

The 10 RashiYomi Rules

Their presence in Rashis in ShoFeTiM

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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.

Today we review two routine parallelisms. These parallelisms help illustrate issues in application of the Rashi bullet method.

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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Parallelism-Bullet *Daily Rashi* Dt17-08b:d Aug 24-26 2017

Background: The paragraph commands us to seek guidance from the high court when we are in doubt.

Biblical Text and Rashi Text: Summarized in the table below. For a more leisurely explanation see narrative after the Table.

Verse	Verse text	Comments
Dt17-08	When a judicial matter is unknown to you	Introductory Stem: So the rest of the verse deals with 3 judicial matters written in parallel. Rashi will explain the issue in each case
Dt17-08b	Between blood vs. blood	Menstrual blood confers either a ritually pure or ritually impure state (Lv15)
Dt17-08c	Between law vs. law	Civil and Tort cases where a person is found guilty or innocent
Dt17-08d	Between wound vs. wound	Leprosy wounds are <i>judged</i> by Priest to be either <i>pure</i> or <i>impure</i> (Lv13,Lv14)

Notes: Rashi could have interpreted *wound vs. wound* as referring to tort cases and *blood vs. blood* as refering to manslaughter cases. If he did so, the three bullets would not each be distinct. Instead, Rashi interprets each bullet as distinct. See the explanation in the next section.

Contribution of the Rashi NewsLetter: The Rashi Newsletter contributes that this was done by the Bullet method: The Bullet method examines the 3 parallel clauses

- Between blood vs. blood
- Between law vs. law
- Between wound vs. wound

The three parallel clauses are introduced by a connective word *between*. This creates a bullet effect. We have explained in our article www.Rashiyomi.com/biblicalformatting.pdf that a bullet effect requires that each bullet be distinct and that together, they exhaust a domain.

Let us first see how this bullet effect could be violated. Suppose I interpret

- blood vs blood as referring to manslaughter
- wound vs. wound as referring to tort cases
- law vs law as referring to civil cases.

In this case the three bullets are all examples of civil-tort cases. There is no real distinctness in all three cases.

Instead Rashi interprets each bullet distinctly:

- *law vs law* refers to all civil-tort cases
- *wound vs. wound* would refer to leprosy cases since the priest must judge each leprosy case as ritually impure or ritually pure
- *blood vs. blood* as referring to menstrual blood since menstrual blood may cause a state of ritual impurity or ritual purity.

In this way the three bullets

- Are each distinct
- Together, exhaust a domain.

Parallelism-Bullet *Daily Rashi* Dt17-16a:17a:b Aug 27-29 2017

Background: The paragraph seeks to limit a king's activities in three areas.

Biblical Text and Rashi Text: Summarized in the table below. For a more leisurely explanation see narrative after the Table.

Verse	Verse Text	Comments	My amplification
Dt17-14:15	When a king is appointed	Introductory stem: Rashi will explain the three parallel requirements	
Dt17-16a	He shouldn't have many horses	Rashi: The text explains "So he shouldn't return the nation to Egypt (where horses come from)"	In this case the explanation is given explicitly in the verse
Dt17-17a	He shouldn't have many wives	Rashi: Up to 18 wives (David had 6 and God said "If this isn't enough I will increase <u>like this</u> and <u>like this</u> ;" each <u>like this</u> is considered another 6; so 6 +6+6 =18)	I use a conceptual approach: King Solomon's 1000 wives <i>turned his heart against God (1Ki11-03)</i> while David's wives <i>turned his heart towards God (Prevented him from sin(1S25-21:34))</i> So the number of wives should be sufficient so that the wives influence positively vs negatively
Dt17-17b	He shouldn't have a lot of Gold and Silver	Rashi: Just enough to entertain royal guests	Notice how the verse says "limit" (not alot) and Rashi explains the "limit" based on logic

Contribution of the Rashi NewsLetter: The Rashi Newsletter contributes that this was done by the Bullet method: The Bullet method takes the 3 parallel clauses

- King shouldn't have many horses

- King shouldn't have many wives
- King shouldn't have much gold and silver

and clarifies what *many* means.

Rashi explains as follows:

- The verse itself explains why the King should not have many horses "So the King shouldn't return the people to Egypt"
- Rashi explains that the King should have as much gold and silver as is needed for his royal guests. Here, Rashi simply uses logic.
- Rashi explains that the King can have up to 18 wives. He bases this on a play on words. King David had 6 wives: The prophet Gad said "If that is too small I (God) will increase to you *like this* and *like this*." Rashi interprets each *like this* as meaning another 6. Since there are two phrases *like this*, Rashi interprets that the King can have $6+6+6=18$ wives.

I, however, prefer a conceptual approach rather than a play on verses. Note that King Solomon had a 1000 wives that *turned his heart against God (1Ki11-03)*. Here the focus is not on the number, 1000, but on turning his heart against God. Contrastively, King David had 6 wives and they *turned his heart towards God (1S25-21:34)*. Here again the focus is not on number but on *effect*. In other words, the number of wives should be such that the King is influenced positively by them rather than negatively. However, this conceptual approach does not account for the 18.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

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I-REFERENCE: Dt26-05d *We went down to Egypt with a few people* explained by Gn46-27: with 70 people

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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

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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)

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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