

The 10 RashiYomi Rules

Their presence in Rashis on Emor

Vol 21#20 - 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 have studied parallelism for about a year now. We are trying a new format: We are covering all Rashi rules and giving brief explanations.

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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Daily Rashi Database Parallelism Thur. May 1, 2014

Rashis covered: Lv21-01a

Biblical Text:

God spoke to Moses: Speak to the priests and speak on them [the following]

Rashi analyzes this using the

- **Database rule** - this rule focuses on verses that deviate from an established style. Most biblical paragraphs being *God Spoke to Moses saying*. But Lv21-01

deviates from this style and begins Speak to the priests

- **Parallelism rule** - this rule focuses on two almost identical phrases that differ in some detail. Here the two verse halves differ
- *Speak to the priests*
- *Speak on them*

Rashi explains: You should *both* speak to the Priests and also speak about the priests. We interpret this as follows

- *to the priests* - directly to the adult priests
- *on the priests* - instruct them on the children priests who are not present.

Comment: Many Rashi interpreters infer the Rashi comment from the *repetition*: *Speak speak* in **Lv21-01**. However, we have given more specificity by contrasting the prepositions: *speak to them* and *speak on them*, referring to adults and children.

Daily Rashi Meaning-Figures of Speech Friday May 2, 2014

Rashis covered: Lv21-17a

Biblical Text:

[Discussion of blemished priests who cannot serve in the temple. Nevertheless they can] *They may eat from the bread from the holy of holies and from the holies.*

Rashi uses the **meaning** rule and the **figure of speech** subrule.

Rashi uses a figure of speech technique, *synecdoche* to interpret the meaning of the word, bread: *Synecdoche* refers to naming a whole by a conspicuous part: So we use the word *day* which refers to the 12 hour lit part of the day to refer to the whole day; we use the word *honey* to refer to anything sweet. Similarly, we use the word *bread* to refer to anything edible. Hence the Rashi comment:

The blemished priests may eat the bread of God and any other Temple sacrifice.

Daily Rashi Style-General-detail-General Sat May 3, 2014

Rashis covered: Lv21-21a

Biblical Text: The verses Lv21-18:21 have the following **general-detail-general**

form:

- Lv21-18 *Any person with a blemish*
Lv21-19 [for example] *a blind person or lame person*
- ...
- Lv21-21 *Any person with a blemish*

The above people should not serve in the Temple but may eat sacrificial food

Rashi interprets the above using the *Style* rules. The **general-detail-general** style rule states that we generalize the detail examples to anything like them that fits into the general category.

Hence the Rashi comment: *Any person with a blemish besides those listed, such as blind and lame. All blemishes disqualify a priest from Temple service (but allow him to eat from the Temple sacrifices)*

Daily Rashi Formatting - Bullet rule Sun May 4, 2014

Rashis covered: Lv21-22a

Biblical Text: *He shall not eat bread [food] of the God*

- from holy of holies
- from holies.

Notice the repeated connective word, *from*. In my article **Biblical Formatting** (Jewish Bible Quarterly, Vol 35(1), 2007) I show how the bible uses repeated connective words to indicate what in modern formatting would be a bulleted structure. A bulleted structure in any language emphasizes contrast. Here there is an emphasis on holies vs. holy of holies. Hence the Rashi

- Holy of holies refers to sacrifices like the elevation offering which is totally offered to God while
- Holies refers to sacrifices like the peace offerings which are partially offered to God and partially consumed by priests.

Daily Rashi Reference Mon May 5, 2014

Rashis covered: Lv21-23a

Biblical Text: [Blemished priests] *They may not come to the altar nor may they*

approach the veil.

Rashi explains: Approaching the veil refers to the 7-sprinkle ceremonies associated with the veil in **Lv16-14:18**.

Here Rashi uses the **reference method** to explain the meaning of a verse.

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 - Pharoh 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