

# The 10 RashiYomi Rules

*Their presence in Rashis on MiKeTZ*

## Vol 21#03- 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.*

*We are currently in our 5 year, half-year cycle:*

*\* For period: Oct 2012 - May 2013 - we studied the Grammar rule*

*\* For period: June 2013 - Sep 2013 - we studied the Reference rule*

*\* For period: Oct 2013 - May 2013 - we will study the Parallelism rule*

*We are also devoting this series to home-schoolers. The Rashis will be presented in home-schooling format and can be used on any age group above 5. Nevertheless, the scholarly aspect of the Rashi will not be ignored: Citations and references are very popular in Rabbinic sermons and in Talmudic passages.*

*Here is a very simple example of parallelism: Gn49-11 states*

*(Because of the plenty in Judah's reign) Clothes are washed in wine*

*(Because of the plenty in Judah's reign) "Suth" [are washed] in blood-of-grapes*

*Rashi comment: Wine is parallel to blood-of-grapes, showing that blood-of-grapes means wine. Similarly, Clothes are parallel to suth showing that suth means cloathing.*

*Thus the parallelism method explores repeated verse phrases and allows inferences based on the repeated passages.*

*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](mailto:RashiYomi@GMail.Com).*

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## Reference - *Daily Rashi Tuesday Nov 26th, 2013*

Rashis covered: **Gn41-08**

Background: Both Pharaoh and Nevuchadnezar had troublesome dreams.

Commonality: Both these verses speak about the emotional trouble these kings had with their dreams.

Questions: After reviewing the two verse phrases discuss the following

- 1) What is the same in the verses
- 2) What is different in the verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper, it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn41-08** *In the morning, Pharaoh's mind was throbbing [from the dreams]*
- **Dn02-01** *Nevuchadnezar throbbed with himself [on the dreams]*

Here are the answers to the questions.

- 1) Both verse speak about the emotional upsetness of their dreams
- 2) The differences between the two phrases is in nuance.
  - Pharaoh's mind was throbbing; the dream kept on coming back to haunt him
  - Nevuchadnezar actively throbbed with himself; besides the fact that the dream came back to haunt him, he tried to understand it.

Rashi gives further insight on *why* this difference occurred

- Pharaoh remembered his dream; however he didn't understand it; so his mind throbbed; the dream that he remembered kept on coming back to haunt him
- Contrastively, Nevuchadnezar did not even remember his dream; additionally he remembered how upset he was on the dream which he did not remember; So on the one hand his emotional upsetness throbbed within him; on the other hand, unlike Pharaoh, he actively throbbed with himself to remember the dream

Comment: I have translated the Hebrew, *tipaem*, as *throbbed*. The Hebrew *tipaem* comes from the root *paem*, which means *hammer*. We are all familiar with this type of emotional experience; a thought or emotion keeps on surfing to our consciousness, as if the thought was *hammering* us. The closest parallel is the word *throbbing*.

## Reference - *Daily Rashi Wednesday November 27, 2013*

Rashis covered: **Gn41-26**

Background: Joseph interpreted the two dream halves:

- The first dream of Pharaoh meant there would be 7 years of plenty
- The 2nd dream of Pharaoh meant there would be 7 years of famine

Commonality: Both the verses indicate that God communicated to Pharaoh, through the dream, what was about to happen.

Questions: After reviewing the two phrases discuss the following

- 1) What is the same in both verses
- 2) What is different in both verses
- 3) How would *you* explain the difference (Hint: You may have to look up the supportive verses, cited afterwards, to ascertain context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn41-25** (The 7 good years) *What God is doing he tells Pharaoh*
- **Gn41-28** (The 7 bad years) *What God is doing he visions to Pharaoh*

Here are the answers to the questions.

- 1) Both verses describe communication by God to Pharaoh
- 2) The words indicating communication differ
  - When discussing the 7 good years that were immediately suppose to take place, Joseph uses the word *tells*.
  - Contrastively, when discussing the 7 bad years that were going to succeed the 7 good years, Joseph uses the less forceful word, *visions to*. Since the 7 bad years were distant the word *vision* vs. *tell* is used.

## Reference - *Daily Rashi Thursday, November 28, 2013*

Rashis covered: **Gn41-40**

Commonality: All these verses describe *Joseph's new power*.

Questions: After reviewing the two verses discuss the following

- 1) What is the same in both phrases
- 2) What is difference in both phrases
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn41-40:41** *You [Joseph] will oversee my house*
- *Your command will sustain the nation*
- *Only by the chair/throne will I be greater*
- *...Behold I [Pharoh] have given you over all of Egypt*

One can see the problem in these 4 verselets.

