

The 10 RashiYomi Rules
Their presence in Rashis on Noah
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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.

YEAR 2015-2016: *This year I am reviewing comments from the book Yosef Hallel, by Rabbi Brachfeld. This book studies original Rashi manuscripts: i) The first (printed) version (of Rashi), ii) Elkavetz, iii) Rome, iv) Zamorah, v) Soncino, vi) some handwritten manuscripts. (One can and should google these to find out about them; some of these are online (with others)). My goal this year is to show that the methods approach of the Rashi Newsletter, what is Rashi's method?, can yield the same insights as the textual approach. We believe this important since a doctrinal position of the Torah is that it should be accessible to everyone (Deut. 30:11-14). Manuscript analysis is only available to scholars while the Rashi methods used the Rashi Newsletter are accessible to everyone. I would say more but throughout the year each issue will elaborate on this point.*

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-Daily Rashi Mon Oct 12, 2015 Gn06-09c

Biblical Texts:

Gn06-09c *This is the history of Noah: Noah was a righteous man ... who strolled with God*

Gn17-01 [God speaking to Abraham] stroll towards me and be perfect

Gn24-40 [Abraham speaking to his servant] *The God in whose direction I have strolled.*

Gn48-15 [Jacob speaking to grandchildren] *The God in whose direction my fathers have strolled*

Current Rashi Manuscript: Comparing **Gn06** and **Gn24** we see that Noah merely strolled *with* God while Abraham strolled towards His direction. This connotes that Abraham was more active while Noah was more passive (he was *with* God but did not take the lead)

First Rashi (printed) Manuscript: Comparing **Gn06** and **Gn17** we see that Noah merely strolled with God while Abraham strolled in His direction. This connotes that Abraham was more active while Noah was more passive (he was *with* God but did not take the lead)

Comment #1: As can be see the **current Rashi manuscript** and First Rashi manuscript differ in which supporting verse is cited, **Gn17** or **Gn24**.

Comment #2: I have translated the *hitpael* conjugation of the Hebrew verb, *halach*, as meaning *stroll* not *walk*. No translation is perfect, but the *hitpael* can connote activity without a necessary goal. I feel *stroll* captures this. I also feel that *stroll*

captures daily life activities (what you do day by day) more than *follow* or *walk* which might connote special moments such as in the synagogue or during religious projects.

Comment #3: The biblical text *connects Gn06, stroll, God* with the Hebrew *eth*. *Eth* in Hebrew connotes a (in)direct object and hence the translation *stroll with God*. **Gn24** and **Gn17** use the prefix *lamed* which in Hebrew means *towards*.

Rashi NewsLetter Analysis of Rashi Manuscript differences:

The Rashi Newsletter focuses on *method*. Here we are using the **parallelism** method. We see that the verses in **Gn06, Gn24, Gn17** and **Gn48** have the same form (are parallel) but differ only in the use of the preposition. The **parallelism** method views such differences as intentional and indicative of nuances. The obvious nuance is as follows: *towards* connotes *activity* while the verb-object form, *strolls God* is more passive. Thus the Rashi Newsletter method is *sufficient* to justify the Rashi comment.

It is interesting which verse Rashi actually used for the parallelism, but to understand the biblical text it suffices to observe the fact of **parallelism**.

Furthermore the Rashi Newsletter argues that Rashi wrote his commentary primarily for teachers of young children. Rashi *expected* these teachers to *supplement* the actual Rashi text with further supportive verses.

As a simple example of this method approach, we see the **Gn48** verse not mentioned in any Rashi text. We have here a new inference: *All the patriarchs*, not just Abraham were active in

their following/strolling with God.

Contrastive to the above analysis, **Yosef Halel** discusses whether **Gn24** or **Gn17** was more appropriate to be *the* verse chosen by Rashi. For example maybe Rashi chose a *non-command* verse similar **Gn06**.

We can see how the Rashi Newsletter *method* approach in this case is *richer* than the manuscript approach.

Database-Daily Rashi Tue Oct 13, 2015 Gn06-13a

Biblical texts:

Gn05-Gn06 *The divine judges would take women from whomever they wanted...all flesh had become (sexually) corrupt....God says: The end of all flesh has come to my attention*

Gn18-19 *The two angels come to Sedom at evening...Lot invites them in...the entire city gathers around and demands they be extradited for sexual purposes...Lot offers his daughters in exchange....God destroys Sedom*

Gn34 *Schem rapes Dinah and attempts to marry her...her brothers destroy his city*

Nu25 *Jews (actually Shimonites) openly have sex with Moabites...God brings a plague that kills 24000.*

Current Rashi Manuscript: Near every biblical passage where you find rampant sex and idolatry you also find nearby massive destruction.

