

The 10 RashiYomi Rules

Their presence in Rashis on Re'eh - Shofetim

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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 August 4th 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 - *Categories Daily Rashi Monday Aug 5th 2013*

Today's **reference** example concerns a phrase, *10% tithe*, that can refer to various categories of 10%: 10% of animals, produce or 10% for Levites, poor and personal.

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 verses below and then answer the questions.

- **Reference verse: Lv27-32** [Moses orders giving 10% of animals to God] *And 10% of all penned and cattle animals: all those that pass under the rod, the 10th shall be holy to God*
- **Reference verse: Nu18-24** [The commandment to tithe, give 10% of produce to Levites] *...For the 10% of the Jews which they raise to God, a raising, I have given to the Levites as an inheritance...*
- **Reference verse: Dt14-22:23** [The commandment to take 10% of produce and eat it in Jerusalem] *Take 10% of your seed produce, your yearly output and eat before the Lord your God in the place where God choses...*
- **Reference verse: Dt26-12** [Commandment to give 10% to Levites, etc. in 3rd year] *When you complete tithing the 10% of your produce in the 3rd year, the year of the 10%, you will give to the Levite, the non-citizen...*
- **Target verse Dt12-06** [Moses, ordering certain things to be consumed in Jerusalem] *And you will bring there, your offerings, your 10%^s, your raisings,*

Question: Explain the underlined phrase in the **target** verse, 10%, based on the **reference** verse.

Answer:

- The reference verses indicate various categories where 10% is set aside such as i) for the Levites, ii) for oneself, iii) for the poor, as well as iv) animal 10% s.
- In the target verse Moses explains that the animal and personal tithes are eaten in Jerusalem.
- Although tithes are mentioned in all four verses, certain verses are explicit that certain tithe is not holy and need not be eaten in Jerusalem. For example, the Torah (**Nu18-31**) explicitly states that the Levite tithe may be eaten *in all places* (For this reason Rashi only cited two of the 4 tithe categories)

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 various chapters where tithes are mentioned and identify the categories of tithes involved.
- Intermediate level: The teacher can ask the student to read the various chapters and verses mentioned above and describe the category of the item tithed. The teacher can then ask the student why Rashi singled out only two tithes as being eaten in Jerusalem. Where in the other verses do we have explicit statements that they need not be eaten in holiness?
- Elementary level: The teacher can ask the student to read the various chapters and verses mentioned above and describe the category of the item tithed (that is, *what* is being tithed, or *for whom* are tithes taken).

Reference - Oral -Law *Daily Rashi Tuesday Aug 6th, 2013*

Today's Rashi is the only example in the Bible where Rashi identifies an explicit reference to the oral law. Consequently, this verse is a very strong proof that an oral tradition accompanied the written Torah. (There are other proofs for the oral law mentioned by Rashi such as **Lv26-46** but they do not use the reference method.)

Read the target verse below and then answer the question.

Target Verse

- **Dt12-21** *When you are far away from the place that God, your Lord chose to place his name there, slaughter from the penned animals and cattle... as I have commanded you*

Question: Moses references a place where God commanded on slaughter. Where did God so command?

Answer: There is no verse which gives the 5 criteria for slaughter (for example that you slaughter at the neck by swiftly cutting all "pipes" there). Hence, the verse must be referencing the oral tradition that accompanied the law.

Reference - Details *Daily Rashi Wednesday Aug 7th, 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 verse 2Kings08-32** [The King of Assyria talking to the Jews urging them to surrender] *Until I take you to a land like your own ...and don't let [King] Chizkiyahu suth you saying: God will save us*
- **Target verse Deut 13:7** [The Bible is describing the punishment for one who simply persuades and invites someone else to worship idols] *When your brother - from your father or mother - son, daughter, or wife of your bosom with whom you are one, suths you saying: Let us worship gods of others that you don't know, neither you nor your ancestors*

Question:

Based on the reference verse explain the underlined word, suth. What is the meaning of this Hebrew word?

Answer:

Suth means to *persuade*, to *seduce*, to *talk into*.

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 use a search engine and deduce from other verses using *suth* what it means. (This is a very hard level)
- Intermediate level: The teacher can ask the student to read **2Kings08-32** and find a punchy English concept that fits the translation of the word *suth*.
- Elementary level: The teacher can give the student the two verses cited above and give the three translations we have suggested for *suth*, *to persuade*, *seduce*, *talk into*. The student should then discuss which translation fits best.

Reference - Details *Daily Rashi Thursday August 8th, 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' farewell 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 Eyval.

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