

The 10 RashiYomi Rules

Their presence in Rashis in MaTToS-MaSaY

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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 continue our work on parallelism. We have an interesting nested parallelism where a parallelism occurs within another parallelism. We also have a sequence parallelism as well as a parallelism that can be explained by

grammar as well.

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 Nu36-11a Sun 7/16/17

Background: The 5 daughters of Zelafchad are mentioned 3 times in the Bible. The *sequence* or *order* in which they are mentioned differs. They are summarized in the Table below.

Biblical Text and Rashi Text:

Verses	Topic	1 st daughter	2 nd daughter	3 rd daughter	4 th daughter	5 th daughter	Rashi's explanation of order
Nu36-11a	<i>Inheritance / Marriage</i>	Machlah	Tirtzah	*Chaglah	*Milcah	*Noah	<i>Marriage normally done in age order</i>
Nu26-33	<i>Tribal genealogies</i>	Machlah	*Noah	Chaglah	Milcah	*Tirtzah	<i>Nu26-33 reflects Nu27-01</i>
Nu27-01	<i>Asked religious question</i>	Machlah	*Noah	*Chaglah	*Milcah	*Tirtzah	<i>Questions asked reflect level of intelligence</i>

Contribution of Rashi Newsletter: Notice that there are two orders of listing the five daughters. The Rashi Newsletter explains that Rashi derives his comments from **parallelism** and common sense. Rashi explains

- **Nu36** deals with their marriage; girls normally get married in age order
- Nu27 deals with a religious question: Here, the girls are enumerated by their intelligence and articulation.

- Rashi does not directly comment on **Nu26**. However, since the listing of daughters in a set of genealogies prepares the reader for the chapter on the religious question, Rashi apparently believes that it reflects their intelligence

Notice that Rashi formulates his explanations not in terms of some tradition but in terms of likely behavior, that is in terms of common sense. "Girls usually get married oldest first." Clearly Rashi (like the rest of us) know of exceptions. But this seems like the most reasonable explanation.

Comment: While preparing this Rashi I noticed that the textual connections of the five girls using the word *and* differs in all 3 verses. I have indicated those daughters with an *and* prior to their name using asterisks. This is a further aspect of the parallelism. However, I was unable to find significance from the *ands*. Perhaps future research will show how these *ands* dictate some of Rashi's insights.

Parallelism-Grammar *Daily Rashi* Nu36-17a,29a

Mon-Tue 7/17-18/17

Background: Nu36 enumerates the 12 tribal governors, one for each tribe, that assisted in dividing the land amongst the Jews. The language points to the following procedure:

- First, each tribal governor inherited all the property for his tribe
- Then each tribal governor distributed the tribal property.

Biblical Text: The biblical text is summarized below.

Verse	Subject of Chapter	Verb used	Indirect Object
Nu34-17a	Governors	Will inherit	On your behalf
Nu34-29a	Governors	Will give inheritances	To you

Rashi Text: The Rashi comments can be approached using either the **parallelism** or **grammar** method. Rashi points out as follows

- **Nu34-29** explains that governors will give inheritances to the Jewish people. It indicates this by using the causative form of the verb and using the indirect object *to you*.
- **Nu34-17** could not, according to Rashi, be saying the same thing since **Nu34-17** uses the active not causative verb form. The governors *inherit* not *cause inheriting*.
- Rashi then points out that since the governors *inherit*, the indirect object which usually means *to you* must instead mean *her for you, on your behalf*. Rashi translates the indirect object this way to make the meaning consistent with the active form. So **Nu34-17** reads, *will inherit on your behalf*. Rashi to be sure cites other verses where the Hebrew word used does mean *on your behalf*. However, it usually means *to you*.
- The two verses together describe a 2-step process: i) Governors inherit on behalf of their tribes (**Nu34-17**), ii) Governors then distribute (cause to inherit) to the individual tribe members (**Nu34-29**).

Contribution of Rashi Newsletter: The Rashi Newsletter contributes that Rashi used here the **parallelism** and **grammar** method. The Rashi Newsletter also shows that the parallelism is what *caused* Rashi to chose a rare form of the meaning of the indirect object: *for you, on your behalf* instead of *to you*. Hence, we see that Rashi was not using the **meaning** method but rather using the **parallelism** method to select appropriate grammatical forms and meaning. We thus see in this Rashi how **parallelism** is the driving force of Rashi. It would be cheap to say that Rashi relied on traditions to translate the indirect object. Not so! The Rashi translation is based on the parallelism which forces us to choose between competing translations. If you understand this, you will see how Rashi is driven by logic and method, not by tradition!

**Parallelism-Format Daily Rashi Nu35-16a Wed-Thur
7/19-20/17**

Background: Nu35 discusses the separation of 6 refuge cities where people who committed murder through negligence, without premeditation, could escape and be protected from blood vengeance.

