

The 10 RashiYomi Rules
Their presence in Rashis on Ki TiSSaH
Vol 21#13 - 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 tansitions 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* Thur Feb 13, 2014

In today's digest we will explore several Rashis that respond to modern biblical secular scholarship. We will show how internal textual analysis allows us to understand and appreciate the Bible as is. We hope you especially enjoy this issue. As usual we provide (where easy and appropriate) homeschooling exercises.

Rashis covered: Ex34-07d

Commonality: The 2 verses below describe God's Divine Providence.

Questions: After reviewing the two verses 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)

Homeschooling exercise: Have you or your child review the two verses below. What is different in them? Using the meaning of the verse explain the difference. (This should be an easy exercise even for children: indeed, the difference is underlined and its implications are morally obvious).

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.

- **Ex34-07** *God...visits the sins of fathers on children, grandchildren, great-grandchildren and great-great-grandchildren*
- **Dt05-09** *God....visits the sins of fathers on children, grandchildren, great-grandchildren and great-great-grandchildren to His enemies*

Here are the answers to the questions.

- 1) Both verses speak about God's providence
- 2) However, the Deuteronomic verse has the additional underlined phrase, to His enemies.

Rashi explains that

The Deuteronomic verse sheds light on the Exodus verse. That is, the addition in the Deuteronomy, to His enemies, applies to Exodus also. This emphasis - that God only punishes descendants if they are his enemies - implies that when children, grandchildren etc. repent, that God does not visit sins of parents on them.

The secularists suggest that

- Deuteronomy was written later and reflects the views of a more advanced conception of God who allows repentance while
- Exodus was written earlier and reflects the views of God based on power without room for repentance.

How can the religious person answer this using internal textual evidence?

Quite simply:

- Deuteronomy gives the actual description of God's providence - God only visits sins if the children have not repented
- Exodus describes the real world. In the real world people do not repent. In fact, in the entire Bible, Ninveh, the city Jonah rebuked, is the only recorded instance of national repentance. Other prophets failed in their attempt to get people to repent.

In other words, it would be misleading if the bible stated both in Exodus and Deuteronomy that God only punishes grandchildren if they don't repent since such a statement would make it appear to be a norm, something easily accomplished. In fact, most often God *does* visit sins of parents on children who tend to behave the way parents behaved. However, the Bible also mentions the *possibility* of repentance, something that doesn't happen that often. By stating this possibility in only one verse, the Bible thereby hints, and hints quite beautifully, that *yes, repentance is possible but it requires alot of work*. Such a message is befitting to the Bible and befitting to be stated in a discrete manner!

Reference - *Daily Rashi Fri Feb 14, 2014*

Rashis covered: Ex34-07e

Commonality: The 2 verses below describe God's Divine Providence.

Questions: After reviewing the two verses 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)

Homeschooling exercise: Have you or your child review the two verses below. What is different in them? Using the meaning of the verse explain the difference. (This should be an easy exercise even for children: indeed, the difference is underlined and its implications are morally obvious; however, you or your child will have to think broadly.)

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.

- **Ex34-07e** *God...guards [deeds of] kindness for 2000 generations*
- **Ex34-07** *God...visits the sins of fathers on children, grandchildren, great-grandchildren and great-great-grandchildren*

Here are the answers to the questions.

- 1) Both verses speak about God's providence
- 2) However, the
 - First half speaks about God's providence for good deeds - it lasts 2000 generations
 - The second half speaks about God's providence for sins - it lasts 4 generations.

Hence, the Rashi comment

Good deeds have more of an effect (2000 generations) than bad deeds (4 generations).

Comment: Notice that the Rashi comment does not really add that much. Rather, it broadly summarizes: 2000 is bigger than 4 correlating with the obvious fact that good deeds have more an effect than bad deeds.

Comment: Again biblical scholarship tends to view such matches - 2000 vs. 4 - as examples of faulty textual transmission which was *reconciled* by a biblical redactor who incorporated two different textual versions in the interests of being honest to both texts.

Not so! These biblical scholars simply believe that evil deeds adversely affect the world and this cannot be undone! The Biblical Author disagrees - the effects of evil can be erased albeit after a few generations. However, it would take a millenium to erase standards of good and kindness. Thus we have here a confrontation, not of facts, but of beliefs: The biblical scholar sees the texts as contradictory because the biblical scholar has never seen evil erased while the religious person, as part of his heritage, does see evil erased in a few generations.

