

Rashiyomi
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Ex10-01a

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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*



Anatomy of Rashi Comment: 10 parts

1) The true underlying reason (4 pillars)

It may not be explicitly or completely mentioned

2) The form Rashi expresses himself in

May use puns, gematriahs, or coincidences

3) Examples/Paradigms/Possible approaches(o)

This involves reasonable speculation; it is not in the verse

4) Moralistic / exhortative points (o)

This is not part of the Rashi comment but extra

5) Explicit statement of methodology (optional)

Only about 10% of Rashis clearly state method

6) Readings of Simple People (*peshat*) (o)

This does not occur frequently. It is also not “the” reason

7) (Failed) Attempts of explanation (*derash*)(o)

Infrequently done. Saying its derash usually means its wrong

8) Underlying Biblical text(s) commented on

Very often the true verse commented on is elsewhere

9) (Number of) points made (maybe more than 1)

A Rashi might make 2 points with 2 underlying methods

10) Cross references to similar Rashis

e.g. Rashis full statement of reason may occur elsewhere



Verse Text Ex10-01

- [This verse introduces the 8th plague]
- God said to Moses
- Come to Pharoh
- And say to him: Thus says God, the Lord of the Jews

Rashi Text:

Come to Pharoh: And warn him

Supplementary Material

- *This Rashi looks simple*
- *After all, the verse says that God told Moses to come to Pharoh and warn him about the plague*
- *Is there anything deep in it?*
- *We will find the deepness using a concept explained by Rav Hirsch*

RASHI RULES USED TO EXPLAIN THIS RASHI

- We use the **Rashi Database Rule**
 - The Database rule asks us to look at **lists** of verses
 - The list has some commonality in language
 - The goal of the Database Rule is to find out why
 - ❖ Some verses **have this commonality**
 - ❖ Some verses **do not have this commonality**

Application of Rashi Rule to Ex10-01a

- Let us, following Rav Hirsch, look at all 10 plagues
 - #1:Ex07-14 Walk to Pharoh in morning, tell him the Nile will be struck
 - #2 Ex07-26 Come to Pharoh, tell him Frogs will strike Egypt
 - #3 Ex08-12 Waive your staff and bring lice....\\
 - ❖ #4 Ex08-16 Stand before Pharoh in morning; warn him of mixed animals
 - ❖ #5 Ex09-01 Come to Pharoh, warn him of animal herd death
 - ❖ #6 Ex09-06 Throw dust heavenward and bring boils on Egypt
 - ☐ #7 Ex09-13 Stand before Pharoh in morning; warn him of hail
 - ☐ #8 Ex10-01 Come to Pharoh, warn him of locust
 - ☐ #9 Ex10-21 Stretch your hand on heaven and bring darkness on Egypt
- Following Hirsch
 - Plagues 1,4,7 (Green) all occur in morning with warning
 - Plagues 2,5,8 (Yellow) all ask Moses to come to Pharoh and warn
 - Plagues 3,6,9 (Blue) Just bring a plague without warning

Application of Rashi Rule to Ex10-01-Continued

- Now we understand Rashi
- He
 - Wasn't commenting on plague #8
 - Was commenting on the pattern in plagues 2,5,8 –Come and warn
 - This contrasts with plagues 3,6,9 without warning
- Rav Hirsch goes one step deeper
- He asks why there are these themes in groups (1,4,7), (2,5,8) and (3,6,9)
- See the next slide for a very brief summary

Application of Rashi Rule to Ex10-01-Continued

- Rav Hirsch connects the plagues with vision to Abraham in Gen 15
- There he promised Abraham about his descendants
 - They will **lose citizenship**
 - They will be **enslaved**
 - They will be **tortured**
 - And afterwards they will go out with great wealth
- Rav Hirsch suggests simply
 - **Lose citizenship=Plagues 1,4,7**: Pharoh in the morning use to go to Nile to relieve himself without anyone knowing and then did not go to the bathroom all day making people believe he was a God
 - **Enslaved=Plagues 2,5,8**: Humiliation (frogs, loss of cattle herds, and loss of plant crop) No ownership
 - **Tortured = Plagues 3,6,9**: Painful plagues without warning.

DISCUSSION POINTS

- There are several lessons to be learned from this Rashi
- First: Rashi may be deep even though it appears superficial
 - We thought Rashi simply explained the link between coming to Pharoh and warning
 - But when we did a Database review we found a deeper pattern
- Second: We obtain insights into sermonic type ideas like those of Rav Hirsch
 - Is what Rav Hirsch said **derash, homily, sermonic**
 - Or is **it peshat, the simple meaning of the text**
 - I would argue that Rav Hirsch gives one **peshat** of the text
 - Why? Because like modern scholarship he links it to form
 - The plagues have keyword forms: **Morning**, **Come**, **no warning**
 - This warning gives credibility to Rav Hirsch's comments
- More can be said but we think this suffices for now
 - Never take a Rashi as simple. Seek it simplicity coincident with depth
 - Never assume something is homily until looking carefully at all language