First Printed Rashi Manuscript: Near every biblical passage where you find rampant sex you also find nearby massive

destruction.

Analysis of book Yosef Halel: The book criticizes the Current Rashi Manuscript for the added word of *idolatry*. After all **Gn06-09:13** only mentions *corruption of all flesh* referring to rampant sex. The book **Yosef Halel** also mentions several Rashi commentators who are *upset* that the Current Rashi Manuscript brings in *idolatry*.

Rashi Newsletter analysis: The Rashi Newsletter focuses on *method* first. The method used here is the Rashi **Database** method - looking at many passages where sin and massive destruction are mentioned. So we don't ask Rashi manuscript but ask the biblical manuscript: *What sins are mentioned*.

Now it is true that **Gn06-09:13** only mentions sex. But what about earlier in **Gn06**. There it mentions the divine judges who took whatever women they wanted (Rashi based on some textual nuances explains that all brides had to spend an evening with the resident judge to check them out and OK them for their marriage). How did judges have such power over the people? The answer is given by the text: The biblical text calls them *divine* judges. In those days *law and obligation* was not determined by logic but rather by judges and kings (cf. divine right of kings) who spoke in the name of god. The judges instituted idolatrous practices which involved, like many idolatrous practices, cohabitation with religious authorities.

Interestingly, Rashi on **Nu25** *brings in idolatry* even though only sex is mentioned. Here is what Rashi says: *A Moabitess would seduce an Israeli man; before consumating the seduction*

she would take out her pocket idol and tell him 'my religion will not allow us till you stroke/bow to my idol.' Thus Rashi is consistent with connecting idolatry with sex. Archaeological evidence also confirms that idolatrous priestesses use sexual practices. Note: Use of archaeological methods is the Rashi **NonVerse** method.

Having seen *both* religion (*divine judges*) and sex in **Gn06**, we see that the *Current Rashi Manuscript* is probably the correct one. Why then did the *First Printed Rashi Manuscript* leave out the word idolatry? Probably because the printer thought it was a mistake in the manuscripts (e.g. someone wanted to attack the church) and intentionally deleted it. Such *corrections* did happen in manuscript transmission.

We see here the advantage of the *method* approach to Rashi. First, we have answered all the commentators who ask about the strange word *idolatry*. Second, we explain the difference in the two texts.

Parallelism-Daily Rashi Wed Oct 14, 2015 Gn06-13a

Gn06-13a [Noah's ark] *Make the ark: tar on the outside and inside*

Ex02-03 [Moses' ark (while as a baby) on Nile] *Seal it with sealant [gravel?] and tar* It is understood that the tar was on the outside and sealant (gravel) on the inside]

Current Rashi Manuscript: Moses' ark was on the quiescent Nile

a) It sufficed to have tar on the outside and sealant (gravel) on inside; and also

b) With sealant on the inside, righteous baby Moses did not have to smell the tar.

[The implication is that in Noah's ark with the rough flood waters tar was needed both inside and outside to prevent leakage]

First Printed Rashi Manuscript: Moses ark was on the quiescent Nile

a) It sufficed to have tar on the outside and sealant (gravel) on inside so that

b) With sealant on the inside, righteous baby Moses did not have to smell the tar.

[The implication is that in Noah's ark with the rough flood waters tar was needed both inside and outside to prevent leakage]

Yosef Halel analysis: The **Current Rashi Manuscript** gives *two* reasons as indicated by the word *also*; contrastively, the **First Printed Rashi Manuscript** gives *one* reason (tar not needed in quiescent waters) with a *consequence* (*consequently* Moses would not smell tar). **Yosef Halel** points out that the First printed version makes more sense and the introduction of two reasons as in the current Rashi raises too many questions.

Rashi Newsletter analysis: The Rashi Newsletter emphasizes *method*. Here we use the **parallelism** method. The parallel verses simply differ in *sealant and tar vs tar both inside and outside*. Thus we are only justified in asserting the inside sealant-tar different.

To explain this difference we need not go to Rashi manuscripts.

We can use the Rashi **non-verse** method! We can ask shipbuilders *how they seal*. They might say that tar is a stronger sealant but is traditionally not used inside if one can avoid it because the odor would bother passengers.

Here again Rashi methods - **Parallelism and NonVerse** - suffice to explain the correct Rashi text. Of course, it is delightful to see a confirmation in an actual Rashi manuscript.

