

The 10 RashiYomi Rules

Their presence in Rashis on TzaV

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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 tansitions 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 Mar 13, 2014

The examples today are more illustrative of database inquiries than parallel verse inquiries. They show Rashi insights based on comparison of multiple verses or paragraphs with multiple parts. Nevertheless, these afford excellent exercises to homeschooling students and are especially easy since the answers are almost always blatant.

Rashis covered: Lv06-02a

Commonality: The verses below are biblical paragraph opening statements

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 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.

- **Lv06-02a** *God said to Moses to say over; Command Aaron and children*
- **Lv06-18** *God said to Moses to say over; Speak to Aaron and children*
- **Lv17-02** *God said to Moses to say over; Speak to Aaron and children*
- **Lv22-02** *God said to Moses to say over; Speak to Aaron and children*

Here are the answers to the questions.

- 1) All verses introduce biblical paragraph
- 2) A typical introduction is speak to Aaron; contrastively, **Lv06-02** says command Aaron.

The Rashi on this is unusual and instructive. Rashi simply notes that **Lv06-02** does begin peculiarly. He offers a conjectural explanation as to *why* it begins peculiarly but Rashi's major contribution in this Rashi is to simply *note* the oddity.

This is important: Not all Rashis answer questions. Some Rashis simply state questions either without answers or with conjectures. Just stating a difference can be an important contribution. Children in particular should be encouraged to note problems even though they can't explain them.

Rashi suggests that the content of the chapter beginning **Lv06-01** speaks to Aaron about the elevation offering, the offering in which the priests have no share (The priests have a share in the other offerings in this chapter such as minchah offerings, sin offerings etc. They also have a share in peace offerings). Since the priests have no share, they are not incentivized as much to do the commandment: Hence the stronger term *command* vs. *speak*.

Why do I call this a conjecture? Because there are other chapters such as **Lv22-02** where Priests are asked to abstain from eating and the word *command* is not used there.

In a certain sense this Rashi defines an open question, a question that is still not completely solved. The final solution may be along Rashi's suggestion (with more details) or it may lie elsewhere.

Reference - *Daily Rashi Fri Mar 14, 2014*

Rashis covered: **Lv07-03b**

Commonality: The verses below describe the organs offered in various sacrifices.

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.)

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.

- **Lv03-01:05 (Peace cattle)** fat of i)abdomen, ii)kidneys iii)liver
- **Lv03-12:17 (Peace goat)** fat of i)abdomen, ii)kidneys iii) liver
- **Lv03-06:11 (Peace sheep)** fat of i)abdomen, ii)kidneys iii)liver, iv) rump
- **Lv07-01:10 (Guilt)** fat of i)abdomen, ii)kidneys iii)liver, iv) rump

Here are the answers to the questions.

- 1) All verses speak about which organs have their fat offered on the altar. For example **Lv03-01:05** speaks about a peace offering offered from cattle while **Lv07-01:10** speaks about a Guilt offering.
- 2) All verses describe as required the fat of the abdomen, kidneys and liver
- 3)However, Lv03-06:11 and Lv07-01:10 also requires the rump.

This can all be understood and even by children who make charts and note differences. Such exercises are important for children.

But why the difference? Here the word *why* is more a question of description than reason: How would one describe the sacrifices where the rump fat is required.

To answer this question Rashi has to use the method of **references** to find the animal types used in the guilt offering.

- Verses **Lv14-21** and **Lv05-18** show that guilt offerings are brought from lamb and adults lambs, rams.
- **Lv03-06:11** shows that among peace offerings only sheep offerings require a rump.

Rashi concludes that the driving force requiring rumps in offerings is not the type of offering such as peace or guilt but rather the underlying animal. Sheep offerings (including adult sheep, rams) require a rump while non-sheep offerings do not require a rump.

Rashi offers no symbolic explanation why the rump is required for sheep offerings. Thus again we have an open problem where we can build on what Rashi presents.

Reference - *Daily Rashi Saturday Mar 15, 2014*

Rashis covered: Lv07-26a

Commonality: The verses below describe prohibitions that apply to several animal types.

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).

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.

- **Lv07-26** Prohibition of blood: Applies to i) birds, ii) animals
- **Lv11** Prohibition of non-kosher food: Applys to i)birds, ii) animals, iii) fish, iv) insects,

Here are the answers to the questions.

- 1) Both verses speak about a prohibition (of eating blood or of eating non-kosher food)
- 2) However the dietary prohibitions apply to both birds and animals as well as fish and insects while the blood prohibitions only have enumerated birds and animals.

Rashi is simple! The prohibition of blood does not apply to fish and insects. In other words, there is nothing wrong with consuming a cooked kosher fish from which the blood has not been removed.

Reference - *Daily Rashi Sunday Mar 16, 2014*

Rashis covered: Lv07-09a

Commonality: The verses below describe rights to eat minchah offerings

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? This is an easy exercise since the differences are underlined. Also the child might notice another difference (which is not the main point). Finally, the explanation of the difference is not obvious but a standard Talmudic trick or technique applied frequently in Talmudic learning.

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.

- **Lv07-09** *All oven, fried and pot minchah offerings belong to the offerer*
- **Lv07-10** *All oiled and dry minchah offerings belong to all priests*

Here are the answers to the questions.

- 1) Both verses describe to whom minchah offerings belong - that is who gets to eat them
- 2) One verse says the individual priest offerer gets it while another verses says all priests get it. This is clearly a problem that has to be resolved (In fact this is a major exegetical method known as the **Contradiction** method)
- 3) It appears that the two verses apply to different minchahs: After all one verse says it applied to oven, fried and pot minchah offerings while the other verse says it applies to all oiled and dry (no oil) minchah offerings. However this is only an appearance. A glance at **Lv02** shows five types of oiled minchah offerings which include the oven, fried and pot offerings. So indeed, the two verses do contradict each other. It is true that the 2nd verse adds an additional case, the dry offerings such as the minchah offerings of sinners, but this is not serious since there is no great urge to eat dried flour. The real contradiction is that
 - Both verses speak about the juicy tasting offerings: oven, fried and pot minchah offerings all of which are oiled

- One verse says the offering priests get the offering while the verse says all Priests get it.

It is not obvious how to resolve this contradiction. However it is a standard Talmudic trick and technique applied frequently in many situations. First some background.

- Priests rotated in 24 shifts. So shift #1 would work on week #1, shift #2 would work on week #2 etc.
- On Festivals all shifts would work.
- The high priest could share and work with any shift.

Rashi following the Talmud and ancient biblical exegetical collections explains that: *All priests of the current shift, to whom the offering priest belongs, may eat of the minchah offering of each of its members.*

How does this solve the contradiction? It solves the contradiction because

- The offering priest does have rights to eat it
- All priests, but in the current shift only, have rights to eat it.

Here is still another way to read the verses

- When the verse says that the offering priest gets the offering, it wasn't being exclusive. True the offering priest gets the offering but it might be that others also get it.
- When the verse says that all priests get the offering, we interpret this restrictively, that all priests, *in the current shift*, get the offering.

As indicated, this is a basic Talmudic trick and technique to resolve contradictions. To resolve a contradiction, simultaneously

- Interpret the more general verse restrictively
- Interpret the more restrictive verse non-exclusively and expansively.

As the Talmudic student experiences other such resolutions, they become part of his repertoire of understanding **contradictions** which as indicated is a major biblical method.

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