

The 10 RashiYomi Rules

Their presence in Rashis on BeRayShiT

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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.

The most frequent questions I receive about the Daily Newsletter are the following.

- *What do the classical commentators on Rashi say about his reasons?*
 - *If they say such and such what are you adding?*
 - *If they don't say what you say, why are you saying it?*
 - *How is what you say consistent with the actual text of Rashi.*
- So the next year, or perhaps more, will be devoted to citing Rashi commentators and explaining how the methods of the Newsletter sharpen and crystallize them. We will be citing mostly from the 4-6 classical Rashi commentators: Sifsay Chachamin, Gur Aryeh, Mizrachi, and Chizkuni. We will occasionally add insights of Rav Hirsch and Malbim. This year we will use a grading scale*
- *Grade A - The Rashi commentators (at least one) say the same thing as the Rashi Newsletter and explains the Rashi rule*
 - *Grade B - The Rashi commentators explains the Rashi properly but doesn't classify this as a general rule*
 - *Grade C- The Rashi commentators use an ad-hoc method not really grounded in any firm principle; additionally the Rashi commentators may be studying subtleties of the Rashi comment without explaining the Rashi.*

Throughout the year we will grade each Rashi. This year we are also devoting more time to textual issues. Finally this year instead of citing all 3/4 Rashi commentators we will simply examine if at least one of them is agreeing with the Rashi Newsletter approach

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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| <ul style="list-style-type: none">• <i>Today we give half a digest (since Succoth used up half the week). We focus on one database that generates 3 interesting Rashis.</i> |
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Database-Daily Rashi Wed-Fri 10/7/2015 - 10/9/2015
Gn05-28b,3a Gn02-23a

Biblical Text: Gn05-28b,3a Gn02-23a

WEDNESDAY

All three Rashi come from examining the 10 verses describing the 10 generations from Adam to Noah. The underlined text indicates deviations.

- **Gn05-06** Sheth lived 105 years and gave birth to Enosh
- **Gn05-09** Enosh lived 90 years and gave birth to Kaynan
- **Gn05-12** Kaynan lived 70 years and gave birth to Mahallalel
- **Gn05-15** Mahallel lived 65 years and gave birth to Yered
- **Gn05-03** Adam lived 130 years and gave birth to someone in his likeness...called..Sheth
- **Gn05-28** Lemech lived 82 years and gave birth to a son...called him Noah

Try and explain the anomolous two underlined phrase.

THURSDAY

Rashi NewsLetter Approach:

- The fact that Noah is called *son* refers to a certain chastity and modesty (lack of adultery and incest in the family). Recall (**Gn09:12**) that *all flesh were filled with corruption* in Noah's time and after the flood Noah established a parent-son world where children knew who their parents were. Hence Noah is called *son* to indicate that even as a young child the parent-son relationship was important to him, a foreshadowing of what would happen.
- Sheth is called *in the likeness of Adam*. Apparently then, the first 130 years, Adam's children were *not in his likeness*. The Midrash (not cited by Rashi) says Adam married a woman named *lilith* literally *Nightlife* and had many demons from her. How is this to be explained?

I would explain this using the prophecy thesis that I have used to explain portions of the Bible particularly Genesis 1. Adam was the first prophet. What happened 6000 years ago is not the creation of the world but rather the creation of prophecy. The first prophecy was created 6000 years ago and this was received by a person named Adam. The world itself existed with many non-prophetic humans (and this is confirmed by archaeology).

Adam married Eve who herself was a prophet. But after Kayn murdered Abel, Adam went into depressive withdrawal (rather normal). During his depressed state he met a woman, *Nightlife* and lived with her. But he found the relationship unsatisfying since none of his children were prophets. They were ordinary humans and took after their mother in the interest of night life.

In fact, during this 130 year period Adam had many relationships and found all of them unsatisfying. When Adam

reunited he said *This time I have found someone like me* (Gn02-23).

