

**The 10 RashiYomi Rules**  
***Their presence in Rashis in ChuQaS***  
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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 the presence of Jewish Law in verses and Rashi.*

*We continue our analysis of Halachah. We also show several approaches to unusual Rashis. For example, the first Rashi we cover today reflects on something traditionally learned through Grammar but as Malbim shows it can also be learned through Other Verses.*

*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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**Grammar - Reference *Daily Rashi* Nu19-03c Lv01-05a Wed-Thur 6/20-21/18**

**Background:** Nu 19 describes the famous *Red Heifer* and its laws. We give two derivations to a Rashi. This shows that there is *no one right answer* but many approaches to deriving Rashi comments using the Rashi Newsletter Methods. Notice the grammatical subjects of each of the sentences (the subject, the person who does the activity, is underlined)

### **Biblical Text: Nu19-02:04**

*Take a completely red cow, .... give it to Elazar the Priest*

- *He will take it outside the camp*
- *\*He will slaughter it before him*
- *And Elazar the priest will take from its blood ...*
- *And he will sprinkle [the blood] towards the Temple*
- *\*And he will burn the cow in from of him...*
- *The priest will take a cedar stick...*

**Rashi Text:** Notice how the subject in all the non-asterisked sentences is Elazar the Priest. Sometimes this is stated explicitly, Elazar, or Priest, and sometimes a pronoun is used referring to the last-mentioned person who is Elazar.

But in the two asterisked verses, acts are being done *before him*, that is, before *Elazar*. So, the subject, the *he*, the person doing the activity in these verses is a layman.

**Contribution of Rashi Newsletter:** The Rashi Newsletter first makes a contribution that Rashi is deriving his comment from a

grammatical consideration of *subject*. The 2nd contribution is to show a similar derivation in **Lv01** (Shown below). Finally, a 3rd contribution, made by the Malbim, is to show an alternate derivation using the Rashi method of **References** or **Other Verses**. In fact, **2Ch35-10:11** states:

*The Temple service was well founded with the Priests standing at their stations and the Levites in their divisions, consistent with the orders of the King: And they [the Levites] slaughtered the Passover offering and [then] the Priests threw it [the blood] from their hands with the Levites stripping the skin.*

Malbim's point is powerful. The **Other Verse** method is an equal source of derivation to the fact that the *slaughter* ritual of the sacrifices need not be done by the Priests.

Here is the sequence of verses in **Lv01**, showing an alternate grammatical derivation of the same principle found in **Nu19** that the priest is not needed to slaughter.

- *When a person amongst you offers an offering....*
- *He will bring the animal to the door of the Temple*
- *He will lay his hands on the offering...*
- *He will slaughter the ox before God*
- *\*The priests will bring nearer the blood*
- *\*They will throw the blood surrounding the altar*

Note the sequence of subjects, all underlined, the people who do the activities. The non-asterisked sentences use a pronoun *he* which refers back to the *person* who wishes to bring an offering, that is, the offering owner. It is the offering owner, who i) offers the offering, ii) brings the animal to the Temple, iii) lays his hands on it, and iv) slaughters it.

The subject abruptly changes in the next two bullets which are asterisked: It is the *priests* who capture the blood in a Temple utensil to be bring it

close and then sprinkle it. Also note the change of pronoun: *they* vs. *he*, since there is only one offeror (*he*) but many priests (*they*).

Summary: Slaughter of sacrifices may be done by non-priests. This law is emphasized both by the Red Heifer and Offering laws. The law can be derived by the **Grammar Method** a parallel examination of subjects, *or*, by using an **Other Verse** which explicitly says that non-priests such as Levites may assist in the slaughter.

To crown this law, Rav Hirsch, explains its symbolic significance.

- It is the Priest who shows you how to direct your life, symbolized by the *blood*, towards God, symbolized by *throwing the blood to the altar*.  
But
- It is the offering owner who must himself control his impulses symbolized by the slaughter.

