

The 10 RashiYomi Rules
Their presence in Rashis on Shmini
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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-Synonyms *Daily Rashi* Thur Apr 7th 2016, Lv13-45e

A special treat today: We bring one of the great geniuses of our nation, the Malbim. He is sorely neglected. This posting will show how the analytic approach to commentary is needed even after a thorough textual approach.

Biblical Texts: Lv13-45e

The lepor who has an affliction: His hair shall hang wild, his lips should be covered, and [the] unclean [person], "unclean" will he invite-announce [to passerbys]

Current Rashi text:

He tells people that he is unclean in order that they should separate from him.

The First Printed Rashi Text:

He tells people that he is unclean as a lepor in order that they should separate from him.

The Talmud, and Torath Cohanim comments on this verse:

Four laws are learned from the biblical text.

- The lepor must declare his unclean state
- All people with serious uncleanness must declare their unclean state
- All people with even mild uncleanness must declare their

unclean state

- The declaration of uncleanness serves two purposes: i) Passerbys should avoid the unclean person; ii) Passerbys should pray that the unclean be relieved from their pain.

The Yosef Hallel tried to infer these 4 laws from the two Rashi versions. But textual analysis alone cannot rigorously derive them.

The Talmud and Torath Kohanim give cryptic derivations

- The verse says "Unclean Unclean will he call"
- The verse says the lepor should declare his uncleanness. How do I know this of other unclean types that they should declare their uncleanness? Because it says "Unclean Unclean"
- And how do I know this of mildly unclean people that they should declare? Because it says "Unclean Unclean"
- And how do I know that he should tell them to distance themselves and to pray for him? Because it says "Unclean Unclean will he announce"

The reader can clearly see that these derivations do not make sense. Because something is repeated it includes other lepor? The whole derivation looks arbitrary. It is derivations like this which motivate people to declare exegesis as arbitrary and not grounded in rules.

Contribution of the Rashi Newsletter: Not so. The Malbim carefully explains all four derivations based on precise, concise grammatical rules. Let us examine:

- The Biblical text says "*Unclean* | *Unclean*" with a pause

indicated by a vertical line between the two words. If you open a Bible you will see the vertical line. The vertical line indicates subject-object or verb-subject relationship. For example "*VaYoMer Yaakov*" means "*Jacob said*" while *VaYoMer | Yaakov* means *He said: "Jacob"*. The vertical line has the effect of a pause which indicates a non standard sentence syntax.

In this case: He calls "*Unclean Unclean*" would indicate a repeated word while "*Unclean | Unclean*," He calls, indicates a subject-verb-object relationship: The unclean person calls out [I am] unclean.

Malbim explains: Without the repeated word I would say that the verse is speaking about the lepor which is the subject of the paragraph. He, the lepor must call out unclean. But with the repeated word, the sentence becomes: [*Any*] *unclean person, calls out, "I am unclean"*. Hence we learn from here that all unclean people, not just the lepor notify passerbys of their uncleanness

- But one could argue that this only applies to serious uncleanness. How does one know that lighter unclean people must also notify.

One can infer this from the lack of the definite article *the*. Proper grammar requires *The unclean, "unclean" will he call out*. But it instead says *Unclean, "unclean" will he call out*. This is awkward. The lack of the definite article, *the*, indicates that any unclean person, whether *the* unclean person, that is someone seriously unclean, or even an ordinary light unclean person must

call out.

- Finally, Malbim notes that the verb used *VaYiQRaH* doesn't just mean "tell" but rather has a nuance of *announcement for an invitation*. Thus if you were having a party you would *VaYiQRaH*, *announce invitations*. Since the verse uses the word *announce* vs. *say notify or tell*, we infer that there is an element of invitation - in fact, the unclean person must invite other people to pray for him.

Notice how the Malbim derived 4 laws with utmost precision and clarity. He used the following Rashi Newsletter rules

- The vertical line indicates a verb-subject relationship; this is the **Grammar** rule
- The lack of article before the subject is again the **Grammar** rule
- The use of *announce* vs *tell* is the **Synonym** rule.

Three words, 3 rules, and 4 inferences. A clear example of pristine logic, clarity, and precision. Praise be He who chose them and their learning!

