

The 10 RashiYomi Rules

Their presence in Rashis on VaYiGaSh

Vol 21#04- 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 tansitions in the Rashi Newsletter we welcome positive and negative comments as well as requests. Please send all comments to RashiYomi@GMail.Com.

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Reference - *Daily Rashi Tuesday Dec 3rd, 2013*

Happy Chanukah; We bring some parallelism examples from the Chanukah leining which is read this week.

Rashis covered: **Nu07-12b**

Background: Each of the 12 princes brought offerings when the Desert Temple was erected.

Commonality: These 12 verses speak about the offerings of individual tribes.

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.

- **Nu07-12** *On day 1, the offerer of his offering, Nachshon for tribe Judah, his offering...*
- **Nu07-18** *On day 2, Nethanel offered, the prince of Yissachar, offered his offering*
- **Nu07-24** *On day 3, the prince of Zevulun, Eliav, his offering...*
- **Nu07-30** *On day 4, the prince of Reuven, Elisur, his offering...*
- **Nu07-36** *On day 5, the prince of Shimon, Shlumiël, his offering....*

Here are the answers to the questions.

- 1) All verses speak about the offerings of the princes at the consecration of the house
- 2) From day 3 onward the usage is uniform; however the underlines indicate certain differences in phraseology, for example on day 1 there is an emphasis of = - offering *his* offering
 - *for* Judah
 - with no title of *prince* given to Nachshon

Rashi explains:

- All the other tribes (after day 1) donated tribal money for the Temple
- However initially, no tribe wanted to donate anything to a Temple where only Levites and Priests (but not other tribes) worship
- Nachshon, from Judah changed this by personally offering *his* offering (his own donation) and dedicating it *for* his tribe. He did this as an individual (and hence the word *prince*) is absent.

Comment: For purposes of exposition I have shortened the text

- I included only 5 days instead of the 12 days in the text
- I have left out the father's name (e.g. on day 4 I used *Elisur* instead of *Elisur son of Shedayur*)
- I have only explained the three underlined words in the first day *his*, *for* and absence of *prince*. The other phrases will be explained in tomorrow's Rashi.

Reference - *Daily Rashi Wednesday December 4, 2013*

Happy Chanukah; We bring some parallelism examples from the Chanukah leining which is read this week.

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Background: Each of the 12 princes brought offerings when the Desert Temple was erected.

Commonality: These 12 verses speak about the offerings of individual tribes.

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.

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- Nu07-30 On day 4, the prince of Reuven, Elisur, his offering...
- Nu07-36 On day 5, the prince of Shimon, Shlumiël, his offering....

Here are the answers to the questions.

1) All verses speak about the offerings of the princes at the consecration of the house

2) From day 3 onward the usage is uniform; however the underlines indicate certain differences in phraseology, for example on day 2 there is an emphasis of that Yissachar did indeed offer his offering (as he was suppose to).

Rashi explains:

- As we explained on December 3 2013, Nachshon from tribe Judah *initiated* the tribes bringing thanksgiving offerings
- If we went by birth, Reuven, the oldest of the tribes should have offered next
- But instead we find Yissachar offering next.
- Rashi explains the emphasis ...*Yissachar ... offered his offering* with an emphasis that he offered his offering as he was suppose to.

Rashi further explains

- Reuven thought that the tribes should offer in order of birth
- However the actual order - day 1 = *Judah*, day 2=*Yissachar*, day 3 = *Zevulun* - follows the ordering of tribes in their encampments.

Comment: I would explain that the use of *encampment orderings* vs. *birth orderings* is to preserve peace and avoid dissension. I have shown elsewhere that an analysis of the encampment orderings shows that Jacob ordered these orderings to avoid fights (such as happened over Joseph who was sold into slavery). The tribes are arranged in such a way that tribes who got along with each other were next to each other in the encampments while tribes who did not get along with each other were separated.

Comment: For purposes of exposition I have shortened the text

- I included only 5 days instead of the 12 days in the text
- I have left out the father's name (e.g. on day 4 I used *Elisur* instead of *Elisur son of Shedayur*)
- I have only explained the underlined word listed on the 2nd day. The underlined words on the first day were explained in the Rashi for Dec 3 2013.

