

The 10 RashiYomi Rules

Their presence in Rashis in SheMiNi

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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 the presence of Jewish Law in verses and Rashi.

This week we cover the "laws" or if you prefer the "guidance" on how to teach. What is the best method to teach. What methods were used in the wilderness to teach the Jews. Although these methods are given by tradition I will show how they can also be derived from verses.

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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Rabbi Ishmael Style Rules *Daily Rashi* Lv11-01a, Lv11-01b, Ex34-32a, Nu30-02a

Background: These Rashis describe the education method used in the Wilderness. It may be worthwhile to give some background on education. In a recent book by Clark, an analysis was made of how the teaching of science, technology, engineering and mathematics, are progressing in all countries. Clark looked at all seven continents! She asked which countries have succeeded in eliminating gaps in science teaching. Three countries stood out, Finland, Korea and Singapore (The AMIT educational network in Israel follows these principles also and was overlooked by Clark). Clark found that these three countries had four characteristics that ensured success without disparities. The four characteristics are

- One uniform identical curriculum to everyone emphasizing higher order thinking
- One uniform assessment to ascertain if learning had taken place
- One oversight body overseeing the system
- Teachers treated as professionals who are certified in their field of teaching with adequate mentors and tutors working under them

In today's Rashi I wish to focus on the last bullet: An effective teaching system cannot be accomplished by one person teaching but rather requires a hierarchy of teachers, mentors and tutors who can help. This system was in fact used in the wilderness as follows:

- First, Moses taught the law to Aaron
- Then Aaron taught the law to the priests (his sons) in the presence of Moses
- Then the priests taught the law to the tribal governors in the presence of Moses

and Aaron

- Finally, the governors taught the law to all of Israel in the presence of Moses and the priests

In teaching, this is known as training as the trainer. The trainees then become a collection of tutors and mentors each of which can assist the main teacher. Such a network gives a support atmosphere in which learning can flourish.

The implications for teaching are that a teacher should request in any class mentors. These mentors after learning the material should attempt to re-teach the material to the class. This act cements the teaching in their own mind and also strengthens the learning of the entire class (In the end each set of Jews paired off and taught each other since the act of teaching forces one to restate what one has learned)

Although this hierarchical process appears to be tradition based, like many traditions in can be derived from the verses. As the Rambam says in the laws of Learning, relating traditions to verses is and seeing the unified setting of the law is an important aspect of learning. I will not get into a debate whether this guidance is law or guidance; it is simply something that should be done.

Biblical Text: *We present below the verses on which the hierarchy is based*

Verse	Text of Verse	What is le
Ex04-16 (Cf. Rashi Lv11-01a)	God tells Moses to go to Aaron. God sets up that Moses will give prophecies to Aaron who will be then transmit them	<i>Moses Ist,</i>
Ex34-30:32a	Aaron and the nation were afraid to approach Moses. So, Moses summoned them 1) Aaron and elders came and Moses spoke to them [God's words] 2) After this the people came and Moses taught them what he was commanded	<i>Aaron & E People 2nd</i>
Lv11-01b	God spoke to Moses and Aaron to speak to THEM: Speak to the nation	<i>Rashi: TH then speak</i>
Nu30-02a	Moses Spoke to the tribal governors	<i>Tribal gov education</i>

Contribution of the Rashi Newsletter: First, you can ask, that e.g.

"Ex04-16" says that Moses spoke to Aaron who then spoke to Pharaoh. Why *transfer* this to the wilderness education. This is a good question. Similarly, one can ask, perhaps the tribal governors were involved in the laws of Nu30-02a but not with others. Why transfer?

The answer to this has to do with Biblical style. The Rabbi Ishmael rules lay down style laws and how to interpret them. Here is the rule in question:

- Suppose there is a general class of verses, for example the verses *God spoke to Moses to say over. Speak to the Jews*
- Suppose now that a few of these verses *deviate* from the entire class. For example, *Moses and Aaron spoke to the THEM: Speak to the Jews*
- Rabbi Ishmael teaches: Then that deviation applies to the entire class (unless it is specifically restricted by more verbal nuances).

In other words, the Rabbi Ishmael rules teach us that exceptions and deviations are there to apply to the entire class of examples specified otherwise.

With this background let us review the *class* of verses and show how these verse deviations show the mentoring system.

- Typical Biblical chapters begin *God spoke to Moses to SAY OVER. SAY OVER to whom?*
- Typical Biblical chapters frequently being *God spoke to Moses to SAY OVER* followed by *Speak to the children of Israel*

Thus an educational sequence *starting* at Moses and *terminating* with the Jews is established

- We know that some verses start *God spoke to Moses and Aaron*. This mirrors Ex04-16 where Moses was ordered to speak to Aaron who would then speak
- At least two verses (Ex34-32a and Nu30-02a) mention *teaching to the tribal governors*

- Finally, one verse mentions that the priestly group (sons of Aaron) intervened between Gods instruction to Moses and Aaron and their teaching to the Jews (Lv11-01b).

Following the Rabbi Ishmael rule, I see these deviations as indicating a five-part educational sequence: i) Moses, ii) Aaron, iii) Priests, iv) Elders, v) Nation. This is also consistent with the modern discovery that a network system of tutors and mentors is important for education.

Some follow-up may be worthwhile:

- The Rashi on Ex34-32a summarizes the five-step educational sequence (Rashi expects readers of the other verses to know about this Rashi comment and transfer it)
- The Rashi on Lv11-01a (*God spoke to Moses and AARON*) indicates "God spoke to Moses that he should indicate to Aaron." Rashi learns this from the **reference method** and from Ex04-16.
- I again emphasize that the fact that Rashi learns from four or five isolated deviations what the entire educational system was like, arises from the Rabbi Ishmael Style rules.

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 (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