

The 10 RashiYomi Rules
Their presence in Rashis on SheMiNi
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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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- *Today we illustrate the Reference rule*
- *Sometimes a reference is explicit*
- *Sometimes however a reference is implicit*
- *We explore 3 types of references today*
- *Reference Rashis are excellent for Homeschooling and adults*

Reference *Daily Rashi* Sunday Apr 12, 2015 Lv09-15b

Background example for reference: Consider the following narrative: *John kept his bicycle and car in the garage. One rainy day he went to the garage and rode his entire family to the supermarket.*

One can ask two reading comprehension questions on this simple example. These type of reading comprehension examples are asked routinely of K-12 students on national tests.

- (1) How did he drive his family to the supermarket?
- (2) Did they get wet from the rain?

Answer to (1): By car. Notice that the narrative did not explicitly say he drove them by car. Nevertheless, this is the simple meaning of the text. In fact we can justify this by a Talmudic-type analysis: *You say he drove them by car; perhaps he drove them by bicycle? Come and hear: Bicycles typically have one passenger seat while cars typically have at least 3. I don't know if he drove his car or bicycle. But when it says and rode his entire family to the supermarket I hear that he used the car to drive them not the bicycle. This indeed proves it.*

Answer to (2): No they didn't get wet. (Note: The fact they didn't get wet is not explicitly stated in the text). We know that cars have roofs which prevent passengers from getting wet. In other words, this type of reading-comprehension question requires *more* than citation; it requires an *understanding* of the underlying context.

Biblical Text: Lv09-15b

And he took the nation's offering: He took the goat of the nation and slaughtered it and made it a sin offering like the 1st

The table below summarizes the commands in **Lv09-02:03**

Whose offerings	Sin offering	Elevation offering
Aaron	Calf	Ram
Jewish nation	Goat	Calf and lamb

Rashi Text:

Like the 1st sin offering, that is, the calf sin offering of Aaron.

Approach of Rashi Newsletter, Mizrachi, Gur Aryeh, Sifsay Chachamim, Rashi commentators: Of course, Rashi is using the **Reference** or citation rule. But the reference is ambiguous. The sin offering of the nation was done like the *first! First what?* So the commentators clarify *like the previous sin offering of Aaron* (which was a calf). The point here is that the sin offering procedures of both of them were similar.

This citation resembles *the car and bicycle* analogy above. There are multiple possible referents. We have to select the correct one. There is something to fill in.

Reference *Daily Rashi* Mon Apr 13 2015 Lv09-17a

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rainy day he went to the garage and rode his entire family to the supermarket.

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Biblical Text: Lv09-17a

And he offered the Minchah; he filled his hand from it, and offered it on the altar besides the morning offering.

Rashi text: *he filled his hand from it*, This refers to the *fistful* procedure, used in all Minchah offerings.

Approach of Rashi Newsletter, Mizrachi, Gur Aryeh, and Sifsay Chachamim, Rashi commentators: The following text of the Minchah offering is **referenced** by the phrase *he filled his hands from it*.

Lv02-01:

And when any will offer a meal offering to the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense on it; And he shall bring it to the sons of Aaron the priests; and he shall take from it his fistful of its flour, and of its oil, with all its frankincense; and the priest shall burn the memorial part of it upon the altar, to be an offering made by fire, of a sweet savor to the Lord; And the remnant of the meal offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of the Lord made by fire.

That is, the statement in **Lv09**, *he filled his hands with it*, **references** the *fistful* obligation in **Lv02-02**.

In terms of our reading comprehension analogy, this is similar to understanding that driving in a car avoids the rain.

Alternatively, it simply requires a knowledge that *handful* and *fistful* are hyponyms of the hypernym *hand*.

Database Method *Daily Rashi* Tue Apr 14 2015 Lv09-17b

Background: The following table exhibits offerings that are

additional to daily and monthly offerings. In explaining the table note that the Hebrew word *milevad* can equally mean *besides* or *except*.

Biblical Text Lv09-17 (See bottom of list)

Verse	Offering	Language indicating that the given offering is besides/after the daily offering
Nu28-10	Sabbath offering	<i>After</i> the daily offering
Nu28-15	New Moon Offering	<i>After</i> the daily offering
Nu28-24	Passover offering	<i>After</i> the daily offering
Nu28-31	Shavuoth offering	<i>Besides/Except</i> the daily offering
Nu29-06	New Year offering	<i>Besides/Except</i> daily and new moon offerings
Nu29-11	Yom Kippur offering	<i>Besides/Except</i> the Yom Kippur sin offering and daily offering
Nu29-16	Succoth	<i>Besides/Except</i> the Daily Offering
Lv09-17	Consecration offering	<i>Besides/Except</i> the daily offering

Rashi Text The discussed sacrifices were brought *after* the morning offering.