- There are 4 expressions of Joseph's power
- What are the differences and nuances

This is what Rashi says: Joseph is in charge of

- Pharoh's house
- Egyptian nation (to provide food)
- Land of Egypt

Rashi does not give details but the following may illuminate each of these Joseph is in charge of

- Pharoh's house - for example they took orders from Joseph (Gn44-01)
- Egyptian nation - for example, Joseph distributed food to them (Gn41-55)
- Land of Egypt - for example, Joseph rotated the land (Gn47-20)

But if so, that Joseph was in charge of Pharaoh's house, nation and land, how did Pharaoh exceed Joseph. Rashi explains

- They will not call you the Pharaoh, (the King)

More specifically, Rashi interprets that verselet *only by the chair/throne will I be greater than you* as meaning that the name *king* did not apply to Joseph. It is important to emphasize that Rashi was motivated to this explanation (rather than saying that I Pharaoh am ruler and you Joseph administer food) because Pharaoh explicitly gave him all powers (household, nation and land). So the *only* thing left for Pharaoh was the name *King*.

## Reference - *Daily Rashi Friday Nov 29, 2013*

Rashis covered: **Gn41-49**

Background: Joseph gathered grain during the 7 years of plenty in order to feed the nation during the 7 years of famine.

Commonality: Both these verse phrases describe the *plentiness* of grain

Questions: After reviewing the two words discuss the following

- 1) What is the same in both verses
- 2) What is different in both verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn41-49** He [Joseph] amassed grain
- *until he stopped counting*
- *because there was no count*

Rashi interprets as follows: *Joseph amassed grain*

- *until he stopped counting*
- *because there was no [number to name the ] count*

It is important to emphasize that the Hebrew word *mispar* does not necessarily mean the *name of numbers* (such as tens, hundreds, thousands). Rather, *mispar* is simply the noun form of the word *count*. The driving force for the Rashi comment is the *parallelism* itself. That is, because there are two parallel halves, that, in and of itself justifies reinterpreting the 2nd half as intensifying the meaning of the first half: Not only did they stop counting, but there were no numerical names (such as tens, hundreds, thousands) for the amounts; that is, they couldn't have counted if they wanted to. Kugel's book is an excellent reference on how the parallel *form* justifies reinterpretation and meaning.

### Reference

James L Kugel, *The Idea of Biblical Poetry, Parallelism and Its History*, Yale University, 1981.

## Reference - *Daily Rashi Saturday Nov 30, 2013*

Rashis covered: **Gn42-07**

Background: Joseph is meeting his brothers for the first time after 13 years. Joseph had told them through his dream that he would be a ruler.

Commonality: Both these verse phrases describe the *relationship and attitude* of Joseph and his brothers. To what extent did they *recognize* and *respect* each other.

Questions: After reviewing the two words discuss the following

- 1) What is the same in both verses
- 2) What is different in both verses
- 3) How would *you* explain the difference (Hint: You may have to look up the verses to ascertain their context)

After answering these questions, we will see how the great Rashi resolved them. Although Rashi's answer is deeper it is important for readers of Rashi to practice answering the Rashi questions by themselves in order to sharpen their textual focus thereby enriching the Rashi experience.

- **Gn42-07** Joseph made himself unrecognizable to his brothers
- Joseph recognized his brothers
- They did not recognize him

Rashi interprets as follows:

- *Joseph made himself unrecognizable to his brothers by acting macho, but in reality*
- *he recognized them* that is, he recognized that they needed him to supply them with food (which he did and which was consistent with the dream he had that he would provide them with food)
- *but they did not recognize him* that is, the thought and idea that he was their brother Joseph and now vice-King did not enter their mind. They still considered him an immature child.

Comment: Rashi gives an initial interpretation *The brothers did not recognize him because Joseph had not yet grown a beard when he left them and now he had a beard.*

This is silly:

- First of all, Joseph was 17 and probably had a beard.
- Secondly, they could have recognized his voice, and features.
- Thirdly, the three verselets seem to be emphasizing some type of contrast, that is something deeper than mere physical recognition. In fact as the story unfolds
- It becomes clear that the brothers *still* did not believe in Joseph's dreams. A few verses later Reuven describes Joseph as a *child*, not a visionary. Reuven's point is that *there was no need to punish Joseph as he was just a child, as soon as he grows up and has some "adult" experiences he will lose his desire to rule over everyone.* Thus indeed Rashi was interpreting the three verselets both in parallel and in *context*.

## APPENDIX

### THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

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**I-REFERENCE:** Dt26-05d *We went down to Egypt with a few people* explained by Gn46-27: with 70 people

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**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*

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**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)

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**IV-PARALLELISM:** (Ex20-04) Dont **POSSESS** the gods of others Dont **MAKE** idols RASHI: So both **POSSESSion & MAKING** of idols are prohibited

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**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.

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**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

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**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 dont 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)

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**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

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**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.

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**X: SYMBOLISM: EXAMPLE:** (Use of puns) (NuXX-XX) 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