

The 10 RashiYomi Rules

Their presence in Rashis on MiShPaTiM

Vol 21#10 - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, January 21, 2014

For the full copyright statement see the Appendix

Useful URLs:

Rashiyomi Website: <http://www.RashiYomi.Com>
This week's issue: <http://www.Rashiyomi.com/rule2110.pdf>
Former week's issue: <http://www.Rashiyomi.com/rule.htm>
Old weekly Rashis: <http://www.Rashiyomi.com/rule.htm>
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm> <http://www.Rashiyomi.com/rule.htm>
Hebrew-English Rashi: http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm

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.

We are currently in our 5 year, half-year cycle:

** For period: Oct 2012 - May 2013 - we studied the Grammar rule*

** For period: June 2013 - Sep 2013 - we studied the Reference rule*

** For period: Oct 2013 - May 2013 - we will study the Parallelism rule*

We are also devoting this series to home-schoolers. The Rashis will be presented in home-schooling format and can be used on any age group above 5. Nevertheless, the scholarly aspect of the Rashi will not be ignored: Citations and references are very popular in Rabbinic sermons and in Talmudic passages.

Here is a very simple example of parallelism: Gn49-11 states

(Because of the plenty in Judah's reign) Clothes are washed in wine

(Because of the plenty in Judah's reign) "Suth" [are washed] in blood-of-grapes

Rashi comment: Wine is parallel to blood-of-grapes, showing that blood-of-grapes means wine

Similarly, Clothes are parallel to suth showing that suth means cloathing.

Thus the parallelism method explores repeated verse phrases and allows inferences based on the repeated passages.

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.

Subscribe / Unsubscribe: Email

RashiYomi@GMail.Com <mailto:RashiYomi@GMail.Com>

Reference - *Daily Rashi Tuesday, January 20th, 2014*

Rashis covered: Ex20-08a, Dt05-12b

This week's Rashi issue illustrates several almost identical exegeses: In each case the issue is whether the law applies to males, all adults (including females), minors, the unborn. By seeing the same technique repeatedly applied the interested reader or the interested home schooler can share the creative experience of developing a Rashi inference by themselves based on principle mastery. Here is what to do: Read the first Rashi say with your students or child and then see if you can apply the same principles to the second and third and fourth Rashis.

Commonality: Both verses below describe a death penalty for murder.

Questions: After reviewing the two verses discuss the following

- 1) What is the same in the verses
- 2) What is different in the verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper, it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Ex21-12b** *A lethal smiter of a man receives a death penalty*
- **Lv24-17** *When a man smites any human soul, he receives the death penalty*

Here are the answers to the questions.

- 1) Both verses speak about a death penalty for smiting someone
- 2) But there are two differences indicated by the underlined words
 - Exodus says *smiter*, that is, any smiter, while
 - Deuteronomy says when a *man smite*

Here is another difference

- Exodus speaks about smiting *a man*
- Deuteronomy speaks about smiting *a human soul*

In other words the verses differ in description of the grammatical

- Subject: Who did the smiting (a *man* or a *smiter*)
- Object: Who was smitten (a *man* or *human soul*)

Homeschooling exercise: The following is an excellent exercise for homeschooled children as well as for adults.

- Ask the child what is the same in both verses (This can be particularly easy since the sameness is indicated by a repeating phrase)
- Then ask the child what is different (This is also easy since the added attribute is explicitly mentioned as indicated by the underlined words above)

Rashi answers these two questions as follows:

- Since both *smiter* and *man* are mentioned as the murderer (the subject) it follows that any adult is liable (that is, we interpret *man* broadly to refer to man and woman). However, minors do not receive a death penalty since *man* connotes an adult.

Rashi's point is the following: In the Bible the word *ish*, *man* can mean a male or can mean an adult. Since the word *smiter* is used, I include any adult smiter but exclude minors.

- Since the death penalty applies whether you smite a *man* or *any soul*, Rashi takes this to refer a minor, female adult or male adult (but not a fetus (there is no death penalty for murdering a fetus)).

