

The 10 RashiYomi Rules
Their presence in Rashis on ToLeDoTh
Vol 24#15 - 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.

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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**Format-Paragraph *Daily Rashi* Tuesday Nov 17 2015,
Gn28-10a**

Biblical Texts:

Gn27:46-Gn28:10

- (A) And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, such as these who are of the daughters of the land, what good shall my life be to me?
- (B1) And Isaac called Jacob, and blessed him, and charged him, and said to him, You shall not take a wife of the daughters of Canaan. Arise, go to Padan-Aram, to the house of Bethuel your mother's father; and take a wife from there of the daughters of Laban your mother's brother. And God Almighty bless you, and make you fruitful, and multiply you, that you may be a multitude of people; And give the blessing of Abraham to you, and to your seed with you; that you may inherit the land where you are a stranger, which God gave to Abraham. And Isaac sent away Jacob; and he went to Padan-Aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.
- (C) When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram, to take a wife from there; and that as he blessed him he gave him a charge, saying, You shall not take a wife of the daughters of Canaan; And that

Jacob obeyed his father and his mother, and was gone to Padan-Aram; And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau to Ishmael, and took, besides the wives he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

- (B2) And Jacob went out from Beersheba, and went toward Haran.

Paraphrase of Rashi Text and Contribution of the Rashi Newsletter:

Rivka's request, marked (A), that she didn't want Canaanite daughter-in-laws, leads to (B) and (C), her two children, Jacob and Esau seeking wives elsewhere. The major part of the story is (B), Jacob's journey to Laban to find a wife. This story is begun in (B1) and *continued* in (B2) but interrupted with Esau's journey to Ishmael (C). Because the (B) story was broken up, the Author repeats the underlined passages in (B1) and (B2). That is, the repeated underlined passage, *Jacob went out to*, has the purpose of *connecting* (B1) and (B2) and allowing the *resuming* of the story.

Rashi here uses the **Format-Paragraph** method and indicates rules and style of paragraph narration. With this in mind let us see the current and first printed text of Rashi.

Current Rashi Text: *On account of, that because, the badness of the Canaanite women led Esau to go to Ishmael for a wife,*

the story [Jacob's seeking] was interrupted and therefore when the Narrator finished Esau's account they resumed Jacobs account

Notice the repetition *on account of that because* in the current Rashi text.

a

First Printed Rashi Text: In the First Printed Rashi Text, it simply says *on account of* without the word *because*.

Comment: Many commentators were unaware of the First Printed Rashi text and therefore spend much time trying to explain the phrase *on account of that because*. Yosef Halel cites a book, Tosafot Yom Tov which states *I have seen manuscripts with on account of without the word because*. Some student placed a marginal note *because* to explain the Rashi phrase *on account of*. Scribes after this student took the marginal note and inserted it in the text and that is why the current Rashi texts have the double phrase, *on account of that because*.

Comment: We see here several things

- A proper formatting of the biblical text immediately leads to awareness of the Rashi comment (that the repeated underlined passage is for purposes of continuation because of the interrupted extra story)
- Those Rashi super-commentaries that were unaware of the First Printed Rashi Text engaged in *unnecessary* Talmudic distinctions to explain the wordy Rashi phrase *on account of that because* (Yosef Halel brings down such discourses; I have decided to spare my readers the anguish of such unnecessary distinctions)

- The Tosafot Yom Tov shows how textual corruption happens in a Rashi text.
- I would suggest that Rashis like this show the superiority of a *rule-based* approach to Rashi vs a textual approach.
- Finally, we see that the visual formatting of the **Formatting** method greatly enhances appreciation of Rashi. This visual formatting is a major contribution of the Rashi Newsletter.

Database *Daily Rashi* Wednesday Nov 18, 2015, Gn28-10b

Biblical Texts:

Gn28-10b Jacob went out from Beer Shevah and travelled to Charan

Database Inquiry: Other Biblical Texts with *went out ...towards*

- **Nu20-20** Edom went out towards Israel
- **Dt01-44** The Emorite, of that mountain, went out towards them
- **Dt02-32** Sichon went out, he and his nation, for war, towards Yahzah
- **2S22-20** [God] He takes me out [from distress] to the wide streets
- **Gn28-10** Jacob went out from Beer Shevah and travelled towards Charan

Paraphrase of Rashi and Contribution of the Rashi Newsletter: As can be seen from the Database inquiry, a frequent normal biblical style is *went out towards*. There are two unusual features in Gn28-10

- The place from which Jacob left, Beer Shevah, is explicitly

mentioned. Normally, the place of exit is not mentioned, because it is known from context (Thus Emorite and Sichon went out from their homeland) All that is mentioned is that someone *went out towards*. The place *from* which one went is not mentioned.

