

The 10 RashiYomi Rules

Their presence in Rashis in Shemini

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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.

Welcome to the Lilly Garden, the beautiful name by which the mystics called the book of VaYiQRaH. Why did they call it this? Because its laws are not based on Boolean logic but rather on the nuances of parallelism. In Hebrew, advice is a tree

(aytzah-aytz), a paragraph is a branch, and a word is a leaf (milah, meliloth). The nuances of a word are the petals giving fragrance in response to the zephyrs. As we stroll the beautiful Lilly Garden of VaYiQRaH we will see many charming Lilly petals and the laws they correspond to.

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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Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Derivation of Rashi Comment From Biblical Text Using the Rashi Rule and Subrule
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Parallelism Daily Rashi Lv11-40a Daily Rashi Apr 19, 2017

Background: The Bible describes foods that may be eaten and what happens if contact is made with a dead animal.

Biblical Text: *The biblical text and Rashi text are compactly presented below. As can be seen,*

- *Touching a dead carcass (animal) renders a person ritually impure*
- *Carrying a dead carcass (animal) renders both the person's garments and the person him/her self ritually impure. This is the essence of the Rashi comment on this verse.*

When an animal permissible to eat dies			
	Whoever <u>touches</u> its carcass		Will be ritually impure till evening
	Whoever <u>eats</u> from its carcass	Should clean his garments	And be ritually impure till evening
	Whoever <u>carries</u> its carcass	Should clean his garments	And be ritually impure till evening
		Rashi: The carrier receives more ritual impurity than the toucher since the clothes of the carrier are impure	

Lv11-40 read from top to bottom and from left to right. Note that *carrying* creates more impurity (on garments and people) than mere touching.

Parallelism *Daily Rashi Lv11-12a Daily Rashi*, Wednesday, Apr 19, 2017

Background: This chapter discusses the criteria of Kosher food: When you can eat animal, fishes or birds.

Biblical Text: *The requirements for fish to be kosher are repeated in Leviticus and Deuteronomy. As the table below shows, there is an extra phrase in the Leviticus verse. The parallelism gives emphasis to this extra phrase. The verse implies that it is sufficient for fins and scales to be present in the water habitat even if they lose the fins and scales upon coming on dry ground.*

Contribution of the Rashi Newsletter: *Most students of Rashi think Rashi is making his comment from the extra words in the waters. That is the Rashi comment is based on extra words in Lv11-09. The contribution of the Rashi Newsletter is to show that the driving force of Rashi is not extra words but rather the parallelism of the two almost identical verses; it is the contrast of mention in one verse to lack of mention in the other verse that shows Author intent to communicate this law. It is not just based on extraneous.*

Verse	Reference to fish	Must have fins and scales	Extra requirement in the waters	Definition of Kashruth in fish
Lv11-09	This you may eat from aquatic life	Whoever has fins and scales	In the waters – seas and rivers	These you may eat
Dt14-09	This you may eat from aquatic life	Whoever has fins and scales		----- you may eat
			<u>Rashi:</u> As long as it had fins and scales in the water – even if the fins and scales fell off upon going to dry land – it is still kosher!	

Parallelism *Daily Rashi* Lv11-12a *Daily Rashi*, Thursday Apr 20, 2017

Background: This chapter discusses the criteria of Kosher food: When you can eat animal, fishes or birds.

Biblical Text: *The requirements for fish to be kosher are repeated in Leviticus and Deuteronomy. As the table below shows, there is an extra phrase in the Leviticus verse. The parallelism gives emphasis to this extra verse. The verse implies that it is sufficient for fins and scales to be present in the water habitat even if they lose the fins and scales upon coming on dry ground.*

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Parallelism *Daily Rashi* Lv11-33a **Daily Rashi, Friday** **Apr 21, 2017**

Background: This chapter discusses the ritual impurity that arises from contact with dead animals.