Some people find this type of Rashi strange on first exposure. Rashi's basic idea is that when two different words are used

- *man*, *smiter*
- *man*, *human soul*

then we should interpret the law as a span and range: *man-smiter*, including men and woman but not adults, or *man-human-soul*, including adults and minors but not fetuses.

Perhaps Rashi's language which comes from the Mechiltah may illuminate

- If it had *only* said, *human soul*, then I would have said the law applies to fetuses (if you kill one, there is a death penalty)
- If the law had *only* said, *man*, then I would have said that the law only applies to killing a man but not a woman or minor.

- Because the Torah says both words, I limit only extreme cases like the fetus.

If you or a child is learning this passage you can ask them

- What does the word *man* include from the categories of male, female, minor, unborn
- What does the word *human soul* include from the categories of male, female, minor unborn.
- Since both words are said what is the minimum you would limit.

In any event, if you still don't fully understand the Rashi see if you can apply it to the Rashi's that follow in the next few days.

Reference - *Daily Rashi Wednesday Jan 22nd 2014*

Rashis covered: Ex21-15a

Commonality: Both verses below describe a death penalty for kidnapping

Questions: After reviewing the two verses discuss the following

- 1) What is the same in the verses
- 2) What is different in the verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper, it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Ex21-16b** *A kidnapper of a man who sells the man, shall die*
- **Dt24-07** *When a man is found kidnapping a soul ...and sells him, he shall die*

Notice the similarity of these two verses with the two verses done on Jan 21 2014.

Here are the answers to the questions.

- 1) Both verses speak about a death penalty for kidnapping
- 2) But there are two differences indicated by the underlined words

- Exodus says *kidnapper*, that is, any kidnapper, while
- Deuteronomy says when a *man kidnaps*

Here is another difference

- Exodus speaks about kidnapping *a man*
- Deuteronomy speaks about kidnapping *a human soul*

In other words the verses differ in description of the grammatical

- Subject: Who did the kidnapping (a *man* or a *kidnapper*)
- Object: Who was kidnapped (a *man* or *human soul*)

Homeschooling exercise: If you or a child is learning this passage you can ask them

- What does the word *man* include from the categories of male, female, minor, unborn
- What does the word *human soul* include from the categories of male, female, minor unborn.
- Since both words are said what is the minimum you would limit.

Rashi answers these two questions as follows:

- Since both *kidnapper* and *man* are mentioned as the kidnapper (the subject) it follows that any adult is liable (that is, we interpret *man* broadly to refer to man and woman). However, minors do not receive a death penalty since *man* connotes an adult.
- Since the death penalty applies whether you kidnap a *man* or *any soul*, Rashi takes this to refer a minor, female adult or male adult (but not a fetus (there is no death penalty for kidnapping a woman for her unborn fetus).)

Again, comparing this Rashi with the Rashi from Jan 21 2014 will show a commonality of exegesis.

Perhaps Rashi's language which comes from the Talmud may illuminate

- If it had *only* said, *human soul*, then I would have said the law applies to fetuses (if you kidnap one, there is a death penalty)
- If the law had *only* said, *man*, then I would have said that the law only applies to kidnapping a man but not a woman or minor.
- Because the Torah says both words, I limit only extreme cases like the fetus.

Reference - *Daily Rashi Thursday Jan 23rd 2014*

Rashis covered: **Ex21-17a**

Commonality: Both verses below describe a death penalty for cursing

Questions: After reviewing the two verses discuss the following

- 1) What is the same in the verses
- 2) What is different in the verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper, it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Ex21-17a** *A curser of parents, shall die*
- **Lv20-09** *A man a man who curses his parents shall die*

Notice the similarity of these two verses with the two verses done on Jan 21 2014.

Here are the answers to the questions.

- 1) Both verses speak about a death penalty for cursing parents
- 2) But there are two differences indicated by the underlined words
 - Exodus says *curser*, that is, any curser, while
 - Deuteronomy says when a *man curses*

In other words the verses differ in description of the grammatical

- Subject: Who did the cursing (a *man* or a *curser*)

Homeschooling exercise: If you or a child is learning this passage you can ask them

- What does the word *man* include from the categories of male, female, minor, unborn
- What does the word *curser* include from the categories of male, female, minor unborn.
- Since both words are said what is the minimum you would limit.

