

The 10 RashiYomi Rules
Their presence in Rashis in ToLeDoTh
Vol 26#14 - 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.

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.

Today, although we only do one parallelism we have some specials. Enjoy

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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Formatting *Daily Rashi* Gn27-33a Mon 11/28/2016

Background: Isaac the Patriarch told his son Esauv that he wished to bless him. Yaakov, Isaac's second son, at his mother's instigation, came to Isaac dressed up as Esauv. Isaac blessed Jacob thinking he was Esauv. Jacob left and Esauv came in. At that point...

Biblical Text: *Isaac got frigtened a very great fright.*

Rashi Text: [Why the repetition: *frightened, fright, very, great.*] Isaac saw hell beneath him.

Contributions of Mizrachi, Gur Aryeh, Sifsay Chachami Rashi

Commentators: They all take the word him in Rashi to refer to Esauv. Isaac saw that Esauv was destined to hell.

Contribution of Rashi Newsletter: The **Rashi Newsletter** has a different take on this. Isaac wasn't frightened about Esauv: He was frightened about Jacob. Here is a brief summary

- **Gn27** as well as earlier chapters clearly indicate that Isaac was fooled by Esauv. His wife Rivkah, who saw beneath Esauv, tried to dissuade her husband from seeing externals. So they probably had this conversation frequently.
- But Isaac was also shocked by his son Jacob. Jacob is called the

simple person, a sitter in tents. All of a sudden, Jacob was engaged in deceit, dressing up as someone else, and taking a blessing that belonged to someone else (As if you could steal a blessing!). Isaac was shocked that his beloved simple son could so easily be persuaded into deception and theft simply because his mother advised him and he wanted a blessing.

So what happened? Isaac saw hell beneath *himself*. He saw that *each* of his sons could easily turn to evil. At that point, he conceived of his unique contribution to human history: balance of power. He realized that Jacob could only rule as long as he behaved properly. But there would be times when the simpleton Jacob would deviate and behave improperly. At such times Esauv must reign.

This is the simple meaning of the text!

Formatting *Daily Rashi* Gn27-33a Tue 11/29/2016

Background: Isaac the Patriarch told his son Esauv that he wished to bless him. Yaakov, Isaac's second son, at his mother's instigation came to Isaac dressed up as Esauv. Isaac blessed Jacob thinking he was Esauv. Jacob left and Esauv came in. At that point...

Biblical Text: *Isaac got frigtened a very great fright.*

Rashi Text: Rashi explains the Hebrew word **Cheth-Resh-Daleth** as meaning, according to the Aramaic translation, not so much *fright*, but *astonishment*

Contribution of Radak, Rashi co-commentator: To help understand the Rashi and Aramaic translation it will help to cite the Radack's approach. The Radack was one of our great commentators and specifically wrote a biblical dictionary. In that biblical dictionary he translates **Cheth-Resh-Daleth** as meaning trembling or more generally any motion (such as agitation) associated with fright.

Contribution of Rashi Newsletter: Who is right? The Aramaic translation or the Radack? We can ascertain the answer by investigating verses and seeing which translation - fright motion (agitation/trembling) or astonishment - fits best. Actually, *both* are right. Astonishment is an emotion while motion is the consequence of that emotion. In other words, both translations always work well. Here are some examples (Examples are courtesy of Radack)

- **2K04:13** - [Elishah speaks to a woman whom Elishah stayed by] You have *agitated yourself/astonished by* my coming all this agitation/astonishment (referring to the way the woman hostess hurriedly treated Elishah)
- **Ju08-12** [referring to a sudden military entry] and the entire army camp he agitated/astonished [by the sudden coming]
- **1Sa16-04** [referring to a city reception of Samuel the prophet] the city elders all agitated/were astonished to his coming
- **1Sa04-13** [referring to Eli the priest who waited for news] He was waiting by the city gates because his heart was agitated / astonished by the Ark of God in the battlefield.

