

The 10 RashiYomi Rules

Their presence in Rashis in VaYiShLaCh

Vol. 28#11 - 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

It is a new issue (Vol 28) and a New Year. This year I am focusing on non-Rashi comments. We have explained Rashi now for 18 years. We frequently say that Rashi intended that the teacher use the parallelism and besides explaining the Rashi comments also explain all nuances of the parallelism, the non-Rashi comments.

So this year I am focusing on complete explanations of all parallelisms including both the Rashi and non-Rashi comments.

Three delicious gems today

** The famous law requiring fasting on one's wedding day because it is like the Day of Atonement occurs in this Parshah. Interestingly, Rashi mentions it but Rambam does not*

** Neighborhood protection laws are in this week's Parshah - the right of either party in a marriage to force a relocation because they don't like the rif-rafs in their neighborhood*

** I am shocked that some people accuse our Talmudic sages of blaming*

Dina on her own rape because she was forward. Most people are unaware that Talmudic law was advanced and superior (to modern law) in treatment of woman. More important, is who is blamed for Dina's rape. Neither Leah nor Dina were ever blamed. But Jacob was blamed! One of my specialties is defending Talmudic law against mis-readings. So I hope all enjoy today's posting.

Dr. 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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Parallelism Daily Rashi Gn36-02a,b;Gn36-03a Sun-Tue Nov 26-28, 2017

Background: Biblical folks frequently have multiple names. Names in the bible frequently reflect their personality types. Multiple names give descriptions of multiple aspects of the personality. Esau's 3 wives are listed twice in the Bible each with different names. It is not hard to align them. The verses and Rashi comments are compactly presented in the table below.

Biblical & Rashi Text:

Gn36-01:03	English translation	Gn28-09, Gn26-34	English Translation	How do we know it is same person	Rashi
Adah	Jewelleried	Basmath	Perfumed	Daughter of Eylon	Jewellery and Perfume were used in idolatrous rites
AhliBamah	Altars in my tent	Yehudith	Jewish	Other two were identified so these 2 names must refer to same person	She acted Jewish on the outside [but was idolatrous inside her home]
Basmath	Perfumed	Machalath	Forgiven	Daughter of Ishmael	[The perfume possibly took Esau's mind off aggression]; On his wedding day he was forgiven for his previous sins.

The following comments will indicate how to read this table and justify its comments

- The two blue columns contain the 2 biblical listings of Esau's 3 wives
- The light column "How do we know it is same person" shows how we know that the two names refer to the same person. For example, two of the wives are called "so and so daughter of Ishmael' (last row) so the two names must be the same person.
- Note that only for the 1st row (Adah/Basmath) and 3rd row (Basmath/Machalath) do we have clear textual indication that they were the same. For the middle row (Ahlibamah/Yehudith) there is no indication (but since there is only one wife left it must be that one
- The two blue columns contain the Hebrew names while the light green columns contain the English translations. For example, (last row) Basmath/Machalath are translated Perfumed/forgiven.
- The yellow column contains commentary; why were they given these two names? Take the last column: If his wife was called *forgiven* it stands to reason that upon marrying her he was forgiven for this sins. Rashi does not explain why she was called *perfume*. However, given the context, it is reasonable that she was called *perfume*. I offer the reasonable explanation that by *perfuming* herself the right way she countered Esau's natural aggression so that he didn't kill for fun and *that* is why he was forgiven. To show that this comment is mine, not Rashi's, I placed it in brackets.
- Importantly, this Rashi on *forgiven* is the basis for newlyweds fasting on their wedding day. The *fast* resembles the fast on the Day Of Atonement and signifies that their sins are forgiven. We learn all this from Rashi who in turn cites a Midrash Shmuel. The idea of starting anew on one's wedding day is very important; I am surprised it is not brought down more often.
- Regarding the first named row: All we know is that the wife is named, *jewelleried* and *perfumed*.
- However, we have two explicit biblical verses: One of them, **Gn26-35** states that Esau's wives were *bittering in spirit* to Isaac and Rivkah. The other verse, **Gn27-46** describes Esau's wives as so bad that Rivkah *did not want to live*. It also describes them as *Hittite wives*. Rashi takes these verses as indicating that they were idolaters. The idolatrous rites of wearing excessive jewellery and burning incense is what bothered Rivkah. Thus, the link in Rashi between the names and idolatry is verse-justified.
- The last wife is named *Yehudith/AltarsInMyTent*. Rashi simply explains that *Yehudith* is how she acted on the outside to fool people. I would add that she

Worshipped idols at home and was Jewish outside. Strikingly, this reminds one of the reform motto: *Be a Jew in your home and secular outside.*

This completes the analysis of the multiple names of the 3 wives. What I have tried to show is that Rashi (and the Midrash) did not just make things up. Besides looking at the meaning of the names, Rashi looked at the surrounding verses and the high level descriptions of these women. Thus, Rashi was not picking sermonic ideas out of a hat but rather grounding himself in explicit verses and nuances stated in the names.

Parallelism Daily Rashi Gn34-01a, Gn33-15a, Gn33-07a, Gn32-23a, Wed-Sat Nov 29-Dec 2, 2017

We start with **Gn32-23a**, which states *Jacob took his 11 children and went over the Jordan*. Rashi demurs: But he had 12 children, 11 sons and 1 daughter, Dinah. The text apparently omits mention of Dinah. Why? Where was she?

To understand Rashi's answer we look at the Parallelism in **Gn33-07a** exhibited in the following table.

