

The 10 RashiYomi Rules

Their presence in Rashis in Bo

Vol 28#18 - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, Jan 17th, 2017

For the full copyright statement see the Appendix

Useful URLs:

Rashiyomi Website: <http://www.RashiYomi.Com>
This week's issue: <http://www.Rashiyomi.com/rule2818.pdf>
Former week's issue: <http://www.Rashiyomi.com/rule2817.pdf>
Old weekly Rashis: <http://www.Rashiyomi.com/rule.htm>
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm>
Hebrew-English Rashi: http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm

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 issue continues our exploration of commandments in each parshah. We review the commandment to educate reflected in the famous 4-children aggadah from our Passover Haggadah. This affords us an opportunity to review the basic approach to Rashiyomi.

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.

Subscribe / Unsubscribe: Email

RashiYomi@GMail.Com RashiYomi@GMail.Com

Database *Rashi Newsletter* Ex13-05d, Ex13-08a,b, Ex13-14b

Background: Passover is a commemorative holiday, that is, it commemorates a national event that happened in our history, the exodus from Egypt. Besides the biblical commandments of many beautiful symbols such as *matzoh, bitter herbs, and the pascal lamb*, the Bible also commands us to explicitly *transmit* our experiences to our children.

One can perform a database query. Quite simply one can ask the textual question, *how many biblical paragraphs contain a command to transmit to our children*. It turns out there are four such paragraphs. They are compactly presented in the table below. By comparing the nuances of the paragraphs, we gain insight into the general commandment of education.

The results and interpretation below are taken from my article *The Four Sons*, published in Shofar and accessible at www.Rashiyomi.com/thefoursons.pdf. They are in turn based on lectures of the Rav, Rabbi Joseph Baer Soloveitchick.

Biblical Text

Biblical Paragraph	Learner Type	Biblical Text	Dimension of respect:	Dimension of knowledge: Level of details	Attributes
--------------------	--------------	---------------	-----------------------	---	------------

Ex12-25:28	Cynical	<i>“When your children <u>say</u> to you, what is this <u>service</u> to you”</i>	He says, not asks, his question	<i>service</i>	<i>Disrespectful Intelligent</i>
Ex13-1:10	Apathetic	<i>.....Then tell your son</i>	There is no biblical text of asking; no “When your child asks” or “when your child says”	No details are used to describe the service	Disrespectful Not intelligent
Ex13-14:16	Simple	<i>When your child <u>asks</u>, <u>what is this</u></i>	Child asks	<i>This</i>	Respectful Not intelligent
Dt06-20:25	Wise	<i>When your child <u>asks</u>, What are these <u>testimonies</u>, <u>statutes</u>, and <u>ordinances</u></i>	Child asks	Testimonies Statutes Odinances	Respectful Intelligent

Dimensions of learners

- Respectful: *Wise, simple*
- Disrespectful: *Cynical, apathetic*
- Intelligent: *Wise, cynical*
- Non-intelligent: *simple, apathetic*

Rashi comments:

Who are the four sons?

The first thing we notice in the above table is the difference in the *way* that children ask their question:

- when your child *asks*

- when your child *asks*
- _____
- when your children *say*

Just reading the text we clearly see that

- One of the children doesn't care to ask; does not ask
- One of the children asks cynically; they do not ask their question but say it!

The Rav, Rabbi Joseph Baer Soloveitchick, asks

- Should we call the child "Doesn't know how to ask"
- "Doesn't care to ask"

The Rav continued: Both *know* and *care* are meaning of the Biblical verb, *yodeah*. A good example, presented by the Rav, is the *biblical know*, which refers to *experiencing and caring* rather than cognitive knowledge.

The Rav pointed out that we have a *simple son* the child who simply asks, "What is this." The child uses the pronoun *this* without further differentiations such as *service, commemoratives, statutes, ordinances etc.*

The Rav then introduced the following idea:

There are not just 4 types of children. There are an infinite number of types of children. But there are 4 typologies: *wise, cynical, simple, apathetic*. Every

child is a unique mixture of these four qualities. Therefore, if we classify a son as *someone who doesn't know how to ask* we in effect have two simple sons: the *simple* son who says *what is this* and the *son who can't ask*. For this reason, I suggest classifying the son as the son who doesn't care to ask, the apathetic son since *apathy* and *simplicity* are two distinct types.

In my article on *The Four Sons*, I introduce the idea of a multi-dimensional education personality system. This is similar to Meyer-Briggs which has 4 dimensions and 16 types and is used in American business offices. I claim

The Biblical system had a 2-dimensional system, with the dimensions of knowledge and respect. This gives rise to four education personality types

- The wise son is knowledgeable and respectful
- The simple son is non-knowledgeable and respectful
- The wicked son is knowledgeable but disrespectful
- The apathetic son is non-knowledgeable and disrespectful.

