

The 10 RashiYomi Rules
Their presence in Rashis on TeZaVeH
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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.

YEAR 2015-2016: *This year I am reviewing comments from the book Yosef Hallel, by Rabbi Brachfeld. This book studies original Rashi manuscripts: i) The first (printed) version (of Rashi), ii) Elkavetz, iii) Rome, iv) Zamorah, v) Soncino, vi) some handwritten manuscripts. (One can and should google these to find out about them; some of these are online (with others)). My goal this year is to show that the methods approach of the Rashi Newsletter, what is Rashi's method?, can yield the same insights as the textual approach. We believe this important since a doctrinal position of the Torah is that it should be accessible to everyone (Deut. 30:11-14). Manuscript analysis is only available to scholars while the Rashi methods used the Rashi Newsletter are accessible to everyone. I would say more but throughout the year each issue will elaborate on this point.*

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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**Word Meaning- Synonym-Hononym Daily Rashi Thur-Fri
Feb 18-19th 2016 Ex27-20c,d**

Biblical Texts: Ex27-20c,d

You [Moses] command the children of Israel: Let them take to you clear olive oil crushed for lighting purposes to raise [candellabrah] flames continually (*Tamid*)

Current Rashi text:

- Continually: The Hebrew word *Tamid* can mean both *continually* (e.g. every day) or *continuously* (always, every second).
 - With reference to i) the Candellabrah lights, ii) the daily sacrifices, and iii) the daily Minchah, *Tamid* means *continually*, every day.
 - With reference to the showbread, *Tamid* means *continuously* (The bread is set out all week)
- Raise [Candellabrah] flames continually:
 - [There are two synonyms in Hebrew for lighting]
 - [Ignite a light refers to the *initial* process of lighting]
 - *Raise* a light refers to both an *ignition and maintenance* until the light is sustained (contrastively, an ignited light may go out right after it is on)

Elkavitz and First Printed Rashi Text: The Rashi is identical but the introductory Rashi phrase begins, Raise [Candellabrah] flames without the additional word continually.

Yosef Halel argues as follows: The first bulleted Rashi comments on the Hebrew word *Tamid* which homonymically

can mean *continually* or *continuously*. So the introductory word, *continually* (underlined above) is fine. Contrastively, the second bulleted Rashi is commenting on the synonym choice *raise* vs. *ignite* a flame, and consequently the proper introductory phrase should be Raise [Candellabrah] flames not Raise [Candellabrah] Flames continually. This vindicates the Elkavitz Rashi text.

Contribution of Rashi Newsletter: The Rashi Newsletter's contribution is embedded in the Rashi comments above. The Rashi Newsletter classifies this Rashi as indicating **word meaning** and more specifically using the **hononym** and **synonym** rules. We also point out that although *tamid* is a hononym which can mean *continually* or *continuously*, its meaning can be inferred from context. Thus from context we infer that

- Daily sacrifices were offered continually, once a day, not continuously every second. Similarly,
- **Lv06-12** speaks about minchah offered *Tamid*, half in the morning and half in the evening, and hence *continually* (every day period) not continuously.
- Contrastively, (**Lv24**) the showbread is offered from Sabbath to Sabbath implying *continuously*. In summary, the specific meaning of the hononym is inferred from each context.

**Parallelism - Format-Paragraph *Daily Rashi* Saturday-Sunday
Feb 20-21st 2016, Ex28-04d:39a**

Biblical Texts: Ex28-04d:39a

- *These are the garments you should make [for the High Priest]
...embroidered coat ...*

- *[Discussing further the High Priest's garments] Embroider the coat.....For the children of Aaron (non-High priests) make coats.....*
- *And dress them to both Aaron your brother and his children with him*

Current Rashi Text: These [coats] are woven embroidered. The embroidering consists of hollows in the garments into which jewels can be set. All this is to beautify the garment.

First Printed Rashi, Rome, Zamorah Rashi texts and many manuscripts: The underlined word these is replace by it.

Yosef Halel's contribution: Yosef Halel deftly explains the difference between these and it by relating it to a controversy among the first authorities.

- These, plural, refers to both the High Priests and the non-High Priests (Aaron's sons) coat. This follows the position of the Rambam that embroidery of coats applies to both the High Priest and non-High priest.
- It, refers exclusively to the High Priest coat. This follows the position of the Raavad that the High priest had an embroidered coat while the non-High Priest had a non-embroidered coat.