Verse	Who came 1 st	Who came 2nd
Gn33-06	The concubines and	Her children came
Gn33-07	Leah and	Her children came
Gn33-07	Joseph and	Rachel
Rashi	Rachel's son Joseph came first not last so the focus would be on him. The conjecture is that they didn't want Esau <i>noticing</i> Rachel who was very attractive.	

When Esau finally came and Jacob introduced him to the family you notice (Green shaded lines) that the parents came first and then their children; contrastively, Joseph came first and afterwards his mother.

Rashi (blue-shaded line) conjectures that Joseph brought attention to himself to prevent Esau from staring at his mother who was known for her beauty. Apparently, Jacob was suspicious of what would happen if Esau saw Rachel; perhaps he would try and seduce her.

Rashi, now uses this parallelism in **Gn33-07** to explain the *11 children* and the omission of Dinah. Apparently, Jacob hid her so that Esau shouldn't see her.

Shockingly, the Midrash and Rashi following, criticize Jacob for hiding Dinah who was later raped. As can be seen from the juxtaposition of the two Rashi in this table

Rashi	Beginning statement of Rashi	Connection to Rape of Dinah
Gn32-23a	Jacob hid Dinah. Apparently he didn't want Esauv seeing her lest they get married	And for this he was punished with the rape of Dinah.
Gn34-01a	Dinah followed her mother's style of intimacy. Both her mother (Gn30-16) and her (Gn34-01) were forward in their relationship with men.	BLANK!!! No Rashi connection is made between Dinah being forward and the rape!!!

Rashi blames Dinah's rape on his not introducing her to Esauv. Rashi following Chazal, the Talmudic sages, could have made some men comments and blamed Dinah's rape on her forwardness. Notice in **Gn34-01a** that Rashi following the Midrash does consider Dinah forward in style. But Rashi does *not* blame her rape on her forwardness. In fact, Dinah wasn't raped anymore than her mother wasn't raped.

Rashi is very clear that Jacob is blamed on Dinah's rape for not setting her up with Esauv. How are we to understand this?

I would supplement Rashi with the following explanation: Esauv was a hunter. He would feel challenged by a forward woman. He would consider that a challenge to his skills and the two of them would have probably wound up with each other. We just saw in the previous posting in this issue that marriage atones for all sins like the Day of Atonement. So Jacob could have set Esauv up with his daughter and reset his spiritual account.

We can further understand the Midrash and Rashi's advocacy that Jacob should have made an alliance with Esauv. After all, isn't Esauv our enemy who killed many Jews throughout the ages? Esauv is typically identified with Rome and had liasons with the Arab world. What were the midrashists thinking of when they suggested an alliance?

I think what they were suggesting that Jacob and Esauv had in common a belief in one God, in blessings and prophecy. Don't forget, that Esauv and Jacob fought for

the blessings. Jacob and Esauv, the monotheists who believed in prophecy and blessings had a common enemy, the 3rd world Hittite nations who were idolatrous and did not believe in prophecy and blessings. I think the Midrash and Rashi were suggesting that Jacob should have teamed up with Esauv to overcome problems with these 3rd world nations who do not believe in God.

From the point of view of the rape: Had Esauv married Dinah, she still would go out and tour the land. But Schem wouldn't start up with the wife of the mighty Esauv. In other words, these 3rd world nations feared power even if they didn't believe in God and hence the Rashi-Midrash suggestion that Jacob and Esauv unite.

We have left to point out two Rashis. Typically, people are named by their fathers. Naming by mothers is unusual. Rashi therefore sees the phrase *Dinah daughter of Leah* as referring to her intimacy style with men, she was forward like her mother. Here Rashi uses the **Database** method. The following table summarizes this.

Verse	Person	Relationship
Gn11-31	Lot son of Haran	Son of Father
Gn23-08	Ephron son of Tzochar	Son of Father
Gn25-12	Ishmael son of Abraham	Son of Father
Gn25-19	Isaac son of Abraham	Son of father
Gn38-05	Laban son of Bethuel	Son of Father
Gn24-24	I (Rivkah) am Daughter of Behuel	Daughter of Father
Gn34-01	Dinah daughter of Leah	Daughter of mother
Rashi	Daughter of mother because she followed her style of intimacy as being forward (Leah (Gn30-16) would go out to men and so did Dinah (Gn34-01)	

Finally, we mention the Rashi on **Gn33-15**. Esauv *offers* to unite with Jacob by leaving him men. Jacob rebuffs him, "Why this?" Rashi explains, "I don't need you." Indeed, **Gn33-18** says that Jacob came complete to Schem, so he legitimately thought he didn't need protection. But **Gn34-01** describes the rape of Dinah his daughter. This in fact is an answer to Jacob's question "I don't need you." Certainly, the highly spiritual Jacob did not need Esauv for prophecy, blessings or wealth. But Esauv had one asset that Jacob did need which he didn't have, power. Had Esauv's men been in Jacob's camp, they would have a power presence and the

3rd world Hittite nations who raped Dinah, although they violated prophetic law (by committing rape and not trying it) would not have violated the law of power.

I close by emphasizing that secularists take Rashi's comment that Dinah was forward like her mother as *blaming* her on the rape. I have shown in the Table above that Rashi was *describing* her not *blaming* her. Rashi ultimately blamed Jacob as we have discussed.

Finally, we note that it is possible that "neighborhood" laws are inferred from this event. Jewish law (e.g. Rambam Marriage 13:15 states that either party in a marriage can force relocation if they feel uncomfortable in a given neighborhood.) I think the point here is that although relocation is expensive one cannot blame a marital partner on her being forward or friendly. This is a right of any person. If they feel uncomfortable they do not have to change their personality; rather they can force a relocation to a better neighborhood.

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 (Homonyms)** 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