14-46b**. Notice how three activities are mentioned: *coming to, sleeping in, eating in* the leprous house. But only *sleeping in* and *eating in* gives clothing ritual impurity. Just coming does not

Verse	Activity	Washing His Clothes	Impurity
Lv14-46b	Whoso <i>comes</i> to the house		Will be unclean till eve
Lv14-47	Whoso <i>sleeps</i> in the house	Will wash his clothes	
Lv14-47	Whoso <i>eats</i> in the house	Will wash his clothes	
Rashi:	Coming to, sleeping in, and eating in a leprous house creates a ritually impure state.	But only sleeping and eating create a state where clothing become impure also. <i>Eating</i> does not mean just eating but refers to a duration of staying in the house that would allow eating while <i>comes to</i> refers to a secondary entrance.	

Rashi explains there: The *coming to* vs. *eating* are examples: They are examples of duration of stay in the house. If you stay long enough to eat then you convey impurity on clothing; but if you just step in, you become impure but not your clothing.

Rashi's approach in Numbers is similar: The *sprinkling* vs. *touching* are examples: They are examples of *amount*. Just touching one drop of water will not convey ritual impurity to your clothing while *sprinkling* (so more contact with the water) does convey ritual impurity.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHIRULE

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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