Grammar-Daily Rashi Thur Oct 15, 2015 Gn06-23a

Biblical Text: *God destroyed [Vayimach] all living things on the ground*

Current Rashi Manuscript: The Hebrew verb *Vayimach* is an active construction. It is not passive. [The rules are as follows]

- A verb ending in *hey* (1-2-*hey*) has future conjugations e.g. *Emcheh* (I will destroy), *Timcheh* (You will destroy), *Yimcheh* (he will destroy) or (*Evneh* (I will build), *Tivneh* (you will build), *Yivneh* (he will build) or (*Ephneh* (I will turn), *Tifneh* (you will turn), *Yifneh* (he will turn))
- When prefixed with the conversive letter vav, the future conjugation indicates the past: *Vayimcheh* (he destroyed), *VaYivneh* (he built), *VaYifneh* (He turned)
- These verb forms can omit the terminal hey when the vav conversive prefixes (*Vayimach*, *Vayiven*, *Vayifen*)

So the verse is translated *God destroyed*

First Rashi Printed Manuscript: The First Rashi Printed Manuscript has all of the above but omits the underlined passage It is not passive.

Various handwritten manuscripts: They have all of the current text; they omit the underlined passage It is not passive; they add The verb is conjugated *Vayimach* not *Vayimmach*. The *Vayimmach* conjugation (with a doubled *mem*, *mem degushah*) would be more appropriate for a passive meaning (All living things *were destroyed* vs He *destroyed* all living things)

Rashi Newsletter analysis: Rashi newsletter emphasizes *method*. In this verse we use the **Grammar** method. Grammar textbooks are well known. I have added some explanatory material (on the conversive *vav*) above to illustrate how modern textbooks help understand the Rashi.

To illustrate the emphasis on *method*, **Yosef Halel**, brings in a footnote, that the Rashi Commentators, **Raam**, **Gur Aryeh** and **Levush** all point out that the Hebrew word *eth* after the verb *He destroyed* (*Vayimach*), this word *eth*, always points to a (in) direct object and (in)direct objects point to an active construction. Thus we have confirmation. **Yosef Halel** also cites a book **Beer Rechovoth** that mentions use of *eth* to differentiate between passive and active.

It is an interesting question what the Rashi original text is. It is even more interesting to ask why certain scribes inserted *it is not passive*. However, our point of view in the newsletter is that the focus is to understand the Biblical text. If we had to summarize the Rashi we could say

- *Vayimach* means he destroyed all living things (active tense)
- This is confirmed by the lack of double *m* (*vayimmach*)
- This is also confirmed by the use of *eth* indicating (in)direct object.

- If the biblical text had wished to say *all living things were destroyed* it would have said *vayimmach* and without the *eth*.

This is what one should take away from the Rashi. However the convergence of multiple manuscripts each one adding some nuance adds confirmation.

Grammar-Puns-Daily Rashi Fri Oct 16, 2015 Gn08-17a

Biblical Text: Gn08-17a [God's message to Noah upon leaving the ark]

- Spoken text: *Go out from the ark...and all animals go out with you*
- Written text: *Go out from the ark...and take out all animals with you.*

Comment: This biblical text illustrates the beautiful *spoken-written* textual method. In this method a word is *spelled one way* but *pronounced another way*. The result, a double statement which serves as a basis for a pun and inuendo. This method when used properly adds significant value to the biblical text.

For a delightful paper discussing whether puns/inuendoes are read into the text or intended by the author, the question being asked both for secular and biblical literature, see my insightful article www.Rashiyomi.com/puns.pdf on the Rashi website published in the **Journal of Biblical Literature**, 34(3), pp 190-198.

Rashi Manuscripts: All Rashi texts interpret the inuendo of the written-spoken *go-out vs take-out* as follows

- Hopefully the animals will leave the ark when they see Noah

leaving the ark

- If not, Noah must forcefully take them from the ark.

The Rashi texts differ on the *order* of the bullets. Was the command listed first and the voluntary act listed second or was the voluntary leaving listed first and the command second. **Yosef Halel** cites both books, *the Beer Rechovoth* as well as the **Zemorah** manuscript.

Rashi Newsletter analysis: I am surprised at the **Yosef Halel** which was written by a great scholar who overlooked the well known Talmudic discussion on *whether there is primacy for written or pronounced texts*. This discussion goes through the Talmud and affects many laws.

This neatly applies here!

- If the written text (Take them out) is primary then Rashi should list the command first
- If the pronounced text (will go out with you) is primary then Rashi should list the voluntary leaving first.

I cannot resolve this at this point. But as we go through the Chumash this year we will have occasion to see other Rashi texts where this issue may arise and will then return to resolve this.

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.
