

**The 10 RashiYomi Rules**  
*Their presence in Rashis on TzaV*  
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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](mailto:RashiYomi@GMail.Com).*

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- *Today we illustrate the Parallelism rule*
- *We show a 3-verse Rashi; one could easily overlook the 3 verses when studying teh Rashi*
- *We explore a 3-dimensional Parallelism; one could easily overlook the multiple verses involved*
- *These Rashis expose students to the power and simplicity of the Parallelism method*

## **Parallelism *Daily Rashi* Thur, Fri, Sat Mar 26 - 28, 2015**

### **Lv04-24a**

**Biblical Text:** See the Table below which summarizes the biblical texts. The background is a discussion of offerings. The "finger of the liver" refers to an appendage of the liver (possibly the bile duct). Its exact physiology need not concern us. Note the parallelism and the shifting prepositions.

<b>Verse</b>	<b>Text of Verse</b>	<b>Inference based on preposition</b>
<b>Ex29-13c</b>	The finger <i>from</i> the liver	e.g. So yank finger off; even if not all of it
<b>Lv03-04c</b>	The finger <i>on</i> the liver	e.g. so you need whole finger
<b>Lv08-16a</b>	The finger <i>of</i> the liver	e.g. Recognizable that it is OF the liver; so whole finger with a little bit of liver attached

### **Rashi Text:**

- **Ex29-13c** - Take the liver finger with a little bit of attached liver
- **Lv08-16a**- Take the liver finger with a little bit of attached liver
- **Lv03-04c** -In one verse it says *from* the liver; in another verse it says *on* the liver and in yet another verse it says *of* the liver; this teaches to take the liver finger with a little bit of attached liver

**Rashi Newsletter approach:** We explicitly introduce the **Parallelism** rule which Rashi himself also explicitly mentions.

Notice how only one of the 3 Rashis mentions the **Parallelism**. The other two Rashis simply mention the conclusion. This is typical in Rashi: to understand fully the Rashi on one verse you may have to go to another verse to find out the Rashi reason.

To understand the Rashi, first understand that there are 3 ways to understand the verses: How do you take the finger of the liver?

- Do you take exactly the finger, nothing more or less?
- Do you take most of the finger, possibly leaving a little finger attached to the liver?
- Or do you take the finger with a little bit of liver?

All 3 approaches seem reasonable. Rashi's derivation based on the **Parallelism** is simple, since he reads all three verses together: *Take the finger of/from/on the liver* This implies that the fullest approach is used, the entire finger with a little bit of liver.

In the Table I have indicated how each of the prepositions could correspond to one of the 3 possible interpretations. But I think the simplest approach is simply to read the 3 verses together: *of/from/on*, implying the fullest approach entire finger with a little bit of liver.

**Mizrachi, Gur Aryeh, Sifsay Chachmim Rashi commentators:** Of course the Rashi commentators emphasize

- The **parallelism**
- The fact that only one of the 3 Rashis fully explains the midrash

However, the Rashi commentators use the **Meaning** method. So for example, the words *from, on* can have connotations of *except*. There are indeed justifications for such non-standard translations however, this Rashi is best explained through **Parallelism** not through **Meaning**.

In fact, the Parallelism shows an unusual feature of language. The phrase *take X from Y* is indeed ambiguous; *how much of X is taken from Y*. By using parallel passages with a variety of prepositions *of, from, on* the Bible can paint a nuance of the maximal meaning. The Rashi commentators also cite the Raavad who points out *This biblical text is ambiguous* [as we have shown above; there are multiple possible interpretations]

**Parallelism Daily Rashi Sun Mon Tue Mar 29-30-31 2015 Lv01-17a**

**Biblical Text: Lv02-04a, Lv07-12b,c** The verses describe three types of minchah offerings. Minchah offerings are plant offerings. Many people think offerings are about animals. But plant offerings as well as spice offerings are major categories of offerings. The plant offerings were made from flour, oil and frankincense. As shown in the table below there are a variety of ways the flour, oil and frankincense can be prepared for an offering. There are actually five types of plant offerings, three of which are described in the texts below.

Notice that this table is 3 dimensional. **Lv02-04:07** describes and introduces three plant offerings discussed. But that description is repeated in **Lv07-12** which discusses the thanksgiving offering which must be accompanied by plant offerings.

We can't draw 3-D in this Newsletter. But we can think of **Lv02** as the bottom face of a cube with a comparison of 3 plant offerings; **Lv07** is then the top face of a cube with a comparison of the same 3 plant offerings. By using the 3 dimensional cube we can study the parallelism from a rich variety of angles.

