

## The 10 RashiYomi Rules

*Their presence in Rashis in NiTzaViM VaYayLeCh*

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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*

*It is a new issue (Vol 28) and a New Year. This year I am focusing on non-Rashi comments. We have explained Rashi now for 18 years. We frequently say that Rashi intended that the teacher use the parallelism and besides explaining the Rashi comments also explain all nuances of the parallelism, the non-Rashi comments.*

*So this year I am focusing on complete explanations of all parallelisms including both the Rashi and non-Rashi comments.*

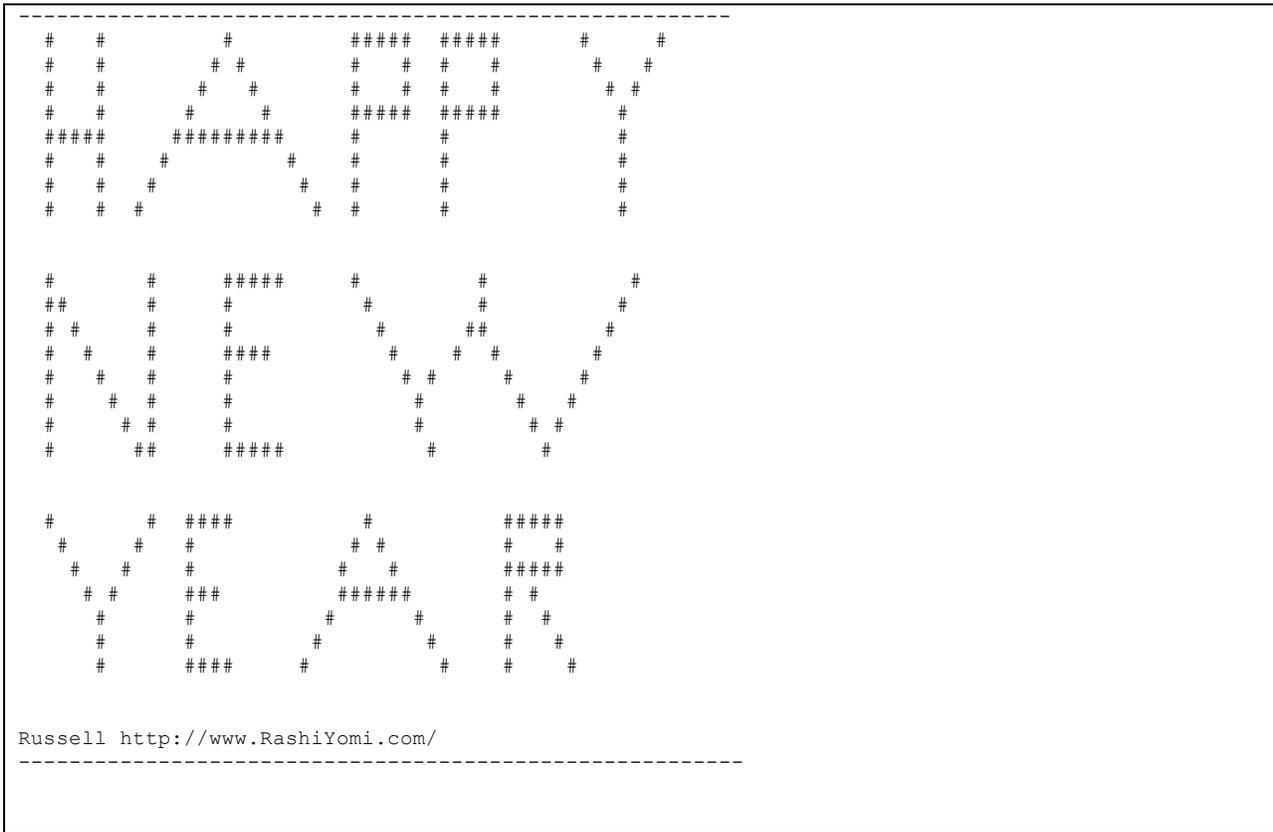
*Today I bring up an old favorite: The use of "dots" to indicate possibly stricken words from the text. There are only 8 examples in the Torah, and we bring all of them.*

*This rule allows us to see the Masorah, the group of people who preserved our text, at work.*

*Dr. 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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**Formatting-Daily Rashi Sunday-Saturday Sep 10 2017, Nu21-30b, Nu03-39a, Gn33-04b, Dt29-29a, Gn37-12a, Nu09-10a, Gn18-09a, Gn19-33c**