- A double verb is used: Instead of *went out from ... towards Charan* we have *went out & travelled*

Travelling connotes a planned exit with luggage (e.g. Camels laden with food and clothing for the journey). Jacob undoubtedly did shepharding business in Beer Shevah and was known in the town. Hence the Rashi comment: His exit was noticeable to the Beer Shevahns.

With this background let us look at the current and First Printed Rashi

Current Rashi Text: The verse could simply have said *he travelled to Charan*, why mention his *leaving*: This teaches that when a Righteous person leaves a place it is noticeable

First Printed Rashi Text: This Rashi text adds the word *place*: "*Why mention his leaving the place.*"

Yosef Halel: The extra word *leaving the place* emphasizes the place they are leaving.

Rashi undoubtedly also contrasted Esauv and Jacob's leaving using **Parallelism**.

- Esauv listened to his father and mother ...he travelled to Ishmael
- Jacob went out of Beer Sheva and travelled to Charan.

Both Esau and Jacob travelled but only by Jacob is leaving Beer Sheva mentioned. Presumably, no one really missed Esau. But Jacob who was a fine gentleman was missed. Hence Rashi's emphasis, *when a righteous person leaves a place it makes an impression.*

Note how we see here the difference between the textual and rule-based approach. Yosef Halel only points out one of the 2 peculiarities in the verse: Namely, that Beer Sheva the place he left is explicitly mentioned. Our use of the Database method shows 2 peculiarities the second one being the double verb, *went out travelled.* Travelling is normally done with servants, baggage etc. and therefore Jacob's business influence on the city is felt. We argue that the double verb is a strong contributor to this Rashi comment.

Finally we mention another verse with *went out...travelled*: 2Ki03-06: *Yoram went out from Shomron, he censused all Israel, he travelled and sent to Yhoshafat King of Judah.* Perhaps the emphasis here is that Yoram left his capital city to make an alliance with the Judaeen Kingdom. So leaving the capital is symbolic of his making an alliance.

Database *Daily Rashi* Thursday Nov 19, 2015, Gn31-27a

Background: Jacob worked for his father-in-law for 20 years. His father-in-law swindled him so he fled. Here are some verses about the fleeing

Biblical Text: Gn31-27a

- **Gn31-20** Jacob stole Laban's heart by not telling him that he is fleeing
- **Gn31-26** [Laban to Jacob] What have you done- you stole my heart
- **Gn31-27** [Laban to Jacob] Why did you flee stealthily; you stole me
- **Gn31-30** [Laban to Jacob] Why did you steal my god (statute)s

Contribution of the Rashi Newsletter: Notice the implied definition of stealing in the 3 verses

- **Gn31-20** Stealing heart = deceiving someone (Not telling him)
- **Gn31-30** Stealing my god = stealing an object

Now we see the problem. Obviously, *steal heart* in **Gn31-26** refers back to the definition in **Gn31-20** and refers to *deceiving*. But what about the *stole me* phrase in **Gn31-27**

- Perhaps it refers to actual stealing of objects as in **Gn31-30** or
- Perhaps as **Gn31-27** says, it refers to *deception* as it says *flee stealthily*

With this in mind we can understand various alternative Rashi texts.

- **Current Rashi text on Gn31-27:** You have stolen me = deceived me
- **Zamora, Elkavitz Rashi text on Gn31-26 (not 27):** You have stolen my heart=Deceived me

Comment: In any event we need the following understandings

- Stole my heart on Gn31-26 =stole Laban's heart in Gn31-20 = Not telling him=deceit
- Stole me on Gn31-27 = hidden fleeing = deception

However a Rashi comment

- is not needed on **Gn31-26** since *stole heart* is already defined in **Gn31-20**.
- is needed on **Gn31-27** because it might refer to deception and it might refer to the actual theft of objects mentioned in **Gn31-30**.

The Rashi Newsletter has made a contribution of bringing in Gn31-30 to show that there are indeed two types of theft mentioned within 10 verses and therefore *stole me* is ambiguous. We therefore think the current Rashi text is more accurate.

