

The Rashi Database Project

GOALS: * Show that all Rashid comments are spontaneous, instant, effortless reactions of a native speaker to the biblical text.

*This is accomplished by skillful English translations instantly suggesting the Rashid comment to the reader

* Additionally, each Rashid comment is examined using the 10 organs of the Rashid anatomy.

PUBLICATION: www.Rashibyomi.com/RashiDatabase.htm

(MAIN BIBLIOGRAPHY): DT = Doctoral Thesis (www.Rashiyomi.com/Rashibook.htm,

MG=Modern Grammar with Applications to Rashi (www.Rashiyom.com/Rashibook2.htm)]

OTHER COMMENTATORS (ABBREVIATIONS): R=Ramban, T=Baal Turim, K=Kli Yakar, I=Ibn Ezra, H=Hendel

COPYRIGHT STATEMENT: (c) Rashiyomi.com 2023, Dr.Russell Jay Hendel, www.Rashiyomi.com/copyrights.htm

ACCESS: The materials on this website are free; We accept no donations from anyone. Citation with Attribution is required.

DATE/AUTHOR: August 8, 2023, Russell Jay Hendel DSJS, Ph.D.

RASHI ID: Dt16-18a,b,c,d,e,f

PESHAT, SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION.:

Judges(1) and Police(1)

Place

o For your benefit(2) in all gates(3) that God your Lord gives you (2-4)

o For(2) your tribes (3)

[So that they are able (4)] to judge the nation righteously.

NOTES:

(1) Rashi uses the *word-meaning-synonym method*. Notice that no one considers this Rashi homiletic since literate native speakers in all languages are familiar with the different nuances of *judges* and *police*, *judges* who interpret laws, and *police* who execute the laws.

(2) Rashi explicitly notes that *for your benefit* is parallel (*moosav*) to *for your tribes*

(3) The parallelism emphasizes that *judges/police* must be both *per gate* and *per tribe*. The Sifsay Chachamim concretizes this with examples:

*If a city (gate) has two tribes then two courts are required (one for each tribe)

*If a tribe has two adjacent cities then two courts are required (one for each city (gate))

*In other words each distinct unit of tribe-city receives its own court.

(4) Here we use *pragmatics*, the grammar of paragraphs [MG]. The verb *place for you* is in the future conjugation while the verb *judge the nation* is in the past conjugation with a conversive vav (S). Such changes indicate a break of sequence describing background material [MG, C6]. Hence, the phrase *they judge the nation righteously* is seen as background (i.e. explanation) to the main point of the verse to create police and judges in *each tribe and city*; that is, the purpose of the judges and police is to assure righteous judgment (because the courts will be familiar with the litigants in each case; this would not be true if a court with judges from one tribe judged litigants from another tribe).

(2/4) Notice that *for you* is repeated twice: *place for yourselves* in all gates that God your Lord gives you. Rashi throughout his commentary uses the grammatical rule, common in many languages, that a reflexive pronoun (such as *for yourself*) grammatically functions as an *intensive* or *emphasizing pronoun* indicating a personal effect. This further supports the idea just made that

courts and police *per city and tribe* is personally beneficial for true justice since the judges and officers *know* all litigants and inhabitants.

(3) Rashi interprets *gates* as *cities*. Here Rashi uses the *word-meaning-synonym* method: *gates* and *cities* are synonyms. *Gates* occurs 3 dozen times in the Torah. It is almost always used in the sense of one's city. We can explain the nuances of the word *gate*: It is similar to *toll-booth* or *customs* in English. When one enters a city one first goes through the *gates, the tolls, or the customs*.. If, for example, you wanted to sell your product in the city you might have to pay an entrance fee for this privilege. Thus, the word *gate* refers to a *municipality*. The Torah is saying that if for commercial purposes you have a gated municipality then you also have to have courts when disputes arise.

