

The 10 RashiYomi Rules

Their presence in Rashis on TeRuMaH

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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.

We are currently in our 5 year, half-year cycle:

** For period: Oct 2012 - May 2013 - we studied the Grammar rule*

** For period: June 2013 - Sep 2013 - we studied the Reference rule*

** For period: Oct 2013 - May 2013 - we will study the Parallelism rule*

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.

Here is a very simple example of parallelism: Gn49-11 states

(Because of the plenty in Judah's reign) Clothes are washed in wine

(Because of the plenty in Judah's reign) "Suth" [are washed] in blood-of-grapes

Rashi comment: Wine is parallel to blood-of-grapes, showing that blood-of-grapes means wine

Similarly, Clothes are parallel to suth showing that suth means cloathing.

Thus the parallelism method explores repeated verse phrases and allows inferences based on the repeated passages.

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 Wednesday, Thursday, Jan 29th, 2014*

Rashis covered: Ex25-02a

Commonality: Both verses below describe a Temple tax.

Questions: After reviewing the two verses discuss the following

- 1) What is the same in the verses
- 2) What is different in the verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper, it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Ex25-02a** *Take my Terumah from those wishing to donate*
- **Ex30-13:14** *All army eligibles shall give Terumah; 1/2 a Temple dollar*

Here are the answers to the questions.

- 1) Both verses speak about giving Terumah
- 2) But there are several differences indicated by the underlined words
 - **Ex30** says that army eligibles must give; **Ex25** allows anyone to give
 - **Ex30** speaks about giving 1/2 a Temple dollar; **Ex25** gives no amount
 - **Ex30** says *all* must give; **Ex25** states that only those who wish to, give

Homeschooling exercise: The following is an excellent exercise for homeschooled children as well as for adults.

- Ask the child what is the same in both verses (This can be particularly easy since the sameness is indicated by a repeating (underlined) word)
- Then ask the child what is different (This is easy; most children will notice at least one of the three differences mentioned above; an advanced child might notice 2 or 3 of the differences)

Rashi answers these questions as follows:

There are several taxes

- *There is a required 1/2 Temple dollar tax from all army-eligibles (males 20*

years old and above)

- *There is additionally a voluntary tax for those who wish to donate*

Deep Pedagogical Insight: But Rashi does not exactly say that. Rashi in fact says

- there are three taxes
- the funds of each tax is designated for a specific purpose.

Why then have I simplified the Rashi? Because, if you are trying to develop students critical ability to make Rashi inferences by themselves it is important to descend to the student level;

- I don't know of any child who could easily notice the 3 taxes;
- However, any child could notice the two taxes
- Any child could notice one of the three differences

So from a pedagogic point of view I want *to start* the teaching of this Rashi with something inferentially accessible to children. Later when we cover other Rashi methods I will complete the entire Rashi derivation.

Reference - *Daily Rashi Thursday-Saturday 1/30/14-2/1/14*

Rashis covered: Ex25-24a, Ex25-11b, Ex30-03a

Commonality: All three verses below

Homeschooling exercise: Here is a wonderful exercise for children (or adults or for adults to do with their children)

- Look over *each* biblical paragraph describing a Temple item. Starting in **Ex25** the paragraphs describe the construction of the Ark, Kerubim, Temple Table, Candellabrah, Roof-Tents, etc. The paragraphs continue till **Ex30** (where the golden altar is described).
- Carefully note which paragraphs contain the construction of a crown in their details
- What does the fact that crowns occur with these Temple object mean? Try and get the child (or yourself) to say it with their own words

Here is how Rashi explains these three occurrences

- *Crown means a protusion. So for example the wooden Temple Table had a gold rim surrounding it; the gold rim protruded slightly above the table top*

- *The three Temple articles with crowns were*
 - *the ark*
 - *the temple table*
 - *the golden altar*
- *On the simplest level these three Temple objects refer to Crowns or Mastery of the three things they symbolize: The Torah (ark), Holiness (Golden altar, since the Golden altar was near the holy of holies), the Table symbolizes adequate food symbolizing Health and Wealth*

The particular formulation chosen by Rashi following the Talmudic sages was that the three crowns refer to Torah, Priesthood (in charge of holiness) and Royalty (since the Royal house was known for its riches).

Again: I believe the correct approach when *initially* teaching this Rashi is to start off at a level that the student (or yourself) can appreciate and emphasize Torah, Holiness and Wealth. A later more thorough analysis can emphasize that Holiness is associated with the Priesthood and Wealth with the Royal house of David. But I believe that the proper *initial* approach is as we have stated. A still later approach can emphasize how this Biblical Rashi wove itself into a Mishnah which no longer cites the original biblical sources:

Rabbi Shimon said, there are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingship. And the crown of a good name is superior to them all. (Avoth 4:17)

This can very exciting to a student - to actually see the biblical verses give rise to mishnaic and talmudic aphorisms.

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