

The 10 RashiYomi Rules
Their presence in Rashis on Achary-Moth-Kedoshim
Vol 25#12 - 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.

We continue last weeks issue (on bottom) by presenting several examples of parallelism and tables. We hope you find the format clear. We regret that we could not put up a spreadsheet for all of Kedoshim. But the tables herein will be part of that spreadsheet.

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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Parallelism *Daily Rashi* Thur Lv19-11a May 12 2016

Ex20-13	Dt05-17	Lv19-09:13
Don't murder	Don't murder <i>and</i>	When harvesting don't complete the corners and don't harvest the dropped sheafs ...leave them for the poor

Don't commit adultery	Don't commit adultery <i>and</i>	Don't <u>steal</u> , don't deny; don't state falsely: A person against his neighbor
Don't <u>steal</u>	Don't <u>steal</u> <i>and</i>	Don't withhold wages....

- The prohibitions in the left hand columns are capital crimes (murder, adultery). Also note the extra word *and* in the Dt column pointing to a unity in the commandments. Contrastively,
- The right hand column speaks about monetary obligations and crimes (leave forgotten sheaves for the poor; don't withhold wages.)

Rashi concludes that

- The theft prohibition in the left columns is a capital crimes, kidnapping (Dt24-07)
- The theft prohibition in the right column is a monetary crime, actual theft.

Parallelism *Daily Rashi* Sat Fri Lv19-11b,c May 13,14 2016

Verse Theme Verse text Verse Text Verse text Verse text

Lv05-21:22	Fines for violation		He <u>denies</u> (having received something to watch from his friend)	Or he found a lost article and <u>denied</u> it	And swore <u>falsely</u>	(And <u>swear</u> falsely)
Lv19-11	Prohibition	Do not steal	Do not <u>deny</u>	(Do not <u>deny</u>)	Do not <u>falsify</u>	Don't <u>swear</u> falsely

Rashi shows a parallel between Lv05-21:22 and Lv19-11. The parallelism is indicated by the underlined words deny, falsify, swear. Rashi explains the distinction between these two verses

- **Lv05-21:22**, lists fines for violation of these acts
- **Lv19-11** lists the prohibitions of these acts

Rabbi Ishmael - Generalization *Daily Rashi* Sun Lv19-14a May 15 2016

Lv19-14a	Don't curse	A deaf person
Ex22-27	Don't curse	God
Ex22-27	Don't curse	An appointed official

Rashi explains that it is prohibited to curse i) a deaf person ii) God, iii) an appointed official . These three examples generalize to the prohibition of cursing anyone living. (However, cursing a deceased person is not biblically prohibited) The method used is the Generalization method of the Rabbi Ishmael Style rules.

Parallelism *Daily Rashi* Mon Lv19-14b May 16 2016

Lv19-14b	Don't	Place a stumbling block	Before the blind	
Dt27-18	Cursed	Who causes to error	A blind person	<i>On the road</i>

Notice the emphasis of *on the road* in **Dt27-18**, an emphasis which is absent in **Lv19-14b**. Rashi infers from this that the prohibition of placing a stumbling block before the blind applies whether there is a physical road or not: In other words one should not give bad advice (“stumbling block”) before a person who can't see through it (There is no “physical road” – but it is still prohibited).

This example was brought by Dr Livni in his book on Peshat and Derash to illustrate that Talmudic rules are not the simple meaning of the text. The RashiYomi Newsletter responds to this simply and directly. Parallelism is a major exegetical rule. When one verse has a clear extra phrase that the 2nd verse does not have, then the simple meaning of the text (Peshat) is that there is a nuance of the absence of that phrase in the 2nd verse. In this case, you can stumble a person not on a road by giving bad advice. This poetic inference is author-intended.

