

The 10 RashiYomi Rules

Their presence in Rashis in BeHa'aLoTheChah

Vol. 27#15 - 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.

A special treat today is a deliciously simple Rashi which succinctly derives some laws that were derived in a much more complicated manner in the Talmud. We do not get to see treats like this too often where Rashi simplifies a complex

Talmudic derivation

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* Nu08-04c:f *Daily Rashi* Sun-Wed Jun 4-7, 2017

Background: God is commanding the construction of the Temple Candelabrah. There is a requirement that the Candelabrah be *sculptured* from one piece of gold instead of being *soldered* from several pieces. Let us carefully examine how the text says this.

Biblical Text: This is the construction of the Candelabrah: Sculptured Gold,

- From base-shaft
- To [the top ornamental] flowers

Rashi Text: Rashi first points out that the phrase *from base-shaft to flowers* is like the English phrase *from toe to head*. In other words, *all the Candelabrah must be sculptured*.

But Rashi then makes a keen analytic insight. The sculptur requirement applies both to

- Major Candelscabrah parts like the base-shaft
- Delicate parts like floral designs.

Rashi's point is that the skills needed to sculpt a base-shaft from one piece of gold are distinct from the skills needed to sculpt a flower from one piece of gold. In other words, by using the phrase *from base-shaft to flower* the Bible indicates two requirements of sculpting, the sculpting of major and delicate parts.

Comment: It is interesting that this one Rashi concept takes up four Rashis (as counted by bold followed by Rashi text). There are scholars that pay much attention to the choice of introductory bold text vs. the Rashi comment. My own opinion is that at times certain Rashis should be coalesced.

Parallelism *Daily Rashi* Nu09-02a:3a,b Daily Rashi Thur-Fri Jun 8-9, 2017

Background: The chapter, Nu09, discusses the obligation to observe Passover 1 (the regular Passover) which occurs on the 14th of the 1st Hebrew month, Nissan. Several people who were ritually impure complained that they were deprived of the opportunity to offer the Passover sacrifice. God therefore created a 2nd *makeup* Passover which occurs on the 14th of the second month. On either Passover there is a requirement to eat of the Pascal lamb. Regular people who are not impure observe the 1st Passover while impure people observe the 2nd Passover.

The question arises as to which commandments from the first Passover carry over to the 2nd Passover. Some examples are as follows:

- On both Passovers there is an obligation to offer the Passover lamb
- On both Passovers there is an obligation to eat the Passover lamb with matzoh and bitter herbs
- But only on the 1st Passover is there an obligation to have no leaven in one's house (e.g. to sell the bread).

Biblical text:

- On the 14th of the 1st month make the Passover in its season; perform the Passover according to all its statutes and its ordinances.

- On the 14th of the 2nd month make the Passover with Matzoh and bitter herbs, with nothing left from the lamb till morning. It is forbidden to break bones in the Passover. Perform the Passover according to all its statutes.

Rashi text: There are two Rashi comments.

The first Rashi comment is on the verse, make the Passover *in its season*. The emphasis of the italicized expression indicates that the Passover is celebrated even if it occurs on the Sabbath and even if it occurs when the majority of the congregation is ritually impure.

The second Rashi comment is on the verses that require observing the Passover *according to all its statutes - that is, requirements in the body of the Pascal lamb such as the requirement to roast it- and according to all its ordinances - that is, requirements external to the lamb (such as the prohibition of owning bread)*.

(Note: There are different readings in Rashi. We shall deal with this later).

The Table below summarizes these two Rashis. It also shows the **parallelism** that drives the Rashi comments.

Verse	Date (Passover 1,2)	Passover holiday	Emphasis	Extra commandments	Statute	Ordinance
Nu09-02a:3a, b	On the 14 th of the (1 st) month	Make it [Passover]	In its season		[do it by] its statutes	and its ordinances
Nu09-14	On the 14 th of the (2 nd) month	Make it [Passover]		*with matzoh & bitter herbs * nothing left till morning * no bones broken in them	[do it by] its statutes	
Rashi			Always: Even on Sabbath or if the congregation is ritually impure		Statutes apply to both 1 st and 2 nd Passover	Ordinances only apply to Passover 1; not to Passover 2

Note: The Rashi on *in its season* is stated in verse 2 which also uses the word *season* but I have placed the Rashi comment on *in its season* which also occurs in verse 3 to exhibit the parallelism with verses 11:12.)

The Rashi on the biblical phrase *in its season* seems clear enough. After all, a glance at the table shows that one row has *in its season* while the second row does not have *in its season*. This **parallelism** suggests nuance and emphasis: Always make the Passover *in its season* even if it occurs on the Sabbath and even if the majority of the congregation is ritually impure.

But the 2nd Rashi requires clarification. The underlying issue is *which commandments from the regular 1st Passover carry over to the 2nd Passover*. The following table summarizes some typical commandments and their classification.

Passover Commandment (Example)	Required on both Passovers	Classification
Roast Passover lamb	Yes	It is <u>statutory</u> – that is, it is a requirement in the <i>body</i> of the Pascal lamb
Eat Passover with Matzoh and bitter herbs; Don't leave over Passover till morning; Don't break a bone in it	Yes [Note: Nu09-11:12 explicitly requires these commandments]	It is borderline <u>statutory/ordinance</u> – that is it is not a commandment in the <i>body</i> of the Pascal lamb but a requirement <i>directly connected</i> with the Passover lamb
Have no leaven in your possession (Note: This is the reason many people <i>sell their leaven</i> on Passover 1; it is not required for Passover 2)	No – it is only required on Passover 2	It is an <u>ordinance</u> – that is, it is a commandment that is external to the Passover lamb (it is separate from it)

Here is Rashi's reasoning:

- Both Passover 1 and Passover 2 require doing the Passover statutes. Rashi interprets this to refer to requirements in the *body* of the Pascal lamb, for example, eating it roasted. The roasting is done to the Pascal lamb body proper.
- Both Passover 1 and Passover 2 require eating Matzoh and herbs with the Pascal lamb. This is *explicitly stated* by the 2nd Passover (**Nu09-11**).

- Rashi notes the parallelism between Passover 1 and Passover 2. Passover 1 mentions both *statutes and ordinances* while Passover 2 only mentions *statutes*. This suggests that *ordinances* are not required on Passover 2. Rashi defines *ordinances* as items *external* to the Passover lamb. The prohibition of possessing leaven is *external* to the Passover lamb; it has nothing to do with it. On the other hand, a requirement like eating the Passover lamb with matzoh and herbs is borderline statutory vs. ordinance: The bitter herbs and matzoh are not part of the body of the lamb but they are also not external to it; rather they are directly connected with it. (Note: There are several readings of how Rashi takes *ordinances*; I have adopted a reading consistent with the outcome laws; at any rate it is explicit in Rashi that *statute* is in the body of the Passover lamb while *ordinance* is somehow external).

Comment: This Rashi is rather straightforward. The derivation is done simply based on explicit verses and parallelism. If one contrasts this derivation with the derivation in the Talmud, Pesachim 95a, one sees a very complicated derivation using the *general-detail-general* principle. That derivation is subject to further controversy. Contrastively, Rashi's way of taking the derivation is simple and straightforward. Thus, this Rashi affords us a rare opportunity to see Rashi suggest an improvement to the Talmud's approach.

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