

**The 10 RashiYomi Rules**  
*Their presence in Rashis on Tzav*  
**Vol 25#08** - 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.*

\*Thanx to all who responded. Most people wanted continuation; some were OK either way; a few wanted occasionally.

So: I will continue with Rashis from current

Parshah. I will also continue with the spreadsheets.

Today I have ONE Rashi from Tzav; I also have 10 Rashis from VaYaylech. I chose Vayaylech because it only has 25 Rashis so we can complete whole parshahs.

*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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**Grammar Daily Rashi** Thur Mar 24th 2016, Lv06-23b

**Biblical Texts: Lv06-23b**

*These are the principles of the Sin-offering....*

- *The priest offering it, may eat it...*
- *whoever touches its flesh, acquires a holy status...*
- *earthenware vessels in which it is cooked must be broken..*
- *All male priests may eat it....*

- *And if any sin-offering's blood is brought into the holies...it may not be eaten and must be burnt*

**Current Rashi text:**

The word *any* implies that this rule (if brought into the holies, it may not be eaten and must be burnt) applies to all sacrifices of holy status.

**Babylonian Talmud Rashi text:** We don't often think of the Talmud as a commentary on Rashi. But it is. Rashi seems to be commenting on the word *any*. But the Talmud focuses on the *repeated noun*. Throughout the paragraph the sin offering is referred to by a pronoun, it. Then in the last verse the noun is repeated, sin-offering.

The Talmud (Zevachim 82) gives the following charming analogy

A child use to make hot tea for his parents every day. One day the parent said to the child, "Make me tea."

Now without the request, the child would have made tea anyway! We therefore interpret the statement - make me tea - expansively. "Before hand you would always make me hot tea; by requesting tea from you, I indicate that hot or iced tea is OK"

In other words, if a noun is repeated (*Sin offering* vs *it*) the 2nd occurrence of the noun is

more general and expansive. The noun was repeated to emphasize that whatever is being spoken about applies in all cases.

We don't expect such analysis by analogy from the Talmud. But such analysis does exist and a primary function of the Rashi Newsletter is to give such analogies for all Rashis.

More is found in that Talmudic passage

Rabbi Akiva regarded the expansive words in the biblical text (*any, repeated noun*) as expanding the verses interpretation to all sacrifices. Rabbi Yossi ranked him out: "Rabbi Akiva; you can cite expansive words all day. That does not justify expanding the meaning beyond the content of the sacrifice, sin-offerings" Rabbi Yossi held that the repeated noun expanded the applicability of the last verse to all sin offerings (but not to sacrifices)

**Contribution of the Rashi Newsletter:** The Rashi Newsletter contributes by taking this Talmudic passage, and making it a general Rashi rule, Repeated nouns, an instance of the **Grammar** Rule. The rule applies to many Rashis.

Notice that there are *two* expansive words in the biblical text above

- The repeated noun, *sin offering*
- The word *any* ( Words like *any, all* always are expansive)

The Rashi Newsletter believes that Rashi regards the verse as follows

- The chapter is speaking about sin offerings
- First, the repeated noun, *sin offering* justifies expanding interpretation and generalizing the chapter to all sin offerings
- The word *any* then justifies expanding the rule to all offerings.

### **Daily Rashi Spreadsheet Vayaylech**

Please find below the first 10 Rashis on Vayaylech. Even though Vayaylech is not the current parshah, I chose it because it is short (25 Rashis). That way we can complete a second Parshah, hopefully next week.

Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Derivation of Rashi Comment From Biblical Text Using the Rashi Rule and Subrule	Does Rashi Text Give the Derivation and Inference?	Is this Rashi inference straightforward and Explicit
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Dt31-02a	I am 120- I cannot go out and come anymore [Because] God toldme that I will not lead. Joshua...[will lead]	Formatting	Paragraph	7 Sentence (A) I am 120 years old. Sentence (B) I cannot go out and come; Sentence (C) God told me that I will not lead. Rashi sees sentence (C) as the cause of sentence (B) - Because God commanded me I am not allowed to do it. Rashi points out that without sentence (C) I might think that sentence (B) is caused by sentence (A) - that is, Moses cannot come and go because he is old	Rashi explicitly connects the two sentence halves. Rashi also brings the CONTRADICTION Rule. If we interpret sentence (A) to mean, I cant go and come because of old age, this would contrtradict Dt34-07 Moses vision did not dim and he did not have old-age dryness. Since the sentence connection is primary I classified this as FORMATTING-PARAGRAPH not contradiction. There seem to be TWO Rashi comments here but I think it clearer to regard it as one Rashi comment	Explicit + Extra
Dt31-02b	See Dt31-02a				The Rashi text seems to treat Dt31-02a and Dt31-02b as two separate comments. However, it seems more logical to see them as one comment as shown in Dt31-02a	
Dt31-02c	I am 120 years old TODAY	Meaning	Database	1 The word TODAY is an ADVERB indicating that something JUST HAPPENED. Some examples are as follows: 1) Gn21-26 I heard this today = I just found out, 2) Gn41-09 I remember my sin TODAY = I just remembered this now 3)Gn30-32 TODAY let me go through your flocks and take...for wages = Lets just make this deal now. So Dt31-02 TODAY I am 120 = I just turned 120 = Today is my birthday	Rashi1) Does mention that Moses just turned 120, 2) Does not mention other verses with TODAY, 3) Adds another element - Moses years are complete and he expects to die today (But it is not in the text))	Partially Explicit
Dt31-06a	God will not WEAKEN you and will NOT DESERT YOU	Contradiction		4 We see that God does weaken the Jews when they sin (e.g. Lv26). This contradicts this verse that says God will not weaken.Lv26-44 resolves the contradiction. WHEN THEY ARE IN ENEMY HANDS IT WILL NOT DESPISE THEM ***TO*** DESTRUCTION BECAUSE I AM THEIR GOD AND I WILL REMEMBER MY FIRST CONVENANTS. So Rashi interprets Dt31-06a: God will not WEAKEN YOU [to the extent of] DESERTING YOU	Rashi does not mention the contradiction at all. He does not mention Lv26-44 at all. However, this appears to be the most reasonable way to approach this Rashi comment [Rashi gives no explanation]	Partially explicit
Dt31-07a	(Dt31-07) You will COME WITH this nation to Israel; (Dt31-23) You will BRING this nation to Israel	Contradiciton		4 If the elders agree with Joshua, Joshua will COME WITH the nation (no disagreements); if not, Joshua will BRING the nation (steer them in the right direction)	Rashi1) Does cite the 2 verses 2) But does not regard them as a contradiction that is to be resolved 3) The Talmudic passage on which they are based regards them as two opinions 4) However Rashi does bring the resolution of the contradiction (if the elders are with you)	Partially explicit

Dt31-09a	Moses wrote this Torah and gave it to the Levites	Reference	Other verses	1 Moses wrote this Torah and WHEN IT WAS COMPLETED gave it to the Levites as it explicitly states in Dt31-24:26 When Moses COMPLETED writing this Torah UNTIL THE END, He commanded the Levites ..Take this Torah and place it in the ark	Rashi inserts the phrase WHEN IT WAS COMPLETED. Rashi does not cite the other verse Dt31-24:26	Partially explicit
Dt31-10a	At the end of seven years in the Shmitah Festival	Reference	Other Verses	1 Lv25-19:22 explicitly explains that the land is not worked in the 7th year and that in the 8th year people eat from the harvested grain of the 6th year. Thus the 6-7-8th year is a the shmitah festival years. When Dt31-10a says "At the end of seven years in the Shmitah Festival" it refers to the 8th year which is part of the 3 year shimtah festival	Rashi: i) Explains why the 8th year is called the shmitah festival ii) Does not explicitly cite Lv25-19:22	Partially explicit
Dt31-12a	Assemble the NATION for reading the Torah: a) Men b) Woman c) Children, d) Proselytes: IN ORDER that A) they listen, B) learn, C) Revere God, D) Observe the Torah	Parallelism		3 Rashi corresponds: aB, bA, cC, dD. That is Men(a) listen to Torah to learn (B); Women (b) listen to listen (B). The children ( c ) listen to revere and respect God ( C ); the proselytes (d) listen to Observe (D).	Rashi mentions the aB and bA relationship. Rashi does not mention the dD relationship though it is obvious that proselytes come to observe. Rashi changes cC. The children © listen in order to give reward to their parents who bring them. But since the parallelism explains the a,b,d,A,B,D it seems reasonable to connect cC with Rashi's comments: Children listen to revere God and that is good for the parents who now find it easier to raise them. Nevertheless it is strange	Partially explicit
Dt31-12b	See Dt31-12a					
Dt21-12c	See Dt31-12a					

## 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-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

