

**The 10 RashiYomi Rules**  
*Their presence in Rashis in VaYeChi*  
**Vol. 26#20** - 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.*

*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.*

*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](mailto: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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## Meaning-Idiom-Database *Daily Rashi* Gn46-19a Thur 1/5/2017

**Background:** Gn47-29 presents Jacob's request to Joseph to bury him in Israel. In making this request Jacob uses a strange phrase underlined in the citation below.

**Biblical Text:** ...Jacob called his son Joseph and said to him...swear to me to do kindness and truth and bury me in Israel.

**Rashi Text:** Kindness and truth, refers to burial since the kindness done with the dead is a true kindness in that no reciprocity occurs.

**Contribution of the Rashi Newsletter:** Rashi here uses the **Idiom** method since he is explaining the meaning of a phrase. To justify the inference of this meaning we use the Rashi parallelism method. The following are verses containing the idiom *kindness and truth*. In each case the kindness is done *either* to someone dead *or* to someone helpless with no hope of return.

Before presenting the list notice how we have expanded the Rashi comment. Rashi applied the idiom only to burial, kindness with dead people. We however, are applying the idiom to helping anyone helpless (whether dead or helpless from some other reason). The justification of expansion of the Rashi comment is based on a review of verses where it is found. The proper study of Rashi requires the study of such lists. In each list item below we present a) the verse b) summary of verse contents and c) an explanation why there is lack of reciprocity. The fundamental idea is that kindness and truth refers to *any* kindness where reciprocity is unlikely. We have deliberately left out 2S15-20 since its meaning is ambiguous (See the controversy of Rabbi Isaiah and the Radak. Rashi himself is silent)

Verse	Who did <i>kindness and truth</i>	Why is this a kindness with lack of reciprocity
2Sam02-05	<i>Burial of Saul</i>	A dead person cannot reciprocate kindness
Gn47-29	<i>Burial of Jacob</i>	A dead person cannot reciprocate kindness
Jos02-14	<i>Help to captive (When city is captured, Rahab of the city will be spared)</i>	A captive of war cannot reciprocate kindness
Ex34-05	<i>Help by God to sinner (Forgiveness)</i>	A sinner cannot reciprocate to God for forgiveness
Gn24-49	<i>Eliezer asks Rivkah's family to allow her to go with him to marry Isaac</i>	Although Rivkah's family received generous gifts for allowing her to be married, they were one time. She moved to a different country her family would not be reciprocated

## Meaning-Synonyms Parallelism *Daily Rashi* Gn49-16c Ex01-07a Fri-Sun 1/13/2017-1/14/2017

**Background:** The following two verses, one a blessing of Jacob to his grandchildren and one a description of the bible are synonymous in content but differ in the word used to indicate the blessing of proliferation

### Biblical Text:

- Gn49-16c *school* (like a school of fish) *in the land*
- Ex01-07a (*The Jews*) *swarmed*

### Rashi Text:

- Be fruitful like a *school* of fish which has no evil eye against them. That is, if animals are proliferating, nearby villages may take precautions against them infiltrating their space. Not so when fish multiply (like a school of fish). Besides multiplying they have their own space in which to multiply and are not perceived as a threat.
- *Swarming* connotes intense proliferation. Women used to give birth to sextuplets.

**Contribution of the Rashi Newsletter:** The Rashi Newsletter

contributes that Rashi used the **synonym** and **parallelism** method. By comparing the two verses which state the same thing but in different words we become aware of nuances. The nuances of *school* and *swarm* are intense proliferation. However, *school* implies a proliferation that no one minds.

But what about the Rashi comment that women gave birth to sextuplets. Some people go a step father and count six words in the verse (*fruitful, multiply, swarm, strengthen, very, very(much)*). Could the association *six six* be the source of the Rashi comment?

The brief answer (and this is also pointed out by the Rashi commentators), is that the main derivation of Rashi is from the word *swarm*. However, Rashi sometimes added a dimension of pun which is not meant to be taken seriously simply to help students memorize the Rashi.

And why do I say that the statement of *sextuplets* is not meant to be taken seriously? Because we find that Amram had only 3 children, *Miriam, Aaron and Moses*, not six. From this I conclude that the main Rashi point is the *swarming*.

The Rashi Commentator **Sifsay Chachamim** agrees with the above analysis. He disagrees with another Rashi commentator, **Raam**, who thinks the Rashi comment is based on a play of words. The Rashi Newsletter rejects the Raam's position because it is not rule-based.

## Meaning-Idioms Database *Daily Rashi* Gn50-21a Monday Jan 15,2017

**Background:** Jacob had just died. The brothers who sold Joseph into slavery were frightened that he would retaliate on them for their horrible deed. Joseph seeks to comfort them.

**Biblical Text:** Joseph said to them, "Do not be afraid" ...and now I will feed you and your children. He comforted them and spoke on their heart

**Rashi Text:** Speak on heart means to speak soothingly and comfort them.

**Contribution of the Rashi Newsletter:** The **Rashi Newsletter** contributes that Rashi used the **Database** method. He examined many verses where *speak on heart* occurs. In all of them it refers to a) soothing comforting speech, b) an attempt to reunite, c) an attempt to talk out against an expectation of separation.

The following list of verses all use the phrase *speak on heart* and have the indicated nuances. Such lists are very important when trying to understand Rashi.

Verse	Brief summary: Who spoke on the heart; who was trying to get back together	Three characteristics
Gn50-21a	Joseph reunites with his brothers	Brothers thought Joseph hated them and they had to separate; Joseph reassured them; wanted to reunite.
Ju19-03	Husband tried to get his girlfriend back with him	Girlfriend had left back to her father's house. Husband went after her to reassure her and reunite with her.
Ruth02-13	Boaz encourages Ruth to stay in his field for gleanings.	Ruth was a foreigner and thought she had to go elsewhere. Boaz soothes her and convinces her to stay.
Hos02-16	God will go after Jews who have worshiped other idols and behaved like a wife that committed adultery. He will try to reunite with them.	Jews had sinned. They thought they had to separate from God. God speaks soothingly. Tries to reunite with them.
2Sam19-08	God speaks to King David that his reign will be perpetual.	David had sinned. Previous King Saul had sinned and lost monarchy. David did not think his reign will last. God speaks reassuringly and reunites David with Reign of Israel.

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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)

**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