**Rabbi Ishmael Generalization *Daily Rashi* Thur Dt25-4a
May 5 2016**

Biblical Texts: Dt25-04a

Do not muzzle an ox while threshing

Rashi text:

The verse is speaking with a typical example. The law applies to any animal [You can't muzzle the animal while doing its traditional work]

Contribution of Rashi NewsLetter:

The Rashi Newsletter classifies this Rashi as an example of **Generlization**, one of the Rabbi Ishmael Style rules. In other words

- (A) The verse only prohibited muzzling an ox.
- (B) But we generalize and prohibit muzzling any animal.

Simple enough. But we now want to examine this from one of the great interpretive dichotomies: *Peshat and Derash*, simple meaning and homiletic meaning.

Let us consider the simple meaning of *Don't muzzle an ox while threshing*. Certain the simple meaning of the verse is not to muzzle an ox.

But what about the interpretation *Don't muzzle any other animal*. How do we classify this? As simple meaning? As homiletic meaning? But

- It certainly is not simple meaning - the verse does not talk

about any animal

- It certainly is not homiletic fancy - after all generalizing ox to any animal is very straightforward.

The position of the Rashi Newsletter is that interpretations are not exclusively *simple* and *homiletic*. There are other classes of interpretation. We would suggest classifying as follows

- Simple meaning of the text - Don't muzzle an *ox*
- Author intended meaning of the text - Don't muzzle *any animal*.

We say this is author intended since the Talmud (Pesachim 6) explicitly states the Rabbi Ishmael Generalization principle: All verses should be generalized and interpreted as examples unless something indicates to the contrary.

We now use this in today's Rashi from Kedoshim, next week's Parshah. We cite an interesting approach of Rabbi Boncheck in his new book and then show how the above analysis sheds light.

Rabbi Ishmael Rules *Daily Rashi* Friday Lv19-15a May 6th 2016

Biblical Texts: Lv19-15a

- (A) Don't make a travesy in judgement
- (B1) Don't judge favorably the poor
- (B2) Don't recognize [in judgement] the rich

- [Rather] (C) *Judge your colleague with justice*

Rashi text:

The phrase, *Judge your colleague with justice* has

- its simple meaning (Judge with principles of justice (not with principles of pity or recognition))
- an alternative meaning - Favorably judge your friend (in their actions).

Rabbi Bonchek's approach to Rashi:

Rabbi Bonchek in his new book on Rashi sees this Rashi as an example of simple and homiletic meaning

- The simple meaning fits into the judicial context of the verse
- The homiletic meaning, Rabbi Bonchek points out, is based on several linguistic peculiarities (such as the singular "colleague" which does not make sense in a judicial setting where it should be "colleagues")

Rabbi Bonchek does base himself on numerous scholars.

Contribution of Rashi Newsletter:

The Rashi Newsletter has a totally different spin on this. We regard clauses (A), (B1) and (B2) as particular specific examples of a more general principle (C). Thus the verse has the **particular-general** format

- *Particular* - No travesty, don't pity the poor, don't recognize richness
- *General* - Judge favorably.

The **Particular - General** format is a Rabbi Ishmael Style form.

The rule is to generalize the particular example in a way similar to the general statement. But

- The particular statements refer to the courts to judicial process
- We generalize them to interpersonal relationships. Always judge relationships by considering possible extenuating circumstances and giving a holistic evaluation.

But if so we have no simple meaning and homiletic meaning.

- The text does mean *don't do travesties in judgement like pitying the poor and honoring the rich*. This is no different than saying that *don't muzzle an ox* means one shouldn't muzzle an ox.
- But the text is meant for generalization! We infer *don't muzzle any animal and use principles of justice and exploration of all circumstances in your interpersonal relationships*.

We would therefore say

- Judge properly is the simple meaning of the text
- Have interpersonal relationships based on justice and consideration of all cases is the Author-intended meaning of the text.

I believe that the simple-Author-intended approach is superior to the simple-homiletic approach which gives a sour meaning to homily as if it is not really all there. The point of saying Author-intended is to indicate that this does flow from the text.

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