

The 10 RashiYomi Rules
Their presence in Rashis in MiKeTz
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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.

Hi

This year I am focusing on parallelism, that is, those Rashis that can be derived from tabular representations of verses.

I will attempt to send out the Parshah over a week in advance.

Today is a Rashi Special showing how a Rashi that looks as the height of homily is actually the simple meaning of the text.

Russell Jay Hendel, President, Rashiyomi

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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Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Derivation of Rashi Comment From Biblical Text Using the Rashi Rule and Subrule
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Parallelism, Meaning-Synonym, Symbolism *Rashi NewsLetter* Dec 28-Dec 31, 2016, 12/28-31/2016

Biblical Text: Please review the 4 accounts of Pharaoh's dream compactly presented in the table immediately below.

Gn41-01:04	Gn41-05:07	Gn41-17:21	Gn41-22:24
<i>Biblical description of Pharaoh's 1st dream</i>	<i>Biblical description of Pharaoh's 2nd dream</i>	<i>Pharaoh's description of his 1st dream</i>	<i>Pharaoh's description of his 2nd dream</i>
I stood on the Nile		I stood on the Nile shore (*)	
7 cows arose	7 ears of corn in one stalk arose	7 cows arose	7 ears of corn in one stalk
Attractive(Gn41-02a)	Good	Well-formed	Good
Healthy	Healthy	Healthy	Full
grazing on meadow		grazing on the meadow	
7 other cows arose after them	7 other stalks sprouted after them	7 other cows arose after them	7 other stalks sprouted after them
Bad looking	Skinny	Haggard(Gn41-19a)	Skinny
Skinny(Gn41-03a)	Wind-smitten	ill-formed	Wind smitten

		And emaciated(Gn41-19b)	Dried-up
		I have not seen anything as bad as this in Egypt	
They stood by the first cows on the Nile			
The bad looking skinny cows	The skinny stalks	The ill & emaciated cows	The skinny stalks
Ate(Gn41-04a)	Swallowed up(Gn41-30a)	Ate	Swallowed up
The attractive healthy cows	The full healthy stalks	The first 7 healthy cows	The 7 good stalks
		They digested but one couldn't see the digestion; they were still ill looking as originally (Gn41-31a)	

Rashi Meaning-Synonym Method: Gn41-02a, Gn41-03a, Gn41-19a, Gn41-19b

Rashi Symbolism Method: Gn41-04a, Gn41-30a Gn41-31a *Ate* and *swallowed* mean *consumed*; their memory (of the good years) was consumed (Forgotten); *couldn't see the digestion* similarly means forgetting the good food eaten.

Contribution of the Rashi Newsletter: The Rashi Newsletter's main contribution is the construction of the **parallelism** in the above table exhibiting the comparison of the four statements of the dream. This Parshah is an excellent example of the **Parallelism** method. In producing the above table we have sometimes reversed order of synonym pairs so as to exhibit the parallelism.

Notice how Rashi uses the parallelism for two purposes

- Rashi gives insight into the meaning of **synonyms**. Translations like *skinny*, *emaciated*, are very close English approximations to the Hebrew and old

French that Rashi uses.

- Rashi shows that the diverse verbs used in the 4 accounts of the dreams – *eat, swallow, still emaciated* – refers to a consumption of memories of the good years.

As indicated, the above table is an excellent example of parallelism. There are many more nuances in the above table. The reader interested in fully understanding Rashi should attempt to resolve all of them (many with commentaries)

To illustrate the richness of the table, I observe the following difference between the 1st column and 3rd column (which is asterisked in the table)

- Pharoh dreamt he was *on the Nile itself*
- But Pharoh told Joseph he was *on the Nile Shore*

My 8th grade teacher, Rabbi Nathan Belitzsky, explained it this way: Apparently Pharoh did not want Joseph to think he was thinking of impossibilities (walking on water). But Joseph was a master of dreams and walking on water is normal in dreams. He immediately interrupted and corrected Pharoh when he said "I was standing on the Nile shore." "Pharoh," he said, "you were standing on the Nile itself." Please tell me the dream accurately so I can properly interpret it.

If someone knows a source for this exegesis by my 8th grade teacher I would greatly appreciate it.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

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emails.

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