Returning to our analysis in the table above we see that

- The Bible indicates the dimension of respect with the words *ask, say or omission* for a question
- The Bible indicates the dimension of knowledge with

the vocabulary richness of the child: *what is this, service, commemoratives, statutes and ordinances.*

How do you teach the four sons?

The Bible gives explicit advice on how to teach each of the four sons. For example, for the apathetic son the bible recommends *Because of this God did for me when I left Egypt.*

Here Rashi uses the Grammar-Meaning method. In the Bible, the pronoun *this* always has a connotation of something right there that is pointed to. Hence Rashi interprets *this* to refer to the *matzoh, bitter herbs, and pascal lamb* which are before you on the Passover table.

The idea seems to be that the best way to reach the apathetic son is to expose him to symbols. In other words, if a person does not care, the solution is not to argue or be rational but rather to expose them to rich symbolic ceremonies. In the 20th century the Lubavitch Rebbe of saintly memory was known for his outreach with symbols to the unaffiliated. He used such symbols as public chanukah menorahs and tefillin mobiles. Many other organizations like NCSY, seeing the success of Lubavitch (with apathetic Jews) have adopted his techniques.

Someone might ask, "But the Passover Haggadah uses this verse - *because of this* - to answer the wicked-cynical

son. How do you explain this?"

The answer can be found in our multi-dimensional personality analysis. According to the theory we presented above the wicked-cynical son and apathetic- doesn't care to ask son form an axis of disrespect. Hence, *any* method used for one can and should be transferred to the other. If the apathetic son should be exposed to symbols so should the wicked-cynical son.

You can still ask, but the Passover Haggadah doesn't seem to say that.

Not so! The Passover Haggadah uses the keyword *af atah, even so you should...* to indicate *transferred answers*. Thus, the Passover text, Biblical text and Rashi text are one and the same.

Many other comments can be made, but the above are sufficient to understand the Rashis and the Rav's way of approaching the four sons.

The Unity of the Bible

Did you notice that the four sons are scattered throughout the Bible, 3 in Exodus and one in Deuteronomy? Many secular scholars consider Deuteronomy to have been written much later than the first 4 books of the Torah. The four sons is one way of refuting this. How so? The four

sons emanate from two dimensions - respect x knowledge. So, you can't have only three. If all four are written down with some in Deuteronomy and some in Exodus, then Deuteronomy and Exodus belong to the same period of authorship.

There are many other examples. To the best of my knowledge this approach towards refuting biblical scholarship has not yet been advanced in the religious community.

In passing a scholar I know offered the following alternate solution. The solution uses the doctrine of rolling-souls (gilgul). According to the rolling-souls doctrine a person's soul may periodically come back to earth to fix errors are their former stay. What is distasteful to me in this theory is that it implies that a person may not be himself but rather someone else (possessed). This contradicts the very important doctrine of free-will and autonomy.

Using the rolling-souls doctrine we could posit that Moses completed the Torah with Deuteronomy many years after he wrote the first four books. Moses wrote Deuteronomy under the prophetic guidance of God but his soul had rolled to another person.

While this theory is distasteful it is not heretical. The

great Maimonides states that one only violates heresy when one claims that Moses wrote certain passages himself not as the word of God. However, to claim that Moses wrote certain passages at the hand of God must later, however distasteful is not heresy

The important thing in our religion is *how* the Torah was written (by prophecy) not *when* it was written.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

Copyright 2001, RashiYomi Inc., Dr Hendel President, www.RashiYomi.com/rules-01.htm

NOTE ON COPYRIGHTS:

*This particular appendix, like many portions of the RashiYomi website, are protected by a paid copyright. However, we clarify that the intent of RashiYomi copyright statements is the intent expressed in the creative commons copyright statement, the full statement of which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/legalcode> and the human readable summary which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/>. The basic intent is: (1) **(by)** any citation of RashiYomi explanations, rules etc should acknowledge the RashiYomi website as the author by giving its URL: <http://www.RashiYomi.com> (or the specific page on the website); (2) **(nc)** It is prohibited for anyone to use the material on this website for commercial use, that is to derive monetary gain from it; (3) **(sa)** while people are encouraged to cite paragraphs of explanations from RashiYomi in their own works, they must share their works in a similar manner under the creative commons agreement, **cc by nc sa version 3.0**; they must cite the urls for the RashiYomi website and the creative commons website. In short our intention is to facilitate distribution of Torah educational material and not inhibit that distribution with monetary interests or lack of acknowledgement. For precise legal details see the URLs cited earlier. The contents of this paragraph govern all future uses of RashiYomi material and take precedence (or clarify and explain) already existing copyrights as well as permissions given in private emails.*

=====

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