

The 10 RashiYomi Rules
Their presence in Rashis on VaYiGaSh
Vol 24#19 - 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.

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Contradiction Daily Rashi Thur Dec 17 2015, Gn44-20

Biblical Texts: Gn44-20

[Background: Judah was speaking to Joseph. He attempted to get him to release Benjamin. He does this by appealing to emotions of their father's state.]

We told my master, We have an elderly father, and a young child; his brother died, and he is alone left to his mother and his father is fond of him.

Current Rashi Text: Because he was afraid (That Joseph would demand seeing the other brother if Judah had said he disappeared) he let false things leave his mouth

First Printed Rashi, Elkavitz Text: He let falsehood leave his mouth

Contribution of Yosef Halel: It is well known that one can lie for peace. But what type of lie?

- Lying by omission?
- Outright lying (As we have here; He said the other brother was dead when he knew that false)?
- Exaggeration?

Yosef Halel points out that here an outright lie is stated (That the other brother is dead). He cites sources which allow omissions but not outright lies and discusses the legality of what type of lying is permitted.

Contribution of Rashi Newsletter: The Rashi Newsletter focuses

- Not on the Rashi text but
- On the Biblical text

In this case, the Biblical text tell us that

- Judah talked the brothers out of killing Joseph but rather selling him as a slave
- Judah is now saying that Joseph was dead.

The resolution of this contradictdion is the inference that for reasons of peace (Fear of further harassment by Joseph) one may engage in falsehood. The Yosef Halel fits in nicely here. Yosef Halel justifies itself by Rashi textual analysis. But we are justifying ourselves by the biblical textual analysis: It was indeed an outright lie. This corresponds to the first printed Rashi text and the Elkavitz text.

**Grammar *Daily Rashi* Friday Dec 18, 2015, Gn45-26
(2Sam20:19 Rashi)**

Biblical Texts: Gn45-26

[Background: The brothers return home with Benjamin; they must tell their father that Joseph is still alive]

And they [the brothers] told him to be said over, "Joseph is still alive"

Current Rashi text: Yosef Halel brings the cross reference Rashi text in 2Sam20:19 that Serach, Jacob's granddaughter was the one who told Jacob that Joseph was still alive.

Contribution of Yosef Halel and Rashi Newsletter: We give credit to the Yosef Halel for succinctly explaining this Rashi

using the Rashi Newsletter grammar principle. Yosef Halel correctly suggests distinguishing between

- *Tell*
- *Tell to say over*

Yosef Halel correctly suggests that *tell to say over* indicates *telling by messenger* (who will say over the message)

Yosef Halel brings other Rashis of a similar nature; we will review one next week.

The Rashi Newsletter completely agrees with this explanation. We note that this explanation of the Yosef Halel is classified as use of the **Grammar** rule.

Meaning *Daily Rashi* Sat Dec 19 2015, Gn47-13

Biblical Text: Gn47-13

[Background: Joseph sold food to the Egyptians since the land of Egypt was under famine.] There was no bread in the land; Egypt and Canaan were worn out because of the famine

All Rashi Texts: Rashi explains the meaning of the Hebrew word which we have translated as worn out. All Rashi versions do this by citing other texts with this verb. However, they differ in which biblical text they cite.

Current Rashi Text: This word has the same meaning as the Hebrew *VaTileh*, which means to be exhausted (Rashi Newsletter translates as worn out). A similar verse may be found in **Proverbs 26:18-19** *As a person worn out from shooting fire, arrows and death, so too a person who deceives*

his friend and says 'I was only joking.'

Rashi Handwritten text on manuscript: This word has the same meaning as the Hebrew *VaTiLeH*, which means to be exhausted (Rashi Newsletter translates as worn out). A similar verse may be found in Job4:5 [Your words have helped many people..but] When [tragedy] came to you, you are worn out [You refuse to be comforted]. A similar verse may be found in Proverbs 26:18-19 *As a person worn out from shooting fire, arrows and death, so too a person who deceives his friend and says 'I was only joking.'*

Contribution of the Rashi Newsletter: The Rashi Newsletter contributes by classifying this as the **meaning** rule. Note: That there is also technical discussion on the grammatical form of the underlying Hebrew word because it is difficult to classify its grammatical root. I have frequently cited the Grammatical Konkordance: It brings four 1-2-2 verbs (2nd and 3rd root letter the same) that should be punctuated with chirik (*ee* sound) and instead are punctuated with a Tzaray (*ay* sound). They are

- Job17:7 VaTayChah
- Gn47:13 VaTayLah
- Gn16:04 VaTayChal
- Ez19:07 VaTaySham

In all four cases the punctuation should be with an "ee" substituting for the "ay". So in our verse the Hebrew word is *VaTayLah* when the grammatical conjugation should be *VaTeeLah*. Because of this rare form it is not obvious what the real root is and hence the need for the Rashi.

Note: Rashi has some discussion of several grammatical roots (Which we omitted because it is in Hebrew). Rashi suggests that the root **Lamed-Hey-Hey** is similar to **Lamed-Aleph-Hey**.

Summary: The verse has a rare word which from context means *worn out*. This meaning can be supported by examining verses with similar roots (Rashi). It can also be examined from a grammatical point of view.

Reference-Meaning *Daily Rashi* Sat Dec 19 2015, Gn47-25:26

Biblical Text: Gn47-25:26

[Background: Egypt had exhausted all money for buying food; Joseph suggested they sell their land for food. He then gives them grain and suggests they give 20% produce to Pharaoh (who owned their land) and the other 80% would be for food and further harvest The people respond]

You have revived us; May we find grace in the eyes of our master; and we will become slaves to Pharaoh. And Joseph made it a statute until today for all of Egypt....

Elkavitz Rashi text: The underlined word slaves refers to 20% tax (and living as tenants under Pharaoh) (but does not refer to anything else such as bodily enslavement)

The underlined phrase statute until today means a non-revokable law.

Current Rashi text: The underlined word slaves refers to 20% tax (and living as tenants under Pharaoh) and making it an

irrevokable law.

Contribution of Yosef Halel: The

- Elkavitz text shows *two* Rashi comments
- Current Rashi text makes it appear that there is one Rashi comment and that the people wanted this law irrevokable (Which does not make sense; why should they impose such a hardship; furthermore, the next verse shows that Joseph is the one who makes it irrevokable)

Contribution of Rashi NewsLetter:

- Slavery normally means total ownership of the person. Rashi, using the reference to the preceding verse shows that it only means the 20% tax (And it is normal to talk in exaggeration when talking to a king; hence the people used the word slavery)
- I think Rashi understood the meaning of statue by the next two words in the verse (until today) which implies irrevokability.

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 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)

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) 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