

**The 10 RashiYomi Rules**  
*Their presence in Rashis on Shmini*  
**Vol 25#09** - 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 31st 2016, Lv11-45a**

**Biblical Texts: Lv11-45a**

*[Observe the laws of Kashruth---only certain types of animals may be eaten; others may not be eaten]*

*[observe them] for I am God who raised you from Egypt*

**Current Rashi text:**

Thus was it taught in the School of Rabbi Ishmael. All other commandments where the

Exodus is mentioned as a reason for observance uses the language *who took you out of Egypt*; contrastively, here it says, *who raised you from Egypt*. The nuance in this change (*took vs. raised*) is that if the only commandment that the Jews observed upon Exodus are the laws of Kashruth it would have been sufficient to redeem them.

**Contribution of the Rashi Newsletter:** This is a beautiful Rashi. I have brought it, since some people act like Rashi was making homilies to strengthen spirits. But the Rashi Newsletter advocates that all Rashis are rule-based. Let us therefore carefully examine this exquisite Rashi.

- There are 613 commandments
- But only about a dozen -- yes that is right -- only about a dozen say *observe this commandment because I took you out of Egypt*
- Furthermore, it shouldn't surprise us that these dozen commandments prohibit Egyptian practices. For example, Lv19-33:37 prohibits having false weights. Egypt did not condone robbery since society would break down if robbery was condoned. Egypt was known for its anxiety practices by which it subdued all people and made them slave-like. If a person came to buy something a false weight could be used by which the person overpaid for the product.
- Similarly Lv11, discusses the non-kosher animals. These animals, had bad character traits and by surrounding slaves with these animals, Egyptians further subdued their slaves.

But we have the following skillful use of words

- 613 commandments; most of them do not mention observance because of the Exodus
- about a dozen commandments used to induce anxiety were prohibited because *took* us out of anxiety-Egypt
- Of these dozen commandments, we are told that observance of one of them, the prohibition of eating non-kosher animals, should be done because God *raised* us from Egypt. This change of word, *raised* vs. *take*, indicates through nuance a greater emphasis. The greater emphasis points to the fact that the essence of Egypt was to get slaves to feel and act like animals. Therefore if we observed this one commandment we would merit leaving Egypt.

On the Rashi website I coined the phrase that Rashi is the *king of databases* because of his great sensitivity. Indeed, he had to sense that only a dozen commandments mention Egypt and of those dozen only one mentions *raise* from Egypt. It is this sensitivity to nuances as indicated by vast database searches that justifies these nuances as the intended meaning of the text vs a homiletic fancy. Since most people do not do database searches they cant see this aspect of Rashi but it is there and a major purpose of the Rashi Newsletter is to bring this aspect to readers attention.

### **Daily Rashi Spreadsheet Vayaylech**

Please find below the next 7 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
Dt31-14a	God tells Moses: Call Joshua and I will COMMAND him	Reference	Other Verse	1	God in Dt31-14 says He will COMMAND Joshua. This command is found in Dt31-23. But in Dt31-23 all God says is BE STRONG...SINCE YOU WILL BRING THIS NATION TO ISRAEL. Thus there is no command except to be strong. Hence Rashi explains that the COMMAND is to be DILIGENT	Rashi explicitly mentions Dt31-23 at Dt31-23. Since he mentions it, it is clear that there is no command for action but rather a command for resoluteness. The Rashi commentaries (e.g. Mizrachi) also mention this connection.	Explicit
Dt31-16a	This nation will deviate after the Gods of the FOREIGNERS of (their) lands	Meaning	Synonyms	2	Rashi explains the phrase FOREIGNERS OF THE LANDS to mean the NON JEWISH NATIONS OF THE LANDS (They are in). In other words the entire phrase THEY WILL DEVIATE AFTER THE gODS OF THE FOREIGNERS OF THE LAND means THEY WILL DEVIATE AFTER THE gODS OF THE NATIONS OF THE LANDS (They are in)	Rashi explicitly mentions the translation	Translation
Dt31-17a	And I (God) will hide my face from them	Contradiction	Broaden Meaning	5	It says that God will hide his face; but we know that God knows all and his eyes see all (E.g. Zach04-10). So what it means is that EVEN though God sees the suffering He does not respond AS IF He doesn't see [So doesn't see refers not to lack of sight but lack of consequences on this sight]	Rashi mentions the resolution of the CONTRADICTION but does not explicitly mention the CONTRADICTION	Partially Explicit
Dt31-19a	Then THIS SONG will testify against the Jews who sin	Reference	Other verses	1	The phrase THIS SONG refers to Dt32-01:43 which in Torah Scrolls is written in poetic stanza format.	Rashi explicitly mentions Dt32-02:43	Explicit

Dt31-19b	this song will testify against them BECAUSE IT WONT BE FORGOTTEN FROM ITS DESCENDANTS	Parallelism	3	The verse has two halves: (A) This song will testify against them (the Jews who sin) (B) Because this song will not be forgotten. Rashi takes the two clauses as contrastive: EVEN though they sin and this song testifies against them, nevertheless they will not sin that far that the song (The Torah) will be forgotten. Hence Rashi says THIS IS GOOD NEWS...THE TORAH WILL NEVER BE FORGOTTEN	Rashi states the emotional reaction and the consequences of the contrast. THE TORAH WILL NOT BE FORGOTTEN---THAT IS GREAT. Rashi does not mention the parallelism explicitly	Partially explicit
Dt31-23a	He COMMANDED Joshua...BE STRONG...	See Dt31-14a				

## 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 (Honymys)** 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