

The 10 RashiYomi Rules

Their presence in Rashis on TeTzaVeH

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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 are currently in our 5 year, half-year cycle:

** For period: Oct 2012 - May 2013 - we studied the Grammar rule*

** For period: June 2013 - Sep 2013 - we studied the Reference rule*

** For period: Oct 2013 - May 2013 - we will study the Parallelism rule*

We are also devoting this series to home-schoolers. The Rashis will be presented in home-schooling format and can be used on any age group above 5. Nevertheless, the scholarly aspect of the Rashi will not be ignored: Citations and references are very popular in Rabbinic sermons and in Talmudic passages.

*Here is a very simple example of parallelism: Gn49-11 states
(Because of the plenty in Judah's reign) Clothes are washed in wine
(Because of the plenty in Judah's reign) "Suth" [are washed] in blood-of-grapes*

*Rashi comment: Wine is parallel to blood-of-grapes, showing that blood-of-grapes means wine
Similarly, Clothes are parallel to suth showing that suth means cloathing.*

Thus the parallelism method explores repeated verse phrases and allows inferences based on the repeated passages.

As usual, when making tansitions 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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Reference - *Daily Rashi Wed, Thur, Fri, Sat 2/5-8/14*

Rashis covered: Ex29-02a,b,c Ex29-23a,b,c

Today we illustrate a complex parallelism. Three types of flour offerings are described in three verses with different types of phrases. The challenge, to the student, to Rashi and for that matter to Chazal is to find the parallelism between the three types of flour offerings.

Commonality: The 3 verses below describe 3 types of Flour (Minchah) offerings

Questions: After reviewing the two verses discuss the following

- 1) What is the same in the verses
- 2) What is different in the verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper, it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

The three sets of verses below address three different situations

- Ex29-02 is the command to take ingredients for a priest-consecration offering
- Ex29-23 is the command to use these items for the priest-consecration procedure
- Lv02-04,07 is a description of the various types of flour offerings

Let us see the phrases used to describe the flour offerings in each of these verses

Ex29-02 *Take...*

- a) *cracker bread*
- b) *cracker rolls mixed with oil*
- c) *wafer crackers annointed with oil*

Ex29-23 *Take*

- A) *one bread loaf*
- B) *one oiled-bread roll*
- C) *one wafer*

Lv02-04,07

- 1) Oven baked: cracker rolls mixed with oil
- 2) Oven baked: wafer crackers annointed with oil
- 3) Pot: flour in oil will it be fixed (cooked)

Here are the answers to the questions.

- 1) All verses speak about three types of flour offerings
- 2) They differ in the words and phrases they use to describe them.

Prior to giving the associations made by Rashi let us first note some obvious connections:

- b and 1 both speak about *mixed with oil*
- c and 2 both speak about *annointed with oil*

Rashi explains that

- *annointed with oil* refers to squirting oil on the loaves after the cooking/baking
- *mixed with oil* refers to mixing the flour with oil prior to cooking
- **Lv02-07** (3) is therefore loaves baked in oil in a pot (oil during the cooking)

Notice how Rashi neatly explains the 3 types of Flour offerings as using oil either *before*, *during* or *after* the cooking. Thus *mixed Flour offerings* mix the oil with the flour prior to cooking; *pot flour offerings*, cook the loaf in oil, and *annointed flour offerings* squirt oil on the rolls after cooking.

The other associations are *not that blatant*. However because of the parallelism Rashi assumes that each set of verses is speaking about the same 3 types of flour offerings. In other words *the parallelism itself* suggests the correspondence even though no words suggest the correspondence.

Here are the associations made by Rashi

- c) and C) and 2) all speak about wafers annointed with oil. Here the oil was squirted on (annointed) *after* the cooking. (Rashi explains that the squirting was done vertically and horizontally like an English L)
- 1) and b) and B) correspond. Clearly 1 and b both speak about *mixing with oil*. Hence Rashi takes the phrase *oiled-bread* (B) to refer to mixing the flour with oil *prior* to cooking As I indicated above the association is not that strong. In other words the main point of Rashi is not the *meaning* of the words but the parallelism itself.
- We are left with 3) and A) and a). Notice that A) and a) are terse. They don't

really provide any details. Therefore I believe that Rashi relied on **Lv02-07** (#3) above to describe them: Rashi describes the procedure as cooking the loaf in a pot with oil - that is the oil is used *during* the cooking.

To sum up:

- In other parallelism we have done till now the actual words in the parallel phrases indicate by innuendo the directions of meaning.
- Contrastively today, we use the parallel three-ness to assume identical meanings even though the words in these phrases do not suggest the difference.

In other words the driving force of Rashi today is the threeness itself while the driving force in other parallelisms are the nuances of the words used.

This is a deep Rashi principle.

Rashi himself only explicitly mentions the verse phrases in **Ex29**: I have thought it proper to bring in **Lv02** which is the main source of the different types of minchah offerings.

APPENDIX

THE 10 RASHI RULE CATEGORIES / THE 30 R0ASHI 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 dont 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) (NuXX-XX) 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