

The 10 RashiYomi Rules

Their presence in Rashis on TaZRiA

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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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Parallelism - *Daily Rashi Thur Mar 27, 2014*

Rashis covered: Lv12-04c

Commonality: The verse phrases below discuss consequences of childbirth

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? Seeing the difference should be easy; explaining it should be difficult.

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.

- **Lv12-04** *She should not touch any holy object*
- **Lv12-04** *She should not come to the Temple*

Here are the answers to the questions.

- 1) All verse phrases list ritual consequences of childbirth
- 2) One verse phrase prohibits *coming* to the Temple (while in the state of ritual impurity of childbirth) while the other verse phrase prohibits *touching* sacred objects.

Rashi instead of explaining the above describes a consequence: *The touching verse-phrase includes eating.*

Here, Rashi explains that the two verse phrases - *touching* and *coming* - should be seen as archetypical for a wide range of activities: So *eating* is included in the *touching* prohibition since when you eat you touch the food.

Here is another way to look at this Rashi: *The two verse phrases - touching and*

coming - should not be seen as specific but rather should be seen broadly each one as including many categories.

Parallelism - Daily Rashi Fri Mar 28, 2014

Commonality: The verse phrases below discuss leprous ritual impurity

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? Seeing the difference should be easy; explaining it should be of moderate challenge.

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.

- **Lv13-02** *When a person has a leprous impurity in his flesh-skin*
- **Lv13-29a** *When a person has a leprous impurity in his head or beard*

Here are the answers to the questions.

- 1) Both verses introduce paragraphs discussing leprous impurities
- 2) The two verses address leprosy in different locations
 - Leprosy in the skin
 - Leprosy in places of hair (head and beard)

Many people could see the difference: skin vs hair (head and beard). Rashi goes a step further by summarizing the chapter contents: *The two chapters deal with leprosy of the skin vs. hair. The leprousies besides differing in place also differ in finalization of the ritual impurity: Skin leprousy becomes finalized with the appearance of white hair while head leprousy becomes finalized with golden hair.*

Parallelism - Daily Rashi Saturday, Sunday, Mar 29,30 2014

Commonality: The verse phrases below discuss garment leprous ritual impurity

Questions: After reviewing the verse phrases 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? Seeing the difference should be easy; explaining it should also be easy.

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.

When a garment has a leprous affliction in...

- **Lv13-38b** *leather*
- **Lv13-38c** *worked leather*

Here are the answers to the questions.

- 1) Both verse phrases discuss leprous affliction in leather garments
- 2) The two verse phrases discuss leprosy in
 - Finished leather
 - Unfinished leather

Rashi's main contribution here is to identify *worked over leather* with *finished leather*. Here Rashi uses the Idiom method: That is Rashi identifies the word phrase worked over leather as an idiom having a meaning transcending the meaning of each of its words: The phrase *worked over leather* does not just mean leather that was worked on (even unfinished leather is worked on) rather it refers to something very specific, *finished leather* which is a very specific process. The unfinished leather has some of the processes of *finished leather* but is relatively unfinished. For a brief popular account of the differences between finished and unfinished leather visit <http://advleather.com/leathercare.html>.

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 (Honyms)** 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

