

**The 10 RashiYomi Rules**  
*Their presence in Rashis in VaYaYTzaY*  
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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's issue deals with a Rashi type comment in the Rambam. Rashi himself is silent. Our argument is that all Midrash is based on sound principles. This Rambam actually appears sermonic; we will show it is logical. Furthermore, many people believe there aren't that many laws in Breishith. Not so! There are plenty of them! Enjoy!*

*Dr. Russell Jay Hendel, President, Rashiyomi*

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## **Formatting-Bullets-Paragrahing *Daily Rashi* Gn31-07 Wed-Mon Nov 22-27, 2017 (This issue on a Rambam)**

### **Wednesday:**

**Background:** This year is devoted to explaining the Rashi-type reasons in non-Rashi commentators. Many people believe there aren't that many biblical commandments in Genesis. In fact there are only 3

- Gn01-28, the commandment to be fruitful
- Gn17-09:14, the commandment to circumcise
- Gn32-33, the prohibition of consuming a certain sinew in the leg.

What is actually true is that

- Only 3 of the 613 biblical commandments are in Genesis
- But there are many more biblical commandments in Genesis

### **Thursday**

**Biblical Text / Rambam Text:** The Rambam, Laws of Workers, 13: 7 states as follows

*The worker is obligated to work with all his strength. We learn this from Jacob the Righteous*

- *Gn31-06:08, (A) Your father is not with me as he was formerly but the God of my father is with me*
- *(B) You (Jacob speaking to his wives) know that I worked with all strength for your father*
- *(C) Your father double crossed me 10-fold but God would not let him harm me*

**Friday** The following dialogue between Laban and Jacob will also be helpful in analyzing the Rambam.

- *Gn31-38:42*
- *I have been 20 years with you ....*
- *I have been 20 years with your house: I worked 14 years for your two daughters and 6 years for your flock*
- *Were it not for the God of my father, the God of Abraham and the Fear of Isaac, now, you would send me penniless*
- *(D) my suffering*
- *(E) the toil of my hands*
- *God has seen and justified already.*

## Saturday—The Bullet Rule

Look at the last passage, Gn31-38:42. The underlined passages, D & E form a bullet like sequence. Let us review the Bullet Rule. Bullets (in English) signify author intent that each bullet item is distinct. In English, we indicate bullets using little circles before the bulleted items. In Hebrew, as I show in my article *Biblical Formatting*, **Jewish Bible Quarterly**.35(1), 2007, 17-27, is indicated by a repeating keyword. The biblical text uses the Hebrew word *eth* which signifies the grammatical object of a sentence, before each of the items in D) and E).

- *Eth my suffering*
- *Eth the toil of my hands*

(Note the contrasting alternative: It could have simply said *eth my suffering and my work*. The repeated keyword signifies a bullet atmosphere).

We apply the Bullet rule by realizing that there are two important principles in worker law

- *My suffering*: Anguishing a worker in any way is a severe sin that is immediately punishable in this world. This is explicitly stated in several biblical verses e.g. Dt15-09,24-14:15

- *The toil of my work:* This corresponds to the obligation of a worker to work hard. Notice the choice of words: Not *my words* ( avodathi) but *the toil of my hands* corresponding to the Rambam's requirement of *working with all his might*. This however is too vague to prove it.

How then does the Rambam prove it? We will see tomorrow in Sunday's lecture.

## **Sunday:**

Here is an experiment. We will take Gn31-06:08 and write it in two versions one with the first verse and one without it.

### Version I

- (A) *Your father is not with me as he was formerly but the God of my father is with me*
- (B) *You (Jacob speaking to his wives) know that I worked with all strength for your father*
- (C) *Your father double crossed me 10-fold but God would not let him harm me*

### Version II

- (A) *Your father is not with me as he was formerly but the God of my father is with me*
- (C) *Your father double crossed me 10-fold but God would not let him harm me*

Notice how

- Version II corresponds to the anguish theme. If Jacob had left out verse (B), he would have told his wives, *I have been double crossed and God told me to leave*. That would certainly be sufficient
- Version I however corresponds to the *work with all your might theme*. This theme, cited by the Rambam, verse (B) is the actual defense using by Jacob. He wasn't leaving Laban because of the anguish; he was leaving Laban because he fulfilled his obligation of working with all his might and then Laban double crossed him (for no reason!!!)

Rambam here is using the Rashi rule of paragraphing. Sentences (B),(C) form a paragraph. Sentence (B) is the theme sentence for the paragraph and dictates the main idea. Sentence (C) simply outlines the irony of (B) that Jacob was double crossed despite his bad behavior.

Thus we see why Rambam classified sentence (B) as an obligation. Because it is the theme and main reason for Jacob to leave.

## **Monday:**

Above we have defended that the Rambam used verses to derive laws the same way Rashi does. He uses the same principles.

We might mention the contrast, how other people take Rambam Workers, 13:7. If you look through the Rambam, he invariably ends books with some lofty philosophical theme supported by verses.

Thus, at first blush, since 13:7 is the last paragraph in the laws of workers it appears that the Rambam is being his old sermonic self. What we have tried to do in this posting is show that 13:7 follows normal midrashic exegetical rules, the 10 Rashiyomi rules.

## 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