Verse	Michah Type	Verse text	Verse text	Verse text	Verse text
Lv02:04a Lv07:12b,c	Loaves	Pure wheat	Matzoh <u>Loaves</u> Matzoh <u>Loaves</u>	Mixed Mixed	With oil With oil
Lv02:04 Lv07:12b,c	Wafer		Matzon <u>wafers</u> Matzon <u>wafers</u>	Anointed Anointed	With oil With oil
Lv02:07a Lv07:12b,c	Slushed	Pure wheat Pure wheat	<u>Slushed</u>	Loaves mixed	In oil In oil

**Rashi Text:** Rashi explains the procedures for the three types of plant offerings

- Loaves: You mix oil and flour, bake it, and offer it
- Wafer: You bake the flour and *then* annoint it with oil (pour the oil on the wafer; some say that it suffices to pour the oil once in the shape of the letter **L** while others say the entire bottle of oil is poured till exhausted)
- Slushed: (Note the translation is my own and I think it best approximates what happens). You fill the pot with oil and cook the flour in it. Some commentators emphasize the *bubbling* nature of the cooking. I have describing it as *slushing* the flour in oil. There is no good English word but the connotation is *thoroughly mixing*.

**Rashi Newsletter approach:** The parallelism in the table above justifies that

- loaf plant offerings are mixed,
- wafer plant offerings are annointed and
- slushed plant offerings are thoroughly cooked in oil.

**Mizrachi, Gur Aryeh and Sifsay Chachamim Rashi**

**commentator:** The Rashi commentators focus on subtleties, consequences and alternatives of the Rashi rather than the **Parallelism** basis. So

- **Sifsay Chachamim** points out the the connective Hebrew letter *vav* in the verse *When you bring a plant offering cooked in an oven , i) pure wheat, matzoh loaves mixed with oil, or [Vav] ii) matzoh wafers annointed with oil*, should be translated as *or* as we have just done (Normally, *vav* is translated as *and*). That is *baked plant offerings are either loaf offerings or wafer offerings* but not both.
- Several commentators further discuss this exclusivity: loaves are connected with mixing vs. wafers with annointing. Here are the possibilities (taken from the Talmud Menacoth)
  - Both loave and wafer plant offerings could each have mixing and annointing with oil. The verse would then just one verb by each without meaning exclusivity (either one or the other)
  - Loaf plant offerings would be prepared *preferred* with mixing with oil but if you annointed them it would be ok; wafer plan offerings would be prepared *prefered* with *annointing* with oil but if you mixed them it would be ok
  - Loaf plant offerings *must* be mixed with oil and *may not* be annointed with oil; Wafer plant offerings *must* be

annointed and *may not* be mixed with oil.

The **Mizrachi** cites the Talmud Menacoth which discusses the three interpretations and spends a great deal of time on the issue of how verses imply exclusivity (Other examples are brought)

**Sifsay chachamim** justifies the exclusivity (wafer only with annointing and loaves only with mixing); he simply points out that the phrases *loaves mixed with oil*, *wafers annointed with oil* occur in several verses and the loaves are always connected with *mixed* while the wafers are always connected with *annointed*. It is this persistence which justifies exclusivity. If the loaves could be mixed and annointed and the wafers could mixed an annointed then there would be variation in the phrases.

The **Rashi Newsletter** would explain this **Sifsay Chachamim** as using the Rashi **Database** method; we compare *many* verses and in this case show the phrase connections *wafer-annointed loaf-mixed* are always repeated.

But then the **Sifsay Chachamim** is explaining consequences of the parallelism without mentioning the parallelism itself. Here is the sequence of ideas

- **Rashi Newsletter**: The 3 dimensional **Parallelism** shows that wafer plant offerings are prepared by annointing and loaf plant offerings are prepared by mixing
- **Sifsay Chachamim**: Explains a *consequence* of this parallelism; the vav connecting the two offerings (wafer and loaf) means *or* not *and*; you can only bring one or the other; This uses the **Grammar-Meaning** rule.
- **Sifsay Chachamim**: Explains the exclusivity that wafer

offerings may *only* use anointing and loaf offerings may *only* use mixing by using the **Database** rule.

- **Mizrachi:** Brings in the Talmudic sources and presents alternative interpretations which are contradicted by the meaning and database rules. Other verse pairs are also discussed. Thus the Mizrachi is Talmudic in flavor.

I hope the Rashis covered today give the reader an appreciation of the power of simply aligning verses and studying the nuances implied by their differences. The **Parallelism** method is indeed a most powerful Rashi method.

## 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

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**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

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**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)

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**IV-PARALLELISM:** (Ex20-04) Dont **POSSESS** the gods of others Dont **MAKE** idols RASHI: So both



**POSSESSiON & MAKING** of idols are prohibited

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**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.

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**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

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**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)

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**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

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**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.

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**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