Rashi answers these two questions as follows:

- Since both *curser* and *man* are mentioned as the curser (the subject) it follows that any adult is liable (that is, we interpret *man* broadly to refer to man and woman). However, minors do not receive a death penalty since *man* connotes an adult.

Again, comparing this Rashi with the Rashi from Jan 21 2014 will show a commonality of exegesis.

Perhaps Rashi's language which comes from the Mechiltah may illuminate

- If it had *only* said, *curser* then I would have said the law applies to minors (if a minor curses, there is a death penalty)
- If the law had *only* said, *man*, then I would have said that the law only applies to a man who curses but not to a woman.

Because the Torah says both words, I limit only extreme cases like the minor

Reference - *Daily Rashi Friday, Saturday Jan 24,25th 2014*

Rashis covered: Ex22-27a, Lv19-14a

Commonality: Both verses below prohibit cursing

Questions: After reviewing the two verses discuss the following

- 1) What is the same in the verses
- 2) What is different in the verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper, it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- Ex22-27 *Do not curse God*
- Ex22-27 *A king in your nation, you should not curse*
- Lv20-09 *Do not curse a deaf-mute*

Notice the similarity of these two verses with the two verses done on Jan 21 2014.

Here are the answers to the questions.

- 1) Both verses speak about a prohibition of cursing
- 2) But there are three differences indicated by the underlined words
 - Don't curse God
 - Don't curse a King
 - Don't curse a deaf-mute

In other words the verses differ in description of the grammatical

- Object: Who is being cursed (God, King, deaf-mute)

Homeschooling exercise: If you or a child is learning this passage you can ask them

- What does *God, King and deaf-mute* include
- Who is excluded (On whom is there no biblical prohibition of cursing)

Rashi answers these two questions as follows:

Deaf-mute, King, and God include all living beings, whether human or not. But there is no biblical prohibition of cursing a dead person.

One of the favorite pastimes of Biblical exegesis is doing what computer scientists call *what-if* analysis:

- What-if the Bible hadn't mentioned a deaf-mute? I would say it is only prohibited to curse people who can hear the curse. Rambam has a most beautiful explanation of *why* it is prohibited to curse a deaf-mute: *You don't curse a king because he will retaliate; you don't curse a deaf-mute because you practice losing your temper and are hurting yourself.*
- What-If the Bible hadn't mentioned God? I would say the prohibition is only on cursing humans who are sensitive but there should be no problem in cursing God who cannot be hurt by curses.
- What-if the Bible hadn't mentioned King? I would say that there is no prohibition of cursing politicians since they expect it.

Hence the Bible included all three categories: God, King, Deaf-mute and certainly all inbetween.

APPENDIX

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

Copyright 2001, RashiYomi Inc., Dr Hendel President, www.RashiYomi.com/rules-01.htm

NOTE ON COPYRIGHTS:

This particular appendix, like many portions of the RashiYomi website, are protected by a paid copyright. However, we clarify that the intent of

Rashiyomi copyright statements is the intent expressed in the creative commons copyright statement, the full statement of which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/legalcode> and the human readable summary which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/>. The basic intent is: (1) **(by)** any citation of Rashiyomi explanations, rules etc should acknowledge the Rashiyomi website as the author by giving its URL: <http://www.Rashiyomi.com> (or the specific page on the website); (2) **(nc)** It is prohibited for anyone to use the material on this website for commercial use, that is to derive monetary gain from it; (3) **(sa)** while people are encouraged to cite paragraphs of explanations from Rashiyomi in their own works, they must share their works in a similar manner under the creative commons agreement, **cc by nc sa version 3.0**; they must cite the urls for the Rashiyomi website and the creative commons website. In short our intention is to facilitate distribution of Torah educational material and not inhibit that distribution with monetary interests or lack of acknowledgement. For precise legal details see the URLs cited earlier. The contents of this paragraph govern all future uses of Rashiyomi material and take precedence (or clarify and explain) already existing copyrights as well as permissions given in private emails.

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 dont 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) (NuXX-XX) 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