

# The 10 RashiYomi Rules

*Their presence in Rashis on Pinchas-Matos-Masay*

## Vol 20#12 - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, June 27th, 2013

For the full copyright statement see the Appendix

### Useful URLs:

Rashiyomi Website: <http://www.RashiYomi.Com>  
This week's issue: <http://www.Rashiyomi.com/rule2012.pdf>  
Former week's issue: <http://www.Rashiyomi.com/rule.htm>  
Old weekly Rashis: <http://www.Rashiyomi.com/rule.htm>  
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm>  
Hebrew-English Rashi: [http://www.chabad.org/library/bible\\_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm](http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm)

### 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 comments as well as requests. Please send all comments to [RashiYomi@GMail.Com](mailto:RashiYomi@GMail.Com).*

**Subscribe / Unsubscribe:** Email [RashiYomi@GMail.Com](mailto:RashiYomi@GMail.Com)

## Reference - New Meaning Daily Rashi Sunday June 30 2013

The question and answer below can be used as a starting point for teaching young children or in a rabbinic sermon. Notice how the reference and target verses do not use identical words.

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

- **Reference verses Nu17-03** [Take] *the staffs of these sinners with their souls and make them pressed flower ornaments for the alter (since they offered them before God and they became sanctified) and let them become a sign.*

- **Target verse Nu26-10** [Description of how Korach rebellion ended] *There was an earthquake which devoured them and Korach when the congregation died; when the fire consumed the 250 men [who followed Korach] and they were a Nays*

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

Answer: The word *nays* means a *sign*.

Comment: *Nays* normally means a *banner* on a sailboat or a *miracle*. But because of the citations, Rashi interprets *nays* here as meaning a sign. You could say a high banner attracts attention and is the sign of a boat, but that is a bit stretched. The point here is that Rashi does not comment based on meaning but rather based on reference verses. Understand this approach, because it is profound and deep!

## Reference - Chapter - *Daily Rashi Monday July 1st 2013*

Rashi here uses a paragraph reference to illuminate a word meaning.

Read the the paragraph and word below and then answer the following question: *What does the paragraph tell you about the use of the term bread in the target verse.* (Hint: Read the underlined words.)

Here is the paragraph and verse.

1. **Lv03-06:11** *And if his offering for a sacrifice of peace offering to the Lord is of the flock; male or female, he shall offer it without blemish If he offers a lamb for his offering, then shall he offer it before the Lord And he shall lay his hand upon the head of his offering, and kill it before the Tent of Meeting; and the sons of Aaron shall sprinkle its blood around upon the altar And he shall offer of the sacrifice of the peace offering an offering made by fire to the Lord; its fat, and the whole rump, he shall take it off hard by the backbone; and the fat that covers the entrails, and all the fat that is upon the entrails, And the two kidneys, and the fat that is upon them, which is by the flanks, and the appendage of the liver, with the kidneys, which he shall take away. And the priest shall offer it upon the altar; it is the bread of the offering made by fire to the Lord.*
2. **Nu26-02** *Command the Jewish nation and tell them: My offering, my bread for my fire, sweet smelling: Watch it to offer it timely.*

Answer: The offering consists of i) a blood throwing and ii) offering of fat and organs (See the underlined words). The term "bread" refers to the organs offered.

Comment: Many English translations, translate *lechem* as *food* instead of *bread*. This is correct.

## Reference - Chapter *Daily Rashi Tuesday July 2nd 2013*

We re-cite the following Rashi from last week, also based on the reference-chapter method.

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.

## Reference - meaning *Daily Rashi Wednesday July 3rd, 2013*

Read the two verses below and then answer the question and advanced question on Rashi.

**Reference Jer07-21** [Prophet rebukes Jews for abuse of sacrifices] Thus says God .... *sfu* your elevation offering on your [other] sacrifices and eat meat

**Target Nu32-14** [Moses reprimanding people who wanted to steer the Jews astray] You have arisen to replace [rebellious] parents, ....., to *sfoth* again on God's wrath to anger him.

Question: From reading the two verses what do you think the word *sfu/sfoth* means?

