

**The 10 RashiYomi Rules**  
*Their presence in Rashis in Shemini*  
**Vol. 27#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.*

*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](mailto: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* Lv14-28a *Daily Rashi* Thur Apr 27, 2017

**Background:** The Bible describes the leper purification ceremony. After sprinkling blood on the leper the priest must take oil and place it on the blood. Note the difference in wording in these two almost identical passages.

### Biblical Text:

- Lv14-17 *From the rest of the oil the priest places on....on the \_\_\_\_\_ blood*
- Lv14-28 *From the rest of the oil the priest places on....on the place of the blood*

**Rashi Text:** (Paraphrased) How can you have "place of the blood" without having the "blood"? This teaches that the Priest places the oil even if the blood has evaporated. For if the blood has evaporated we do not have blood but do have the place of the blood.

**Contribution of the Rashi Newsletter:** The Rashi Newsletter contributes as follows:

- The Rashi is using the Parallelism method (Most people think Rashi is simply placing alot of emphasis on the word *place* in the phrase *on the place of the blood*) The position of the Rashi Newsletter is that Rashi only makes a fuss on words when parallelism requires it. In other words the parallelism, not the extra word, is the driving force of the Rashi).
- Reformulates the Rashi in a riddle format. Such a format is very useful when teaching younger children.

## Parallelism *Daily Rashi* Lv14-46a,b Daily Rashi, Friday, Saturday Apr 28-29, 2017

**Background:** This verse discusses *contact* with a leprous house. *Contact* can be achieved by *coming in, eating in it, sleeping in it*. Notice the difference in wording of the phrases.

### Biblical Text:

- Whoso comes to the house while in the closed stage \_\_\_\_\_ ritually impure till eve
- Whoso eats in the house \_\_\_\_\_ will wash clothes & ritually impure till eve
- Whoso sleeps in the house \_\_\_\_\_ will wash clothes & ritually impure till eve
- (a) (b) (c)

**Rashi Text:** Rashi comments on the three parallelism differences labeled (a), (b), (c) as follows:

(a) Transient coming to the house just renders the person ritually impure till eve. Contrastively, spending time in the house - eating or sleeping - renders both the clothes and the person ritually impure

(b) The laws given in this verse only apply while the house is in the closed stage. The ritual impurity laws do not apply to the lighter scraping stage.

(c) As indicated in (a): "Ritually impure till eve" means the person is ritually impure, while "will wash clothes" means the garments of the person are also ritually impure.

## Parallelism *Daily Rashi* Lv14-34a Daily Rashi, Sunday Apr 30, 2017

**Background:** This chapter house leprosy and is in contrast to other chapters which discussed skin leprosy, wound leprosy, beard leprosy, and cloth leprosy. A parallel comparison of the chapter introductions reveals a startling nuance.

### Biblical Text:

- Lv13-02: *Skin Leprosy: A person: When a leprous affliction is in his skin*
- Lv13-24 *Burn leprosy: Flesh: When it has a burn and its scab is white-red or red.*

- Lv13-29: Head leprosy: A man/woman: when they have in them an affliction: head or beard
- Lv13-47: Cloth leprosy: Cloths: when they have in them a leprous affliction
- Lv14-34: House leprosy: When you come to Israel and I (God) give a leprous affliction in the houses of your possession

**Rashi Text:** (*Paraphrased*) (Do you notice the difference in opening paragraphs: *I will give a leprous affliction* vs. *When a leprous affliction is in it.*) The unusual description *give a leprous affliction* is the verb of the noun *gift*. The house leprosy is a gift from God.

Why? Because one must empty the house and in so doing one may invariably find treasures hidden below the house. This is reasonable because the Canaanites, fearful of a conquest, hid their treasures so their conquerors, the Jews, should not find these treasures. The leprous affliction gift requires emptying the house and discovery of such treasures.

**Contribution of the Rashi Newsletter:** The contribution of the Rashi Newsletter is to emphasize that the driving force of the Rashi is the parallelism. It is the contrast of *when ...leprous affliction ...is in...* vs. *I will give a leprous affliction*. Students of Rashi erroneously think that Rashi was milking the nuances of the word *and I give a leprous affliction*. The position of the Rashi Newsletter is that Rashi will only milk a nuance when the parallelism requires it.

## Parallelism *Daily Rashi Lv13-29a Daily Rashi,* Monday May 1, 2017

**Background:** This chapter discusses head leprosy and contrasts with previous chapters discussing skin and burn leprosy. In fact that is the content of Rashi!

### Biblical Text:

- **Lv13-02:05** If a person has a leprous affliction in his skin...then if such-and-such happens he is ritually impure and if such-and-such happens he is ritually pure....
- **Lv13-29:37** If a person has a leprous affliction in his head or beard ...then if such-and-such happens he is ritually impure and if such-and-such happens he is ritually pure....

**Contribution of Rashi Newsletter:** The Rashi Newsletter makes the contributions that

- Traditional Rashis are usually comments on (parallel) words and phrases
- This Rashi is a comment on (parallel) paragraphs

This by the way is a typical study habit fallacy: A student will read a paragraph (in any subject) understand it, read the next paragraph and understand it and then fail the test. What the student has not done is asked him/herself, "What is the common and contrast between the two paragraphs?" Review of common and contrasts is a fundamental study technique.

# Rashi Comment

Rashi explains that

- Skin leprosy becomes ritually impure if white hairs grow in the leprosy (Lv13-03)
- Head leprosy becomes ritually impure if yellow hairs grow in the leprosy (Lv13-32)

**Further Contribution of Rashi Newsletter:** But is white vs. yellow hair as a determiner of impurity the *only* difference between head and skin leprosy?

No. For example, (Lv13-31) simultaneous black and yellow hair annuls ritual impurity in the head but simultaneous black and white hair does not annual ritual impurity in the skin.

If there are *other* differences between head and skin leprosy, why did Rashi only select one example?

This is a fundamental contribution of the Rashi Newsletter: Rashi comments are typically *example*-comments: The reader - whether teacher or student - is expected to use the Rashi methodology - in this case, comparing the two paragraphs - and review *all* differences. The current Rashi is a strong proof of this contribution of the Rashi Newsletter for indeed we see that *white-yellow* is not the *only* difference between skin and head leprosy.

## 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)

**IV-PARALLELISM:** (Ex20-04) Dont **POSSESS** the gods of others Dont **MAKE** idols RASHI: So both **POSSESS**ion & **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