

The 10 RashiYomi Rules
Their presence in Rashis in 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.

Hi

This year I am focusing on parallelism, that is, those Rashis that can be derived from tabular representations of verses.

I will attempt to send out the Parshah over a week in advance.

Russell Jay Hendel, President, Rashiyomi

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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Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Derivation of Rashi Comment From Biblical Text Using the Rashi Rule and Subrule
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Parallelism Meaning-Synonyms *Daily Rashi* **Gn06-11a,b,13b Sun 10/30/2016**

Biblical Text: The story of the flood is repeated 2-3 times. These repetitions give rise to parallelisms. Consider the following two descriptions of the reason *why* the world had to be destroyed.

- **Gn06-01:06** The sons of Judges saw daughters who were beautiful and took whomever they wanted. ...The Nefilim were in the world in those days and also afterwards when the sons of judges came on the daughters of men and gave birth to them. ...God regretted that he created man in this world ...
- **Gn06-11:13** The world corrupted before God [sexual sins]; it was filled with robbery; ...God said "The end of all flesh has come before me because the world is filled with robbery.

Rashi: Rashi first uses the **synonym meaning** method to identify

- Corruption with sexual sin
- Robbery with monetary sin.

Rashi then notes that the final cause of the decree to destroy the world was due to the robbery [showing how serious a sin it is].

Parallelism *Daily Rashi* Gn07-01a Monday 10/31/2016

Biblical Texts: Compare the underlined description of Noah in the following verses

- **Gn06-09** Noah was a perfectly righteous person
- **Gn07-01** God said to Noah: You and your family should come to the ark since you alone have I seen as righteous

Rashi: Commenting on the difference between perfectly righteous and righteous, Rashi says
You learn etiquette from here

- It is ok to completely praise a person behind his back (perfectly righteous)
- But when speaking in his presence it is proper etiquette to only partially praise him. God told Noah *You are righteous* vs *You are perfectly righteous*

Parallelism *Daily Rashi* Gn06-18a, Gn08-16b Tuesday 11/1/2016

Biblical Texts: Compare the underlined sequence of family members in the following verses

- **Gn06-18a** [God to Noah] Come to the ark: i) you, ii) your children, iii) your wife and iv) your children's wives
- **Gn07-07** i) Noah came to the ark: with ii) his children, iii) his wife and iv) his children's wife
- **Gn08-16b** [God to Noah] Leave the ark: i) You, iii) your wife, ii) your children and iv) your children's wives

Rashi: Commenting on the differences in the sequences Rashi states

- While in the ark, men and women were separate (you/your children followed by wife/children's wives).
- Upon leaving the ark, normal marital relations were allowed (you/wife followed by children/children's wives)

This Rashi derives the inference from the comparison of sequences. The Rashi comment reflects a law that in times of disaster such as a famine people should

abstain from marital relations showing respect for the seriousness of the disaster. There are similar Rashis concerning the famine in the time of Joseph; Joseph had children only till the time of the famine (Gn41-50).

Parallelism *Daily Rashi* Gn06-22a, Gn08-04a,05a,09a Wednesday 11/2/2016

Biblical Texts: Compare the underlined phrases distinguishing the 3 accounts of the flood

- **Gn06-13:17,18:21,22** Make an ark...I will bring a flood...I have covenant with you. You will come to ark...
Noah did as God commanded; so he did
- **Gn07-01:03,04,05** Come to the ark...I will bring a flood in 7 days
Noah did as God commanded
- **Gn07-07:09, 10** Noah came to ark...2 x 2 [the animals] they came to the ark *as God commanded Noah...After 7 days, flood*

Rashi: Rashi identifies the three paragraphs as dealing with separate themes (not as repetitions). The themes are underlined (in the text!)

- **1st**: Make an ark
- **2nd**: Come to ark
- **3rd**: Animals came to ark

Each paragraph ends with "God did as they commanded". Note that in 1st paragraph it adds the extra words so he did; this corresponds to construction of the ark; there was something to do (in contrast to just coming).

There is alternation in language throughout the chapter on animals coming to the ark

- **Gn06-19** You (Noah) take animals to the ark
- **Gn06-20** The animals will come to the ark
- **Gn07-02** You (Noah) take animals to the ark
- **Gn07-09** The animals came to the ark (Rashi: By themselves)

The Midrash Rabbah adds more to the story (why the alternation, *take, will come*)

- **1st:** God commanded Noah to take animals to the ark
- **2nd:** Noah protested: Am I hunter or zoologist (Language of Midrash Rabbah)
- **3rd:** God responded: They the animals will come by themselves..

Finally note the 7 days mentioned in the 2nd and 3rd repetition of the flood story (*7 days till the flood*). Rashi simply says *These are the 7 days of mourning for Methushelah*. But if one examines the Midrash Rabbah one finds not one but two themes.

a) God gave the people 7 days to repent

b) The 7 days corresponded to the mourning for Methushelah (In passing: By carefully counting the generations in **Gen05**, one can show that the flood started just as Methushelah died. This uses the **spreadsheet** method and will not be done here)

Comment on Biblical scholarship: We can use this to attack the approach of biblical scholars. They (unanimously) claim that the 2-3 flood stories came from different sources and reflect different flood traditions which the redactor collated when finalizing the Bible. The bible scholars use the multiple stories to *prove* that the Bible as we now know it had multiple sources which were collated.

Let us respond to this first on a purely textual level and then on a conceptual level. On a textual level the three stories deal with three different things as shown above.

