

The 10 RashiYomi Rules
Their presence in Rashis in TeTZaVeH
Vol. 27#03 - 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.

Hi

This year I am focusing on parallelism, that is, those Rashis that can be derived from tabular representations of verses.

We have an interesting application of parallelism to definitions and meaning today.

The parallelisms today and the next few weeks correspond to the database method.

I will attempt to send out the Parshah over a week in advance.

Russell Jay Hendel, President, Rashiyomi

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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Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Derivation of Rashi Comment From Biblical Text Using the Rashi Rule and Subrule
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Database *Daily Rashi* Ex30-03b, Ex25-24a Mar 10, 11 Fri / Sat 2017

Biblical Text: *Make the Table of Shittim wood, 2 cubits by 1 cubit by 1.5 cubits. Overlay it with pure gold and make for it a golden rim around it.*

Make an altar for offering of incense: make it of Shittim wood. 1 cubit x 1 cubit square will it be and 2 cubits its height its horns coming from it. Overlay it with pure gold- its roof, surrounding walls and horns, and make for it a golden rim.

Rashi Text: *The golden rim of the table is symbolic of the crown of kingship because the table refers to a category of wealth and greatness as we see in the idiom (colloquial saying) the table of kings. The Golden Rim of the gold altar is symbolic of the priesthood which offered on that altar [Note: Contribution of the Rashi Newsletter: We have replaced the word priesthood with holy people and have further defined holy people as people who walk in an incense cloud not fully seeing where they walk confident that their perceived direction will be changed by God for the better)*

Contribution of Rashi Newsletter: The Rashi Newsletter makes 3 contributions

- 1st: It explains the Rashi using the **Database** methods. A comparison of all temple utensils shows that only 3 of them *the ark, the table and the golden altar* had rims.
- 2nd: It expands the application of the Rashi principle. Rashi is not only commenting on the rim in the Table section of the Bible; rather, Rashi is commenting on all 3 rims. The presence of the golden rim in all 3 utensils corresponds to the Mishnaic saying "There are three crowns: the crown of Torah (Ark), the crown of wealth (Table) and the crown of Priesthood (Golden altar)." This Mishnah derives from the biblical source from the **Database** just cited.
- 3rd: It explains that the Rashi, using symbolic approaches, is the *peshat*, the simple meaning of the

text.

We shall now explain each of these.

Database Method: Here is a listing of Temple utensils and the presence of the golden rim in them

- Ark Ex25-10 *Make on it a golden rim surrounding it* Ex25-11
- Ark Cover Ex25-17
- Table Ex25-23 *Make for it a golden rim surrounding it* Ex25-24
- Candelabrah Ex25-31
- Tabernacle House Ex26-01
- Tabernacle Tent Ex26-07
- Tabernacle Frame Ex26-18
- Holy Cover Ex26-31
- Copper Altar Ex27-01
- Temple Courtyard Ex27-09
- Golden Altar Ex30-01 *Make for it a golden rim surrounding it* Ex30-03

Three Rims:

As can be seen there are three Temple utensils where the phrase *make for it a golden rim surrounding it* occurs. The golden rim is simply a protrusion of gold and resembles in form a sort of crown. Hence, the Mishnaic statement:

There are 3 crowns given to the Jewish people

- *The crown of learning* - Ark, **Ex25-10**
- *The crown of wealth* - Table, **Ex25-23**
- *The crown of priesthood* - Golden Altar - **Ex30-01**

Symbolism

Scholars like Livni argue that Rashis such as these are exhortative and symbolic but *not* the intrinsic simple meaning, *peshat*, of the text. I would argue that Livni has ignored the entire literature on symbolic meaning. Symbolism is the *intrinsic meaning, peshat*, of the text. Let us take a simple example that goes

back to Rav Hirsch's treatment of symbolism: Suppose on a couple's 9th anniversary a husband gives his wife 9 roses and couples the giving of the roses with a statement of affection such *I love you* or *Congratulations on 9 years together*. Is there anyone who would dispute that the simple straightforward meaning of the husband's gift is symbolic and this is its meaning? Livni simply misses the whole point of symbolism!

