

ParShaT *YiThRo* - One Pager Series

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Rashi #1: Biblical Text: Ex20-03a: [Ten Commandments; Idolatry]

Do not have gods of others ...

Do not make idols

Rashi Text: #1: Why [are both] said? When it says *do not have* I infer a prohibition of possession. But if something is already made (manufactured) how do I infer that I should not keep it only to sell (without possession). Therefore, it says *do not make*.

Rashiyomi Explanation: The actual Rashi text that we have reverses the *do not have* and *do not make*. However, I have emended the Rashi text (which was probably corrupted by copyists who did not understand it) to be consistent with the way *repeated phrases* (also known as *parallel phrases*) are treated throughout the Bible. As Kugel, the academic scholar who restored our knowledge of parallelism explains: “It is a mistake to see parallel passages as repetition (saying the same thing for literary purposes). It is also a mistake to see parallel passages as unrelated. Rather the way parallel passages are understood throughout the near east is, to use Kugel’s catchy description, “*A and moreover B*”. In other words the second clause, the *B clause*, rests on the first clause, the *A*, clause, but adds a subtlety. Rashiyomi, following Kugel’s lead has confirmed that Rashi always interprets *parallel* passages in this manner. In Ex20-03a, the *A* clause, starts off modestly: *Don’t have idols*. The *B* clause then builds on this: Besides not *possessing* an idol, one should not even manufacture an idol with intent to sell using the argument “I am not worshipping it; I am only making money off it.”

Rashi #2: Biblical Text: Ex20-11a: [Ten Commandments; the Sabbath] Therefore,

God *blessed* the 7th day;

And he *sanctified* it.

Rashi Text: #2: *Blessed* it with a double manna on Friday; *sanctified* it with no manna on the Sabbath.

Rashiyomi Explanation: This requires clarification. 1st) what does *blessed* and *sanctified* mean? 2nd) The Rashi looks strange. It looks strange to take this verse and *exhaust* and *identify* its meaning with a particular event (the double manna that fell on Friday and the lack of manna on the Sabbath). 1st) *Blessed* simply means *abundance, more than expected*. Traditionally, *sanctified* means *simultaneous enjoyment and restraint*. Here is a good model: You go to a high-society affair: On the one hand you engage in socialization and eating; but on the other hand you are restrained, not gluttonous, you behave in a high-society manner. 2nd) We explain the verse generally, to refer to the fact that the Sabbath which requires abstention from work, is nevertheless blessed; there is an abundance which is obtained on the weekdays. Rashi selected a nifty example, a recent illustration of this blessed-sanctified nature of the Sabbath which happened with the manna. On the one hand, a double portion fell on Friday; on the other hand, there was abstention on Saturday. The Rashi is more meaningful if we insert the word *for example*: “For example, [the Sabbath] is *blessed with a double manna on Friday*, but *sanctified* with no manna on Sabbath.” Rashiyomi advocates reading many Rashis this way. Finally we illustrate the parallelism which Rashi here interprets as *A and moreover B*. “Sabbath observers are *blessed* and obtain in 6 days what they need for 7; but they are further blessed in lack of rush on Sabbath; they can sit back, relax, and practice the *formal* atmosphere of higher order society.