

**The 10 RashiYomi Rules**  
*Their presence in Rashis in Noach*  
**Vol. 28#5** - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, Oct. 17th, 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/rule2805.pdf>](http://www.Rashiyomi.com/rule2805.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's example beautifully illustrates how two of our great Rishonim, early Rabbinic authorities, interpreted the same verse.*

*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) <mailto:RashiYomi@GMail.Com>

## Parallelism-Daily Rashi Gn09-05:06 Sun-Sat 10/15-21/2017

**Background:** When Noah left the ark he was given commandments by God. One of those commandments was the prohibition of murder. The Biblical text is presented below. We also present interpretations of the 5 cases listed in the Biblical text by two of our great Rishonim, Rashi and Rambam as well as the Genesis Rabbah. We then explain how Rashi principles are used in each derivation.

### Biblical Text:

Gn09-05:06	Verb Used in describing this Case	Interpretation
Your own blood for your soul	I (God) will <u>seek</u>	Suicide – Strangulation
From all wild beasts	I (God) will <u>seek</u> it	Murder by animal
From a human		<ul style="list-style-type: none"> <li>• Rashi: From single human(no witnesses)</li> <li>• Rambam: From a master using servants</li> </ul>
From a person his brother	I (God) will <u>seek</u> the soul of a person	<ul style="list-style-type: none"> <li>• Rashi: His brother killed him accidentally</li> <li>• Rambam: Murder by hired assassin</li> <li>• Genesis Rabbah: Delivery to on the four terror nations mentioned in Daniel 6</li> </ul>
Spilling the blood of a person	Through a <u>person</u> , his blood will be spilled	Intentional Murder (if there are witnesses) are punished through a court (not through God seeking)

Gn09-05:06 Method of murder	Rambam	Rashi	Genesis Rabbah
Your own blood of your soul	Suicide	Suicide by * Shedding blood * Strangulation	Suicide by strangulation except * Martyrdom * Fear of torture
Wild beasts	Wild beasts	Wild beasts	Murder through delivery to the 4 Wild-beast nations mentioned in Daniel 6
A Human (killer)	Person sends his workers to kill	Single human killer (no witnesses)	Murder through delivery to the nation of Edom (Rome etc....)
Person brother (killer)	Person hires assassin to kill	Accidental killing by brother or relative	Murder through delivery to the nations of Esau (Rome etc.)

**COMMENTS AND NOTES:** As I go through the derivation please refer back to the tables above.

- Look at the top table. Notice that in the first 4 cases it says *I God will seek* (the murderer) while in the last case it says *Through a human will the murderer's blood be spilled*. In other words the last case deals with murder punishable by a death penalty. Contrastively, the first four cases deal with murder not punishable by death penalty.
- The case *For your own blood for your soul* is interpreted by everyone as suicide. The Genesis Rabbah apparently puns on the word *soul* which also means *breathing* and says it is suicide by strangulation.

But now notice the great and beautiful exquisiteness of Rashi. Rashi cleverly explains from a legal perspective why I might think that murder by strangulation is not punishable. (i) When you knife somebody you spill blood; you take away from them what they already had and cause death; (ii) but when you strangulate somebody you don't take anything away from them. You merely deprive them of air. Thus, I might in err think that strangulation is not as serious as blood shed. The verse teaches us otherwise

About 10 years ago we had a Rashi Rambam series in which I show how sometimes Rashi can be more detailed, more legal, and more explanatory than Rambam. Thus, commi this very beautiful Rashi belongs to the Golden Rashi Rambam series

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

- Notice that the Genesis Rabbah gives exceptions. A person who commits suicide because of fear of torture or martyrdom has not violated the murder prohibition. The Genesis Rabbah learns this from the word *Ach*. Here the Rashi Meaning method is used: In my article on *Ach*, Jewish Bible Quarterly, 33#2, 2005, I show that *Ach* means *usually*. So the verse is saying *Usually I will seek your blood (if you commit suicide)*. The word *usually* limits and excludes the cases of fear of torture and martyrdom.
- *Wild Beasts*: Again Rashi trumps Rambam in explanatory exposition in this case. Rashi explains why one might argue that killing by wild beasts is not murder. The murderer can claim, *"I did not kill him. I tied him up. Yes, Wild animals came and killed him. But if no wild animals were around he wouldn't have died. The wild animals came because God let them loose on the world because of our sins. So, I didn't give the final blow; God did."* For this reason the verse had to identify this method of murder.

Again, this Rashi belongs to the Golden Rashi Rambam series.

- *From a human (killer)*: Not clear what is being talked about here. Rashi looks at the singular word human; only one person so no witnesses. Rambam looks at the word human which connotes some type of leadership and refers to a person sending his slaves to kill.
- *From person brother*: Rambam sees this as hiring an assassin. Rashi focuses on the word *brother* and takes this to refer to someone who negligently killed his brother. God also avenges negligent murder even though it is not intentional.
- Finally, we note the approach of the Genesis Rabbah which exposes us to the charm for which it is known. *Wild beast, Human, Brother* --- these refer to types of nations. The *wild beast* nations refer to the four great terror beasts of Daniel 6, *brother* refers to Rome/ Esau who is simultaneously our brother / enemy. As for *human* which in Hebrew is *Adam*, the Genesis Rabbah makes a pun *Edom* sounding like Adam. According to the Genesis Rabbah, a person sending another person to these hostile nations is responsible for this death.

## 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