### **No-Rule! Daily Rashi Nu19-09a Friday Jun 21, 2018**

**Background:** Nu19 discusses the famous Red Heifer. The ashes from the Red Heifer were used to purify those who had contact with a dead person.

**Biblical Text:** *He* [the priest]  
(A) *will leave* [the ashes] *outside the camp in a pure place*;  
(B) *they will be for the Jewish people for guarding for water throwing*  
[water with ashes were sprinkled on those who had contact with the dead]  
*it is an expiation* [removal of ritual impurity]

**Rashi Text:** The ashes were divided into three parts and deposited in 3 places

(A) One was put on the Mount of Olives, outside the camp, for the kohanim gedolim to sanctify themselves from it for use with other [red] cows.

(B) One was put on the Temple ramp surrounding the Temple courtyard where it was kept and guarded to fulfill "It shall be as a keepsake for the congregation of Israel."

(A)The one given to the Priestly watches was outside the courtyard, allowing access to it for the inhabitants of outlying cities, whoever needed to purify himself.

**Contribution of the Rashi Newsletter:** Notice how this Rashi is different from all other Rashis. In

- Other Rashis, Rashi *derives* Jewish guidance from the texts
- This Rashi, Rashi *applies* Jewish guidance to the texts.

That is, Rashi does not derive from the text that there are 3 places ashes were placed. Nor does he derive from the text that the places were the Mount of Olives and the Temple Ramp. Rather Rashi is *reporting* Jewish practice and shows it *consistent* with the text. The text states two things: That (A) the ashes should be placed outside the camp and (B) they should be placed and guarded. Rashi reports *how* they were guarded, by placing them on the Temple Ramp. Rashi also reports of two deposits of ashes outside the ramp.

Why then don't I create an 11th Rashi rule, **Historical Practice**, reporting how verses were implemented? For two reasons:

- There are literally only a handful of Rashis where nothing is derived. I will point them out during the year but I believe they are under 6.
- The purpose of the Rashi Newsletter is to explain the *derivations* of Rashi not to show their historical justification.

**Rabbi Ishmael Daily Rashi Nu19-07a Nu05-02a Sat-Sun 6/23,24/18**

**Background:** In both the Wilderness and Israel there were three geographic locations. These locations corresponded to levels of holiness. They are as follows

- The actual Temple: This was in the center of the Jewish camp and was called the level 1 holiness of camps. It is nicknamed the *Camp of the Divine*

- The Levite Campings: In the wilderness, the Levites camped surrounding the Temple. This is called the Level 2 of holiness. It is nicknamed the *Camp of Levites*.
- The Israelite Camps: The 12-tribe camps surrounded the Levite camp which surrounded the Temple. The 12 tribes were called the Level 3 of holiness and was nicknamed the *Israelite camp*.

Corresponding to this were the three holiness locations in Israel proper. Furthermore, under the law that developed in later Israel there were actually 10 geographic locations of holiness in Israel. This need not concern us here. Just think of three concentric circles with the inner one, the Temple, the Divine camp, the middle one, the Levite camps which physically surrounded the Temple, and the third circle was the Israelite camp.

This is all background to the *expulsion* rules. When a person was ritually impure he could not *enter the camp*. But which camp could he not enter? The answer depended on which ritual impurity (s)he had. Certain people were expelled totally from the community while other people could simply not enter the Temple (until purified). It is also the reason that Jews cannot enter the Temple mount today since we are all ritually impure.

Let us now examine the verses about ritual impurity.

### **Biblical Text:**

**(Nu05-02)** Command the Children of Israel: Let them expel from the camp all i) lepers, ii) excessive (sexual) issuers, iii) contact-with-dead people; from males to females they should send...

**(Lv13-46)** The leper .... shall be called the impure one; he will stay outside the camp

**(Nu19-07)** Let him [the priest performing the red heifer ritual] wash his clothes and rinse his body with water ...and afterwards [after he is pure] he will come back to the camp.

