

The 10 RashiYomi Rules
Their presence in Rashis in MiShPaTiM
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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.

*We have a rare Rashi comment today where Rashi declares his intent to explain multiple verses. We interpret this Rashi as referring to the **parallelism** method. This is a rare Rashi comment because he doesn't directly comment on the Biblical text but rather declares his intention of exploring a particular method, **parallelism**, the method we have been exploring this year.*

We cover two Rashis today - in both Rashis identical parallelisms are used

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 Ex21-12a Sunday Feb 19, 2017

Rashi Text: *There are several verses in [this] chapter about murders. And what I can*

explain - why were all these verses necessary - I will explain.

Contribution of Rashi Newsletter: Here the phrase *why were all these verses necessary* refers to the **parallelism** method. That is, two or more verses come and are parallel to each other, almost identical with minor differences to each other. Rashi explains the different nuances, that is the **parallelism**. With this in mind, let us study each of these Rashis. Interestingly, in each of them identical **parallelisms** are present which Rashi treats the same way. This supports the Rashi Newsletter approach that Rashi comments are rule-based.

By the way, this is a rare Rashi comment where he declares his *intent* to explore a certain method, rather than commenting on the biblical text proper.

Parallelism Daily Rashi Ex21-12b, Lv24-17a Mon-Tue Feb 20-21, 2017

Biblical Verse: *A smiter of a man with [result of] death, shall be put to death*

A man who smites the entire soul of a human, shall be put to death

Rashi Comments: These comments are compactly summarized in the table below:

Verse	Subject	Verb	Object	Result	Consequence
Ex22-12b		A smiter	Of a man	With [result of] death	Shall be put to death
Lv24-17a	A man	Who smites	The entire soul of a human		Shall be put to death
<i>Rashi comment</i>	<i>i) Man or woman (adult) ii) But (no death penalty) if a minor did the smiting</i>		<i>There is a death penalty for smiting i) A man ii) a woman or child (human) iii) but not a fetus</i>	<i>Death penalty only if smiting resulted in death</i>	

Some comments are in order showing how the multiple descriptions in the two verses give rise to various laws.

- Two Subjects: Because one verse has a subject, *man*, while the other verse has no subject, we conclude that the word *man* is interpreted expansively, to refer to any adult (In fact the Hebrew *ish* can mean *adult* as well as a man.)
- Two Subjects: However, because there is a subject, *man*, which we interpret it as *adult*, we conclude that a minor who kills receives no death penalty.
- Two Objects: Notice how the two verses give two objects: *of a man, the entire soul of a human*. Since *human* besides *man* is mentioned we include the death penalty to refer to a *man, woman or child* (anything *human*).
- Two Objects: However, since one verse says *man* to refer to the object of smiting the law excludes *fetus*. (So if a person killed a foetus that person would not receive a death penalty).
- Result: Since one verse lists a consequence of death it follows that a death penalty does not come from any smiting but from a smiting that results in death.

Now, let us see identical **parallelisms** in the next Rashi.

Parallelism Daily Rashi Ex21-16a:b, Dt24-07a:b Wed-Sat Feb 22-25, 2017

Biblical Verse: *A kidnapper of a man, and he is found with him, shall be put to death*

When one finds a man kidnapping a soul from his brothers from the Jewish people and he uses him and sells him then that kidnapper should be put to death.

Rashi Comment: The Rashi comments are identical with the Rashi comments on the other Rashi in this digest done on Mon-Tue. All verses and comments are compactly summarized in the table below.

Verse	Condition	Subject	Verb	Object	Result	Condition	Consequence
Ex22-16a			A kidnapper	Of a man	Who <u>sells</u> him	And is found on him	Shall be put to death
Dt24-07a	When you find	A man	Kidnapping	A soul...	Who <u>uses</u> and <u>sells</u> him		This kidnapper shall be put to death

Rashi Com ment	<i>Find always indicates through judicial process, witnesses</i>	Adult (man or woman but not a minor)		Man, woman or minor but not a fetus	Kidnapper is not liable until he both <i>uses</i> and <i>sells</i> him	<i>Find</i> indicates through judicial process, witnesses

Some comments further clarify the Rashis

- We see Rashi's same treatment of *man-soul* or *man-blank* in **Ex22-16** that we saw in **Ex22-12**
- Notice the contrast of *sells* vs. *uses and sells* in the two verses. Hence, the Rashi comment: *both using* the kidnapped person and *selling* him are prerequisites to a death penalty
- Notice the emphasis on *finding* the kidnapper. Rashi explains that *finding* is a descriptive word indicating judicial process, witnesses.

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 (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

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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