

## ParShaT *Ki ThaVoH*- One Pager Series

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[Background: This is a great set of Rashis for the Shabbath Dinner Table. It lists the 11 blessings promised to the Jewish people if they observe the commandments. Some of the Rashi comments are translations that are already included below. The challenge here is to find the increasing climax. Ask dinner guests how the blessings increase (climax); then compare to Rashi's and my interpretation]

### Rashi #1, #2, #3, #4, #5: Biblical Text: Dt28-03:06

- *Blessed are you in the city*
- *Blessed are you in the field*
- ----- Group I Above
- *Blessed are the fruit of your womb*
- ----- the fruit of your land
- ----- the fruit of your animals
- ----- the (birth) let-goes [Rashi] of your [animal] herds
- ----- the flocks [Rashi] of your herds
- ----- Group II Above
- *Blessed are your strainers [Rashi]*
- ----- and kneading troughs [Rashi]
- ----- Group III Above
- *Blessed are you in your comings*
- *Blessed are you in your leavings [Rashi: Your leaving this world should be like the coming without sin]*
- ----- Group IV Above

**Instructions:** Identify the climax, increasing intensity, in each group and between groups

**Group 1:** Group 1 are blessings of infrastructure (Groups 2,3,4 are more personal blessings). Within group 1, there is a blessing that the *city* will be blessed and secure (no crime or natural disasters) and furthermore *even* your *fields* which are more vulnerable will be blessed and secure (no crime or disasters).

**Group 2:** The theme of the 5 items in Group 2 is *reproduction*. The last item *your flocks* according to Radaq, really means *the female* sheep, who as Rashi and Radaq say *make their owners rich (Rashi) by providing milk and cheese (Radaq explaining Rashi)*. So, the blessing climax is: All reproductions are good, and the mothers are blessed also (so that they can nurse and continue reproducing). The other items would be i) human births (*fruit of your stomach*), ii) plant births (*fruit of your land*), followed by two sets of animal births: iii) fruit of your animals, iv) the *let-goes* of your [animal] herds. I would interpret iv) as say cattle births where the young are *let-go* from their mother; contrastively, *fruit of your animals* would be say penned animal births; indeed, baby sheep tend to lie on their mother, the mother with her lying kids giving the appearance of bush with fruit (fruit of your animals).

**Group 3:** Group 2 referred to natural products (from birth). Group 3 refers to derived food products. Rashi simply says *liquid and dry receptacles*. But we know that the Hebrew *misharothachah* refers to kneading troughs (Radaq, Ex12-34). If so, the other word would refer to a food utensil used for liquids: I have interpreted it as *strainers*. The implication is that both *dry* and *liquid* prepared foods are successful.

**Group 4:** Rashi's interpretation is above. I would interpret: *Blessed are you in your coming* (Rashi: Into this world) – (my interpretation) *that is in birth, without genetic problems or deformity*. *Blessed are you in your leavings* (Rashi: From this world) – (my interpretation) *that is, in death, without chronic conditions like Alzheimer or heart conditions*. Here I interpret the word *chayt* in Rashi not as *moral sin* but as *error* (cf. Ju20-16; sharp shooters who don't *err* (*chayt*)). I then interpret *error* in birth or death as the physical error of genetic and chronic conditions.