**Rashi Text as Explained by Talmud:** Notice that **Nu05-02** says *all* three classes of ritually impure people are expelled: lepers, excessive

issuers, and contact-with-dead. But **Lv13-46** only mentions the Leper as being expelled.

This is in fact one of the Rabbi Ishmael rules: If there was a class of three types of ritually impure people who must be expelled and another verse singles out one of them-the leper is expelled-then you seek the reason or driving force behind this law and apply it to all three cases.

The Talmud then notes that the three classes of impurity correspond to different types of spiritual problems which in turn correspond to different levels of impurity. Here is a rough summary

- Leper: Leprosy is an impurity that comes from bad personality traits including slander, maligning, and mistrust. Such a person is socially ritually impure. You cannot live with such a person because ordinary people cannot live with mistrustful maligning people. In fact, the ritual impurity of the leper is the most severe: If you are in the same room with a leper even if you don't have contact with him/her you become ritually impure. This transference of ritual impurity by *same room* does not apply to contact-with-dead impurity or excessive-issue impurity. Hence the leper must be expelled from all three camps. He cannot live with people.
- Excessive (sexual) issuance: A person hyped up on sex can mingle with people and learn civil law. But he is not trusted to learn symbolic Temple law since because of his state of mind he transfers all laws to sexual nuances. Hence, the *excessive issuer* is expelled from the Divine and Levite camps (the Levites learned Temple law and assisted the Priests) but may enter the Israelite camp. Also, the excessive issuer transmits impurity through pressure even if there is no contact (e.g. if he is sitting on ten pillows, then even the bottom pillow with whom he has no contact (just exerts pressure) becomes ritually impure. Clearly this reflects the fact that sexual emotion is transferred both by touch and pressure.
- Contact-with-dead: Prophecy is the negation of death. We believe as **Isiah (25:08)** says that when prophecy is restored that God will *swallow death forever*. Our traditions teach us that certain prophets

never died (e.g. *Pinchas-Elijah, Serach, Yaakov*). Thus, contact with death creates ritual impurity since one thinks *everyone dies and hence there is no prophecy*. The *contact with dead* person cannot enter the Temple Divine camp where prophecy (such as the *urim* and *tummim* on the priests) exists. However, he can enter the Levite and Israelite camp. Note that contact-with-dead people have the lightest level of ritual impurity since they achieve ritual impurity only by physical contact (and lifting) but not by pressure and *same room*.

The results are summarized in the Table below

Type of Ritual impurity	What is the corresponding spiritual deficiency	From where is he expelled?	How is this spiritual deficiency transferred
Lepor	<i>Slanders, maligns, complains</i>	<i>Expelled from all 3 camps</i>	<i>Can't be in same room with such a person</i>
Excessive (sexual) issuance	<i>Overindulgence in sex</i>	<i>Divine and Levite camp (He can't learn symbolic laws (Levites) but can stay in Israelite camp)</i>	<i>Touch, lifting and pressure (All three are modes of transmission of sexual affection)</i>
Contact-with-dead-body	<i>Perhaps all people must die and there is no eternal prophecy</i>	<i>From Divine Camp (Temple) where prophecy resides</i>	<i>Only through touch and lifting.</i>

In summary:

- **Nu05-08** says that 3 types of ritual impurity are expelled
- But **Lv13-46** singles out one of the classes, the leper
- In accordance with the Rabbi Ishmael rule we not only seek the reason for the singled-out class but for all classes
- This gives rise to three types of impurities being expelled from 1,2 or all 3 camps.
  - The Leper who is socially impure is expelled from all three camps  
One cannot live with someone who constantly complains
  - The excessive issuer is spiritually impure because of his excessive preoccupation with sex and is expelled from camps where symbolic learning occurs because he would distort all that learning to sex



- The contact-with-dead-body person is spiritually impure because he has (emotional) doubts that prophecy can exist since it appears that all people must die. He cannot enter the Temple camp.

## *Praise Be Him Who Chose Them and Their Learning*

### 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

**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

**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

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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