

The 10 RashiYomi Rules

Their presence in Rashis on VaYaOheL PeOuDaY

Vol 21#14 - 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.

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 Thur Feb 20, 2014*

Rashis covered: Ex40-27

Commonality: The 2 verses below describe offerings on the Golden altar

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)

Homeschooling exercise: Have you or your child review the two verses below. What is different in them? Using the meaning of the verse explain the difference. (This should be an easy exercise even for children: indeed, the difference is underlined and its implications are obvious).

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.

- **Ex40-27** He [Moses] offered on it [golden altar] incense, as God commanded
- **Ex30-07** Aaron will offer on it incense in the morning morning

Here are the answers to the questions.

- 1) Both verses speak about offering incense
- 2) There are two differences indicated by the underlined words
 - **Ex30-07** gives detail to *as God commanded* - He commanded in the morning
 - **Ex30** is the usual offering (By Aaron) while **Ex40** discusses the temple inauguration when Moses officiated

It is noteworthy that Rashi only explains the *as God commanded* means *in the morning*. Even though there are two differences in the verse, Rashi need not explain the Moses-Aaron difference since the Bible itself explains that Moses serviced God during the inauguration which involved the inauguration of Aaron. In fact, Rashi does make that point - that Moses functioned as Temple priest during the inauguration - at **Lv08-28**.

This illustrates a fundamental Rashi technique: Sometimes we have to go to other verses to find solutions to problems in the verse we are studying.

Reference - *Daily Rashi Fri Feb 21, 2014*

Rashis covered: Ex38-01

Commonality: The 3 verses below describe the construction of the Tabernacle

Questions: After reviewing the three 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)

Homeschooling exercise: Have you or your child review the three verses below. What is different in them? Using the meaning of the verse explain the difference. (This should be an easy exercise even for children: indeed, the difference is underlined and its implications are morally obvious; however, you or your child will have to think broadly.)

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.

- **Ex36-01** *Bezalel and the wise men built the Temple and its items*
- **Ex36-08** -----*the wise men built the Tabernacle*
- **Ex37-01** *Bezalel* -----*built the Ark*

Here are the answers to the questions.

- 1) Both verses speak about construction of the Tabernacle and its objects
- 2) The verses differ in *who* built the Temple
 - **Ex36-01** says both Bezalel and the wise men built it
 - **Ex36-08** says the wise men built it (and left out Bezalel)
 - **Ex37-01** says Bezalel built it (and left out the wise men)

The verses also differ in *what* was built. One could take the simple way out and say that the wise men built the main Temple building while Bezalel built the utensils.

However, another equally valid approach is that the Temple team, Bezalel and the wise men, built the Temple with Bezalel as supervisor. It is common practice to attribute credit to the supervisor. This is in fact what Rashi says.

Comment: I have given two interpretations to the difference but selected one. Why? I would suggest that the supervisor-staff distinction occurs elsewhere in the Bible as the next Rashi (from another Sedra) shows.

Reference - *Daily Rashi Saturday February 22, 2014*

Rashis covered: **Nu21-21**

Commonality: The 2 verses below describe a permission request to a foreign nation (to travel through their land)

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)

Homeschooling exercise: Have you or your child reviewon the two verses below. What is different in them? Using the meaning of the verse explain the difference. (This should be an easy exercise even for children: indeed, the difference is underlined; however, the reason for the difference is the same reason we have presented in the last Rashi. This gives the child a chance to practice skills).

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.

- **Nu21-21** Israel sent delegates to Edom [inquiring for pass through their land]
- **Dt02-26** Moses sent delegates to Edom [inquiring for pass through their land]

Here are the answers to the questions.

- 1) Both verses speak about an inquiry to allow the Jews to pass through their land
- 2) The verses differ in *who* sent the inquiry: Moses or Israel

We explain this Rashi as we explained yesterday's Rashi: Moses was the supervisor or leader while the Israel were the staff. Hence it is proper to give Moses credit.

By exhibiting several Rashis with the supervisor -staff theme, the Rashi explanation becomes more plausible and superior to competing alternative explanations.

Reference - *Daily Rashi Sunday February 23, 2014*

Rashis covered: **Ex38-01**

Commonality: The verses below describe creating temple utensils

Questions: After reviewing the 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)

Homeschooling exercise: Have you or your child reviewon the two verses below. What is different in them? Using the meaning of the verse explain the difference. This is not an easy exercise. In fact, I doubt children can get it. Rashi's greatness is to offer a very reasonable conjectural answer. This is a rare Rashi in that we do not see the master transmitting tradition but rather see him as a biblical researcher someone who attempts to place a jigsaw puzzle together.

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.

- **Ex38-01** *From the azure, royal purple, crimson wool they made service clothes to service the Temple*
- **Ex38-02** *He made the Ephod: Gold, azure, royal purple, crimson & linen*
- **Ex38-08** *He made the Chosen: Gold, azure, royal purple, crimson & linen*
- **Ex38-29** *He made the Belts: Linen, azure, royal purple, crimson*

Here are the answers to the questions.

- 1) All verses describe the threads used in making garments
- 2) The verses share a commonality in use of azure, royal purple and crimson

- 3) Some garments used Gold (They are called the golden garments)
 4) **Ex38-01** is the *only* instance where linen is not used (One would have to check all instances in the Sedrah from **Ex35** to **Ex40**; this is a wonderful exercise)

There is *no clear punchy* explanation to this anomaly. This is a rare instance where Rashi has to act as a biblical researcher, conjecturing on small hints. Rashi cleverly notes that

- Garments with linen were actually *worn* by the priests. This makes sense since *linen*, because it grows singly (not like grass which grows in *herds*) symbolizes chasity and modesty, it symbolizes the need of people particularly in marital matters not to act as a herd but as single individuals (and hence the Priestly pants were *exclusively* linen)
- Rather deliciously, **Nu04**, describes garments *not worn* by people. They were the garments which *clothed* the Temple vessels during journeys to prevent rust and decay. This also makes enormous sense: Unlike pants which are intended not to be taken off, temple garments *are* intended to be taken off, after the journey. Unlike people who should exist as single individuals there is nothing wrong with packing utensils *bundled together*.

So Rashi *conjectures* that **Ex38-01** describes the utensil covers that clothed the utensils in the journeys. This is also consistent with the language of the verse: *service garments to service the Temple*.

Comment: I have added symbolic insights to the distinction which I think makes Rashi more palatable. These symbolic insights are due to the master of symbolism, Rabbi Samson Raphael Hirsch.

APPENDIX

THE 10 RASHI RULE CATEGORIES / THE 30 R0ASHI 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