

The 10 RashiYomi Rules

Their presence in Rashis on EyQeV-Re'eh

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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 comments as well as requests. Please send all comments to RashiYomi@GMail.Com.

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Reference - *Daily Rashi Sunday July 28h 2013*

The question and answer below can be used as a starting point for teaching young children. It can also be used by adults who wish a richer participatory experience of Rashi.

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

- **Reference verse Nu18-20** *And God said to Aaron: In their land [Israel] you will not inherit; and you will have no portion with them; I am your portion and inheritance amongst the Jewish people.*
- **Target verse Dt18-02** [God commenting on the Levite portion in Israel] *And they [the Levites] will have no inheritance [land] amongst their brethern; God is their inheritance as He cited to them*

Question: Explain the underlined phrase in the **target** verse, as He has cited to them based on the underlined phrases in the **target** and **reference** verse.

Answer:

- The **reference** verse states that the Levites will have no inheritance
- In the **target** verse Moses **references** and summarizes this promise.

Comment: Based on the age of the student, the teacher can adjust the difficulty level for the student as follows

- Advanced level: The teacher can ask the student to find the verse that Moses is referencing
- Intermediate level: The teacher can ask the student to read Numbers 18 and find the verse that Moses is referencing
- Elementary level: The teacher can give the student the two verses as we have done above and ask the student to confirm that a reference was given.

Reference - *Daily Rashi Monday July 29th 2013*

The question and answer below can be used as a starting point for teaching young children. It can also be used by adults who wish a richer participatory experience of

Rashi.

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

- **Reference verse Ex32-34** [God's orders to Moses after forgiving the nation for the golden-calf sin] *And God said to me [Moses]: Now, go, lead the nation to that which I cited to you [Israel]...*
- **Target verse Dt10-12** [Moses, recounting the events of the sin of the Golden-calf sin] *And God said to me: get up, go for journeying, leading the nation, and they will come and inherit the land which I swore to their fathers to given them.*

Question: Explain the underlined phrase in the **target** verse, to that which I cited to you, based on the **reference** verse.

Answer:

- The reference verse states that God said *now go lead the nation to that which I cited to you*
- In the target verse Moses repeats, in different words, this command.

Comment: Based on the age of the student, the teacher can adjust the difficulty level for the student as follows:

- Advanced level: The teacher can ask the student to find the verse that Moses is referencing
- Intermediate level: The teacher can ask the student to read Exodus 32 and find the verse that Moses is referencing
- Elementary level: The teacher can give the student the two verses as we have done above and ask the student to confirm that a reference was given.

Reference - Nuance *Daily Rashi Tuesday July 30th, 2013*

Today's Rashi is a more advanced example of deriving meaning from references. In previous examples explored in this Weekly Digest, **reference-meaning** Rashis

- usually use *one* verse to indicate the meaning of an unknown word.
- today however we use a *contrastive pair* of reference verses.

Furthermore in previous examples

- the *meaning* proper of the **target** word is explored while in today's example
- the contrastive *nuances* of the target word are explored.

Read the pair of reference verses below as well as the target verse and then answer the question.

Reference Verses

- **Dt01-46** *And you sat in Kadesh many days*
- **Gn21-20** *And he [Ishmael] sat in the desert and became [known as] a professional archer*
- **Gn32-05** *I [Jacob] sojourned with Laban*

Target Verse

- **Dt09-09** *And I [Moses] sat in the mountain 40 days and 40 nights: I did not eat food or drink water; and God gave me the 10 commandments.*

Question: Based on the contrastive usage of *sit* and *sojourned* in the reference verses explain the nuances of the word *sat* in the target verse.

Answer

- *Sojourned* connotes *temporary stay*
- *Sit* connotes dwelling and *prolonged stay*

Hence **Dt09-09** means that Moses *tarried and stayed* in the mountain a long time.

