

## The 10 RashiYomi Rules

*Their presence in Rashis in EmoR*

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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.*

*Welcome to the Lilly Garden, the beautiful name by which the mystics called the book of VaYiQRaH. Why did they call it this? Because its laws are not based on Boolean logic but rather on the nuances of parallelism. In Hebrew, advice is a tree*

*(aytzah-aytz), a paragraph is a branch,  
and a word is a leaf (milah, meliloth).  
The nuances of a word are the petals  
giving fragrance in response to the zephyrs.  
As we stroll the beautiful Lilly Garden of  
VaYiQRaH we will see many charming  
Lilly petals and the laws they correspond  
to.*

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

*Russell Jay Hendel, President, RashiYomi*

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## **Parallelism Daily Rashi Lv24-02c, Ex28-20d Daily Rashi Mon, Tue May 8,9 2017**

**Background:** The word *always* in both English and Hebrew can mean

- *Continually* - e.g. every day, periodically
- *Continuously* - e.g. always, every second.

How do you decide? Rashi's answer is simple -

- If the verse clearly indicates a periodicity then it means *continually*
- If the verse has no such indicator it may mean *continuously*.

The table immediately below contains four commandments where something is required to be done *always*.

- The Temple Candelabrah always gave light *from evening to morning*
- The daily offering was offered twice a day
- The daily Priestly offering was offered twice a day
- The 12 loaves were on the Temple table continuously.

By examining the verses one can see how Rashi decided.

A second interesting point is *where* Rashi comments. There are 4 verses. Rashi mentions all 4 verses the first time the word *always, tamid*, occurs. Rashi is silent on the other verses except for **Lv24-02c**. Why? Because **Lv24** is a chapter that contains the word *tamid always* twice, one occurrence means every day, while the other occurrence means at all times. The reader could easily get confused, so on this particular verse Rashi repeated himself, albeit briefly, bringing only one other proof instead of all four verses, to emphasize to the reader the distinction.

Another point from the table of Rashis is that frequently Rashi will make a comment on one verse in another verse. For example, Rashi does not comment on **Lv06-13** that *tamid* in **Lv06-13** means daily! Rather, Rashi comments on **Ex28-20d** that *tamid* in **Lv06-13** means *daily*. Similarly, Rashi does not comment on **Lv24-08** that *tamid* means every second, continuously; he rather makes this comment on **Ex28-20d**.

Verse	Subject	Biblical verse with Always	Further biblical comments	Rashi	Could it mean otherwise
<b>Ex28-20:21</b>	Pure oil for Candelabrah	To always raise a light	From evening to morning	Always=continually	No. It says from evening to morning
<b>Lv06-13</b>	Pure wheat for priestly minchah offerings	Offer to God...always	Half in the morning and half in the evening	Always=continually	No. It says one in the morning and one in the evening
<b>Lv24-02</b>	Pure oil for Candelabrah	To always raise a light		Always=continually	Same as Ex28-20:21
<b>Lv24-08</b>	Pure wheat for 12 loaves	Always before God	Arrange it on the Sabbath day on the Sabbath day	Always = <i>continuously</i>	No. It says to arrange it once a week; so it remains the whole week
<b>Nu28-06</b>	Daily lamb offering	The elevation offering that is always offered (the continual offering)	Do one lamb In the morning and one lamb in the evening	Always = continually	No. It says one in the morning and one in the evening

Rashi on following verse	Does Rashi mention Candelabrah?	Does Rashi mention Priestly Minchah?	Does Rashi mention 12 loaves?	Does Rashi mention Daily Offering?
<b>Ex28-20d</b>	Yes	Yes	Yes	Yes
<b>Lv06-13</b>	No Rashi	No Rashi	No Rashi	No Rashi
<b>Lv24-02c</b>	Yes			Yes
<b>Lv24-08</b>	No Rashi	No Rashi	No Rashi	No Rashi

## Parallelism *Daily Rashi* Lv23-08a, Daily Rashi Wed May 10, 2017

**Background:** Today we review two verses requiring holiday offerings. Notice how

- One verse simply requires offerings
- The other verse gives details (what should be offered: oxen, rams, and sheep)

There is a standard Talmudic procedure to deal with two such parallel verses

- One verse indicates the *preferred* method of offer - oxen, rams and lambs
- The other verse indicates the *minimal* requirement: If you for example you don't have oxen, then you still offer the rams and lambs.

Verse	Requirement of offering	Details	Rashi
Lv23-08a	Offer a fire-offering to God		<i>Minimal</i> requirement (offer something even if you don't have 2 oxen, 1 ram and 7 sheep)
Lv28-19	Offer an elevation fire-offering to God	<ul style="list-style-type: none"> <li>• Oxen 2</li> <li>• Rams 1</li> <li>• 7 Lamb</li> </ul>	<i>Preferred</i> requirement (If available offer 2 oxen, 1 ram and 7 sheep)

# Parallelism *Daily Rashi* Lv23-02a, Lv23-04a Daily Rashi Thur-Fri May 11,12 2017

**Background:** Lv23 contains two general statements about the Jewish people proclaiming the holidays. Rashi says

- One verse refers to creating leap years if necessary so people far away from Jerusalem can arrive for the holiday. The creation of leap years proclaims ease of travel to all Jews so they may feel comfortable coming to Jerusalem.
- The other verse refers to delaying the month beginning, if for example, it was a rainy season and roads were muddy. Jewish law, requires the month to begin at the new moon but allows the courts to delay the new moon a day if it needs to.

Rashi thus appears to simply say *two verses - so assign two different points to them.*

But Rashi is deeper. A **parallelism** analysis of the verse shows a shift in *where* the crucial phrase *which you will proclaim* occurs. This is summarized in the Table below.

- In one verse it *generally* speaks about proclaiming the Divine holidays
- In the other verse it *specifically* speaks about proclaiming holidays in their season.

Verse	Holidays	Extra phrase	Sacred	Extra phrase	Holidays
Lv23-02a	Divine holidays	Which you will proclaim as	Sacredly called		These are My holidays
Lv23-04a	These are the Divine holidays		Sacredly called	Which you will proclaim	In season
Rashi		<i>General</i> proclamation: So it refers to arranging <i>leap years</i> so all Jews could travel to Israel		<i>Specific</i> proclamation to each season: This refers to <i>fixing the month</i> possibly a day later	

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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 (Homonyms)** 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  
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