

The 10 RashiYomi Rules
Their presence in Rashis in EyQueV
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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 the presence of Jewish Law in verses and Rashi.

A Special treat today. The question submitted today deals with the fundamental Biblical method of Parallelism. So, we devote this issue to analyzing this fundamental parallelism method. We also show the important contribution of the Rashi Newsletter to the understanding of Rashis using the Synonym-Meaning method. These two methods are fundamental Rashi methods; the Rashi Newsletter has made fundamental contributions to the understanding and use of these methods.

Enjoy

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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Questions and Answers.

As a result of our survey I have resurrected the Q&A section of the Newsletter. Below please find an inquiry and the Rashi Newsletter response. *Please send inquiries on anything bothering you in Rashi.*

QUESTION (Wednesday Aug 1, 2018)

On **Dt05-03a**, *Not with our ancestors did God enter this covenant*, Rashi says, *not exclusively with our ancestors.*

Is Rashi saying that when Moses stated this verse, his listeners interpreted the statement *not with our ancestors* as meaning *not exclusively with our ancestors*? That doesn't make sense; how were they supposed to know to insert extra words.

RESPONSE OF THE RASHIYOMI NEWSLETTER

The Rashi Newsletter has explained that the **Parallelism** Method is a fundamental technique for understanding both Chumash and Rashi. **Parallelism** asserts that when the same sentence is said multiple times, the differences in the multiple statements suggest Author-intended nuances which Rashi explains. With this in mind let us examine the verse just cited with surround Parallel verses Dt05-02:03

God,	entered	covenant	<u>with us</u>	
God did not	enter	this covenant	<u>with our ancestors</u> ,	rather
He	entered	covenant	<u>with us</u> ,	ourselves

The Parallelism contrasts, *with us*, *with ancestors*, *with us*. The

clear effect of the Parallelism is that with us is understood not only with us.

But the inquirer asked, *But is that how those who listened to Moses understood him.* To answer this, one should read James Kugel's beautiful book, *The Idea of Biblical Poetry, Parallelism and Its History*, (Yale University Press, 1980). Dr. Kugel explains that Parallelism was a universal way of expressing ideas in the ancient near East and people heard the Parallel passages as contrasting differing nuances.

Because of this inquiry, we will bring an unusual Parallelism Rashi in today's Parshah below.

Please feel free to ask questions on particular Rashis. Send inquiries to Rashiyomi@GMail.com. All questions are posted anonymously unless otherwise indicated.

**Synonyms *Daily* *Rashi* Dt11-25b,c,d *Thur-Sat*
8/2/2018 - 8/4/2018**

Background: In **Dt11-22:25** God promises the Jews, conquest of the nations they are coming to.

Biblical Text: *No person will stand up to you; God, your Lord, will place shock and anxiety on all nations you come in contact with, as He said to you.*

Rashi Text: Isn't *shock, anxiety*? But *shock* refers to *near* and *anxiety* to distant. *Shock* is a sudden fright; *anxiety* is language indicating fright for a period.

Contribution of the Rashi Newsletter: First, the reader will notice that we have already embedded the Rashi translation of the Hebrew words into the English translation.

More importantly, the Rashi Newsletter, first contributes by classifying the Rashi rule involved. *Rashi is explaining synonym-meaning*. So, we are dealing with the **Meaning Method** and the **Synonym** submethod. Here, Rashi explains the difference between the Hebrew words that we have translated as *shock* and *anxiety*.

The Rashi Newsletter secondly contributes the approach of finding an English equivalent word-pair for these synonyms. In other words, one should not suffice with *explaining the synonym difference* - sudden vs. over-a-period fright; to truly understand the Rashi comment, one must find a synonym pair in one's native tongue that mirrors this synonym. In this case we suggest the English synonym pair, *shock-anxiety*. By finding an English synonym pair, we solidify and concretize the Rashi comment.

In other words, if one wishes to truly understand a Rashi comment on synonyms, one must capture the nuances with similar nuances in one's own mother tongue.

One final note: Is it true that *shock* and *anxiety* differ by *suddenness* vs. *long term*. I think that is accurate, but

perhaps it is not 100% true. A fundamental awareness when translating, is the prior knowledge that languages rarely capture 100% of the nuances of other languages. Thus, one tries as best as one can. The important thing is to realize that the act of translation is what concretizes the understanding of the Rashi comment.

Parallelism *Daily Rashi Dt11-25a Sunday 8/5/2018*

Background: In **Dt11-22:25** God promises the Jews conquest of the nations they are coming to.

Biblical Text: *No person will stand up to you; God, your Lord, will place shock and anxiety on all nations you come in contact with, as He said to you.*

Rashi Text: We bulletize the Rashi text for convenience of later reference

a) "No person will stand up to you." *Thus, I know that no person will stand up. How do I know that no nation or family will stand up to you? Therefore, it says*

b) "No will-stand." *But if so, what is the point of adding the word person?* This teaches

c) "No person," *even like Og (the giant) King of Bashan.*

Contribution of Rashi Newsletter: This Rashi appears weird, incomprehensible and chaotic. In fact, this is the type of Rashi that turns people off and makes people say

that Rashi never intended to be grammatical or logical in his comments. Rather, his comments were exegetical and followed a special type of logic unique to biblical understanding.