Comment: *Sit* also has a nuance of staying without anxiety. Hence the Talmud's observation

- *When God recited the law to Moses he was standing*
- *but when Moses reviewed the law he was sitting.*

Comment: It is important to emphasize that not all Rashi derivations are 100% clear. It is the nature of verses to offer ambiguity. For example **Gn21-34** states that *Abraham sojourned in the Philistine land many days* showing that *sojourned* can also mean for a long time. In this verse, *sojourn* refers to a long time dwelling in a land with a different philosophy.

Comment: Rashi does not cite the reference verses. What then justifies us in doing so? One justification is the fact that this Rashi comes from a Talmudic passage in Megillah 21a. This Talmudic passage cites one of the reference verses.

Comment: Based on the age of the student, the teacher can adjust the difficulty level for the student as follows

- Advanced level: The teacher can ask the student to find verses contrasting sitting

and sojourning and explain the specific nuances of sitting

- **Intermediate level:** The teacher can ask the student to read **Dt01-46**. The teacher can then tell the student that sitting means dwelling and ask the student what type of dwelling is implied.
- **Elementary level:** The teacher can explain that several words in Hebrew mean dwelling but they differ in the amount of time the person dwelled. The teacher can then ask the student to read Dt01-46 and decide what length-of-stay dwelling is implied.

In all cases the teacher should then ask the student to apply their interpretation to **Dt09-09**.

Reference - Details *Daily Rashi Wednesday July 31th, 2013*

The question and answer below can be used as a starting point for teaching young children. It can also be used by adults who wish a richer participatory experience in learning Rashi.

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

- **Reference verses Ex32-30** [Moses statement the day after he destroyed the golden calf] *And on the next day, Moses said to the nation, you sinned a great sin, and now I will go up to God; perhaps I will attain atonement for your sin.*
- **Target verse Dt09:18a** [Moses relating to a later generation how he prayed for the Jewish people after the sin of the Golden calf] *And I fell before God as the first time - 40 days and 40 nights - I didn't eat bread and didn't drink water [and I prayed] on all your sins that you sinned on the evil that you did defiantly to God to anger him.*

Question:

- (1) The **target** verse mentions that Moses *fell before God as the first time*. To what does this refer?
- (2) What *new* information in the **target** verse sheds light on the **reference** verse.

Answer:

- (1) The **target** verse's statement *I fell before God as the first time* **references** *now I will go up* in the **reference** verse.
- (2) The **target** verse adds to the **reference** verse the information that Moses was on the mount praying for the Jews, for 40 days and 40 nights.

Comment: Based on the age of the student, the teacher can adjust the difficulty level for the student as follows

- Advanced level: The teacher can ask the student to find the verse that Moses is referencing
- Intermediate level: The teacher can ask the student to read Exodus 32 and find the verse that Moses is referencing

Elementary level: The teacher can give the student the two verses as we have done above and ask the student to confirm that a reference was given.

Reference - Details *Daily Rashi Thursday August 1st, 2013*

The question and answer below can be used as a starting point for teaching young children. It can also be used by adults who wish a richer participatory experience of Rashi.

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

- **Reference verses Dt27-11:14** *And Moses charged the people the same day, saying, These shall stand upon Mount Gerizim to bless the people, when you are come over the Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin; And these shall stand upon Mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. And the Levites shall speak, and say to all the men of Israel with a loud voice,*
- **Target verse Dt11-26** [Moses' fairwell speech] *Behold I give to you today the blessing and curse*

Question: What details does the **reference** verse add to the phrase blessing and curse in the **target** verse.

Answer: The **reference** verses add the **details** of place: The blessings were given on Mount Gerizim while the curses were given on Mount Eyal.

Comment: Based on the age of the student, the teacher can adjust the difficulty level for the student as follows

- Advanced level: The teacher can ask the student to find extra details to **Dt11-26**
- Intermediate level: The teacher can ask the student to read **Dt27-11:14** and find the further details
- Elementary level: The teacher can ask the student to read the two sets of verses and indicate *where* the blessing and curse are given.

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

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