

**The 10 RashiYomi Rules**  
*Their presence in Rashis on MiKeTz*  
**Vol 24#18 - 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.*

**YEAR 2015-2016:** *This year I am reviewing comments from the book Yosef Hallel, by Rabbi Brachfeld. This book studies original Rashi manuscripts: i) The first (printed) version (of Rashi), ii) Elkavetz, iii) Rome, iv) Zamorah, v) Soncino, vi) some handwritten manuscripts. (One can and should google these to find out about them; some of these are online (with others)). My goal this year is to show that the methods approach of the Rashi Newsletter, what is Rashi's method?, can yield the same insights as the textual approach. We believe this important since a doctrinal position of the Torah is that it should be accessible to everyone (Deut. 30:11-14). Manuscript analysis is only available to scholars while the Rashi methods used the Rashi Newsletter are accessible to everyone. I would say more but throughout the year each issue will elaborate on this point.*

*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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**Meaning-Figures of Speech *Daily Rashi* Wed:Thur Dec 9,10**

## 2015, Gn43-34a,b

### **Biblical Texts: Gn43-34a,b**

[Background: Joseph had just reunited with his brothers who didn't know he was Joseph] And he *lifted lifts* from himself to them

**Rashi:** The biblical word *lifts* means *portions* or *presents*.

**Contribution of Rashi Newsletter:** The Rashi Newsletter contributes the **Meaning-Figures-of-Speech** method. The **Metonymy** and **Synecdoche** figure of speech is universal in all languages and refers to the capacity of a good example to name a class. For example, *honey* is a good example of something *sweet* and hence the word *honey* can refer to anything sweet. Similarly, the *church* can refer to *Christianity*, *bread* can refer to *food*, etc.

When you apportion presents to people you typically lift up each portion and distribute it. Hence a *lift* means a *present*, using this **synecdoche** principle.

**Contribution of Yosef Halel:** Yosef Halel points out that although Rashi explains the noun *lifts*, Rashi did not directly explain the verb *lifted*. Of course, by analogy, if a *lift* is a portion/present, then *to lift*, is the act of apportionment.

Nevertheless, Yosef Halel supplements this obvious relationship by bringing in another Rashi. Rashi on **Hoshea 1:6**, explains that the verb *lift* means to *apportion*. In fact, Rashi on Hosea actually cross-references this verse in Genesis as an example of

the verb *to lift* meaning apportionment.

**Comment:** While the Joseph Halel textual analysis can function as a sort of topping, the real meat of commentary lies in the consistent application of rules. By realizing that Rashi is using the **Figure of Speech, Meaning** method, it becomes easy with or without an explicit statement to see that *he lifted lifts to them* means *he apportioned portions/presents to them*.

### **Grammar-Paragraph *Daily Rashi* Friday Dec 11, 2015, Gn41-14b**

#### **Biblical Texts: Gn41-14b**

[Background: Pharoh was disturbed about his dream; one of his servants explained Joseph's keen insights in interpreting dreams; So Pharoh summoned him]

Pharoh

- i) sent and
- ii) invited Joseph;
- iii) they rushed him from prison;
- iv) he shaved and changed his garments and
- v) he came to Pharoh

**Current Rashi text:** iv) **Shaved:** For the purpose of proper appearance before royalty

**Alkavitz Rashi text:** iv) **Shaved and changed his clothes:** For the purpose of proper appearance before Royalty

**Contribution of Yosef Halel:** Notice that the bold intro text in the Alkavitz manuscript includes the extra phrase *and changed*

*his clothes*. This is proper and consistent with our numbering of phrases since phrase iv) mentions both **shaved** and **changed clothes**. For prior to appearing to royalty one should *both*

- Shave
- Wear proper attire.

Thus the **Elkavitz** Rashi text is more appropriate.

**Contribution of Rashi Newsletter:** The Rashi Newsletter explains this Rashi comment using the **paragraph** rule. The paragraph rule asserts that the components of a paragraph must have a unifying theme. It would therefore appear that the verse should read i),ii),iii),v)---Pharoh i) sent for Joseph, ii) invited him; iii) They rushed him out of prison and v) and he came to Pharoh.How is clause iv) - he shaved and changed clothes - related to the paragraph theme of Pharoh's invitation? Rashi answers: Shaving and changing clothes are preparations for royal visits.

Notice how our *derivation* of the Rashi comment automatically includes both phrases, *he shaved* and *he changed clothes* - in the preparation. Thus the functional approach to Rashi based on rules is equally valuable as the textual approach - observing what biblical words Rashi cites in the intro to the Rashi comment - in explaining Rashi comments.

**Grammar - Paragraph *Daily Rashi* Sat-Sun Dec 12,13 2015, Gn42-16a,b**

**Biblical Text: Gn42-16a,b**

[Background: Joseph accused the brothers of being spies. The brothers said they were 12 brothers, one vanished and one left

home. Joseph gives the following test] Send one of your brothers to get your brother left at home, while you are imprisoned, and thereby will your words be verified: Are you truthful? If not: By the life of Pharaoh [I will decide] you are spies.

**Current Rashi Text:** **Are you truthful?** The biblical sentence is preceded with an aspirated hey (chataf), the biblical Hebrew method of indicating a rhetorical sentence. And if not, if you don't bring him by the life of Pharaoh, you are spies.

**Elkavitz Rashi Text:** **Are you truthful?** The biblical sentence is preceded with an aspirated hey (chataf), the biblical Hebrew method of indicating a rhetorical sentence.

**If not,** if you don't bring him by the life of Pharaoh, you are spies.

**Contribution of Yosef Halel:** Yosef Halel uses the **Elkavitz** Rashi text to show that there are *two* Rashi comments on *two* biblical phrases "Are you truthful" and "If not". In the current Rashi text the "If not" is not bolded making it appear that there is only one long Rashi comment on the phrase "Are you truthful" Thus the Elkavitz text is more precise on the number of Rashi comments.

**Contribution of the Rashi Newsletter:** The Rashi Newsletter goes a step further. Besides there being two Rashi comments, there are two Rashi rules being used.

**Grammar Rule:** The method of indicating a rhetorical

sentence,

- In English, is to use a question mark (?) vs. a period at the end of a sentence
- In Hebrew, is to add to the beginning of the sentence an aspirated hey vocalized with a shva chataf.

**Paragraph Rule:** Rashi identifies the rules of elliptical words in parallel phrases. In the set up below the bracketed word is added by Rashi to clarify the meaning of the sentence.

- Bring your brother (to test) Are you truthful?
- If not [if you don't bring him] (by the life of Pharaoh) you are spies.

## 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 don't 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) 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