So from this phrase *And Adam gave birth in his likeness* we infer that Adam had many relationships with non-prophetic humans and had non-prophetic children. After he reunited with Eve at 130 he gave birth to Sheth who became a prophet.

FRIDAY

Rashi Commentator, Mizrachi: On **Gn05-28a** the **Mizrachi**, Rashi commentator, uses the **Database** method (without calling it that) and explains the Rashi the same way we have. Rashi's literal text is *son - [this comes from the same root as build] from him [Noah] was built the world*. The Mizrachi explains: *Rashi infers this because it says and he gave birth to a son which is unlike the other 9 verses where it simply says who he gave birth to*.

Thus this Rashi is scored as **Grade A** since the Rashi commentators and the Rashi Newsletter explain Rashi the same way by using a **Database** inquiry and focusing on anomalous cases.

Also note that we have explained the pun - *son = bayn; built = banah*. I explained *why* the pun is used. It is because there was promiscuity until Noah came along at which point there was an understanding that children should have a clear knowledge who their parents are.

I believe such elaboration of puns is reasonable.

SATURDAY

The other two Rashis get a **Grade C**. Here is the literal Rashi text.

- *Adam gave birth to Sheth at 130 because until then Adam abstained from woman.*
- *The verse says This time I have found someone like me (bones from my bones and flesh from my flesh) because Adam came on every animal and was not satisfied until he met Eve.*

On the *130 year old Adam* Rashi the various Rashi commentators have controversy: i) He abstained from woman till 130 (because of Abel's murder) vs ii) He didn't abstain from woman but rather his relationships with woman did not give rise to a child (**Gur Aryeh**).

As to the textual reason for *130-year-old-Adam* Rashi, the commentators simply say "Why did he have to wait till 130 to get his next child? Obviously he abstained." Thus the Rashi is based on ad-hoc reasoning that it is uncommon to abstain from your wife for 130 years.

Contrastively, the **Rashi Newsletter** uses the anomalous phrase *And he gave birth to someone like him* to justify the inference that he didn't have a relationship with Eve during this time. This in turn is justified by the Rashi database method.

On the Rashi that *Adam came on all animals* the commentators simply quickly point out: "Well he didn't have sex with them but rather understood them sufficiently to give them names

describing their function." The Rashi commentators derive the Rashi from the interjective phrase *This time I have found someone like me....*

Contrastively the Rashi newsletter

- Explains *come on all animals* to refer to actual sex, not with animals, but with non-prophets who have animal comparisons (lions, sheep, gazelles)
- Explains the driving force of Rashi to be the very strange phrase (in Chapter 5) *he gave birth to someone in his likeness.*

Note that the **Rashi Newsletter** explanation is consistent with the Midrash that Adam married *Nightlife* and gave birth to *demons*.

The contribution of the Rashi newsletter is to identify *animals* with certain types of *non-prophetic people*. This sounds peculiar at first but is certainly consistent with the Shagal-window descriptions of Jacob and others. They described their non-prophetic children using animal symbolism.

Also note that the Rashi commentators reject a literal interpretation of Rashi *he came on all animals until he met Eve* - based on the grounds that as they put it *it is absurd*. This is an important note in textual analysis.

Note that I have interpreted the Midrash's *demons* to refer to non-prophets (probably pushy nightlife people). I believe the Rashi Newsletter approach is concrete and operational not requiring beliefs in transcendental entities without meaning.

Finally note an important principle about Biblical interpretation: The interpretation should have *relevance* to us. The classic saying is that *the activities of the biblical figures are paradigms for their children*. It certainly is relevant to us that depression can break up a marriage and lead one spouse to seek highs from someone involved in night life. It is also relevant to us that an important point of marital compatibility is spirituality. Both parties should believe in spiritual approaches or both parties should believe in physical approaches (Nightlife vs prophecy)

I could dwell on this whole explanation more but I have given the highlights

- The database query with the anomalies
- The 130 year separation
- A reasonable interpretation of animals as referring to certain types of people
- A consistency with the Midrash.

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 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