Daily Rashi Spreadsheet Vayaylech

Please find below the last 5 Rashis on Vayaylech. Even though Vayaylech is not the current parshah, I chose it because it is short (25 Rashis). The entire parshah of Vayaylech is now on the Rashi website (along with PeQuDaY).

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 Inference?
Dt31-26 a	BE INVOLVED IN TAKING this Torah and place it on the side of the ark	Grammar	Infinitive	3	The Hebrew form used LAKOACH indicates an INFINITIVE (taking).	The usual translation is COMMAND. But the Bible doesn't say TAKE. It says INVOLVED IN)TAKING. Rashi does not go further here. However, in Ex13-03 states that the INFINITIVE INDICATES AN ACTIVITY (vs a COMMAND WHICH IS A ONE TIME ACTIVITY). So the intention would be take the Torah and place it on the side of the ark and to make sure on the journey that it does not shift and is kept there.
Dt31-26 b	Place this Torah on the side of the ark	Non Verse	Spreadsheets	9	Rashi cites a controversy in the Talmud whether a) the Torah was placed on the side of the ark or b) whether an attachment was made to the ark (a sort of drawer) in which the Torah was placed.	Rashi cites the Talmud but does not give details. Here are the Talmudic details. Ex25-10 states the dimensions of the two tablets of stone were 1 x 1 x 1.5 x 1.5. It seems reasonable to assume that each tablet was 1 x 1 x 0.5. If you place them side by side you get 2 x 1 x 0.5. The ark was 2.5 long, and you only have room for the tablets (which were in the ark) and 0.5 left over, room enough for a scroll of law. The other opinion argues that the unit of measurement (cubit) was different for the ark and tablets resulting in no extra room. The Torah was therefore placed inside.
Dt31-28 a	[Moses addressing the Levites] Congregate to me all your tribal elders and police and I will testify before them heaven and earth	Contradiction	Inference	5	Nu10 states YOU (MOSES) MAKE PERSONAL TRUMPETS BY WHICH YOU WILL CONGREGATE THE NATION. This contradicts our verse in which MOSES ASKS THE LEVITES TO CONGREGATE THE NATION. Why didn't Moses use the trumpets. Rashi answers: The trumpets were personal for Moses. Moses did not want to bequeath them to his student Joshua. So Moses hid them so Joshua couldn't get them and he hid them just prior to his death.	Rashi explicitly mentions the alternative resolution of trumpets (without citing the verse resolution of the contradiction: TRUMPETS WERE PERSONAL and he didn't want to bequeath them to Joshua, that resolution is not mentioned but hypothesized.
Dt31-28 b	Congregate to me the tribal elders and police and I will testify against them Heaven and Earth	Parallelism	Nuance	3	Dt30-19 states [MOSES TELLS JEWS THEY WILL LOSE ISRAEL IF THEY SIN AND CONTINUE] I WILL CAUSE HEAVEN AND EARTH TO BE WITNESSES; Dt31-29a states CONGREGATE TO ME ...AND I WILL WITNESS AGAINST THEM HEAVEN AND EARTH; Dt32-01 states LISTEN HEAVEN, FOR I SPEAK, LET THE EARTH HEAR THE WORDS OF MY MOUTH. Rashi explains: Dt30-19 is the statement TO THE JEWS that Heaven and Earth will be witnesses while Dt32-01 is the statement of testimony to HEAVEN AND EARTH'	Rashi explicitly mentions the multiple resolutions and the nuanced resolution (TO JEWS HEAVEN AND EARTH)

Dt31-29 a	For I know that after my death (Moses' death) you (The Jews) will become corrupt	Contradiction	Broad	5	But Joshua 24:31 states THE JEWS WORSHIPED GOD ALL THE DAYS OF JOSHUA. Doesn't this contradict AFTER MY DEATH YOU WILL BE CORRUPT. Rashi explains: Joshua was Moses' student. The student is an extension of the master. So AFTER MY DEATH means AFTER MY DEATH AND THE DEATH OF MY STUDENT JOSHUA YOU WILL Be corrupt.	Rashi explicitly mention Jhsua 24 explicitly mentions the resolution
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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

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 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)

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) 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