

## The 10 RashiYomi Rules

*Their presence in Rashis in Ki TaYtZeY*

**Vol. 28#2** - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, Aug 26, 2017

For the full copyright statement see the Appendix

### Useful URLs:

Rashiyomi Website: [≤http://www.RashiYomi.Com>](http://www.RashiYomi.Com)  
This week's issue: [≤http://www.Rashiyomi.com/rule2802.pdf>](http://www.Rashiyomi.com/rule2802.pdf)  
Former week's issue: [<http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)  
Old weekly Rashis: [≤http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)  
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm>  
[<http://www.Rashiyomi.com/rule.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>](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.*

*Hi*

*It is a new issue (Vol 28) and a New Year. This year I am focusing on non-Rashi comments. We have explained Rashi now for 18 years. We frequently say that Rashi intended that the teacher use the parallelism and besides explaining the Rashi comments also explain all nuances of the parallelism, the non-Rashi comments.*

*So this year I am focusing on complete explanations of all parallelisms including both the Rashi and non-Rashi comments.*

*Today we explore two non-consecutive verses both dealing with aiding animals in distress. Most of the comments are non-Rashi.*

*Dr. 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).*

**Subscribe / Unsubscribe:** Email [RashiYomi@GMail.Com](mailto:RashiYomi@GMail.Com)

## Parallelism *Daily Rashi* Ex23-05, Dt22-04 Week8/26/17

Ex23-05		Dt22-04		Comment
When		Don't		Don't → Prohibition, hence When → Positive commandment. Rambam Murder (ReTzichah) Chapter 13
You see		You see		The commonality: Two commandments dealing with seeing animals under stress
Your enemies		Your brothers		Even if the owner is your enemy, there is a separate obligation to help one's enemy and it takes precedence over the obligation to help ordinary person. Rambam ibid
Donkey		Ox		Bible uses case law Generalization is required The law applies to any animal. Rashiyomi contribution (Rambam, ibid gives law; Rashiyomi explains its derivation)
Burdened under its carry-on		Falling on the road		<b>Ex.</b> problem: Animal about to collapse <b>Dt.</b> problem: Animal already fell Two commandments: 1) Help in unloading heavy burden 2) Help in picking up fallen animal These two commandments are referred to as <i>unload</i> and <i>load</i> . Rambam, ibid Rashi <b>Dt22-04a</b>
Then abstain from giving <u>help</u> [	<i>To him</i> [but]	And you conceal [your view] from them [the animal]		Notice <i>to</i> vs. <i>with</i> . Despite the animal's suffering you are only obligated to help in removing the burden if the owner is capable and helps also; hence the <i>with him</i> . If the owner, capable of helping, sits down and says, "You are obligated to unload; you are commanded; I ain't doing nothing!" then you no longer have an obligation. Rambam, ibid <b>Ex23-05d Dt22-04b</b>
<u>Help help</u>	<i>With him</i>	Raise Raise	<i>With him</i>	<u>Help</u> vs. <u>help help</u> → The repeated <i>help</i> and repeated <i>raise</i> imply <i>multiple times</i> . So, if you raise the animal and it falls you have to help a second time. Your obligation is to be there till normalcy resumes; not to help or raise once, pat yourself on the back, and say I have done God's commandment. Rambam, ibid.

**Background:** Ex23-05 and Dt22-04 both deal with obligations when you see animals in distress.

**Biblical Text and Rashi Text:** The verses are read vertically down the first two columns in the table above. The comments are in the right-hand column. The narrative will review these more leisurely. There are 6 comments (if you like, one for each day of the week)

Comment 1: There are two verses. Dt22-04 is a *do not* beginning with the word *don't*. Ex23-05 begins *when* and spells out an obligation to help animals in distress. Thus, the two verses give a negative and positive commandment. This comment is made by Ramban Laws of Murder, *Retzichah*, Chapter 13.

Comment 2: The only common word to both verses is *you see*. Both verses speak about seeing an animal in some type of distress and spell out obligations. It is important when doing parallelism to spell out both the differences and commonality.

Comment 3: Startlingly, while Dt22-04 speaks about your *brother's* animal, Ex23-04 speaks about your *enemy's* animal! Enemy? Rambam, *ibid* explains: There is an obligation to help even if the person is your enemy. Furthermore, helping one's enemy takes precedence over helping an ordinary person. Psychology refers to this as the behavioral approach - you are using helping behaviors to overcome your hatred. (Source: Rambam, *ibid*)

Comment 4: The real difference between the two verses lies in the stress discussed:

- Ex23-05: Animal burdened by its carry-on
- Dt22-04: Animal that fell.

In one case you must help *unload* the animal to relieve its burden. In the other case you must help pick up the animal. The Talmud calls these two commandments *unload* and *load* (Rashi Dt22-04a, Rambam *ibid*)

Comment 5: A very very difficult passage until one uses the Rashiyomi technique of the Rashi **Parallelism** method. Let us look at the verse:

- When you see an animal
- abstain from helping *to* him
- help help *with* him.

The *problem* of the two verse halves is very visible!!! Rashi notes an attempt to harmonize the verses by using the interrogative

- When you see an animal
- Abstain from helping *to* him?
- Help help *with* him.

In other words, this approach uses the interrogative to negate the verse contradiction. This is ingenious, but it is so against biblical style that we must reject it. It is the position of the Rashi Newsletter then when Rashi gives two explanations it is the 2nd explanation which is the real meaning of the text while the 1st explanation is an attempt. Note, the Lubavitcher Rebbe was of the opposite opinion that both explanations are insufficient and Rashi gave both explanations to address two aspects of the verse interpretation.

In this case the key to the true Talmudic approach lies in the contrastive use of prepositions:

- Abstain from offering help *to him*
- [ But ] do help *with him*

Both Rashi and Ramban explain that

- If the owner participates (*with him*) then you are obligated to help
- If the owner sits on the side and says, "It is your obligation to help" (*to him*) then you have no obligation (An exception is made if the person is incapable of helping such as the elderly since *with him* in this case means *with him emotionally* since he can't physically help).

By focusing on the prepositions the contradiction in the verse vanishes.

- When you see an animal
- abstain from helping *to* him, [but]
- help help *with* him.

(Source: **Ex23-05d Dt22-04b** & Rambam, *ibid*)

Comment 6: Again parallelism comes to the rescue: Notice the how the word *help* is used in the two parts of the verse

- Help
- Help Help

So Rambam is not commenting on the *repeated word*. Rather, Rashi is commenting on the contrast of singleton vs repeated. Rambam explains, the repeated word simply enough means multiplicity. If you help get the animal up and it falls you have *not* discharged your duty. You must *continually help* till all is straightened out.

Further Comments: In the above analysis, I have cited Rambam Chapter 13 of Murder. Please read it. Rambam of course did not perform the exegesis himself but rather gathered the exegesis mostly from the Mechiltah and Sifrah and secondarily from the two Talmuds. Very good English translations of Rambam exist. The Lubavitcher Rebbe championed studying Rambam weekly in a 3-year cycle. For instance, Rambam readers know that the law against cruelty to animals is in this chapter of the Rambam and is derived from these two verses. There is controversy whether the prohibition of cruelty to animals is biblical or rabbinic and this controversy depends on the reading of these two verses.

## **THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES**

Copyright 2001, Rashiyomi Inc., Dr Hendel President, [www.Rashiyomi.com/rules-01.htm](http://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 acknowledgment. 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 (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

=====

**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