Database *Daily Rashi* Friday Nov 19, 2015, Gn31-41a

Biblical text: Gn31-41a

[Background: Jacob speaking to Laban] you have changed my pay 10 times

Rashi Text: You first said you would pay me in *spotted* sheep and then changed it to *spekled* sheep. You told me you would pay me in *ringed* sheep and then changed it to *checkered* sheep [Translations of Hebrew words are based on Artscroll and are for illustrative purposes]

Contribution of the Rashi Newsletter: The Rashi is based on the following Database inquiry of payments to Jacob

- **Gn30-32** [Jacob stipulates his deal to Laban] Pay me in spotted and speckled herd
- **Gn30-39** Jacob's methods facilitate sheep birthing speckled, spotted, and ringed
- **Gn41-08** If Laban said spotted the sheep gave birth to spotted; if Laban said ringed the sheep gave birth to ringed
- **Gn41-10:12** Angel told Jacob in dream...ringed, spotted and checkered

Jacob's stipulation (**Gn30-32**) is *spotted* and *speckled* yet the following verses mention that Jacob's methods produced *ringed* (**Gn30-39**) and the Angel told Jacob about *checkered*. One simple way of dealing with this is to imagine a continuous give and take between Laban and Jacob. In fact **Gn41-08** shows one such give and take. We can elaborate on this: Perhaps *spotted* sheep are a general category and *speckled* sheep are a particular form of *spottedness*; e.g. Jacob makes a deal for general *spotted* and then Laban says "I thought you meant only this form of spotted" In this way Laban could be constantly double crossing Jacob who nevertheless gained much wealth.

Yosef Halel: We see a problem with the current Rashi text in that it says that Laban changed from *ringed* to *checkered*. But Jacob's original stipulation (**Gn30-32**) was about *spotted* and *speckled*. Yosef Halel brings several other textual variants consistent with the biblical text

- **First printed Rashi text:** From *spotted* to *speckled*, to

ringed, and to checkered

- **Elkavitz Rashi text:** Changed our stipulation involving *spotted, speckled, ringed and checkered*

We see here the superiority of the rule-based approach to the textual approach. All that can really be said from the four bulleted texts above is that there were changes in the original deal and they involved *spotted, speckled, ringed and checkered*. (This is consistent with the **Elkavitz** text).

Note that another contribution of the Rashi newsletter is the legal explanation of the change

If the deal was on a general category like spotted, then it could easily be modified by someone claiming "I didn't mean that general; I meant more particular like speckled."

Parallelism *Daily Rashi* Friday Nov 19, 2015, Gn31-50b

Biblical Text: Gn31-50b

[Background: Laban and Jacob are making a treaty. Laban makes requests to Jacob]

You shouldn't torture my daughters or take other wives

Current Rashi Text: You shouldn't torture them by depriving them of intimacy

Zamorah and First Printed Rashi Text: This Rashi is absent

Talmud Bavli, Yoma 87: (Discussion of this passage and **Gn34-02** where it says that Schem *slept and tortured Dina*)

Torture is identified with depriving woman from further intimacy. There are opinions brought by Rashi ("I have heard") that torture refers to alternative intimacy (alternative to normal intimacy)

Contribution of Rashi Newsletter: The parallel passage in **Gn31-50**

- If you will torture my daughters (Jacob's wives)
- If you take other wives

this parallel passage suggests that the torture refers to spending time with other wives and ignoring Laban's daughters (Depriving them of intimacy).

The Yosef Halel correctly brings in a parallel passage with torture **Gn34-02**. There are opinions that torture there refers to alternative sex. Interestingly, the Hebrew word torture when referring *by itself* to a conjugal act normally denotes rape (Which is why Rashi had to clarify that it could refer to abstention). We will analyze this next week but for the moment we point out

- A brilliant Malbim (**Lv15-24**) states that there are two prepositions used with intimacy
 - Abe sleeps *with* Beth (In Hebrew the word *im*)
 - Abe sleeps Beth (In Hebrew the word *eth*)

Malbim explains

- Sleep with, connotes traditional husband wife intimacy
- Sleep, connotes a male dominated intimacy where the needs of the woman are not met and hence she is treated like an object
- I would therefore say that the expression *Schem slept Dinah* without the word *with*, connotes an object like intimacy which may be compared to rape

- I would further say that in both Schem and Jacob the word torture primarily means *abstention*. Why then does Rashi mention *alternative intimacy* as causing torture: The intent is not that alternative intimacy is torture per se but rather that using alternative intimacy to abstain from full intimacy is torture, the torture being the lack of full intimacy.
- **Summary:** So Schem slept Dinah and then refused to have further intimacy with her (although he might have consented to alternative intimacy). Similarly Laban is concerned that Jacob will either take other wives and abstain from Laban's daughters *or* he will take other wives and will abstain from Laban's daughters *by* only consenting to alternative intimacy.

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