

The 10 RashiYomi Rules
Their presence in Rashis on BeChuKoThai
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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-Thur May 15-22nd, 2014

Rashis covered: Lv26-14a,b 15a,b,c,d,e

As a special treat today we cover seven Rashis discussing a very intricate, beautiful and delicate parallelism. This is a double treat since we explain the stages to apostasy, "How does a religious Jew end up being an apostate". This has tremendous implications for outreach.

The biblical text, **Lv26-14:15**, is compactly presented in the table below which

indicates the basis for all nuances.

Stage #	Stage	If-Until	Subject	Activity	relation	commandment type
1	Goof off on learning	if	you	don't listen	to me	
2	Forget to do some commandments		you	don't do		<u>all</u> these commandments
3	Don't respect statutes (laws with no reason)	if	you	despise	my	*statutes*
4	Don't even want Jewish court civil litigation		your souls	abhor	my	*civil law*
5	Ridicule attempts of others to observe	Until	there is	no doing of	my	commandments
6	Leave Judaism	Until	you	absolve	my	treaty

You read the table from top to bottom and left to right: *If you don't list to me, you don't do all these commandments; if you despise my statutes....*

Notice that *statutes* and *civil law* are asterisked: The biblical text reverses sentence order by placing the object before the verb giving emphasis. To preserve the parallelism we have placed the verb first and asterisked the objects.

This table can be studied endlessly. But let us quickly go through the table and see how Rashi milked nuances from each row (stage)

- **Stage 1:** Do you notice how the object column, the last column, commandment type, is empty on the first row while filled with specific commandments types in the other rows. Hence the Rashi: Stage 1 simply means not *listening*, that is, not learning. You still do the commandments.
- **Stage 2:** Do you notice the underlined adjectival *all* in stage 2, an adjective absent in the other rows. Hence the Rashi: In Stage 2 you begin to not observe. You don't do all the commandments.
- **Stage 3,4:** As indicated the biblical text is reversed in sentence order
If my statutes you despise
If my civil law your souls abhor

- Hence the Rashi: Once you become lax in observance (stage 2) you may start to target particular commandments such as the statutes (laws without reasons) or the civil laws, laws where you can alternatively go to a human court.
- **Stage 4:** We have explained stage 4 in stage 3. The point of despising civil laws is that clearly all cultures have civil laws. But your *soul* or taste begins to see more value in a non-Jewish treatment of civil law.
- **Stage 5:** Notice the lack of subject. Not the usual *you do not...but there is no doing*. Hence the Rashi: Once you have gone through stages 1-4, it is inevitable (*until*) that you don't participate in communal events and ridicule those who participate: "You are observing what? Why? I don't do that anymore"
- **Stage 6:** Here Rashi answers the question: "How could it happen? He was so religious and now he has totally left Judaism?" The answer is simple: There was progression of stages: If you are lax in learning, and don't do certain commandments, if you then despise the non rational laws and prefer non-Jewish treatments of civil law, until you no longer hang out with Jewish communal events, it is inevitable that you leave Judaism- there is nothing left binding you.

Notice the outreach tips in the above table. Notice the words *if if until until*. First there are possibilities. Maybe you don't learn. Maybe you don't like rational commandments. But then it is *until*: It is inevitable that the stages will continue. This is tremendous insight and from God Himself. It tells us where to cut off apostasy: The first and most important thing is to encourage learning. The next most important thing is to encourage respect of the unknown and provide respectable sources of Jewish civil law. More could be said but this suffices for now. This is the basis for *all* gedolim, Torah giants, for always placing learning and education first on the agenda.

Those who actually read Rashi will find some further details. But my main function in this digest is to show how *each* Rashi comes from some column that has a uniqueness in that row. The columns in turn are natural grammatical categories such as subject, verb (activity), object (commandments type) etc.

We hope you enjoyed this Rashi set, a little bit more complicated than usual.

Praise be Him who chose them and their learning!

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 (Homonyms)** 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