Reference - *Daily Rashi Sat,Sun Feb 15, 16 2014*

Rashis covered: **Ex34-11a, Ex33-02a**

Commonality: The 2 verses below describe the lands conquered by the Jews

Questions: After reviewing the two verses 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)

Homeschooling exercise: Have you or your child review the two verses below. What is different in them? Using the meaning of the verse explain the difference. (This should be an easy exercise even for children: indeed, the difference is underlined; however, the reason for the difference is more difficult and requires a knowledge of Jewish military history which however one can find an account of in Rambam, Kings, Chapter 6 and Joshua chapter 9).

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.

- **Ex34-11** *God ...will banish from before you, the Emorites and Canaanites, Hittites, Prezites, Hivites and Yevusites*
- **Ex33-02** *...will banish from before you, the Emorites and Canaanites, Hittites, Prezites, Hivites and Yevusites*
- **Deut07-01** *...nations will fall before you, Hittites, Girgashites, Emorites, Canaanites, Prizites, Hivites, and Yevusites, 7 nations...*

Here are the answers to the questions.

1) All three verses speak about the nations God banishes before us

2) However, the

- The two Exodus verses omit mentioning the *Hittites* and *Girgashites*.
- The Deuteronomic verse mentions all 7 nations.

To understand the omission we must note the Jewish military practices which can be found in

- Rambam Laws of Wars, Chapter 6
- Joshua Chapter 9

In these sources it is explained that under Jewish law

- an offer of fleeing must be made prior to actual war
- an offer of treaty must be made prior to actual war.

In fact

- The Girgashites fled from Canaan and we have historical records to confirm this
- The Hittites made a treaty

Hence, the Rashi comment

The Girgashites are not mentioned since they fled [and we did not conquer them]

Comment: Why does Rashi only explain the omission of the Girgashites but not of the Hittites? Because Rashi's job is not just to provide commentary! Rather Rashi wished to provoke learning. He encouraged both the teacher and reader to *apply* his comments to other verse anomalies. This is an important principle in understanding Rashi.

Comment: But the biblical scholars *go to town* on this anomaly. They assert that the omission of the Hittites and Girgashites in Exodus proves that Exodus was amended by a later biblical redactor who used history to amend the Exodus text to reflect that two of the seven nations did not war. These biblical scholars reject that Moses prophetically knew that this would happen.

How does the religious Jew answer this. Simply! As is clear from Joshua 2:9-13, already, at the time of the Exodus, 40 years prior to the entry into Canaan, news of God's conquest of Egypt had reached the entire world. So it is logical that certain nations such as the Girgashites and Hittites should try and arrange a treaty. They probably came to Moses in the wilderness and asked for a *deal*. Moses rejected them in accordance with the prophetic order not to make a treaty with the 7 nations (**Dt07-02**). Therefore, 40 years later, the Girgashites decided to flee when Joshua

invited them to do so. The Hittites decided to trick the Jews into making a treaty.

But Moses had already met these two nations in the wilderness right after the Exodus. God apparently prophesized to Moses that the Jews would only have to conquer 5 nations (Moses erroneously thought that the Hittites would flee also).

Thus we see a very simple logical explanation for the Exodus omissions based on a reasonable encounter between these nations and the Jews.

Reference - *Daily Rashi Monday Feb 17, 2014*

Rashis covered: Ex33-01a

Commonality: The 2 verses below describe Moses' relationship with the Jewish people

Questions: After reviewing the two verses 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)

Homeschooling exercise: Have you or your child review the two verses below. What is different in them? Using the meaning of the verse, explain the difference.

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.

- **Ex34-01** *God spoke to Moses: Go, get up from here, you and the nation you took out of Egypt*
- **Ex33-07** *God spoke to Moses: Go down because your nation that you took out of Egypt acted perversely*

Here are the answers to the questions.

- 1) Both verses speak about the *nation that God took out of Egypt*
- 2) However, the
 - The Exodus 33 verse speaks about *your* nation

- The Exodus 34 verse speaks about *the* nation

Rashi explains this difference using modern scholarship methods which emphasize interpreting a verse in its context. Rashi accomplishes this the same way biblical scholars do so; by interpolating probable historical events explaining the difference. *We see from Nu11 that Moses, besides taking the Jews out of Egypt, also took many converts. But God never commanded this. So Rashi hypothesizes that Moses thought it best to save these repentant Egyptians by taking them with him, not realizing that they might corrupt the Jewish nation (which is in fact what happened).*

- Hence in Ex33 God speaks to Moses about *your nation*, punning on Moses' Egyptian upbringing and his bringing in Egyptian repentants - *his nation* - that he brought out of Egypt
- In Ex34 when Moses realized his mistake God again puns and asks Moses to lead *the* people he took out of Egypt (again, punning on the fact that Moses didn't fully understand the Jews since he was brought up as an Egyptian).

APPENDIX

THE 10 RASHI RULE CATEGORIES / THE 30 R0ASHI 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