Note: Some might, on the basis of these verses, prefer *astonish* or *fright*. Also note that Rashi makes two comments in this Rashi. He first explains what **Cheth-Resh-Daleth** means and then explains what Isaac was frightened about. Rashi calls this second comment a *midrash* leading some people to think that it is not the simple meaning of the text. Actually the Rashi Newsletter takes both Rashi comments as the simple meaning of the text: a) Rashi explains the meaning of the word, b) Rashi then explains how this meaning fits into the verse, c) Rashi calls this *midrash* because it digs deep into the whole relationship between Isaac, Esauv, Jacob and Rivkah.

Parallelism *Daily Rashi* Gn27-22a Wed 11/30/2016

Background: Isaac the Patriarch told his son Esauv that he wished to

bless him. Yaakov, Isaac's second son, at his mother's instigation came to Isaac dressed up as Esauv. Isaac blessed Jacob thinking he was Esauv. Thus both Jacob and Esauv came back with food and asked that their father bless him. By comparing parallel phrases in the text we are able to nuance personality differences.

Biblical Text: *See table below*

Rashi Text: Rashi comments explicitly on Clause 4. This comment clearly holds for clause 5,6. We have filled in the probable explanation of other clauses. It is our opinion that Rashi only briefly explains one part of a parallelism asking the reader to fill in. The fundamental idea is that of a polite tone by Jacob and an abrupt tone by Esauv.

Verse	Who	Clause 1	Clause 2	Clause 3	Clause 4	Clause 5	Clause 6	Clause 7
Gn27-19	Jacob	I am	Esauv your firstborn	I did As you asked me	Please rise	Kindly partake	Kindly eat	From my venizon
Gn27-31	Esauv	I am	You son, your first born, Esauv		Get up my father		Eat	From the venison of his son
Brief explanation of differences.			Jacob=personal touch (name first); Esauv=emphasis on position	Jacob emphasizes father's needs as well as his own	Jacob polite: Esauv abrupt (Rashi)	Jacob polite and more leisurely	Jacob polite	Esauv emphasize functional roles and status

Meaning-Synonoyms *Daily Rashi* Gn15-01a Thursday 12/1/2016

Biblical Text: *See examples below* [The actual particular biblical text does not matter]

Rashi Text: [This Rashi based on a Midrash Rabbah. The Midrash made a database study of two Hebrew words meaning *after*.]

- Achar means *immediately after, shortly after*
- Acharay means *eventually after* or just after.

Contribution of Rashi Newsletter: This Midrash Rabbah / Rashi can be judged by an analysis of verses. The Rashi Newsletter is proud to present certain verses where these associations are very clear.

- Throughout **Gn05**, e.g. **Gn05-04**, it says that a parent lived *after* birth of his son several hundred years. The word for *after* here is *acharay* as expected because it denotes something long term.
- Throughout the bible, the word *after* occurring in sequences of action is always *achar* which could be translated as *shortly after* or *immediately after*. Some examples are *eat by me and immediately after you can continue on your journey* **Gn18-05**; (God to Moses) *Declare a retaliatory war on the Midianites and immediately after you can die* **Nu31-02**, The priest will clear the house and immediately after will go in (to inspect it for ritual impurity) **Lv14-36**, he shall immerse in water, (wait until) the sun sets, and immediately after he can eat sacred items (**Lv22-07**); you must keep your deal to help conquer the land and immediately after you can go back home (**Nu32-22**).

Note: This is a good example of how the Talmudic and Midrashic sages used modern database methods. It also is a good example of translation since in English there are not 2 words for *after* while in Hebrew there are.

NonVerse-Spreadsheets *Daily Rashi* Gn25-20a Fri 12/2/2016

We very rarely declare a Rashi text corrupt. But this is a good example. The issue is what age Rivkah married Isaac at. We present a spreadsheet of verses below. We then cite the Rashi text with emendations and show how some transcribers corrupted it. The reader can judge for him/herself. This Rashi analysis started in a discussion on the email list

Lookjed. Since the time of the correspondences I had on that list I have noted several points made by Rashi commentators. I present the cases as best I can both for Rivkah's age as well as for the Rashi text. As I indicated the reader should judge him/herself. Here is a brief summary; the summary is followed by 3 tables containing explicit verse details.

