

The 10 RashiYomi Rules
Their presence in Rashis on VaYaQuehL-PeQuDaY
Vol 23#10 - 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.

The most frequent questions I receive about the Daily Newsletter are the following.

- *What do the classical commentators on Rashi say about his reasons?*
- *If they say such and such what are you adding?*
- *If they don't say what you say, why are you saying it?*

So the next year, or perhaps more, will be devoted to citing Rashi commentators and explaining how the methods of the Newsletter sharpen and crystallize them. We will be citing mostly from the 4-6 classical Rashi commentators: Sifsay Chachamin, Gur Aryeh, Mizrachi, and Chizkuni. We will occasionally add insights of Rav Hirsch and Malbim.

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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- *There are not that many Rashis on VaYaQhel PeQuDay so we concentrate on the easiest Rashi rule, the REFERENCE rule. This is a particularly good rule for HomeSchoolers.*
- *Occasionally I do get inquiries from subscribers. Please feel free to inquire about difficult Rashis by writing to Rashiyomi@GMail.Com*

Reference *Daily Rashi* Thur Mar 12 2015 Ex35-04a

Biblical Text: Ex35-04a This is the thing that God commanded...bring gifts

Rashi Text: This is the thing that God commanded *me* to tell *you*...bring gifts

Sifsay Chachamim, Mizrachi and Gur Aryeh Rashi commentators: Without the italicized words *me* and *you* it sounds as if God gave a command to all of Israel.

Rashi Newsletter approach: We explicitly introduce the **reference/citation** rule. Rashi compares the following two verses:

- Ex35-04a This is the thing that God commanded...bring gifts
- Ex25-02 Speak to the Jews and let them take gifts...

Based on this cross **reference** Rashi explains Ex35-04a in light of Ex25-02 by inserting the italicized words: This is the thing that God commanded *me* to tell *you*...bring gifts

Comment: Notice the contrast of the Rashi commentators and the Rashi Newsletter

- The Rashi commentators deal with *what you might think* if Rashi had not inserted the extra words
- The Rashi Newsletter explains the underlying method, a **reference** to another verse, that justifies Rashi.

Both commentaries are needed. I would in fact further explain the Rashi commentators as follows:

*We find that the 10 commandments (or portions of them) were prophesized directly to Israel and not done through the intermediary of Moses. We also find the description of the altar discussed right after the 10 commandments. It might seem logical that the building of the Temple and the altar were in fact told to the entire Jewish nation and this is how **Ex35-01** reads. a command to the nation. Therefore Rashi cites **Ex25-02** to show that the entire Jewish nation were not told this command by God; rather Moses was commanded to tell the Jews.*

**Reference/Citation *Daily Rashi* Fri-Sun Mar 13-15 2015
Ex35-11a,b,c**

Biblical Text: Ex35-11 [Make] The Temple, its tent and its cover.

Rashi Text: The 3 items in **Ex35-11 refer to the following referenced verses**

Verses	Temple Item	Made from	Description
Ex26-01:06	Temple	10 curtains- linen-wool,azure and crimson..	Walls surrounding temple
Ex26-07:13	Temple Tent	11 Goat hair curtains	On top of walls
Ex26-14	Temp Tent Covering	Ram skins	On top of tent

Rashi Newsletter approach: The Rashi Newsletter introduces the explicit idea of a **reference** rule. Rashi is simply showing the correspondence between the items mentioned in **Ex35** and

Ex26.

Mizrachi, Gur Aryeh, and Sifsay Chachamim Rashi

commentators: The Rashi commentators, as indicated above, use a contrastive approach. They explain *what I might have thought*. Here are some examples

- The word *Temple* typically refers to the whole Temple. Hence Rashi explains that while *Temple* can refer to the whole Temple, it can also refer just to the Temple walls made of curtains. Note: To justify this the Rashi commentators do cite the verses in **Ex26**.
- I might have thought that the *Temple cover* refers to both the tent and its cover; therefore Rashi distinguishes the tent itself made of goat hairs and the cover made of ram skins.

Reference-justified Rashis make good homeschooling exercises for both adults and children. Simply give a child **Ex26** and ask him to identify the items cited in the **Ex35** verse. To a more advanced child or an adult you can give a search engine and ask him to identify the items in the **Ex35** verse.

**Reference/Citation *Daily Rashi* Mon-Tue Mar 16-17 2015
Ex35-11a,b,c**

Biblical Text: Ex40-29b,c The Elevation offering altar: he [Moses] placed at the door of the Temple, and he offered on it the i) Elevation offering and ii) the Minchah offering

Rashi Text: The 2 items refer to the following reference verses

Verses	Temple Item	Made from	Description
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Nu28-01:04	Daily Elevation Offering	Two lambs	Offered daily
Nu28-05	Minchah offering	Flour, oil	Offered with each daily offering

Rashi Newsletter approach: The Rashi Newsletter introduces the explicit idea of a **reference** rule. Rashi is simply showing the correspondence between the items mentioned in **Ex35** and **Nu28**.

Mizrachi, Gur Aryeh, and Sifsay Chachamim Rashi commentators: The Rashi commentators, as indicated above, use a contrastive approach. They explain *what I might have thought*. Here is an example:

- *Perhaps* the Elevation offering refers to the Elevation offering of Aaron when the Temple was inaugurated. But that can't be, because Aaron offered while the offerings in **Ex40** were offered by Moses.

Reference-justified Rashis make good homeschooling exercises for both adults and children. Simply give a child **Nu28** and ask him to identify the items cited in the **Ex35** verse. To a more advanced child or an adult you can give a search engine and ask him to identify the items in the **Ex35** verse.

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