

**The 10 RashiYomi Rules**  
***Their presence in Rashis in BeShaLaCh***  
**Vol 28#19 - 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 issue continues our exploration of commandments in each parshah. Many Rabbinic laws find support in this week's parshah. It is one of those rare occasions when Rashi is historical. Here is a cute one: Do you know why Shabbath challahs are decorated with sesame seeds? Read below to find out.*

*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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## Parallelism *Rashi Newsletter* Ex16-08a Thursday Jan 25, 2018

**Background:** The Jews after the Exodus complained of lack of food. Notice the subtle nuances in Moses' promise of food.

### Biblical Text

Biblical Text	When God gives you	Biblical Text
Ex16-08	Evening meat	<i>to eat</i>
Ex16-08	Morning bread	<i>for satiety</i>

**Rashi Comments:** See the parallelism.

- Bread is for satiety
- Meat should never be for satiety.

**Rambam Comments:** Almost all textbooks tell you not to overeat. But Rambam seems to be the only one who quantifies it. Rambam, Laws of Character 4:2 says "One should 75% to Satiety." So, if on Chanukah it takes 12 potato pancakes to make you feel full, you can only eat 9!

Does the Rambam contradict Rashi? I don't think so. Bread has fiber and fiber always creates a feeling of satiety. So, if you eat less bread that satiety you will feel full anyway. Contrastively, meat must be watched that one only eats 75% of satiety.

## Parallelism *Rashi Newsletter* Ex16-13b Fri Jan 26, 2018

**Background:** The Bible describes the manna which the

Jews ate in the wilderness in two places. Note the differences in dew-manna positions.

## Biblical Text

Biblical Text	Biblical text	Biblical Text
Ex16-13	The bedding of dew	<i>In the morning, the dew bedding evaporated and the manna was revealed</i>
Nu11-09	When the dew falls on the camp nightly	<i>The manna descends on it</i>

**Rashi Comments:** See the parallelism.

- Nu11-09 implies that dew came down first and manna laid on the dew
- Ex16-13 implies that the dew overlaid (bedded on) the manna and the manna was revealed when the dew evaporated

Rashi concludes that the manna was sandwiched between two layers of dew, one underneath it and one on top of it.

**Mishnah Berura Comments:** I am indebted to a friend of mine, Shaayah, who showed me a mishnah berura that explains that the decoration of Shabbath challah with sesame seeds commemorates the two layers of dew surrounding the manna. Dew drops in fact look like white sesame seeds.

## Parallelism-Meaning *Rashi Newsletter* Ex16-22b Sat Jan 27, 2018

**Background:** The Bible describes the double portion of food that descended on Friday (So that the Jews did not have to search for manna on Sabbath) Note the parallelism

## Biblical Text

Biblical Text	On Friday
Ex16-22b	They gathered 2nd bread

## **Rashi Comments:** See the parallelism.

The Jews gathered a 2nd bread, 2nd in the sense of a new quality and aroma.

**Contribution of the Rashi commentators:** The Rashi commentators see Rashi as reading this meaning into the text *because* of the parallelism. "If it says 2 for 1 why does it also say a 2nd bread? For this reason, Rashi re-interprets 2nd as meaning a 2nd type of quality"

**Contribution of the Rashi Newsletter:** This type of reasoning used by the Rashi commentators is exactly the type of reason that turns people off. Rashi is seen as homiletic, fanciful and non-grammatical.