10 ORGANS OF THE RASHI ANATOMY: Dt16-18a,b

Organ	Brief Explanation	Rashi	My emendations
Lemma,	Beginning words, what is Rashi commenting on	<i>Judges and police</i>	None
Number of Rashi comments		2	There are in fact 2 Rashi lemmas (headers)
4 Exegetical Pillars	How is Rashi deriving this comment	<i>Word meaning - Synonyms</i>	Rashi explains that <i>police</i> and <i>judges</i> are co-hyponyms of the hypernym (parent category) of <i>city authorities</i> . Of course, digging deeper, <i>police</i> and <i>judges</i> while both <i>city authorities</i> still each have their own meaning and nuance which Rashi presents
Form	How does Rashi express his idea	With a few clear words	
Reasonable speculations		None	None
Consequences	Lessons learned	None	None
Language Nuances	Recognized by literate speakers	Co-hyponyms	In many languages <i>police</i> and <i>judges</i> are co-hyponyms of the hypernym parent category of civil authority.
Simpleton explanations		None	None
Homily	Explanations taken out of context of verse	None	None

Moral exhortation		None	None
-------------------	--	------	------

10 ORGANS OF THE RASHI ANATOMY: Dt16-18c,d

Organ	Brief Explanation	Rashi	My emendations
Lemma,	Beginning words, what is Rashi commenting on	<i>For yourself in all Gates...for your Tribes</i>	None
Number of Rashi comments		2	There are in fact 2 Rashi lemmas (headers)
4 Exegetical Pillars	How is Rashi deriving this comment	Parallelism	Rashi uses the word <i>moosav</i> indicating that the 2 phrases i) <i>place for yourself (judges) in all gates</i> ii) <i>for your tribes</i> are parallel There must be judges both per tribe and per city
Form	How does Rashi express his idea	With a few clear words	
Reasonable speculations		None	None
Consequences	Lessons learned	None	None
Language Nuances	Recognized by literate speakers	None	None
Simpleton explanations		None	None
Homily	Explanations taken out of context of verse	None	None
Moral exhortation		None	None

10 ORGANS OF THE RASHI ANATOMY: Dt16-18e

Organ	Brief Explanation	Rashi	My emendations
Lemma,	Beginning words, what is Rashi commenting on	<i>For your tribes</i>	Rashi is commenting on the bulleted parallelism he just discussed in Rashi comments c,d. That is, in Rashi comments c,d he explains the

			<i>fact</i> of parallelism while in this Rashi e he is commenting on <i>why or what</i> this parallelism means: o Place for yourself judges <i>in your gates</i> o [Place] for your tribes
Number of Rashi comments		1	Rashi in (e) is commenting on <i>why</i> two phrases are needed. Contrastively in (c) and (d) Rashi is explaining the <i>fact</i> that two phrases are needed.
4 Exegetical Pillars	How is Rashi deriving this comment	Parallelism (bullets	In Rashis c,d Rashi explains the <i>fact</i> that there are 2 parallel phrases. In this Rashi, Rashi explains the nuances of each phrase. Why each bullet is needed?
Form	How does Rashi express his idea	With a few clear words	See Sifsay Chachamim. Rashi explains that 2 tribes in one city or two cities in one tribe each need two courts. Hence there are two bullets one for <i>tribes</i> and one for <i>cities</i> .
Reasonable speculations		None	None
Consequences	Lessons learned	None	None
Language Nuances	Recognized by literate speakers	None	None
Simpleton explanations		None	None
Homily	Explanations taken out of context of verse	None	None
Moral exhortation		None	None

10 ORGANS OF THE RASHI ANATOMY: Dt16-18f

Organ	Brief Explanation	Rashi	My emendations
Lemma,	Beginning words, what is Rashi commenting on	<i>They will judge righteously</i>	There are two verse phrases Rashi comments on: <i>they will judge righteously</i> and <i>place for yourselves (judges and police)</i>

Number of Rashi comments		1	1
4 Exegetical Pillars	How is Rashi deriving this comment	<i>Grammar – Pragmatics Grammar – emphasizing pronouns</i>	(See Sifsay Chachamim) Because of the deviant verb form (<i>place for yourself</i> is in the future conjugation while <i>judge righteously</i> is in the past conjugation) Rashi explains that the purpose of all these courts is <i>so as to assure</i> righteous judgment [That is the phrase <i>judge righteously</i>] gives the reason for the command to have multiple courts] This is further supported by the reflexive pronoun (<i>for yourselves</i>) which functions in this verse as an emphasizing pronoun.
Form	How does Rashi express his idea	With a few clear words	See Sifsay Chachamim. Rashi is clear that the beginning of the verse (have many courts) is <i>explained</i> by the end of the verse (by having many courts <i>per tribe per city</i> you will assure righteous judgment)
Reasonable speculations		None	None
Consequences	Lessons learned	None	None
Language Nuances	Recognized by literate speakers	None	None
Simpleton explanations		None	None
Homily	Explanations taken out of context of verse	None	None
Moral exhortation		None	None