Answer: *Sfu* means to *add on*.

Questions (advanced): The Hebrew root *s-o-f* means end. How can you nuance the above Rashi and give a more precise meaning.

Answer: *Sfu* means more than *to add on*. It means *just one more, the last time*. It connotes a compulsive person who knows that what (s)he is doing is wrong and just wants to do one more, fully realizing there will be more than one.

Comment: The advanced comment is not in Rashi. But our approach is consistent with the Rashi approach to nuance a word. Here we see *add-on* as being correctly nuanced with *just-one-more, the last one* which ties in with the root *to end*. Such an approach is speculative in the sense that you can't prove it with many examples. However, such an approach is extremely useful as it enriches the understanding of the biblical text.

We believe that such exercises are part of Rashi and enrich the learning experience. We encourage readers to engage in them also. From time to time we will engage in these extra comments on the verse in this newsletter.

## Reference - No! *Daily Rashi Thursday July 4th 2013*

The following Rashi appears to be based on the **reference** method. Such a perspective leads to a cheap and shallow interpretation of Rashi. We prefer an explanation based on the **symbolism** method.

**Nu28-19** [Talking about Succoth] Offer to God, ... oxen, .. rams and ..sheep...

**Rashi:** Ox refers to Abraham, Ram to Isaac and sheep to Jacob.

Rashi bases this on verses *associating* each of the Patriarchs with certain animals. For example, Jacob was a shepard who dealt with sheep.

The reason this approach is invalid is because Moses was also a shepard dealing with sheep, yet these verses do not apply to him.

A more correct way of viewing Rashi is to use symbolism

- Ox: Helps man till the fields; Abraham: Helped spread monotheism on God's field, earth
- Ram: Leader; Isaac: Leader of the two superpowers (Isaac and Esauv)
- Sheep: social animals, followers; Jacob: Patriarch of the Jews who are a social nation.

Thus the offerings we offer on the holidays, symbolically remind us of the influence of each of the patriarchs. Rashi of course, used verse *associations* to help us *remember* the connection, not to derive it. The actual driving force behind the connection is the *function* of the Patriarchs and the animals.

We hope to have an entire half year devoted to the very beautiful symbolism method. But this half year we are studying **citation** and **reference**.

## APPENDIX

### THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

Copyright 2001, RashiYomi Inc., Dr Hendel President, [www.RashiYomi.com/rules-01.htm](http://www.RashiYomi.com/rules-01.htm)

#### **NOTE ON COPYRIGHTS:**

*This particular appendix, like many portions of the RashiYomi website, are protected by a paid copyright. However, we clarify that the intent of RashiYomi copyright statements is the intent expressed in the creative commons copyright statement, the full statement of which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/legalcode> and the human readable summary which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/>. The basic intent is: (1) **(by)** any citation of RashiYomi explanations, rules etc should acknowledge the RashiYomi website as the author by giving its URL: <http://www.RashiYomi.com> (or the specific page on the website); (2) **(nc)** It is prohibited for anyone to use the material on this website for commercial use, that is to derive monetary gain from it; (3) **(sa)** while people are encouraged to cite paragraphs of explanations from RashiYomi in their own works, they must share their works in a similar manner under the creative commons agreement, **cc by nc sa version 3.0**; they must cite the urls for the RashiYomi website and the creative commons website. In short our intention is to facilitate distribution of Torah educational material and not inhibit that distribution with monetary interests or lack of acknowledgement. For precise legal details see the URLs cited earlier. The contents of this paragraph govern all future uses of RashiYomi material and take precedence (or clarify and explain) already existing copyrights as well as permissions given in private emails.*

---

**I-REFERENCE:** Dt26-05d *We went down to Egypt with a few people* explained by Gn46-27: *with 70 people*

---

**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

---

**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)

---

**IV-PARALLELISM:** (Ex20-04) Dont **POSSESS** the gods of others Dont **MAKE** idols RASHI: So both **POSSESSion** & **MAKING** of idols are prohibited

---

**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.

---

**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

---

**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)

---

**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

---

**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.

---

**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