Contribution of the Rashi Newsletter: Since there is a controversy of the Raavad and the Rambam let us defend each one.

Raavad: The Raavad is based on parallelism

- **Ex28-04** (High Priest) Make...embroidered coats
- **Ex28-40** (non High Priest) Make coats

Here the Raavad uses the **parallelism** principle. Since the word embroidered occurs with High Priests but not with non High Priests, it follows that the High Priest had an embroidery requirement while the non-High Priest had no such requirement.

Rambam: How then can the Rambam be defended? First I give an abstract principle. Consider the following two texts

- *Make X red*
- *Make Y soft*

Then X is red but not Y. Similarly Y is soft but not X.

Now consider the following similar text

- *Make X red*
- *Make Y soft*
- *These are the laws of X and Y*

Then X is red and soft and Y is red and soft.

In other words, when a sequence of biblical paragraphs ends with a summarizing sentence, then that summarizing sentence transfers the specific laws of each paragraph to each other.

There are several examples of this in the Bible.

- **Lv07-37:38** is a summarizing sentence for the preceding 7 chapters on sacrifices. And behold, indeed, the Sifrah explicitly states on this verse that the summarizing sentence transfers requirements from one sacrifice to another
- **Lv14-54:57** summarizes the preceding multiple paragraphs

on leprosy and enables transfer of laws

- **Lv15-32:33** summarizes several biblical paragraphs of sexual discharges and enables transfer of laws
- Hence **Ex28-40**, *and dress these clothes on [both] Aaron your brother and his sons....* is a summarizing sentence for both the High Priest (Aaron) and non-High Priests and enables transfer of laws. In particular, the embroidery requirement explicitly mentioned only by the High Priest is also a requirement for the non-High Priest, in accordance with the view of the Rambam.

Contribution of Rashi Newsletter: The Rashi Newsletter contributes two things.

- The driver of the Raavad comment is the **parallelism** which explicitly associates embroidery exclusively with the High Priest
- The driver of the Rambam (and Rashi current text) is the **paragraph-formatting** technique of a summarizing sentence showing transfer between the requirements of the high priest and low priest.

Grammar-Pronoun Reference *Daily Rashi* Monday Feb 22nd, 2016, Ex28-38c

Biblical Text: Ex28-38c

Make a Tzitz [for the High Priest] pure gold, and engrave on it a sealed engrave, Holy to God....and it will be on the forehead of Aaron...it will be on his forehead continuously for pleasing [God] for them [the Jews] before God.

Current Rashi Text: The text can't mean that the Tzitz is

continuously on his head since it is not worn outside the Temple. Rather it means that the Tzitz will continuously please God for the Jewish people.

Elkavitz and Zamorah Texts: The phrase will continuously please God is replaced will continuously be pleasing to God for the Jewish people. Yosef Halel points out that this change is consistent with the biblical text language.

Contribution of the Rashi Newsletter: It appears that Rashi is reading the biblical text as follows:

It will be on his forehead, continuously to be pleasing to God.

In other words the comma goes after forehead and *continuously* modifies *pleasing* not *on*. The original biblical text should read *It will be on his forehead continuously, to be pleasing to God.* Here the comma is after continuously.

Rashi seems to reject the original reading because it isn't true; the priest does not always wear the Tzitz. Reasonable enough. But if so, Rashi contradicts the biblical cantillations which places the comma after *continuously*, not after *forehead*. Rashi *nevers* violates the biblical cantillations.

The Rashi Newsletter therefore reinterprets the word it in the sentence

It will be on his forehead continuously, to be pleasing to God.

What does the impersonal pronoun, it, refer to? Consider the previous sentence:

- *And make Tzitz, pure gold*

- *and engrave on it, a sealed engravement, Holy to God.*

Thus the verse talks about both

- The Tzitz
- Its message, being holy to God.

So I take the it in the sentence *It will be on his forehead continuously*, to refer to the message of the Tzitz, *holiness to God*. That message will always be, to use an English analogy, *on his mind*.

The intent is that by wearing the pure gold Tzitz on his forehead during the Temple service with the message, *holiness to God*, engraved on it, the High Priest will retain the message of the Tzitz continuously and will always think of being holy to God. This preoccupation of the High Priest with holiness, this preoccupation serves as a role model for the nation who will have a role model to avoid thinking about sinful thoughts. This serves as something pleasing to God and effects atonement.

Thus the driver of the Rashi is the grammar rule explaining the reference of the pronoun *it*.

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 don't 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) 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