Biblical Text: The biblical text is summarized below.

Verse paragraphs	Topic of Verse Paragraph	Distinctions between paragraphs												
Nu35-09:13	Six refuge cities set aside for negligent murderers	<u>Introduction:</u> Refuge cities for negligent murderers												
Nu35-16:19	Which weapons lead to a death penalty because they can kill?	<table border="1"> <tr> <td>Nu35-16</td> <td>If he smites with an</td> <td>iron utensil</td> <td></td> </tr> <tr> <td>Nu35-17</td> <td>If he smites with a</td> <td>stone utensil</td> <td>That can kill</td> </tr> <tr> <td>Nu35-18</td> <td>If he smites with a</td> <td>wood utensil</td> <td>That can kill</td> </tr> </table>	Nu35-16	If he smites with an	iron utensil		Nu35-17	If he smites with a	stone utensil	That can kill	Nu35-18	If he smites with a	wood utensil	That can kill
Nu35-16	If he smites with an	iron utensil												
Nu35-17	If he smites with a	stone utensil	That can kill											
Nu35-18	If he smites with a	wood utensil	That can kill											
Nu35-20:21	Laws on killing with hatred/enmity	<u>Premeditated murder</u>												
Nu35-22:28	Laws on sudden killing with no hunting or enmity	<u>Negligent murder</u>												

Rashi Text: This Rashi deals with *paragraphing*. I consider it part of the **Format** rule (not part of the **grammar** rule since unlike conjugational grammar which is mechanical, paragraphing and formatting require understanding of meaning). Let us carefully see how Rashi identifies the biblical paragraphs:

- Clearly **Nu35-09:13** *introduces* the chapter by stating that 6 refuge cities will be set aside for those committing murder negligently.
- Indeed, **Nu35-22:28** discusses *killing without hunting or hatred*, in other words, *negligent* non-intentional murder.
- Rashi notices that the paragraph prior to **Nu35-22:28**, deals with *killing with enmity*. So Rashi explains this chapter as dealing with premeditated murder. What is a premeditated murder paragraph doing in a chapter dealing with negligent murder? Rashi does not address this, but the rules of paragraph development would address this by stating that it is contrastive. In order to discuss negligent murder, the Author first discusses premeditated murder so that the reader can see the difference.
- But if so, what is the paragraph **Nu35-16:19** speaking about? It is not speaking about i) making refuge cities, ii) premeditated murder, nor iii) negligent murder.

Rashi advances the idea that this paragraph discusses *murder in general*. What type of weaponry and blows do you need before you call a case murder. After all, premeditation vs. negligence is a matter of *intent*. Before you discuss intent, you must ascertain whether the weapon and blow make this a murder case.

- **Summary:** The four paragraphs deal with i) introduction - refuge cities ii) criteria for murder cases, iii) premeditated murder, iv) negligent murder.

Contribution of Rashi Newsletter: This Rashi has a different flavor than many other Rashis. The Rashi Newsletter explains that Rashi is explaining neither **meaning** nor **grammar** but rather **paragraph** structure. I take note that over the years I have noticed a tendency in both students and mature Rabbis to identify Rashi with punchy meaning and grammar rules. The idea that Rashi was giving a holistic overview, breaking up a biblical chapter into component paragraphs, is alien. The Rashi Newsletter emphasizes that Rashi could equally contribute *paragraphing* as well as *meaning and grammar*.

Rashi Text: But wait. Rashi makes a second comment in the same Rashi. Notice in the table above the parallel comparison of murder with i) iron, ii) stone, iii) wooden utensils. This sub-table is colored orange while the overall chapter format is colored green. The verses for the stone and wooden utensils mention that the weapon has to be *capable of lethality, "that can kill"*, while this phrase is absent from the iron clause. Rashi explains that *iron utensils (e.g. a pin) can always kill. On the other hand a blunt wooden object (like a bat) may or may not be capable of lethality*. The Talmud elaborates further by requiring consideration of i) weapon, ii) strength of murderer, iii) place (organ) of impact, iv) strength of murdered (can (s)he withstand blows) and v) momentum of blow. In short, a case is not murder until lethality has been established. Lethality is obtained by exploring all dimensions.

Contribution of Rashi Newsletter: The Rashi Newsletter contributes the **parallelism** by which this is established. Glancing at the table we see that the **parallelism** is very blatant.

Comment: This is an unusual Rashi and sheds questions on *how to count* Rashis. Although Rashi makes a comment on one verse phrase, he really makes two comments, one dealing with *paragraphing* and one dealing with *parallel phrases*. Thus, we would count this Rashi as really two Rashis. Contrastively, if Rashi deals with one **parallelism** with several verse phrases we would count it as one parallelism since the driving force is one method. In short, modern and religious scholarship has not adequately dealt with *how to count* Rashi comments. This Rashi with its two comments shows the various issues involved.

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