

The 10 RashiYomi Rules
Their presence in Rashis on AchaRaY Moth
Vol 21#19 - 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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New Rashi Resource - *Daily Rashi Thur-Sat Apr 10-12, 2014*

There are continual efforts to make learning resources available to the public. The following URL http://alHatorah.org/Commentators:Rashi_Leipzig 1/Vayikra 16 is making some very important Rashi manuscripts available to the public. In general, AlHatorah.org is one of many Israel resources providing important learning resources available to the public. I therefore thought it important to show how the methods of this Rashi newsletter deal with multiple manuscripts. So this issue is devoted to such Rashis. We will resume our parallelism study after Pesach.

Rashis covered: Lv16-01a,2a,2b

Biblical Text:

- (1) *And the Lord spoke to Moses*
- (2) *after the death of the two sons of Aaron, when they came near the Lord, and died;*
- (3) *And the Lord said to Moses, Speak to Aaron your brother,*
- (4) *he should come not at all times into the holy place inside the veil before the covering, which is upon the ark;*
- (5) *so he won't die*

The principle we apply today is the **Formatting** principle. The Formatting principle deals with a variety of non-verbal cues such as repeated words, or a climactic development. The **Formatting** principle also deals with the following issue of consecutive verses: when verse *B* follows verse *A*, what is the implied connection between *A* and *B*? Let us apply this **Formatting** principle as it applies to consecutive verses to the Biblical text above. We have enumerated the clauses (1)-(5).

Prior to presenting the Rashi, we encourage the following homeschooling exercise: Let children and/or adults review the numbered clauses (1)-(5) above. Let them articulate how the earlier numbered clauses shed light on the meaning of the later numbered clauses. Here are the Rashi inferences.

- Clause (1) and (3) are basically the same
- Clause (2) and (4) both deal with coming near the Lord, into the Holy place
- Clause (2) and (5) both mention a death penalty for inappropriately coming near

to God

Based on these associations we can understand the following Rashi points.

Clause (2) gives an emotional example of the violation of the clause in (4). Such an emotional example facilitates understanding the abstract prohibition.

Rashi adds an analogy which we paraphrase:

Consider two physicians

- *(1) One says don't eat salt because you will get high blood pressure and may die from a heart-related disease*
- *(2) The other says don't eat salt so that you won't die the way so and so died. Clearly formulation (2) is more punchy and to the point.*

Rashi also relates clause (2) and (5).

The Biblical clause, let him not come to the Temple so he won't die should be interpreted let him not come to the Temple lest he die the same way the sons of Aaron died.

In summary: These Rashi's although varied in their meaning have one goal: The clarification of sequentiality in the Rashi clauses.

Manuscript analysis - Daily Rashi Sunday April 13, 2014

Manuscript analysis shows that the Rashi on **Lv16-02a** has two layers as follows:

- Layer 1: *Let Aaron not come at all times to the Temple: Rashi: So that he doesn't die the same way his sons died.*
- Layer 2: *Aaron's sons died on the first of Nissan.*

The main point is that Layer 2 does not occur in all manuscripts of Rashi. Certain scribes added this comment to Rashi. How are we to deal with this addition?

Several points come to mind:

- Layer 2 is true. In fact we know its truth from an explicit statement in another verse, **Ex40-02**, that the Wilderness Temple was erected on the first of Nissan.
- Rashi himself does explicitly mention Layer 2 - the fact that the Temple's erection and the consequent death of Aaron's sons happened on 1 Nissan - but he mentions this fact in another Rashi: **Lv09-01a**
- Layer 2 is not derived from **Lv16-02a**. It is rather supplemental information to it.
- Layer 2 is not inferred from the **Formatting** principle but rather is derived from

the **Citation** or **Reference** principle.

So we see the method of this newsletter to Rashi additions. *The Rashi addition is true and even mentioned by Rashi elsewhere. However, the Rashi addition is not germane to the method being used by Rashi in these verses and therefore Rashi himself did not mention it.*

We hope you enjoyed the excursion this week into manuscript territory. We will resume our analysis of parallelism after Passover but will mention manuscript variations as they are relevant to the newsletter.

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