Why does this Rashi appear incomprehensible? Because Rashi *seems* to say that the verse says *no will-stand* and could have left out the word *person*. But *no will-stand* is not grammatical. You have to have a subject. So, the verse has to say *no person will stand*. But if so, what is Rashi's point?

To strengthen this point, Rashi appears to be using a **General-Particular** argument.

- General: *No will-stand*
- Particular: *Person*

But that is crazy. The **General-Particular** style never applies to breaking up a sentence. It applies when there are two sentences, one a general category and one a particular example.

So, we are left with the enigma: *What is Rashi trying to say here?*

The Rashi Newsletter believes that Rashi is commenting on the **Parallelism**. Here is a Parallel rendition of the

verses

- No person will *stand up* to you
- God will place your *shock and anxiety* on all countries you encounter.

The parallelism is shown by the underline and italics

- Person is parallel to all countries
- Stand up is parallel to shock and anxiety

Together the two verse halves state that no person or country will stand up to the Jews because shock and anxiety will overcome them.

To understand the Rashi we must understand how to read Parallel verses. We have already cited James Kugel's wonderful book on Parallelism. According to Kugel, the advanced way of reading a Parallel two-part verse, A,B, is as follows: *A and moreover B*. That is, the key to understanding **Parallel verses** is to see the 2nd half as continuing and extending the 1st half. Kugel explains that it is a mistake to see the two verse-halves as *merely repeating* each other or *saying the same thing*. It is also a mistake to see the two verse halves as saying something different and complementary. Rather, *the essence of Parallelism is to see the two verse-halves as saying one thing with the 2nd statement continuing and extending the*

1st statement.

Armed with this key to parallelism let us return to the parallel verses we are explaining.

- No person will *stand up* to you
- God will place your *shock and anxiety* on all countries you encounter.

I would suggest that Rashi understands the 2 verse-halves as follows:

- No person-leader such as a King, prophet, or priest will stand up to you verbally and attack you, *and more so*
- No person-leader such as a King, prophet, or priest will have any national backing since the person-leader's countrymen will be in a state of shock and anxiety before you.

Before continuing we note examples of this Rashi:

- Bilam was a non-Jewish prophet who tried to curse the Jewish people but failed because God wouldn't let him curse them
- Rahab, an intelligent agent for the Canaanites, confirmed to two Jewish spies, Joshua and Kalev, that indeed, *We heard* [about the Jewish exodus] *and our*

hearts melted and none of us had spirit before you
[Josh02-11]

This completely explains the verse. We have left to explain Rashi's formulation of this explanation. Let us review the Rashi comments and see how we can explain them.

Here are the Rashi comments and our explanation in courier font

a) "No person will stand up to you." *Thus I know that no person will stand up. How do I know that no nation or family will stand up to you? Therefore, it says*

Rashi here explains that there are two verse halves. One dealing with a person and the other dealing with a nation

b) No will-stand. *But if so, what is the point of adding the word person?* This teaches

The phrase "no will stand" does not refer literally to the verb because the verb does require a complement, the subject. Rashi says "no will stand" to refer to the 2nd half of the verse. In other words, the Rashi comment should be read as

b) "No will stand - that is the 2nd part of the verse refers to shock and anxiety." So I indeed know that people will be overwhelmed with shock and anxiety. [But then what does *no person will stand* add]

You can ask? So, why didn't Rashi simply say so. Why not say "Because it says *shock and anxiety*."

This is a fundamental principle I have used in explaining Rashi. Rashi very often will explain something grammatically solid using a play on words, poetic license, or an ungrammatical statement. Why? Because it makes the Rashi comment more easily memorizable. This duality between the true reason for Rashi and his formulation of that reason is important in avoiding those Rashis which when interpreted literally make Rashi look foolish. I have used this principle to explain many difficultly formulated Rashis.

But, you ask, why are you so certain that your explanation is correct, seeing that Rashi did not say it.

Good question. The answer is, I am sure of an explanation if the underlying reason is a fundamental principle of grammar known to everyone. In this case, the method of reading parallel verse halves is a universal principle of grammar that applies to the Bible and to many near-eastern poetries.

c) No person, even like Og (the giant) King of Bashan.

Rashi here is explaining the *continuing and extension* of the two verse halves. The first verse-half says that no person will stand up such as a King, prophet, or priest. While the 2nd verse half says that *besides that* the masses would not support such a move since they will be overcome with shock and anxiety.

Summary: *Rashi is simply explaining the two verse-halves. The first verse-half says no leader such as a prophet like Bilam will stand up to the Jews. The 2nd half adds that besides no instigation by leaders the masses will be overcome with shock and anxiety. Together the two verse-halves form a whole with each part adding.*

This is a fundamental explanation of Rashi's parallelism method.

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 (egg Dt34-10a) egg 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)** Marchese means pot; Machinate 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 Candelabras means COMING(Gn46-26a)
EXAMPLE: Whiptail conjugation has different rules if 1st root letter is Trade (Gn44-16a)

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IV-PARALLELISM: (Ex20-04) Don't **POSSESS** the gods of others Don't **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