R. Hirsch strongly argues that the Temple is no different from an anniversary gift between God and Israel. By building the Temple God indicates symbolically how he intends to *descend* and *dwell* among the Jewish people. The four major Temple utensils all symbolize approaches to God:

- Ark - Approach God through study and observance of the Torah, housed in the ark
- Candelabrah - Approach God through intellectual activities such as study
- Table - Approach God through wealth symbolized by luxurious well-set tables with all types of food. Note that the wealthy serve God through charity and other acts.
- Golden Altar - Approach God through priestly piety. The incense clouds were offered on the Altar. Incense symbolizes not seeing clearly where one is going but trustfully hoping and waiting for a good outcome which is the nature of the pious.

One can also see how these four utensils negate pure animalism which prevents God's descent

- Ark - animals do not have a law; they have a jungle law based on cunning and might
- Candelabrah - Animals use their minds only in pursuit of material things. Intellectual activity by itself is not of interest to animals
- Table - Animals have tables only for themselves, not for others. The negation of selfishness is not a characteristic of animals
- Golden Altar - Animals do not have hope, delay and faith. They act in the instant.

The full defense of these elementary arguments may be found in R. Hirsch's beautiful essay, *Groundlines of Jewish Symbolism*, which you can find in many sources such as in Feldheim's reprint of Hirsch's collected writing.

The golden rim is simply a golden protrusion and resembles in form a crown. In fact, the word for rim, *zayr*, resembles the word for crown, *nayzayr*. The term *crown* is itself a symbol meaning mastery. God gave the Jewish people three things they can be master of:

- Torah
- Wealth
- Priestly Piety which we have identified with the simple life in which a person does not act impetuously on what he sees, but sees the world in a cloud; they walk hesitatingly expecting what is

visible to change for the better.

More could be said on this Rashi but this seems to be the simple approach to this Rashi. We have tried to show that this is the *peshat* of the text, as much Peshat as a person who gives his wife 9 roses on a 9th wedding anniversary. We have also severely criticized Livni and other scholars who should know better than to erase the meaning of half the Bible. Of special note is that this Rashi should be expanded and interpreted in light of a broader Mishnah.

Parallelism - Meaning - Hononyms *Daily Rashi*

Ex27-20d Ex28-38c, Lv24-02c Ex29-42a Mar 12, 13, 14, 15 Sun-Wed 2017

Biblical Text:

- (Ex27-20d, Lv24-02c)to raise a flame [on the Temple Candellabrah] continuously [Tamid]
- (Ex28-38c)... Make a head-mask .with "Holy to God" written on it...it will be on the Priest's head continually [Tamid]
- (Ex29-42a)... Offer a daily offering: One lamb in the morning and one lamb in the evening a continual [Tamid] offering

Rashi Text: Contribution of the Rashi Newsletter:

Rashi goes into detail showing that the Hebrew word *Tamid* can

- Sometimes correspond to the English, *continually* - at every period (e.g. every day, or every week, or every month)
- Sometimes correspond to the English, *continuously* - at every second-always.

It is important to emphasize that while

- English has 2 words for *continual* and *continuous*
- Hebrew has 1 word *Tamid* which can mean either

Rashi *appears* Talmudic. So for example he argues: *In Ex29-42 can you say that the offerings are continuous? But they are only offered twice a day. So you must say that the meaning of Tamid here is continual, or daily without skipping a day.* However, Rashi is simply doing what any translator would do: The translator would point out that the single Hebrew word *Tamid* can correspond to either the English *continuous* or the English *continual* and that you have to examine the context of each case to determine its meaning. So Rashi *sounds* Talmudic and

argumentative but he is simply examining context to determine meaning.

In this example the **parallelism** method enabled us to distinguish two distinct meanings to the homonym *Tamid*. *Tamid* is one word and it has two meanings.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHIRULE

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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 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)
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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) 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