

The 10 RashiYomi Rules

Their presence in Rashis on BeHaR

Vol 21#21 - 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 Thur. May 8, 2014

Rashis covered: Lv25-01a

Biblical Text:

God spoke to Moses at Mount Sinai, to say over to others:

Rashi analyzes this using the **Database rule**. This rule focuses on one verse that blatantly deviates from the form of many similar verses. The deviation justifies exegesis. The exegesis typically is some type of emphasis.

In this particular example, **Lv25-01**

- There are dozens of biblical paragraphs that begin *God spoke to Moses to say over*. (Cf. e.g. **Ex06-10**, **Ex13-01**, **Ex25-01**, **Ex30-11**, **Ex30-17**, **Ex30-22**,...)
- **Lv25-01** begins, *God spoke to Moses at Mount Sinai, to say over to others:*

We see that **Lv25-01** deviates by adding the extra underlined words, at Mount Sinai. Rashi interprets these extra words as indicative of emphasis: *These laws were spoken at Sinai*.

Rashi goes on to explain why this has to be emphasized. I believe the Malbim gives the clearest explanation

- 7th year Land rest is mentioned in the Sinaitic revelation (**Ex23-10:11**)
- 7th year Land rest is mentioned in desert Temple revelation (**Lv25-01**)
- 7th year absolving of debt is mentioned in the Moses fairwell speech (**Dt15-01**)

Hence, concludes the Malbim, *just as this law, 7th year rests, are mentioned in 3 places - Mount Sinai, Temple and Moses' fairwell speech - so also are all biblical laws*. The emphasis is that all biblical laws were revealed at Sinai, spoken about in the Temple during the 40 year desert sojourn and reviewed in Moses' fairwell speech.

Daily Rashi Non-Verse Spreadsheets Friday May 9, 2014

Rashis covered: **Lv25-15a**, **Lv25-16a,b**

Biblical Text: **Lv25-14:16**

And if you sell something to your neighbor, or buy something from your neighbor's hand, you shall not tease one another;

- *According to the number of years after the jubilee you shall buy from your neighbor, and*
- *according to the number of years of the fruits he shall sell to you;*
- *According to the multitude of years you shall increase its price, and*
- *if the years are few, you shall accordingly diminish its price; for*
- *according to the number of the years of the fruits does he sell to you.*

Rashi uses the **non-verse rule** and the **calculation** subrule. Many people belittle such Rashis since the driving force of the Rashi is calculation not comparison of verses. However such Rashi's are equal in importance to all other Rashis.

Rashi simply explains the meaning of the prohibition of teasing in sales:

- *When you sell property it reverts back to you in the Jubilee 50th year*
- *So every sale of property is really a loan of property*
- *The value of the loan equals the number of produce years available to the buyer*
- *So for example if you sell in year 0, you receive the value of 50 produce years*
- *But if you sold in year 40, you would receive one fifth the price, 10 produce years*
- *It is prohibited to tease and mislead: You should not try and sell a 10-produce year field as being worth 50-produce years. You should represent accurately.*

Daily Rashi Style-Detail-General Saturday May 10 2014

Rashis covered: Lv25-14:17

The **style-rules** govern whether we see a verse's meaning exhausted in the examples it gives or whether we see a verse's meaning as generalizable to similar examples. The detail-general rule says that when a general principle is stated after a detail or example, then the example should be generalized to similar situations.

Biblical Text (paraphrased):

Detail

When you sell to or buy from your neighbor, you shall not tease: [That is you should not]

Sell according to the number of produce years left to the Jubilee

- If many produce years are left, the price is bigger
- If a few produce years are left, the price is less

Your basis of sale should be the number of produce years left

General

You should not tease

Let us now explain this by paraphrasing Rashi:

The detail phrase says you should not tease commercially by selling property that will be returned to you in say 10 years, and hence is only worth the value of 10 produce harvests, by selling this property for the value of 50 produce harvests. Such advertising is teasing and fraudulent. In other words you should not misleadingly advertise the value of a 10-produce-year property as worth 50-produce-years.

The example however only applies to the commercial sphere. By repeating the phrase, you should not tease, we are asked to generalize: We are prohibited from any misleading advertising, any misleading misrepresentation, whether for commercial purposes or not.

For example, if I praise a friend as being an expert in social matters or Jewish law and (s)he is not an expert, I have teased that friend and made them uncomfortable since they may be asked on these matters which in fact they do not know.

In explaining this Rashi, I have focused on the prohibition of misleading. Such an emphasis is consistent with the principles of biblical-exegesis. It makes "sense" to generalize

- a prohibition of presenting a 10-produce year property as worth 50-produce years
- to say presenting a friend as an expert on some subject matter when they are not.

However, the verse phrase, *you should not tease*, also prohibits all types of verbal bullying and insults. Here again, we have misleading misrepresentation though there are other factors. For example, if I call my friend an idiot I am misrepresenting him or her. The primary prohibition of *teasing* is a prohibition of causing emotional anguish; however, the Bible focuses on the root of this prohibition, misrepresentation of something's worth. It is the misrepresentation that causes the anguish.

Daily Rashi Meaning-Idiom Sun May 11, 2014

Rashis covered: Lv25-39a

- Biblical Text: *Don't use a slave for slave-work*

The Rashi **meaning** rule is as its name implies the explanation of word meaning. The **idiom** rule explains the meaning of idioms. An idiom is a collection of words whose meaning transcends the sum of the meanings of the individual words.

Rashi explains that the phrase, slave-work, in **Lv25-39a**, is an idiom. Slave-work is more than work done by a slave. Rather, it refers to demeaning work, work which only a slave would be assigned to.

Rashi gives examples - having a slave take personal items to the bathroom - but, the real point of Rashi is that slave-work is an idiom connoting demeaning assignments.

Daily Rashi Parallelism Mon May 12, 2014

Rashis covered: Lv25-53a

Biblical Text:

- Lv25-46 [to Jewish owners of Jewish slaves] *don't overwork them*
- Lv25-53 [to non-Jewish owners of Jewish slaves] *don't visibly overwork them*

The Rashi parallelism method reviews two verses with almost identical phraseology but with one minor difference. The minor difference justifies an exegesis. The exegesis sees a point of emphasis in the minor difference. These parallel verses make excellent homeschooling exercises since it is easy for someone of any age to find and see the difference in the almost identical passages.

Both verses above prohibit overworking slaves. But one of these verses, dealing with non-Jewish owners of Jewish slaves, prohibits overworking them visibly.

Rashi sees the extra word, visibly, as a point of emphasis:

- It is only prohibited to humiliate them by publicly overworking them; there is no prohibition of discretely and privately overworking them.
- Contrastively, Jewish owners are prohibited from both public and private humiliation.

There is always more to these Rashis - why? why is private overworking allowed for non-Jewish owners? if they are slaves why is private overworking of them prohibited to Jewish owners?

These are all good questions. My function and purpose here is to focus on the core Rashi exegesis. Further study is always encouraged.

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