

The 10 RashiYomi Rules
Their presence in Rashis in VaYaYRaH
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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-Grammar *Daily Rashi* **Gn21-14c,21-15a,21-16a,b,c Sun-Thur 11/13-17/2016**

Background: Sarah found Ishmael playing improperly with Isaac. Sarah demanded that Ishmael and his mother Hagar be expelled from Abraham's house. Abraham complied. Hagar, Ishmael's mother, left with Ishmael. The Biblical text describes what happened.

Biblical Text: Note the parallelism in the following verses

Verse	Journey	Depression actions		Depression symptoms
Gn21-14:15	She walked	She wandered	In the Beer Sheva desert	Water was used up from canteen and she threw the child under one of the shrubs
Gn21-16	She walked	She sat opposite	About an arrows shot	Because she thought: "I don't want to see the child's death"
Gn21-16		She sat opposite		She raised her voice and wept

Note: **Gn21-17** continues: *An angel of God called to her from heaven: Hagar: What are you complaining about....God opened her eyes and she saw a well of*

water, she filled the canteen with water and drank the child.

Parallelism: First we establish the approach to **parallelism**. This approach was introduced by Kugel in his beautiful book, *The Idea of Biblical Poetry*. In this book which is easy to read but very deep, Kugel shows that when the bible uses two parallel passages there is an intended sense of climax. It should not for example be read: $A=B$, but rather A and even more so B , where A and B are the two components of the parallel verse.

Gn21-14:16 is presented in the above table exhibiting its parallelism. According to Kugel each column must be perceived and developed climactically. Let us proceed.

Depression Symptom column (last column): Notice the progression

- A problem arises (lack of water) and she doesn't *place* the child in a shrub but rather *throws* him there. This shows *anger*.
- Next: Instead of trying to solve the problem, she states that she expects the child to die and tries to *avoid* seeing it
- Finally, she just breaks down and *cries*.

These three bullets describe advancing stages of depression: The three bullets correspond to anger (*throws*), avoidance (of seeing the child's death), and crying.

I am indebted to Rav Hirsch for pointing this out. Now let us proceed to the Rashis.

Depression action column: First she stops walking but wanders aimlessly and then she just gives up and sits (lack of initiative). To understand Rashi's comments recall that Hagar had been banished once before from Abraham's house and was promised that her son Ishmael would be a great nation. That prophecy should have encouraged her to continue. Instead she wandered aimlessly, not even looking for water. Following Kugel's call for climax, even more than wandering (where you might accidentally find water) she just sat down (so water can't be found). In fact the angel who called her encouraged her again and she went and found the water; but the verb *she went* is used indicating that she had to leave her *sitting*.

Bottom line: The progression *wandering* - *sitting* indicates depression and lack of activity.

Thus the simple meaning of the text is that Hagar was depressed and gave up trying to revive the child. To recap the depression indications in the text we see

the progressions, progressions occurring in columns, where according to Kugel, we should be seeing climax, as follows:

- *walk, wander, sit*
- *throw child, avoid seeing him, crying.*

This depression contradicted a prophetic promise that Ishmael would be great.

Rashi expresses her lack of belief in a prophetic promise as *she returned to the idols of her father's household*. Here Rashi makes a pun on the Hebrew word for *wander* which can refer both to aimless walking and to improper behavior (Wandering off the right path). However, it was not Rashi's intent to say she worshipped idols; rather his statement that she worshipped idols is contrastively intended - she did not believe in the prophecy she had been given because of her depression.

These comments explain Rashi **Gn21-14c**.

Next we explain Rashi's **Gn21-16a,b,c**.

- **Gn21-16a**: She sat *opposite* at an arrow's shot. An arrow's shot is about 2-4 thousand feet (by an experienced archer, (Midrash Rabbah)). The Midrash Rabbah brings down verses where the word *opposite* can refer to a distance of 4000 feet (Roughly: **Nu02-02** refers to encampment *opposite* the Desert Temple, which according to **Joshua03:04** was 4000 feet away). Thus even though *opposite* can have a connotation of *near*, in this verse it means *far away*. This is further justified by the explanation given: *Because Hagar did not want to see the child die*
- **Gn21-16c**: Using Kugel's idea of parallelism - *A* what is more *B* - since the verse has two phrases of *she sat* Rashi explains that the first *she sat* was at a distance of 4000 feet while the second *she sat* "was even farther." (See the column in the table with two *she sats*)
- **Gn21-16b**: Here Rashi gives a **grammatical** nuance. The biblical phrase *kim-ta-cha-vay kesheth* should really be *kim-ta-chay keshet*. Rashi explains that the extra *vav* is justified and gives examples *chag-vay* and *katz-vay*.

There is one last Rashi: **Gn21-15a**. Here Rashi connects the two verse halves

- The canteen used up its water (a symptom of illness, since ill people consume much water)
- She *threw* [in anger] her child under one of the shrubs.

Rashi explains the connection between the two verse halves. The lack of water

was a symptom of illness because ill people consume much water. At that point she realized the child was going to die and threw him in anger under one of the shrubs.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULE

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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