

The 10 RashiYomi Rules

Their presence in Rashis on ToLeDoth

Vol 20#25 - Adapted from **Rashi-is-Simple**

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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.

We are currently in our 5 year, half-year cycle:

** For period: Oct 2012 - May 2013 - we studied the Grammar rule*

** For period: June 2013 - Sep 2013 - we studied the Reference rule*

** For period: Oct 2013 - May 2013 - we will study the Parallelism rule*

We are also devoting this series to home-schoolers. The Rashis will be presented in home-schooling format and can be used on any age group above 5. Nevertheless, the scholarly aspect of the Rashi will not be ignored: Citations and references are very popular in Rabbinic sermons and in Talmudic passages.

Here is a very simple example of parallelism: Gn49-11 states

(Because of the plenty in Judah's reign) Clothes are washed in wine

(Because of the plenty in Judah's reign) "Suth" [are washed] in blood-of-grapes

Rashi comment: Wine is parallel to blood-of-grapes, showing that blood-of-grapes means wine. Similarly, Clothes are parallel to suth showing that suth means cloathing.

Thus the parallelism method explores repeated verse phrases and allows inferences based on the repeated passages.

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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Reference - *Daily Rashi Sunday Nov 3, 2013*

Rashis covered: **Gn25-21a**

Commonality: This Rashi illustrates **grammar parallelism** Both these verses use the root **ayin-tauv-resh**.

Questions: After the reviewing the two verse phrases discuss the following

- 1) What is the same in the verses
- 2) What is different in the verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper, it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn25-21a** *Isaac did alot* [active verb **ayin-tauv-resh**] *to God concerning his wife*
- **Gn25-21a** *Isaac received alot* [passive verb **ayin-tauv-resh**]

Here are the answers to the questions.

- 1) Both verse phrases use the root **ayin-tauv-resh**
- 2) The active verb is used in the first phrase
- 3) The passive verb is used in the 2nd phrase

Rashi does two things:

- First: Rashi makes us aware that the root ayin-tauv-resh means *alot*. Now *alot* is an adverb. Rashi explains that *alot* is modifying the elliptical verb *pray*.
- Second: Rashi then explains that the active verb means Isaac prayed while the passive verb means Isaac received an answer to his prayers
- Summary: Rashi ingeniously transferred the active-passive from the adverb, *alot*, to the hidden verb, prayer. By doing this the verse makes sense.

Here is the translation according to Rashi.

- **Gn25-21a** *Isaac did alot* [of prayer] *to God concerning his wife*
- **Gn25-21a** *Isaac received alot* [of prayer (his prayer was answered)]

Reference - *Daily Rashi Monday November 4, 2013*

Rashis covered: **Gn25-23**

Background: Today's verse discusses how Rebecca gave birth to Isaac and Esau who were the leaders of two superpowers.

Commonality: Both the following phrases describe "The two nations that Rebecca gave birth to"

Questions: After reviewing the two verses discuss the following

- 1) What is the same in both verses
- 2) What is different in both verses
- 3) How would *you* explain the difference (Hint: You may have to look up the supportive verses, cited afterwards, to ascertain context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn25-23** Two *nations* are in your stomach
- **Gn25-23** and two *superpowers*, from your womb, will separate

Here are the answers to the questions.

- 1) Both verses describe the two nations coming from Rebecca's children
- 2) The verses differ in the description of the *nations*. One phrase uses a word connoting *nations* while the other phrase uses a word connoting *form of government* (I have chosen the word *superpower* which emphasizes both nationhood and *form of government*)

Reference - *Daily Rashi Tuesday, November 5, 2013*

Rashis covered: **Gn25-24a**

Today's Rashi illustrates the technique of applying parallelisms to puns. The use of puns, deliberate misspellings to indicate nuances of character is called metaplasmus. Another unusual feature of this Rashi is that the parallelism happens between distant

verses, not from two phrases in the same verse. For more information see my delightful article "Biblical Puns" published in the Jewish Bible Quarterly, and accessible at <http://www.Rashiyomi.com/puns.pdf>.

Commonality: Both these verses describe the birth of twins.

Questions: After reviewing the two words discuss the following

- 1) What is the same in both words
- 2) What is difference in both words
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn25-24** [Rebecca's birth of Isaac and Esau] *She completed her pregnancy; behold there were twns in her womb*
- **Gn38-27** [Tamar's birth of Judah's two children] *At the time of her giving birth, behold there were twiins in her womb*

Here are the answers to the questions.

- 1) In both verses, there was a birth of twins
- 2) Tamar's two children were both righteous so twiins is spelled fully with two i-s indicating a full and rich birth. Contrastively, one of Rebecca's children was not religious so twns is spelled defectively without an "i" indicating a defective birth, one of the children would not turn out good.

This is in fact what Rashi says: *In this verse twns is spelled defectively while in Tamar's verse twiins is spelled fully indicating a defective twins (one child was bad) and a full birth (Both were religious).*

This Rashi illustrates spelling puns: The full/deficient spelling puns at a full/defective righteousness. Note: In illustrating these puns I have mirrored the Hebrew puns with English equivalents.

Reference - *Daily Rashi Wednesday Nov 6, 2013*

Rashis covered: **Gn29-25c**

Commonality: Both these verses speak about the naming of children

Background: Rebecca is giving birth to two children. The first child is Esauv while the second child is Jacob.

Questions: After reviewing the two words discuss the following

- 1) What is the same in both words
- 2) What is different in both words
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn29-25** *The first child came out, ruddy,...they named his Esauv*
- **Gn29-26** *Afterwards his brother came out...he called him Jacob*

Here are the answers to the questions.

- 1) Both verses describe an activity of naming a child
- 2) Contrastively,
 - **Gn 29-25** uses the plural (They) indicating that those present at the birth named him
 - **Gn29-26** uses the singular (he) indicating that one person named him, presumably his father.

This is in fact what Rashi says: *Esauv came out ruddy; he looked completely mature so everyone named him Esauv, which means, Made, Complete. Contrastively, Jacob came our grabbing Esauv's heal; Isaac, prophetically inspired, call him Jacob, meaning heal grabber. Although his personality was not apparent, Isaac, divinely inspired, understood that his future life was symbolically indicated by Jacob grabbing Esauv's heal.*

Reference - Daily Rashi Thursday Nov 7, 2013

Rashis covered: **Gn29-06a**

Today's Rashi illustrates a grammatical parallelism, that is a grammatical rule inferred from parallelism.

Commonality: Both these words speak about *coming*

Questions: After reviewing the two words discuss the following

- 1) What is the same in both words
- 2) What is different in both words
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn29-06** *We know Laban...behold, Rachel his daughter is coming (Ba ah) with the flock*
- **Gn24-09** *He was still speaking with them and Rachel had come (Ba ah) with the flock*

Here are the answers to the questions.

- 1) Both words describe an activity of coming
- 2) Contrastively,
 - **Gn 24-06** describes a gerund, on ongoing activity of coming - *she is coming now*
 - **Gn24-09** describes a past perfect event, - *she had already come.*

This is in fact what Rashi says: *Gn29-06 is accented Ba-AH, on the last syllable, to indicate that the activity is ongoing from now to future; contrastively, Gn29-09 is accented on the first syllable, BA-ah, indicating an event of the past.*

Comment: Although we teach our children grammar in Yeshiva and Hebrew, we very often don't teach them some of the finer points of grammar such as gerunds and past perfect (This is not in the traditional, past-present-future charts). Thus this Rashi is very important.

APPENDIX

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

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

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 dont 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) (NuXX-XX) 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