The Rashi Newsletter, however, argues that all Rashis are rule-based. In this case, *besides* using the parallelism rule we must use the **Meaning-Synonym** rule. It turns out that the biblical word *Mishneh* which roughly means 2nd or double always refers to a new quality and not a copy. Here are some examples

- Joseph was viceroy (*Mishneh*) to Pharaohs. Joseph was not just a *copy* of Pharaoh; rather he represented new qualities and skills. In fact, Joseph was appointed to avoid a famine.
- Deuteronomy, Devarim, is called the 2nd (*Mishneh*) Torah. But it does more than give a summary of the Torah. It gives close to 200 new laws. So, it is a copy with higher quality!
- Mordechai was not just viceroy to Achashveirosh; rather he represented new qualities and skills having foiled an anti-semitic plot to wipe out an entire people.
- So too the 2nd manna on Friday was not just double but of a higher quality and taste. At the very least, the thought of obtaining bread *in advance* without having to look at it brought and aroused certain emotions of satisfaction

**Jewish Law:** Of course, the above corresponds to the dual Jewish laws that

- Rabbinic law requires two whole loaves on Sabbath *and*
- The food should be of higher quality.

*Praise be Him who chose them and their learning!*

## **Parallelism-Meaning *Rashi Newsletter* Ex17-11a Sun Jan 28, 2018**

**Background:** An unusual Rashi. There is nothing bothering Rashi; no Rashi rule. Rashi simply uses the verse as a basis for Rabbinic law (and explicitly says so). Such Rashis are rare but do occur.

**Biblical Text:** *See that God gives you the Sabbath; therefore, he gives you double on Friday no person should go out of his place (to search for manna) on the Sabbath.*

**Rashi Comments:** Rashi points out that the underlined passage is used as a scriptural basis for the Rabbinic law of city-borders. The city border law says that a person should not travel outside his city boundaries on the Sabbath. This law in turn commemorates the Jews not having to go outside their boundaries on the Sabbath to search for manna. Indeed, **Ex16-13** explicitly says that the manna fell *around the camp*. So, to obtain manna Jews had to exit the camp to obtain the manna.

Interestingly, this Rashi is therefore not exegetical but rather historical. Rashi is not teaching anything about the meaning of the verse. Rather, Rashi is showing how the meaning of the verse is used to derive laws.

## **Symbolism *Rashi Newsletter* Ex17-11a Mon Jan 29 2018**

**Background:** The passage describes the war of the Jews with Amalek. The verse in question seems to have nothing to do with war.

**Biblical Text:** *When Moses raised his hands, the war turned for the Jews; when Moses let his hands go down, the war turned for Amalayk.*

**Rashi Comments:** Rashi here follows what Rabbi Samson Raphael Hirsch laid down in his famous essay *Groundlines for Jewish Symbolism*. In this most beautiful and fundamental essay Rav Hirsch asks the fundamental questions: *Who are we to dare to interpret any commandment symbolically? What in the biblical text forces us to interpret a commandment symbolically? If interpreted symbolically what rules are followed to get the true intention of the author?*

One of Rav Hirsch's criteria (the 3rd) is that

- Suppose the biblical text describes a collection of actions and result
- The actions have nothing to do with the result
- The actions use objects with known symbolic value

Then

- The passage must be interpreted symbolically.

The classic example is Ecclesiastes 12:

- The bible says that if you enjoy yourself in your youth you will not get away with it. One should repent before it is too late. Before
- The windows darken

- The beams become brittle
- The sun and moon darken
- etc.

Because of the context of the chapter (...the dust will return to dust and the spirit to God who gave it) these physically meaningless phrases are interpreted symbolically as describing old age

- Sight becomes dimmed (Sun, moon darken; windows darken)
- Bones become fragile (brittle beams)

This interpretation is adopted by everyone.

In our passage, we have the raising and lowering of hands influencing military outcome. Already the Talmud states "Do hand positions influence military outcome"

Hence the Talmud, and Rashi following it, take the passage to refer to raising one's hands in prayers. When Moses lead prayer (raised hands) Jews were victorious; when he didn't Amalayk was winning.

This symbolic interpretation follows known symbols that see *up* as referring to God and *down* as referring to physical matters. For example, one biblical phrase speaks about *my eyes are drawn towards high* to describe prayer. Another verse speaks about service of God in terms of the incense offering and *the lifting of my hands*.

**Jewish Law:** The laws of fasts are in fact based on this and other verses. They require the Jews pray in times of trouble (like a war).

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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 (Hononyms)** 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 **POSSESS**ion & **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