Verse	Verse text with dotted words stricken out	Interpretation of strikeout
Dt29-29a	<i>The secret things [sins] belong unto HaShem our G-d; but the things [sins] that are <del>revealed</del> belong [are visited] unto us and to our children for ever, that we may do all the words of this law</i>	<del>Revealed</del> sins weren't always visited upon the community; they weren't visited upon the community till after the conquest of Israel in the time of Joshua when all Jews lived together and became responsible to each other.
Nu03-39a	<i>All that were numbered of the Levites, whom Moses and <del>Aaron</del> numbered at the commandment of HaShem, by their families, all the males from a month old and upward, were twenty and two thousand.</i>	<del>Aaron</del> was stricken from the census--that is, even though he was governor of the Levites and performed the counting of his tribe, he himself was not counted (he was stricken from the census) because he was a Cohen (Gur Aryeh, Raam, Mizrachi)
Nu21-30b	<i>We have shot at them--Heshbon unto Dibon is destroyed, and we have laid waste even unto Nophah <del>that</del> reaches to Maydvah</i>	The Jews destroyed (a) <i>both</i> cities (buildings) and inhabitants until Nopach but (b) <i>only</i> destroyed cities (but apparently let the inhabitants flee) until Maydvah. Hence, the Maydvah destruction was stricken and weakened as it only applied to the cities and not the people.
Gn33-04b	<i>And Esau ran to meet him [Jacob], and embraced him, and fell on his neck, and <del>kissed</del> him; and they wept</i>	The kiss should be stricken from the record! It wasn't a real (i.e. sincere) <del>kiss</del> since Esau really hated Jacob. Rashi offers an alternative explanation: The kiss should be stricken from the record since it was the only sincere kiss. All other kisses were insincere.
Gn37-12a	<i>And his brethren went to <del>shepard</del> their father's flock in Shechem</i>	The word <i>shepard</i> should be stricken out since they didn't really go to <del>shepard</del> sheep; rather they went to escape their father who favored Joseph
Nu09-10a	<i>Speak unto the children of Israel, saying: If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey <del>afar off</del>, yet he shall keep the Passover unto HaShem</i>	The requirement <i>far off</i> should be stricken. One need not be absolutely <del>far away</del> --but <i>far away</i> enough not to be able to come to Jerusalem
Gn18-09	<i>And they said <del>to him</del>: 'Where is Sarah thy wife?' And he said: 'Behold, in the tent.</i>	The phrase <i>to him</i> should be stricken. They said it generally, not just to him. When they met Abraham, <i>they said <del>to him</del></i> where is your spouse. Similarly, when they met Sarah <i>they said where is your spouse.</i>
Gn19-33c	<i>And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, <del>nor when she arose</del></i>	The phrase <del>nor when she arose</del> is dotted indicating a strikeout: Lot really did know when she arose from his dreams about his affairs but his daughters denied it (so he didn't really know) and even so he did not avoid a recurrence on the 2nd night with his second daughter

**Background:** In my article Biblical Formatting, Jewish Bible Quarterly, 35(1), 2007, I show that just as a modern author will use bullets, bold and strikeout to indicate nuances and effects, so too, the biblical authors used a variety of techniques to indicate the same nuances. For example,

- The biblical authors will use repetition to indicate bold which in turn indicates *some type of emphasis*; in the article we simply say that *repetition or bold indicates unspecified emphasis*;
- The biblical authors will use repeating keywords to indicate a bullet like effect which indicates a

collection of points, *each distinct* and together exhausting some collection of reasons

- The Biblical author with use dots on a word to indicate what a modern author will indicate with strikeout, namely, that the point of the text is stricken and weakened.

**Biblical Text:** There are 8 examples of words with dots on them in the Torah. These verses along with the Rashi comments are fully summarized in the table above. This is exciting since we see all examples together. This gives credibility to the Rashi approach.

**Comments:** The following comments will clarify.

- Why the Dots: A scribe reading Nu03-39 speaking about the census might think that it is an error to mention Aaron. The verse says *These are the counting of Moses and Aaron* but the following verses do not mention Aaron being counted. It might appear that Moses did the counting. Such a thought could lead to a scribe erasing Aaron from the verses thinking it was an error. Therefore, Ezra the Scribe placed dots on the word Aaron, to indicate that although it appears that the word should be stricken it really belongs there. In doing this, Ezra did not add or detract words from the Torah but added formatting to the Torah in order to preserve the text.
- Stricken vs Weakened: Notice that in Gn19-33 it says that Lot did not know that he had slept with his daughter because he was drunk. But this sounds ridiculous since people have vivid dreams associated with affairs, and he obviously had some knowledge (and had no business letting his other daughter get him drunk on the 2nd night). The words *when she arose* (from the affair with him) are stricken emphasizing that although no one talked about it (so he wasn't 100% sure, he did have some suspicion). In general, the dots indicate an emphasis that the words should be there whether there are *full* or *partial* reasons to omit it.

## 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 (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