

**The 10 RashiYomi Rules**  
*Their presence in Rashis in VaYiGaSh*  
**Vol. 28#14** - 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.*

*Did you know that Jewish law codifies certain character traits? It is more than 'not nice' to tell the truth sometimes; it may be required! Having something highly personal; Jewish law introduced the concept of modesty whose shadow in this world is privacy. We have a small collection today. Hope you enjoy them.*

***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](mailto:RashiYomi@GMail.Com).

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## **Contradiction *Daily Rashi* Gn44-20a Thursday 12/21/2017**

**Background:** Benjamin, one of Jacob's sons, has been caught, framed with theft. He is retained for imprisonment and slavery. But this would kill his father. Judah steps up to plead that he take his place. He argues with the Vice-Roy of Egypt, Joseph.

**Biblical:** [We were honest with you] You asked if we had a father or brother. We responded that we have a younger brother whose brother died and this younger brother is the only brother from remaining to his father from this mother and his father loves him.

**Rashi Text:** The underlined words state that Benjamin's brother died. But that is not true; he was sold into slavery.

Rashi clarifies that for the sake of fear it is obligatory to lie. Judah reasoned that if he admitted that the brother was alive, he might demand him to be brought forward. His fear of further action led to the lie which however is proper.

**Jewish Law:** Rambam, Laws of Theft and Loss articles, chapters 12 and 13 clarifies that in judging the integrity of a person (if he should be trusted on recognition of a loss article) we do not count against the person any lies for the sake of peace or modesty (since these are required lies).

**Format-Paragraphs *Daily Rashi* Gn45-01a Fri 12/22/2017**

**Background:** Joseph had been trying to get his brothers to recognize him. They showed remorse for their sins of the past. Judah no longer sold brothers into slavery; he offered himself as a slave so his father shouldn't suffer. Look at the parts of the following verse.

**Biblical:**

- Joseph couldn't take it anymore
- A) He declared let all people leave
- B) No one was with him when he made known his identity to his brothers.
- C) And he started crying....

**Rashi Text:** What is the connection between A) and B) in the sentence. This is the Rashi rule of consecutive paragraphs. In this case A) *causes* B) through the intermediate variable of modesty.

We can use the Rashi Database method. There are several cases where Joseph *left* the room to cry. For example, Gn42-24, Gn42-30 - *and he turned aside to cry, he went into the room to cry there.*

Thus, the simple meaning of the text is that Joseph for reasons of modesty did not want others to see him when he cried.

Here we have an elaboration on a basic Jewish concept, modesty. Modesty is not only about not displaying physical emotions in public; it is about the right to privacy on any strong emotion.

**A Deeper Reading of Rashi:** But wait a minute. Rashi does not say that Joseph asked people to leave because he didn't want to cry in front of them. Rashi says he asked people to leave so they shouldn't see his brothers embarrassed.

This is typical of Rashi. Many people read Rashi restrictively: "Since Rashi said the reason was to avoid embarrassing his brothers, he must have had a good reason for rejecting the thought that he asked them to leave so they shouldn't see him crying.

Really? We just showed using the Rashi Database method that Joseph *was* concerned that people shouldn't see him when he cries? This can't be ignored.

Here is how to read this Rashi and this is a fundamental method in reading Rashi.

- Rashi did not have to say the obvious confirmed by several verses that Joseph did not want to cry in front of others
- Rashi *added* and *supplemented* this explanation by pointing out that Joseph did not want to embarrass his brothers.

By reading the Rashi comment as supplemental vs restrictive we gain a deep and mature reason.

We can go further. How could Joseph overlook the pain and humiliation of his brother's torture and enslaving him? The answer is that Joseph's dream was to achieve recognition from his brothers. He was not a kid; he was a leader. This so dominated his personality that it overrode other normal emotional reactions. He could win by showing that he was more

mature than them and really wanted to help.

## **Parallelism *Daily Rashi Gn46-15a Sat 12/23/2017***

**Background:** The Bible is enumerating the male and female descendants of Jacob. Notice the strange parallelism.

### **Biblical:**

- .... List of sons...
- These are the *sons of Leah, and*
- *Dinah his daughter*

**Rashi Text:** Notice the parallelism

- The male descendants are attributed to Leah, the female parent
- The female descendants (Dinah) are attributed to *him*, the male parent.

Rashi explains this morally. When the man waits to have climax until his wife has it first he is rewarded with a boy. Similarly, when a woman waits to have climax until her husband satisfies himself first, she is rewarded with a daughter.

Thus, a simple parallelism like this teaches us proper husband-wife behavior.

**A Deeper Reading of Rashi:** I will not go into complete details here but this Rashi has a physiologic basis. It turns out the male and female sperm have different weights and therefore must have different survival rates in the vaginal track. When you

couple that fact with the natural acidity of the environment you can justify the Rashi. In fact, there are doctors who use douches to help couples get the type of children they want.

The fact that something has a moral interpretation does not mean it is not physiologically and scientifically based.

### **Formatting-Paragraphs *Daily Rashi Gn46-29a Sun 12/24/17***

**Background:** Joseph and Jacob reunite after 13 years of separation. Note the phraseology

#### **Biblical:**

- A) Joseph harnessed his chariot
- B) He went towards his father, towards Goshen

**Rashi Text:** What is the connection between A) and B). This uses the Rashi rule of consecutive paragraphs. There is a college textbook on writing whose fundamental focus is on the method of combining sentences, the *Jones and Faulkner* textbook (I highly recommend it).

Here Rashi explains that phrase A) functions *adverbially*. A) indicates *the intensity* by which Joseph went up. Joseph personally harnessed his chariot.

This teaches the Jewish value of *intensity* (*Zerizuth*). One should do commandments with *intensity*. This also reflects Jewish values of approaching God with the best. Thus, we find that the main difference between Kayin and Hevel was intensity: Hevel brought the best (Gn04). Similarly, Malachai emphasizes that offerings should be from the best.

In the middle ages, many treatises were written on character traits: *Intensity* is an important trait.

## Database *Daily Rashi* Gn47-10a Mon 12/25/17

**Background:** Joseph introduces his father to Jacob. Notice the language (underlined words)

### **Biblical:**

- Joseph brought his father to Pharaoh - Jacob blessed Pharaoh
- (Discussion: Pharaoh and Jacob)
- Jacob blessed Pharaoh and he left from Pharaoh

**Rashi Text:** Statements of blessing are typically followed by the statement or content of the blessing. A simple Database inquiry shows this.

- Gn01-22 God bless them: *Be fruitful and multiply*
- Gn02-03: God blessed the Sabbath: *He sanctified it*
- Gn35-09:10 God bless Jacob: *Your name will be Israel not Jacob*
- Gn48-15: He blessed Joseph: *The God that my fathers walked before shall bless the children.*

Yet in the verses above we find *bless* without any content or statement. It emerges that there are two usages of blessing

- *To bless: To wish someone well or success*
- *To greet: So "I bless you" is a greeting without it meaning something specific.*

In the verses above, Jacob blessed=greeted Pharaoh when he met him and when he left.

Rashi's brilliant observation is that *bless* has two meanings: i) Greeting, ii) a wish of success.

Jewish law: Jewish law has many observations about the value of greeting. For example, one of the Tanaaim bragged that he would always greet everyone he met even idolaters in the marketplace. From the text of Ruth Chapter 2, Jewish law infers that greetings should be in the name of God. (Incidentally the reason modern Hebrew uses the word *shalom* = *peace* as meaning hello is because *Shalom* = *Peace* is one of God's names. By greeting people with *shalom* = *peace* we fulfill the obligation to greet people in the name of God.

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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  
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