Biblical Text: *The 3 verses in the Table below mention various ways of contact with dead animal bodies: There is a) Touch b) Falling and c) "into", that is contact with airspace. The contrast of verses brought out by the parallelism shows that into which may appear conversational is rather a different method of contact. Rashi explains that as soon as the dead carcass falls into the airspace of an earthenware vessel the vessel become impure (This is not true for wooden or metallic vessels where touch or support is needed. The Rashi inference is based on the parallelism which highlights and emphasizes into as a separate method of contact, through airspace.*

Verse	Method of contact with dead animals	Resulting impurity	Purification process if applicable
Lv11-31	Whoever <u>touches</u> them (when dead)	They shall be unclean	till evening
Lv11-32	And whatever <u>falls</u> from them (when dead)	It shall be unclean	a) It shall be put in water b) And be unclean till evening
Lv11-33	And every earthenware utensil <u>into</u> which they fall	All <u>in it</u> shall be unclean	And you must break the utensil

Parallelism *Daily Rashi* Lv11-03f **Daily Rashi,** **Saturday Apr 22, 2017**

Background: This chapter discusses the ritual impurity that arises from contact with dead animals.

Biblical Text: *The two verses below - one in Leviticus and one in Deuteronomy - deal with the requirements for an animal to be Kosher - it must part the hoof, be cloven footed and chew the cud. Notice the extra word all animals in Dt14-06. Rashi explains that the emphasis in all animals means even a fetus in a kosher mother's womb is kosher.*

Contribution of Rashi Newsletter: *Rashi's actual language occurs in Lv. He says that the word animal in among animals which we find at the end of the verse is extra and implies even a fetus. The Rashi Newsletter makes a contribution that the real driving force of Rashi is not this word which is common to both verses but rather, the extra word animal that occurs in Deuteronomy. Again: It is the extraneous in the context of parallel verses that makes the Rashi comment forceful and intuitive: By comparing the phrases in the two biblical books - all vs all animals – we see Author intent and emphasis on all animals. From there it is easy to infer even a foetus.*

Rashi	Lv11-03f	Dt14-06
All animals – even a fetus in a womb	All	All <u>animals</u>
	Who part the hoof	Who part the hoof
	And are cloven footed	And are 2-cloven footed
	And chews the cud	And chews the cub
	Among animals	Among animals
	These you may eat	These you may eat

Database *Daily Rashi Lv11-45a Daily Rashi, Sunday* Apr 23, 2017

Background: This verse concludes the biblical Chapter on Kosher animals, fishes and birds as well as the ritual impurity that arises from contact with a dead animal. It concludes by noting that *the God who took you out of Egypt* commanded these laws. There are a number of commandments that end on this theme. We have the following hierarchy

- 613 Biblical commandments
- About 1-2 dozen mention that *the God who took you out of Egypt commanded this law*
- But of these 1-2 dozen laws only the one here uses the phrase *the God who elevated you out of Egypt commanded this law*
- This very subtle distinction was noted by the School of Rabbi Ishmael.
- But what does *elevated from Egypt* vs. *taken out of Egypt* mean. There is no direct law learned from this.

- Rather, simply, the Rabbi Ishmael school and later Rashi simply state: If the only law you received was the law on ritually impure animals it would be sufficient to have *taken* or more precisely to *elevate* you from Egypt.

Biblical Text: *A variety of biblical commandments, their texts referring to the God who took you out of Egypt, as well as our text mentioning elevation from Egypt, are presented in the Table below.*

Contribution of Rashi Newsletter: *The Rashi Newsletter contributes the Rashi Rule used: A double application of the database rule*

- Among all 613 commandments only a handful justify the commandment because God who took you out of Egypt commanded it
- Among this handful of commandments, only one law, the laws dealing with Kosher animals and the ritual impurity of contact with dead animals, mentions as a reason for observance the God who elevated you out of Egypt commanded it.
- By emphasizing the Database method this Rashi is transformed from a mere pun on words *elevate* to a deep insight based on comparisons of several dozen biblical commandments. This type of Rashi depth is in fact the goal of the Rashi Newsletter. This Rashi is exemplary of the type of analysis the Rashi Newsletter hopes to accomplish.

<i>Verses</i>	<i>Commandment</i>	<i>Because I am God who redeemed you from Egypt</i>
Nu15-37:41	Wear Tzitzith	I am God who has <u>taken</u> you out of Egypt
Lv25-35:38	Do not charge interest on loans	I am God who has <u>taken</u> you out of Egypt
Lv19-33:37	Have proper weights	I am God who has <u>taken</u> you out of Egypt
Dt13-02:06	Do not listen to a false prophet	I am God who <u>takes</u> you out of Egypt
Lv32-29:33	Eat offerings immediately	I am God who <u>takes</u> you out of Egypt
Lv11-43:45	Abstain from non kosher food	I am God who <u>elevated</u> you from Egypt

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