

RashiYomi
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Gn27-19a, 24a

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Our mission is to show all Rashi comments as Peshat, the simple straightforward meaning of the text following the same laws of interpretation governing ordinary everyday conversation.

The main Rashiomi categories of interpretation are :

- 1) **Grammar:** *Including verb conjugation, rules of style, paragraph development, and all relations of form and meaning*
- 2) **Parallelism:** *Including all nuances and inuendoes arising from same-verse parallelism, multi-verse parallelism, database inquiries, and contradictory verses*
- 3) **Symbolism:** *including parables, images, metaphors, similes, motifs, archetypes, signs, and tokens*
- 4) **Meaning:** *including all figures of speech*



Verse Text Gn27-19,31,32

J	I _w am		Esau	Your 1 st born
E	I _c am	Your son	Your 1 st born	Esauv

J	Please	Get up	Please sit at table
E		You will get up	

Please eat	From my venison	So your soul will bless me
You will eat	From your son's venison	So your soul will bless me

Rashi Text:

- I_w am the one who brings you;
But Esau is your first born
- Hebrew *sheva* means *taking ones place at the table*

Supplementary Material

- We approach this Rashi using the Rashi Parallelism Rule explained in later slides
- Thus we give a side-by-side comparison of the statements of Jacob (J) and Esau (E)
- They both brought Isaac food and asked for a blessing
- Note the numerous differences
- I_w refers to the Hebrew **Anochi**, the warm caring I (e.g. Mother and child) while I_c is the confrontational I Hebrew **Ani** (e.g. captain to soldier, *I order you*)

RASHI RULES USED TO EXPLAIN THIS RASHI

- **Rashi Parallelism Rule:**

- Quite simply, this rule states that if a verse
- **Repeats** a phrase with slightly different nuances then
- The **2nd repetition accepts the 1st and builds further on it.**
- We show examples below.
- This formulation ***accept and add*** or ***accept and build***
- Was introduced by James Kugel in his book
- The Idea of Biblical Poetry: Parallelism and its History
- It is a very deep explanation of biblical Parallelism

- **Rashi Grammar Rule:**

- Biblical Hebrew has two words for the pronoun **I**
 - **Anochi**, is a warm **I**, the type of I used by a mother to a child
 - **Ani**, is a confrontational **I**, for example the **I** used by a captain to a soldier
- This is similar to French which has two words for the pronoun you
 - You use **tu** when you know the person (*Comment allez-tu*; How are you)
 - You use **vous**, when the person is more distant (*Comment allez vous*: How are you)
- We use in this digest **I_w** (warm I) to indicate **Anochi**, the **caring, warm I**
- We use **I_c**, (confrontational I) to indicate **Ani**, the **confrontational I**

PARALLELISM EXAMPLE: Ex20-03 repeats the prohibition against idolatry. Here is the text:

- You should not have (possess) other gods...
- You should not make for personal use (that is monetary gain) idols and any image....

The Rashi parallelism principle requires that the 2nd repetition accept the 1st repetition and build further on it (Accept and build or Accept and add) In this case

- **First repetition:** You should not have, that is, possess, idolatry
- **Second repetition:** Besides prohibiting full possession, you should not partially posses or gain from idols such as by manufacturing them and selling them to others for gain

Here the two repetitions reflect a building from a prohibition of full possession to a prohibition of just gain.

GRAMMAR EXAMPLE:

- **Ex20-02a** *I_{warm} am the God who took you out of Egypt*
- **Rashi**: The exodus is sufficient that you should serve me
- Rashi's point is that the Exodus indicates God as caring
- The Rashi is elaborate and Rashi further adds
- Since
 - At Sinai the *I_{warm}* was used while
 - On the Reed Sea, *I_{confrontational}* was used
- It was necessary to emphasize that
 - There are not two Gods (*I_{warm}* and *I_{confrontational}*)
 - But one God.
- By contrast at the end of many commandments it says *I_{confrontational} am God*
- **Lv18-02a** *Observe my statutes, I_{confrontational} am God your Lord*
- **Rashi**: At Sinai it says *I_{warm}* an God your Lord and you accepted my leadership (caring I)
- Now you must accept my decrees (confrontational I)
- *I_{confrontational}* decide, based on your observance, whether
 - To reward you or
 - To punish you

Application of Rashi Rule to Gn27-19, 31, 32

- Let us know apply this **Parallelism and Grammar Rule**
- The parallelism is presented in three tables on the opening slide. Please reread them
- Note how
 - Jacob says **I_{warm}** am Esau while
 - Esauv says **I_{confrontational}** am Esau
- Hence the Rashi comment: **I_{warm}** am the one bringing to you (Warm caring I) but Esau is your firstborn
- There are other signs of confrontation in the parallelism. Notice Esau's confrontational tone
 - **Jacob says: Please get up, Please sit, Please eat**
 - **Esau says: You will get up, (*please sit* is omitted), You will eat**
- The remaining parallelism although subtler and less obvious do point to a more subtle confrontation.
- Esau emphasizes he is heir, Jacob emphasizes his personal aspect
 - I am your son, **your first born, Esau** (emphasis on son and heir; personal name, last)
 - Jacob simply says: I am **Esauv your firstborn** (personal name first)
- Similarly in discussing the prepared dinner Esau emphasizes the transactional effect; Jacob the caring effect
 - Esau: Eat from **your son's** venizon (emphasis on son and heir)
 - Jacob: Eat from **my** venizon (emphasis on venizon)
- These last examples (in green) are not used for proof but are supportive
- The yellow highlighted examples are used for proof

DISCUSSION POINTS

- This is an excellent Rashi Digest to illustrate the approach of Rashiyomi
- The classical Rashi commenters (e.g. *Sifsay Chachamim*) attempt to see Rashi as technically avoiding lying
- *I am Esauv your first born* according to Sifsay Chachamim should be read as avoiding lying
 - *I am bringing to you (warm/caring) but*
 - *Esauv is your first born*
- But Rashi never says that!!! Furthermore, that is a crazy way to read the text (People don't talk like that)
- Sifsay Chachamim did not think of applying parallelism as we did in the opening slide
- We show half a dozen parallelistic differences.
 - Although some are subtle
 - Some are very blatantly the difference between a caring and confrontational son
 - We again list:
 - ❖ Esau: *You will get up;-----, You will eat, from the venizon of your son*
 - ❖ Jacob: *Please, get up; Please place yourself at the table; please eat; from my venizon*
- It is not necessary to say Jacob was being technical, to avoid lying. Such an approach leaves one with a sour taste.
- Finally we mention the Rashi on the following dialogue
 - Isaac: *Are you Esau my son*
 - Jacob: *I am*
 - Rashi: He said *I am* not *I am Esauv*
- Again: The *Sifsay Chachamim* acts like the intent was to avoid lying (*I am* (which is true) vs. *I am Esauv* which is false)
- But Jacob does not say that; Rashi does not say that
- Rashi's point was that answers were short indicating a frightened person (frightened people are terse in their answers)
- Rashi is also pointing to the fact that Jacob did not want to do this for fear of being seen as a liar; His mother persuaded him
- See the explicit statement in Gn27-11:12. Rashi was exploring Jacob's freight.