Rashi Newsletter Approach:

- The word *milevad* can equally mean *besides* or *except*
- But as the database table above shows, *after* is sometimes used

This shows that

- *milevad* in the above passages means *besides* not *except*.

- Although *both* the daily and the special offering were offered, the daily offering was first and *after* the others.

Approach of Mizrachi, Rashi commentator: *Milevad* can mean *except* or *besides*. If it meant *except* then

- It should have also listed *except the New Moon offering*
- Logically the *exception* should have been listed one verse earlier as follows: *He offered the elevation offering [of the consecration ceremony] (and prepared it according to standards) except for the daily elevation offering. Why should it be indicated earlier? Because the daily offering was an elevation offering and a verse earlier they were talking about the consecration elevation offering. So it makes sense to say *offer the consecration elevation offering besides the daily [elevation offering]*.*

Comment: Notice that

- The Rashi Newsletter gives a broad underlying principle while
- The Mizrachi gives good but only supportive arguments and does not state an underlying broad principle.

**Reference Method *Daily Rashi* Wed-Thur Apr 15-16 2015
Lv09-16a, Lv01-04a**

Background: The Bible is discussing the obligatory offerings that must be brought to induct Aaron and his sons into the Priesthood. These induction offerings were offered once and were required. Contrastively, certain offerings are voluntary (you can bring them if you feel like for example if God has been

good to you and you wish to thank Him)

Biblical text. Lv09-16a Lv01-04a

Lv09-16a [In chapter on required induction offering] *He brought the elevation offering and did it according to standards*

Lv01-04a [In chapter on voluntary elevation offering] *And he [the bringer of the offering] shall lean his hand(s) on the head of the animal* [Leaning was a required offering procedure when offering an elevation offering]

Rashi text Lv09-16a. *According to the standards* in **Lv01** the chapter on the voluntary offering

Rashi text Lv01-04a. From this verse in the voluntary offering chapter we infer that obligatory elevation offerings also have a requirement of *leaning*.

Approach of Rashi Newsletter:

- Quite simply the statement in **Lv09-16a**, *according to standards*, is a **reference** to the standards established in **Lv01** which describes the entire elevation offering procedure (albeit, for voluntary offerings).
- Rashi in **Lv01-04a** should be read with a reasonable interpolation as indicated in the brackets that follow. *From this verse in the voluntary offering chapter we infer* [that the cross reference in **Lv09** is requiring] *obligatory elevation offerings also to have a requirement of leaning*.

Approach of Sifsay Chachamim, Gur Aryey, and Mizrachi

Rashi commenators.

- The Rashi commentators all agree that **Lv09 references Lv01**. The Rashi Newsletter makes the contribution of making explicit the name of the rule.
- However the Rashi commentators are *upset* on the Rashi on **Lv01-04a** that states *From here we infer that obligatory offerings also require the leaning procedure*. The reason they are upset is because **Lv01-04** deals with voluntary offerings. So how can you infer that obligatory offering requirements from a chapter on voluntary offerings. (Recall the Rashi Newsletter suggests that *From here we infer..* means *From here we infer that the cross reference in Lv09...*)

So the Rashi commentators invent all types of distinctions. For example they assert

- **Lv01-04** teaches that *periodic* obligatory offerings require leaning
- **Lv09-16** teaches that *one-time* obligatory offerings require leaning.

I need not go into all details here. Why did the Rashi commentators overlook the obvious interpolation made by the Rashi newsletter? Because, although the Rashi commentators kenw all Rashi rules, they did not always apply them consistently. When Rashi said on **Lv01-04**, *From here we infer that obligatory offerings also require leaning* the Rashi commentators felt there was some hidden grammatical nuance in

the verse justifying this. And indeed, no broad rule is cited in **Lv01-04** to justify the inference about obligatory offerings. However, the Rashi Newsletter always checks all possible rules; there is *no* grammatical nuance in **Lv01-04** requiring obligatory offerings. And therefore, we must assume that the Rashi statement *from here* means *from here when there is a cross-reference*. Such an approach immediately justifies the Rashi without a need for subtle distinctions.

There is a further problem here. The Rashi Newsletter interpolated the Rashi text with the bracketed text. *From here* [when there is a cross reference] *we infer that obligatory offerings also require leaning*.

Can such an interpolation be justified. After all Rashi did not say it. We will explore in next weeks', **Weekly Rashi** a case where the Rashi commentators used such an interpolation. We will examine the reasons that led them to do so. We will then see that the Rashi Newsletter used similar justifications here.

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