

The 10 RashiYomi Rules
Their presence in Rashis in KoRaX
Vol. 29#13 - 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 the presence of Jewish Law in verses and Rashi.

*The approach of the Rashi newsletter is not to emphasize extra words or peculiar phrases when interpreting Rashi. The approach of the Rashi Newsletter is to emphasize comparison and contrast which we call the **Rashi Parallelism** method. Today's example is a very good example of **Parallelism**.*

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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Parallelism Daily Rashi Nu18-09a-c,10a,11-a-c Thur-Wed 7/14-21/18

Background: Chapter 18 of Numbers describes the Priestly gifts, those gifts of food and goods (like animal skin) which the Priests could eat or use. Recall, that Priests did not get paid for their Temple service and had no land. So, the Temple gifts were a major source of income and food. In describing these gifts certain terms occur which we explain in this Background Section. Understanding these terms will enable you to follow the logic of the text.

Offerings: Offerings are also called *sacrifices*. There are various types of offerings including, *elevation, rest (Minchah), peace, sin, and guilt*. Each type has specific procedures.

Holy of holies vs. raised-and-waived: Offerings have characteristics. Certain offerings are called *holy of holies* (e.g. *sin and guilt*, see **Lv07-01, Lv06-18**). The *peace offerings* are called *raised and waived* (See **Lv07**). As a general rule, the *Peace* offerings consumed by the Priests are not called *holy of holies* and are called the *raise and waive* offerings. There are however exceptions such as the communal peace offerings brought on certain holidays which have a status of *holy of holies*.

With this background let us examine the Biblical text. The Biblical text is neatly presented in the table below. For the reader's convenience, the Table is repeated at the end of the digest so readers have easy access to it. After presenting the tables we will explain each footnote.

A major emphasis in explaining the Rashi comments is that Rashi derives comments not from special words or phrases but by a careful study of *comparisons and contrast*, what we call the **Parallelism** Method.

Biblical Text: The Biblical text, the green rows come from **Lv18-09:11**.

Priestly gift	Source of Gift	Who can eat	How it is eaten	What is included
This will be yours	From the holy of holies ¹	I have given <u>you</u> ²	<ul style="list-style-type: none"> • Eat it in the holy of holies^{3a} • All males (may) eat it^{3b} 	All sacrifices ⁴ <ul style="list-style-type: none"> • All michah^{4a} offerings • All sin^{4b} offerings • All guilt^{4c} offerings returned <u>to me</u>^{4d}
This is yours	Raised and waived items ¹	I have given <u>you, your sons and daughters</u> ²	<ul style="list-style-type: none"> • All pure^{3b} • In your house^{3a} (may) eat it 	
Rashi	1) Raised & waived items = peace offering, thanksgiving offering (See Lv 7:30,32,34) Nu18-11a,b Holy of Holies = sin and guilt offerings (See Lv 6:18, 7:1)	2) So raised-waived offerings are eaten by whole family of priest Holy-of-holy offerings eaten only by priest himself See #3) in next column for further text.	3a) Holy of holy offerings eaten in the Temple holy of holies; raised-waived offerings eaten in priest's house (Nu18-10a) 3b) Holy of holy offerings eaten only by males; raised-waived offering eaten by anyone as long as pure (Nu18-11c)	4a) Lv 2 discussed these 4b) Lv 4 discusses these 4c) Lv 5 discusses these (Nu18-09b) 4d) Notice extra phrase "returned to me" This occurs in Guilt offering discussed outside of Lv 5 in Nu05-08 , the guilt offering for stealing from a (convert) heir without descendants (Nu18-09c) 4) (Nu18-09a) Includes any other sacrifices not already mentioned that are holy of holies like Communal Peace offerings (Lv23-20)

Footnote 1:

Notice that the two green rows are contrasted in column 2:

- One row deals with *holy of holy offerings*
- A 2nd row deals with *raised and waived offerings*.

These are both priestly gifts (Column 1 in the green - *they are given to you*) Let us see the contrast.

Footnotes 2 and 3:

See the 4th green column.

- One row is eaten by *males*; furthermore, eating must be done in the Holy of Holies in the *Temple*.

- Now look at the other row in the 4th column: Food need not be eaten in the Temple but in the *house*. Eating is not restricted to males but to *anyone pure*.

This distinction is further reinforced in the 3rd green column.

- Notice how one row says you (a male priest, Aaron) can eat it
- While the other row says *you, your sons and daughters* can eat it.

From these distinctions Rashi lays down the rules

- *Holy of holy* offerings are eaten only by male priests and only in the holy of holies.
- *Raised-and-waived* offerings are eaten by the entire priestly family and may be eaten in any location provided they are eaten in ritual purity.

Footnote 4:

The text lists the offerings to which these apply. Notice the correspondences

- *Minchah* offerings are discussed in **Lv02**
- *Sin* offerings are discussed in **Lv04**
- *Guilt* offerings are discussed in **Lv05**
- The introductory *all sacrifices* includes any exceptional cases such as the communal peace offerings which had a status of *holy of holies* since they were not eaten by Priests like the Peace offerings (But for certain offerings e.g. the skin of the animal was given to the Priest).

We again emphasize that Rashi makes inferences not by picking on extra words but by making comparisons, contrasts, and similarities, **Parallelisms**.

Footnote 4d:

Notice the phrase *guilt offerings returned to me*. Contrastively, this phrase does not occur in other offerings. It does not say *sin offerings returned to me*, *minchah offerings returned to me*.

We again emphasize the theme of *comparisons, contrasts and similarities, Parallelism*. Because this phrase *returned to me* is not present in the other verses, Rashi takes it as a pun referring to the guilt offering of the person robbing a convert without heirs. Since there is no estate to return the robbery to, the thief must bring a guilt offering and *return the theft to God* (Nu05-08) What justifies this pun is the blatant contrast that one offering type uses this phrase but the others do not. Understand this and you will understand that the distinction between *peshat* and *derash* is fictitious. What is really important is Author intent which is indicated by the **Parallelisms**.

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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

