

The 10 RashiYomi Rules
Their presence in Rashis in TzaV
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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 issue continues (1) our exploration of commandments in each parshah.

We give a glimpse into biblical sources for the idea of learning in a Kollel (an arrangement in which you learn all or most of the day and have your needs taken care of) this week. Although many oppose such a lifestyle (including myself) there are biblical precedents for it. By studying the biblical precedents we appreciate what is needed for a true Kollel life.

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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Meaning *Rashi NewsLetter* Thur 3/22/18 Lv06-071

Background: This Parshah reviews laws of various offerings. Recall that there are 5 basic types of offerings. *Elevation, Plant (Minchah), Peaceful (Shelamim), Sin, Guilt.* The major laws of the Plant Offerings are found in **Lv02**. There are five types of plant offerings which differ in their preparation with oil (deep soaked, mixed or skimmed on) and baking (deep bake or fried).

Biblical Text: Lv06-07:11

- This is the Torah of Plant offerings
- (The priest) brings it to the face of the altar
- Takes a fistful of its flour and oil
- Takes the frankincense
- Offers it (the fistful) on the altar
- The leftovers the priests can eat as Matzoh in a holy place
- Any priest can eat it ...

Rashi Text: The word Torah implies the procedures mentioned here apply to all Plant offerings. In other

words, *bringing to altar, fistful, frankincense, offering, eating* apply in all plant offerings unless stated otherwise.

If we didn't have this paragraph, then when the Torah described an unusual plant offering I would say none of these apply. This is consistent with the Rabbi Ishmael rule: If something (Plant offerings) is a general category and one of the items is different in one respect then it is different in all respects until the Bible affirms

Example: **Lv07-12** discusses the welcoming plant offerings done when a priest (or high priest) serves. The high priest plant offering is fully burnt (not a fistful but all of it). I would therefore think that no oil or flour is needed. Therefore this opening chapter affirms it does.

Contribution of Rashi Newsletter: What rule or method is Rashi using? I would suggest that Rashi is using the meaning rule.

What does the often word Torah mean. I would suggest it means *principles*. The root is **hey-resh-hey** which means pregnant and principles corresponds to an impregnated idea something that will gestate and develop over time.

The places a different perspective on the Torah. It is not a rule-based system but a principle-based system. It doesn't myopically describe every movement we do but instead

gives principles which apply to all of life.

Certain disciplines (e.g. accounting) have moved from a rule-based system to a principle-based system in which the person following the guidelines must continually interpret. The purpose of this is to remove narrowness, ambiguity and excessive detail which typically leads to contradiction.

By calling the entire Bible the Torah we affirm that the entire Torah is principle based. The Torah apparently thinks this the proper way to describing a system in which the follower and regulator share in interpretation. As mentioned this is a very modern approach.

Reference *Rashi NewsLetter* Fri 3/23/18 Lv07-12a

Background: The Biblical paragraph beginning **Lv07-12** speaks about the laws of the Peace offerings (Shelamim). But look how it begins

Biblical Text: Lv07-11:12a

These are the Torahs (principles) of the Peace offerings...if it is brought on a thank you

Rashi Text: Anyone can vow to bring a peace offering however, certain peace offerings may come on special occasions such as

- Being Freed from prison
- Recovering from an illness
- Journeying through the desert
- Ocean journeys

The peace offerings brought as thank yous to the divine have special peace-offering rules. Rashi in fact learns that the four occasions enumerated above correspond to the occasions on which to thank God found in Psalm 107.

Contribution of The Rashi Newsletter: Rashi here uses the **reference** method, he ascertains the meaning of a rule by a cross reference to other biblical verses.

A further contribution of the Rashi Newsletter is to note that modern day Jewish ritual emanates from this offering. As all people know, when one of the four occasions listed above happens one must say the *gomel* blessing in the synagogue.

Grammar - Contradiction *Rashi NewsLetter* Sun-Tue 3/22/18 Lv06-11a,19a,22a

Background: Throughout the Leviticus description of offerings, verses address *who* may partake of these offerings after they are offered (Certain offerings like the elevation offering are totally consumed on the altar and

not eaten).

Biblical Text:

- (Lv06-11a on the Plant offering) All male priests eat
- (Lv22-22:23) Blemished priests, may eat of the holies
- (Lv06-19a) The priest who sins the offering, eats it
- (Lv06-22a) All male priests eat it (the sin offering)

Rashi Text: Rashi uses the Grammar rule twice.

- The word all, results in an expansive interpretation. It includes even blemished priests who may not offer the plant offering (Lv22-22:23) but nevertheless can partake in the division of the Plant offering.
- Rashi makes a further point that since Lv22-22:23 already allows blemished priests to eat the offerings, Lv06-11 says this can happen on a *continual* basis (Here is the point: If all I had was Lv22-22:23 I would say that if a priest offered a plant and became blemished he could eat that particular offering but no others; I would not say he could partake in the splitting of the Plant offerings among the priests. Therefore Lv06-11 teaches that he may so partake (for the rest of the life) in the split. In passing, no animal or plant offering was so small that only one priest could eat it; so it is a matter of logic that the priest would share it with the fellow priests working that day.
- Lv06-19 speaks about the priest who sins the sin

offering. The underlined word sins is a verbal form of the noun sin-offering. It refers to the *act* of offering the sin offering. In grammar this is called a denominative, a verbal form of a noun. Some simple examples are *to eye, to hand, etc.*

Rashi now uses the **Contradiction** rule. **Lv06-19** says that the priest who offers (sins) the sin offering eats it while **Lv06-22** says all priests eat it.

In addition to this textual contradiction, I would bring a contradiction from the real world. Single people cannot consume an entire sheep (or the remains after certain organs were offered).

Rashi resolves this contradiction by stating that all male priests who *could have* sinned the sin offering have the right to partake in the eating of it even if they didn't offer it. Rashi points out (since blemished priests can eat of offerings) that this excludes the ritually impure priest.

Contributions of the Rashi Newsletter: The above laws are the basis for a Kollel type of environment where people learn all day and have their needs provided.

Rabbi Samson Raphael Hirsch points out that the desert Jews had such a life. Rav Hirsch asks, "They had manna to eat and had all their needs taken care of. So what did

they do all day?” Rav Hirsch answers, “They learned all day; Moses would bring down the law and then people would recite it.”

In a similar manner, Priests had their food provided by the offerings and by the tithe taxes (10% of all produce was given to Levites and the Levites gave 10% of 10% = 1% to the Priests). So the priests very often did not have to work. They could therefore sit and learn the priestly and other codes. The original conception of the Bible was that the priests would give guidance to the people.

Interestingly, the Rambam brings this down as Jewish Law. In the last paragraph in the laws of *meillah* he states “And not just the Levites but anyone who really wants to devote himself to God will merit to have his needs filled and then can devote himself to Torah.”

However, the Rambam gives the important caveat that the person’s living must be done in a respectful manner and not by living off charity. On the contrary, a person who lives off charity and learns all day has desecrated God’s name.

Thus we see in these laws the seeds of both the legitimate Kollel-learning life and the illegitimate use of 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

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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-shekel* 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