- Verses show us that when Isaac was born (age 0!), Abraham, Sarah, Ishmael were 100,90 and 14 years old respectively
- But when Ishmael was banished he was called a teenager indicating an age between 13-19. This emphasis that *naar* corresponds to our English word teenager comes from the **Mizrachi** and **Gur Aryeh**, Rashi commentators.
- Since he was 14 when when Isaac was born and since he was caught playing with Isaac this must have happened between 1-5 years after Isaacs birth. We chose 3 but it could be 2 or 4.
- We know from choice of biblical prepositions (according to Rashi) that the binding, the Akaydah, happened *immediately* after the banishment. So Isaac was still 3 then. He couldn't have possibly been 37. We learn this from the word *achar* which in contrast to *acharay* means immediately after. This distinction between *achar* and *acharay* comes from Rashi himself.
- We know from the choice of biblical prepositions that the news of Bethuel's birth (Bethuel was Rivkah's father) happened some time after the Akaydah not immediately after. We learn this from the word *acharay*. This interpretation of *acharay* comes from Rashi himself.
- We have some leeway. I have chosen 8 years after. The analysis would not be much different if we chose 5 or 6 or 7 or 9. That is, we assume that Abraham heard about Bethuel's birth 8 years after the Akaydah.
- This means that Isaac was 11 when they heard the news that Bethuel was born.
- Behuel could not get married for 13 years until adulthood. It would require 1 year for Rivkah to be born. It then would require 12 years for Rivkah to become an adult. The idea that Rivkah married as an adult, *besides* justified by common sense - you dont marry minors - is

justified by the verse calling her a *teenager naarah* indicating she was between 12 and 19.

- It follows that Isaac was $37 = 11$ at Bethuel's birth+13 until Bethuel grew up+1 until Rivkah was born+12 till Rivkah grew up. Notice that that means that Sarah whom we know died at 127, when Isaac was 37, died just as Rivkah became an adult
- Isaac then waited three years and married Rivkah at 15.

What led the commenators to say that Isaac was 37 at the Akaydah and Rivkah was 3 when she got married was some literal language in Rashi. But the Rashi whose text is cited below is very jumbled leading us to believe that scribes scrambled it. Some Rashi commentators start hypothesizing wierd assumptions: *Rivkah was really 3 but had the body of a teenager!* Notice then besides that, she would have had to carry well water and feed sheep at 3. Too many assumptions. Also, if Isaac was 37 at the Akaydah then he heard *immediately* about Bethuel and Rivkah's birth which is contradicted by the choice of biblical prepositions indicating a long time. This use of prepositions is justified by Rashi himself. Suffice it to say, that Rashi must be modified. I offer one such modification below.

At any rate: We now provide 3 tables

- A table of verses that declare facts related to age
- A chronological table with possibilities of leeway
- The reading of the Rashi text with certain corruptions deleted or emended.

Verse	Content
Gn17-17	Abraham will give birth at 100; Sarah will give birth at 90
Gn17-24 :25	Abraham 99: Ishmael 13 when circumcised
Gn21-05	Abraham gave birth to Isaac at 100 and banishes the teenager ¹ Ishamel

Gn21-22	<i>At that time....treaty of Phillistines and Abraham</i>
Gn22-01	<i>Immediately after²Abraham offers Isaac – the Binding (Akaydah)</i>
Gn22-20	<i>Eventually but not immediately after² – Abraham hears of birth of Bethuel,Rivkah’s father</i>
Gn23-01	Sarah dies: 127
Gn25-20	Isaac 40 when he marries Rivkah

Notes:

1) The Bible calls Ishmael a *naar* roughly equivalent to our teenager. Note also that Rivkah is called a *teenager* Gn24-15:16. The Rashi commentators Gur Aryeh and Mizrachi make this point that Rivkah is called a teenager.