Reference - *Daily Rashi Thursday, December 5, 2013*

Rashis covered: **Gn45-20**

Commonality: These verses describe Judah's description of Joseph's whereabouts.

Background: There are two descriptions to where Joseph is

- When the brothers first met Joseph they indicate which brothers were not there
- When Judah begs for mercy from Joseph after Joseph catches Benjamin

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.

- **Gn42-13** *We're 12 brothers; one is not around and the other is with his father*
- **Gn45-20** *We have a father and a young brother; his brother has died*

One can see the problem in these 2 verselets.

- Both describes Joseph's whereabouts (underlined phrases)
- One verse says he is dead while the other verse says he is not around

Rashi explains: *The brothers knew that they had sold Joseph. So they originally told the truth, that he is not around, since no one knew where he was. But Judah had to face the problem(s) that Shimon was enslaved and now Benjamin was caught stealing. So Judah claimed Joseph is dead since otherwise Joseph could possibly ask them to bring Joseph back.*

Reference - *Daily Rashi Friday Dec 6, 2013*

Rashis covered: **Gn47-24**

Background: Joseph had just acquired (bought) all Egyptian land.

Commonality: These verselets describe how Joseph gave them grain to sustain themselves (since they no longer had land).

Questions: After reviewing the verses 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 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.

- **Gn47-24** *At the time of [your] harvest (of the grain I give you)*
- *20% will go to Pharoh (who now owns the land)*
- *80% will go to you for future sowing*
- *for your own sustenance*
- *for your household*
- *for your young children.*

Rashi simply interprets the distinctness of the parallel passages, the parallelism indicated by the connective word *for*.

- **Gn47-24** *At the time of harvest (of the grain I give you)*
- *20% will go to Pharoh (who owns the land)*
- *80% will go to you for future sowing*
- *for your own sustenance*
- *for your household - Rashi: e.g. for your servants*
- *for your young children: Rashi: e.g. infants and young children*

Comment: In the reference below I show that

- parallelism
- indicated by a repeating connective word

has the same status in Biblical Hebrew as bullets in modern English and refers to a comprehensive and complete list of items. Rashi's job in such a list is to show the distinctness of each item, that is how each item contrasts with the others and contributes to the whole.

Reference

Russell Jay Hendel; *Biblical Formatting*; **Jewish Bible Quarterly**, 35(1), pp 17-27, 2007

Reference - *Daily Rashi Saturday Dec 7, 2013*

Rashis covered: **Gn45-12**

Background: Joseph tells his brothers that he, the Viceroy of Egypt, is the brother Joseph that they sold into Egypt.

Commonality: Both verse phrases indicate how the brother's personally see that this is Joseph.

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.

Gn45-12 *Behold*

- *Your eyes [that is, the eyes of the 10 brothers] see and*
- *the eyes of my brother Benjamin*
that it is my mouth that speaks to you.

Comment: To fully understand Rashi, in the reference below I show that

- parallelism
- indicated by a repeating connective word

has the same status in Biblical Hebrew as bullets in modern English and refers to a comprehensive and complete list of items. Rashi's job in such a list is to show the distinctness of each item, that is how each item contrasts with the others and contributes to the whole.

Rashi simply interprets the distinctness of the parallel passages, the parallelism indicated by the connective word *eyes*.

Gn45-12 Behold

- *Your eyes [that is, the eyes of the 10 brothers] see* - [Rashi: see that my dreams, which you did not originally believe in are true]
- *the eyes of my brother Benjamin* - [Rashi: see that I am not angry since e.g. Benjamin did not participate in my sale; note the important point: in **Gn45-05** Joseph exempts the brothers from any crime or anger towards them for the sale since it was an act of God]
that it is my mouth that speaks to you.

Reference

Russell Jay Hendel; *Biblical Formatting*; **Jewish Bible Quarterly**, 35(1), pp 17-27, 2007

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*

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 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)

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) (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