The RashiYomi NewsLetter
The 10 RashiYomi Rules, Vol 30 #25, Mar. 7th, 2019
Their Presence in this Week's Parshah, VaYiQRaH

One reader wrote me saying he really liked the Malbim example I brought last week. So, I bring several other Malbim's today. Malbim was one of our great sages and significantly advanced our knowledge of biblical Grammar. Please **send questions on Rashi to** **Rashiyomi@GMail.Com**

Here is the Biblical text for today's digest.

> **Biblical Text: Lv01-05**
> If a person among you offers an offering and if your offering is an elevation offering from cattle [then]
> - They shall offer it as an unblemished mal
> - He will bring it to the door of the Temple
> - He will lean his hand on the head of the offering
> - He will slaughter it
> - The priests will bring the blood near (the altar)
> - They will throw the blood on the altar.
>
> Rashi: The requirements of priest start with receiving and bringing near to the altar the blood. The slaughter itself is valid by a non-priest

One need only look at the underlined words to see that Rashi is using the **Grammar and Database Method**. The subject of the sentence changes to *priests* for the blood ceremonies; before then *priests* are not mentioned. So quite simply, there was no requirement for a priest to do these activities which include slaughtering the animal. The Malbim brilliantly cites

2Chrronicles 30:17 *the Levites were in charge of the slaughter of the Passover offering* to prove that slaughter does not have to be done by a priest.

What is the Malbim doing? He is justifying the Rashi comment through a different method, the **Reference method.**

Thus, this simple verse and Rashi can equally be defended using the **Grammar method** or the **Reference method**. Rashi himself does not say how he derived it. Such multiple derivations provide useful perspective.

> **Lv01-02**
> WHEN: A person offers an offering
> - IF: It is an elevation offering from cattle
> - IF: ------------- If from SHEEP/GOATS
> - IF:---------------If from birds
> - IF: It is a peace offering
> - IF: -----------------If from cattle
> - IF: -----------------If sheep
> - IF: -----------------If from goats
>
> Rashi:
> WHEN implies permissibility (not an obligation)

But it would seem the opposite:
- **WHEN** seems to say **WHEN**...**THEN** so obligatory
- **IF** seems to say **PERHAPS** and could indicate voluntary offerings

Malbim on this verse shows a usage of **WHEN-IF** (*Ki – Im*) not usually taught in elementary school.

First: Recall that in English, organization can be indicated by blank white space. So
- A line of white space indicates a new paragraph
- Several lines of white space with a new page and big font indicates a new chapter

These are formatting effects: The formatting however indicates content: A Chapter for example indicates a unity among its constituent parts.

Malbim explains how the Bible accomplishes organization indication. If one has a major theme with several subtopics
- The major theme is indicated with **WHEN**
- The subthemes are indicated with **IF**

So as the table at the beginning of this section shows, Chapters 1 and 3 form a Chapter indicated by the opening word **WHEN**. Each of the particular offering types, elevation-peace or cattle-sheep-goats is a sort of paragraph in the chapter and introduced by **IF**.

For those who know computer programming this is similar to the **SELECT-CASE** statement. In a **SELECT-CASE** statement
- You indicate the major decision (test of value) to be done with the word **SELECT**
- You then indicate the possible cases by the word **CASE**

The purpose of the **SELECT-CASE** statement, just as the purpose of the English Chapter, or the purpose of the **WHEN-IF** construction is to unify the paragraphs as one chapter.

So, the opening paragraph does not indicate obligation (**WHEN**) but indicates a chapter heading. It also indicates that many items in the chapter paragraphs transfer to one another unless emphasis specifies certain attributes to that particular paragraph.

The Malbim gives other examples of this principle. For example

Ex21starts
WHEN you acquire a servant,
IF---------He comes in by himself he so leaves
IF---------He comes with his wife his wife leaves with him
IF---------The master gives him a slave woman to live with, he does not leave with her (They belong to the master)
IF -------- The slave says I want to stay (when the time comes for emancipation) then…

If one looks through Leviticus Chapters 1-6 one sees several such WHEN-IF chapter organizations. These organizations in turn indicate that many individual paragraph laws are transferred to the entire Chapter.

Praise Be Him Who Chose Them & Their Learning

APPENDIX

THE 10 RASHI RULE CATEGORIES
A Lightning Summary with Examples
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Rule I-REFERENCE: EXAMPLE: Dt26-05d *We went down to Egypt with <u>a few people</u>* explained by Gn46-27: *with <u>70</u> people*

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Rule 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 (e.g. Dt34-10a) egg 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)** *Marchese* means pot; *Machinate* 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 <u>honey</u> as sacrifices* RASHI: *honey* includes any <u>sweet fruit juice</u>

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Rule III-GRAMMAR: EXAMPLE: BA-ah means COMING not CAME(Gn46-26a)

EXAMPLE: A grammatical conjugation in the Hitpael if 1st root letter is Tzade (Gn44-16a)

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Rule IV-PARALLELISM: EXAMPLE: (Ex20-04) Don't **POSSESS** the gods of others Don't **MAKE** idols RASHI: So both **POSSESS**ion & **MAKING** of idols are prohibited

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Rule V-CONTRADICTION: EXAMPLE: (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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Rule VI-STYLE: RABBI ISHMAEL RULES: EXAMPLE: (Simple verses should be generalized): (Rashi Pesachim 6) (Dt25-04a) *Don't MUZZLE an OX while THRESHING* RASHI: Don't STOP any WORKING ANIMAL from eating

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Rule VII-FORMATTING: EXAMPLE (*BOLD indicated by Repetition***):** Ex12-09c) 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 - Pharoh 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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Rule 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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Rule 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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Rule 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