- **Gn06-13:17,18:21,22** Deals with making, constructing an ark. The coming to the ark is phrased in the future not as a command (See the text cited above)
- **Gn07-01:03,04,05** Deals with coming to the ark and with a mysterious extra 7 day wait
- **Gn07-07:09, 10** Deals with who came to the ark and emphasizes that the Animals came by themselves.

So we don't have 3 repeated stories. We have 3 aspects of the story: *Construction, coming to ark, animals coming*.

But why don't the bible scholars see this. What is bothering them. The answer is simple: *repentance*. It is a known principle in the Bible that God *never* punishes anyone without warning them and giving them a chance to repent. The Bible scholars do not understand this. To them God is a blood thirsty God punishing sinners; repentance has no place in the world of biblical scholarship.

But to Jews, repentance is a fundamental concept. So *of necessity*, there couldn't be simultaneous construction and coming to the ark. First only a construction is done with *intent* to *come* to the ark (hence the future *will come to the ark* vs. a command *come to the ark*). Then, after repentance fails, God orders Noah to come to the ark. This - *construction, attempt at repentance, coming to ark* - makes perfect sense from a Jewish point of view and is fully consistent with prophetic narrative throughout the bible. However, repentance is an alien concept to biblical scholarship and other religions and hence their error.

Parallelism *Daily Rashi* Gn06-19b,20a, Gn08-20a Gn07-02a,b,09b Thursday 11/3/2016

Biblical Texts: Compare the underlined phrases distinguishing the number and type of animals coming to the ark

- **Gn06-19** From all flesh (animals) take two to the ark
- **Gn06-20** From birds by kind and animals by kind...two
- **Gn07-02** From pure birds, take seven
- **Gn08-20** Noah took from all pure animals and birds and offered offerings on an altar

Rashi: Rashi makes a variety of comments

- Some animals were chaste *animals by kind* indicates that they didn't have relations outside their species
- So pure animals came to the ark in 7s while impure came in 2s.
- The animals came by themselves, (Rashi: at least) 2 of every kind
- Noah reasoned: Why did God command 7 of the pure birds: Presumably to make offerings
- The Torah calls the birds *pure* prior to the laws of *purity*. This teaches that Noah learned the Torah.

To understand these Rashis we have to recall a basic thesis of mine as outlined in my articles

- *Genesis 1 speaks about the creation of prophecy not the creation of the world,*

BOH HaTorah, 13E, 2002

- *Dream: The true religion-science conflict, CCAR (Reform Quarterly), 2012*

Both articles may be found at www.Rashiyomi.com/leftmenu.htm

In these articles I place forward the thesis that the Bible is primarily about prophecy. It is not about science or even history. More specifically I claim that most animal statements in the bible refer to people dominated by certain animal visions. **Gn 49**, Jacob's visions, are a good example: Judah was not a lion; but rather a person with lion visions (like Ezekiel 1). Thus in many places in the Bible the word *animals* refers to people with a certain grade of dream interpretation based on animal visions.

Having said that, I don't believe that any animals came to Noah's ark. There wasn't room for all of them and their food. For example, the typical lion eats 20 sheep a day. If a lion was on the ark it would need 800 sheep (1600 for 2 lions). Also there are many species. Rather, I believe that Noah and his children had special grades of prophecy and they were ordered to save the people with animal visions. It was these people who came to the ark. By and large they were people who were chaste (pure) and avoided adultery and other sins. In this sense, they observed the Torah law prior to its being finalized at Mount Sinai.

Noah undoubtedly prophesized to his generation that the flood was coming for their sins. The people with animal visions who were chaste came to the ark by themselves because they believed in the prophecies and this is what is stated in the verse "The animals (That is, people with animal visions) came to the ark 2 x 2, as God commanded Noah."

The Midrash Rabbah presents some interesting political insights. Prior to the flood, the wicked people outnumbered the righteous people. Since they were in the majority, the world did not repent. The flood would not cure this. God had to ensure that after the flood, the righteous people were in the majority. To accomplish this He ordered a 7:1 ratio of righteous couples vs sinful couples. Noah did not sacrifice these people; human sacrifice was prohibited. But when they left the ark, Noah understood that God wanted a religious majority. So he took from these Kosher Pure people and offered actual animals on the altar; in other words he made these people with animal visions into priests.

In fact, we know that Noah's children, Shem and Ever started a Yeshiva. This Yeshiva was the first recorded Yeshiva. It meant that religious people were a political force and influenced the world. This helped prevent future floods.

We can now explain the Rashi comments (see the italicized additions)

- Some animals were chaste *animals by kind* indicates that they didn't have relations outside their species

This refers to people who observed laws of modesty and chasteness prior to giving the Torah. Noah and his colleagues derived laws by logic and sometimes by prophecy and observed them. The people obeyed their animal visions and were modest in their circle.

- So pure animals came to the ark in 7s while impure came in 2s.

A call went out for people with animal visions to come to the ark. One couple of every animal vision came. Additionally, Noah allowed 6 more couples from the modest and chaste couples.

- The animals came by themselves, (Rashi: at least) 2 of every kind

See the last bullet. Initially, 1 couple of 2 came from every kind. Then Noah allowed 6 more of the religious couples to come.

- Noah reasoned: Why did God command 7 of the pure birds: Presumably to make offerings

Not to offer them but rather to offer with them; Noah made these pure people priests who taught Torah and offered sacrifices

- The Torah calls the birds *pure* prior to the laws of *purity*. This teaches that Noah learned the Torah.

Laws of modesty, chasteness etc. were observed prior to the finalization of the Torah after the Exodus.

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