

## The 10 RashiYomi Rules

### *Their presence in Rashis in Re'eH*

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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 describe the Rashis in one verse with one collection of parallelism. We actually go through the thinking process of Rashi*

*I will attempt to send out the Parshah over a week in advance.*

*Russell Jay Hendel, President, Rashiyomi*

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## Parallelism-Bullet *Daily Rashi* Dt13-05ad Aug 14 2017

**Background:** The verse commands us to *walk* in God's ways. But what does that mean? The verse itself lists 6 items. It uses a **parallel** structure. One can see this **parallel** structure holistically, observe God's law. One can also see this parallel structure in complete detail as Rashi shows us.

**Biblical Text and Rashi Text:** Summarized in the table below. For a more leisurely explanation see narrative after the Table.

Dt13-05	General – Detail	Clear interpretations – only one possible	Ambiguous interpretations – many are possible	Summary of Rashi’s Final interpretations.
Walk after your God Him you shall revere	General <sup>1</sup>			
His commandments observe	Detail <sup>1</sup>	Observe Torah=commandments <sup>2</sup>		Commandments
His voice you should obey	Detail <sup>1</sup>		Could be anything: Obey voice of <i>commandments, prophets, Temple priests</i> <sup>3</sup>	<i>Prophets</i> <sup>5</sup>
Him you should worship	Detail <sup>1</sup>	Worship= Temple worship <sup>2</sup>		Temple
In Him, you should join	Detail <sup>1</sup>		Could be anything: Join to him through <i>commandments, prophets or imitation</i> <sup>4</sup> of ways <sup>3</sup>	<i>Imitate</i> <sup>5</sup>

Notes:

- 1) The verse has a General-Detail form. *Walk after / Revere God* =General. How? By *observing commandments, obeying his voice, worshiping him, joining in Him* = Details
- 2) There is only one way to interpret these. *Commandments* unambiguously refers

to *Torah commandments*. *Worship* unambiguously refers to Temple.

3) These phrases are ambiguous: *Obey voice* could refer to *commandments*, *prophecies*, *Temple priests*. Similarly, *join to God* could refer to *commandments*, *prophecies* or *following his ways*.

4) The Hebrew **Daled-Beth-Kuph** refers to *clinging*. It would correspond to the English word *adjunct* referring to a subordinate who *joins* (adjuncts) a mentor.

5) So Rashi picks from the possible interpretations – *commandments*, *prophets*, *priests* - prophets. He does this because of the **parallelism-bullet** principle which requires interpretation of bullets into distinct categories which together exhaust a domain. Similarly, Rashi picks from the possible interpretations - *commandments*, *prophets*, *priests* – imitation. Again, he does this because of the **bullet** principle.

**Contribution of the Rashi Newsletter:** We may see this Rashi evolve in five distinct stages:

- Stage 1: The verse starts with a *general* statement: *Walk* after God; *Revere* Him. But how? What does it mean to *Walk* after God. For this we turn to Stage 2.
- Stage 2: The verse then gives the *details* of the general principle: You *walk* after God by i) observing his commandments, ii) obeying his voice, iii) worshipping him, iv) adjoining oneself to Him. Here we use the **General-Detail Principle** Rashi method which is a simple way of paragraph development: State the general principle and then go into details.
- Stage 3: But are the details clear? Of the four details #i and #iii are clear. *Observance* clearly refers to Torah Law. *Worship* clearly refers to Temple service.
- Stage 4: What is left is unclear. For example, *obeying his voice* could refer to *Torah observance*, *prophecy*, *worship*. Similarly, *adjoining to Him* could refer to *Torah observance*, *prophecy*, or *apprenticeship*. Rashi explains this. Rashi approaches the Hebrew word **daleth-beth-kuph**, to cling, to adjoin, using a similar analogy to the English *adjunct* from *adjoin* referring to *apprenticeship*. But what is *apprenticeship*? It is not just following guidelines (=commandments) and service requirements (=Temple); it is also following and imitating behavior. The apprentice sees the mentor continuously and learns

from his or her behavior what he should be doing. Hence, the Sifrey's description of *apprenticeship: Did you notice how God buried Moses? So you too bury the dead? Did you notice how God married Adam to Eve? So you too help people in marriage? Did you notice how God visited the sick Abraham? So you too visit the sick.*

- Stage 5: At this stage we use the all powerful **bullet principle**. The bullet principle states that a sequence of parallel phrases is read in Biblical Hebrew the same way a sequence of bullets is read in English: *Each item in the bullet list is read as distinct from the others while together they exhaust a domain.* Following this bullet principle, we see that *listen to His voice*, corresponds to *prophecy* and *adjunct/apprentice to him* corresponds to *imitation*. Why do I see this? Because prophecy and apprenticeship have not yet been mentioned while observance and worship have.

Summary: Thus we see that the four bullets of the detail stage in **Dt13-05** to corresponds to *the* four methods of relating to God:

- Commandment observance
- General obedience to prophets
- Temple Worship (Priest obedience)
- Imitation of Divine practices.

We could have just stated the Rashi. However, we felt it more important to see the evolution of Rashi thought; to show how Rashi, following the Sifray took the verse apart and step by step arrived at commentary and interpretation.

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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