2) See Thursday’s posting for the Rashi on **Gn15-01** for the justification that *achar* means *immediately after* while *acharay* means *eventually after*.

Isaacs age	Best Pick for Isaac’s age	Event	Sarah’s age	Ishmael’s age	Comments
0	0	Birth	90 (Gn17-17,Gn21-05)	14 (Gn17-24:25, Gn21-05)	
1-5	3	Teenager Ishmael improperly plays with baby Isaac; Sarah orders him expelled	93	15-19	Justified by Gn21-05 which calls Ishmael a <i>naar</i> teenager. Ishmael was 14 at Isaacs birth so he remained a teenager from 15-19
1-5	3	Binding / Akaydah	93		Gn22-01 <i>immediately after</i> justified by word <i>achar</i>
(1-5)+(1-9)	11	News of birth of Bethuel	101		Gn22-20 – <i>eventually after</i> justified by word <i>acharay</i>
(1-5)+(1-9)+13	24	Bethuel an adult and marries	114		It takes 13 years to become an adult!
(1-5)+(1-9)+13+1	25	Bethuel gives birth to Rivkah	115		It takes one year to get married.
(1-5)+(1-9)+13+1+12	37	Rivkah achieves adulthood	127 – Sarah dies		It takes 12 years for a woman to achieve adulthood.

(1-5)+(1-9)+13 +1+12+3	40	Isaac marries Rivkah			
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Notes

- 1) If we accept the Gur Aryeh and Mizrachi's translation of *Naar* as teenager then Ishmael could only have been banished between 14-19 and Rivkah had to be at least 12.
- 2) We know that the Binding of Isaac, the Akaydah, was *immediately after* the banishment of Ishmael which happened between 1-5 years after Isaac's birth. This is justified by the biblical preposition *achar* which means *immediately after* not *eventually after*.
- 3) We know that Bethuel was born eventually after the Akaydah. We are free to pick some time span
- 4) Bethuel could not get married until he was an adult. At a minimum 13 years. It would then take 1 year for Rivkah to be born. Similarly, Rivkah could not get married till she was a teenager and at least 12.

Rashi text (My interpolations, emendations, deletions in brackets)	Interpolation or deletion or emendation (In Brackets)
When Abraham returned from the binding / Akaydah he was [eventually] told the news of Rivkahs [Bethuels] birth	We have shown above (Gn22-20) that the news of birth was <i>eventually</i> after. It is Rashi himself who says this nuance. Furthermore the text says "and he told her" It would take at least 13+1=14 years for Rivkah to be born. Hence <i>eventually</i> into Rashi.
	Delete Rashi sentence "And Isaac was 37 years since during that period" it? Because it is immediately repeated. Some scribe must have put it there to find without it.
From the time of Isaac's birth until Sarah died is 37 years because Sarah was 90 when she gave birth and 127 when she died so Isaac was 37 years.	No emendation. See above table which justifies the ages in this section Gn23-01 .
And during that <u>period</u> Rivkah had been born	Notice Rashi's careful choice of the word <i>period</i> . Rivkah was not born during the <u>period</u> of 37 years.
CROSS OUT Isaac waited for her UNTIL she was capable of adult relations 3 years REPLACE WITH Isaac waited for her WHILE she was capable of adult relations 3 years	Cross out [until] and replace with [while]. Some people read this text as if Isaac waited until she was 3 years old when she was 3 years old (the minimum age at which intimacy is possible) Isaac would marry a minor and this contradicts the verse that calls her a virgin. {The verse suggests she was very big...but this is forced---also the verse says "and he waited for her" things} We therefore think it preferable that Isaac waited 3 years until she was capable of relations [the idea suggested by Rav Hirshman] which she was capable of relations [the idea suggested by Rav Hirshman] which she was capable of relations [the idea suggested by Rav Hirshman] married immediately at 12 but rather "see the world" so she could see the world she wanted. Another idea hinted at by the Midrash Rabbah is that Isaac waited a long time
And then married her	

THE 10 RASHI RULE CATEGORIES / THE 30 RASHIRULE

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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