

# The 10 RashiYomi Rules

*Their presence in Rashis on Balak - Pinchas*

## Vol 20#11 - 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.*

*For the half year period Oct-2012 through May-2013 we studied the Rashi grammar rule. This entire series will be summarized and conveniently available in zip format in the near future.*

*For the coming half year period, we will study the Rashi reference rule, also known as the citation rule or colloquially at the other-verse rule. This deceptively simple rule- the use of citations or references by Rashi - is actually a super-rule, that dominates a large portion of Rashis. This rule was chosen by the authors of the Passover Haggadah and is exclusively featured in the Aramaean tried to destroy my father Haggadah passage.*

*We are also devoting this series to home-schoolers. The Rashis will be presented in home-schooling format and can be used on any age group above 5. Nevertheless, the scholarly aspect of the Rashi will not be ignored: Citations and references are very popular in Rabbinic sermons and in Talmudic passages.*

*We briefly illustrate the richness of the reference/citation rule by exploring the sister rule, reading comprehension, so popular now in America. Consider the sentence: At a red light, Abe quickly jumped out and purchased a coke for Sarah. Consider the following levels of reading comprehension questions:*

- *Citation level: Who purchased the coke. **Answer**: Abe*
- *Inference level: From where did Abe jump out. **Answer**: A car*
- *Speculation level: Why did Sarah need a coke. **Answer**: She was very thirsty.*

*Students in first - third grade may find the citation level easy but the inference and speculation level hard. The speculation level is frequently powerfully used in Rabbinic sermons. This is but a taste of what we will do this year.*

*As usual, when making transitions in the Rashi Newsletter we welcome positive and negative*

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**Reference - Daily Rashi Sunday June 23 2013**

The question and answer below can be used as a starting point for teaching young children or in a rabbinic sermon. In today's digest we examine references to paragraphs rather than individual sentences.

Read the reference and target verse below and then answer the questions.

- **Reference verses Nu21-32:35** *And Moses sent to spy out Jaazer, and they took its villages, and drove out the Amorites who were there. And they turned and went up by the way of Bashan; and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. And the Lord said to Moses, Fear him not; for I have delivered him into your hand, and all his people, and his land; and you shall do to him as you did to Sihon king of the Amorites, who lived in Heshbon. So they struck him, and his sons, and all his people, until none was left alive; and they possessed his land.*
- **Target verse Nu22-02a** *Balak saw all the Israel had done to the Amorites*

Question: What information do the reference verses give about the target verse.

Answer: Both verses refer to the Amorites, as shown by the underlined words. We learn from **Nu21-32:35** that Balak saw what Israel had done to the Amorite kingdom (how they easily conquered it).

**Reference - meaning - Daily Rashi Monday June 24 2013**

Rashi here uses references to illuminate word meaning. To often we treat word meaning as equivalent to looking up something in a dictionary. Not so! Word meaning is a dynamic live process.

The exercises below are good for both children and adults. The Hebrew word in question has 7 meanings! Rashi ingeniously introduces another 8<sup>th</sup> meaning by finding an example.

Read the verse below; also read the 7 meanings of the verb used. Try and see which meaning best fits the verse. Then read Rashi's solution and the verse he uses to support his claim. To *appreciate* Rashi it is important to try and fit the wrong meanings into the verse. By doing so we appreciate how well the right meaning fits into the verse.

**Nu22-01c** *Balak saw how Israel defeated the Amorites. Moab was very frightened... Moab Katz from the Jews.*

Here are seven meanings of the Hebrew Katz. The unifying theme is *end*. Katz also means *to cut*, to create an end.

1. wake up (end of sleep)
2. summer (season at the end of plants blossoming)
3. curls of hair (at the end of hair locks)
4. vomit (at the end of satiety)
5. curly branches (at the end of thick boughs and branches)
6. thorn (breaks continuity of skin and creates ends to it)
7. end of an era

Let us show how certain of these meanings can be used in the translation of the verse.

Some possible solutions of children (or adults!)

- 1. *Moab woke up from the Jews* [They realized they were vulnerable]
- 4. *Moab vomited from the Jews* [from their fright at the Jewish military victories]
- 6. *Moab thought the Jews were a thorn in their sides* [because they were frightened by the Jewish military victory]

Now we present Rashi's approach.  
*Moab was depressed from the Jews.*

Depression means the end of energy and effort. Rashi ingeniously derives this from the following reference

**Gn27-46** *Rivkah said to Isaac: I am depressed from these heathen daughter-in-laws. If (additionally) Jacob marries someone like this why do I have to live.*

Rashi understood from this verse that *katz* can mean depressed and he applies that translation to the verse in Numbers.

## **Reference - meaning - *Daily Rashi Tuesday June 25 2013***

Rashi here uses references to illuminate word meaning. To often we treat word meaning as equivalent to looking up something in a dictionary. Not so! Word meaning is a dynamic live process. Read the two verses below and determine the meaning of the Hebrew root, gur.

Here are the 2 verses.

1. Job19-29 *Be Gur of the sword; for wrath brings the punishment of the sword, that you may know that there is a judgment.*
2. **Nu22-03** *Balak saw the Jews defeating the Amorites. And Moab was gur from the [Jewish] nation alot*

Answers: The best translation is *fear*. Normally, *gimel-resh* refers to non-citizens. However, fear is closely related to non-citizens since it is a typical emotion of them.

## **Reference – Inference *Daily Rashi Wednesday June 26 2013***

The question and answer below can be used as a starting point for teaching young children or in a rabbinic sermon.

Read the reference and target verse below and then answer the questions.

- **Reference verses Nu25-15** *And the name of the Midianite women who was killed (while having relations) was Catbi daughter of Tzur, head of the Midianite alliance*
- **Target verse Nu25-06** [The Jewish nation was sinning with the Moabites] *And an Israelite man came ...and he had relations with a Midianite opening in front of the nation who was crying*

Question: What information do the reference verses give about the target verse.

Answer: Nu25-06 simply says that a man and women had relations openly. Nu25-14 and Nu25-15 supply the details. The man was a Shimeonite governor; the woman's name was Catbi, a Midianite princess.

## Reference - Chapter *Daily Rashi Thursday June 27 2013*

The question and answer below can be used as a starting point for teaching young children or in a rabbinic sermon. In today's digest we examine references to paragraphs rather than individual sentences.

Read the reference and target verse below and then answer the questions.

**Reference verses Nu15** *God spoke to Moses to say over When you come to your homeland and offer an offering from cattle or penned-animals, [then] the offerer will offer with his offering a Minchah offering, a tenth of a gallon [literally: *eyfah*] fine flour mixed with a quarter gallon (literally: *hin*) finely crushed oil. But for a ram you make a minchah, two tenths of a gallon fine flour...*

- **Target verse Nu28-05a** *And a tenth of a gallon (literally: *eyfah*) fine flour for a Minchah offering, mixed with a quarter gallon (literally: *hin*) finely crushed oil.*

Question: What information does the reference verse give about the target verse.

Answer: Both verses refer to a *Minchah* offering. Rashi explains that the *Minchah* offering described in Nu28-05a is in fact the very offering described in Nu15. The Nu15 chapter gives more details.

## APPENDIX

### 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 (Honyms)** 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 dont 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) (NuXX-XX) 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