

The 10 RashiYomi Rules
Their presence in Rashis in MiKeTz
Vol 28#13 - Adapted from **Rashi-is-Simple**

(c) RashiYomi Incorporated, Dr. Hendel President, Dec. 13th, 2017
For the full copyright statement see the Appendix

Useful URLs:

Rashiyomi Website: [≤http://www.RashiYomi.Com>](http://www.RashiYomi.Com)
This week's issue: [≤http://www.Rashiyomi.com/rule2813.pdf>](http://www.Rashiyomi.com/rule2813.pdf)
Former week's issue: [<http://www.Rashiyomi.com/rule2812.pdf>](http://www.Rashiyomi.com/rule2812.pdf)
Old weekly Rashis: [≤http://www.Rashiyomi.com/rule.htm>](http://www.Rashiyomi.com/rule.htm)
Rashi short e-course: <http://www.Rashiyomi.com/RashiShortGuideHTMLBook.htm>
Hebrew-English Rashi: [≤http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm>](http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm)

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

Happy Chanukah to all!

This issue continues our exploration of commandments in each parshah. We also shed some light on secular biblical scholarship as well as the key attributes of the Messianic line.

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.

Subscribe / Unsubscribe: Email
RashiYomi@GMail.Com <mailto:RashiYomi@GMail.Com>

Parallelism - Paragraphs: Climax, Consecutive paragraphs *Rashi NewsLetter* Gn38-01a, Gn47-33a
Wed. - Thur. Dec 13-14, 2017

Background: Joseph has his special cup hidden in Benjamin's bag to make it appear that Benjamin stole it. The brothers are caught up with and Benjamin is framed. Later the brothers speak to Joseph.

Biblical Text *What can we say to my master (Joseph), what can we cite, what can we justify. God has found our sin. Behold we are slaves to our master, both us and the person in whose bag the goblet was found.*

Rashi: *Two things strike Rashi. First the parallelism*

- A) What can we say to our master
- B) God has found the sin of our servants

Notice the contrast between the underlined words: *our master, vs. God*. Because they are different Rashi following the Midrash Rabbah explains

- my master refers to Joseph
- God refers to God.

In other words bullet B above refers to God. Here Judah

follows the initial *confession* found in Gn42-21:23: When the brothers were confronted they started confessing about Joseph. Here to, Judah realizes that if Benjamin was framed, the brothers are being punished for selling Joseph into slavery.

Incidentally, the Midrash learns this from the phrase *God has found the sin of thy servants* instead of the expected *what can we say? what can we cite? what can we justify? We have sinned and got caught.*

In passing, this is why Judah was selected for the Messianic reign because of his capacity to admit mistakes. It is not true that the Messiah will be a righteous person who never sins: Thus we find that David committed adultery and murder and Judah committed incest and sold Joseph. Their greatness, a greatness you want in a leader, was their immediate confession. cf.

- When David was confronted he immediately said: *I sinned I am willing to Die*
- When Judah was confronted he immediately said: *I deserve slavery because of my selling of Joseph.*
- Contrast when Saul was caught stealing forbidden sheep he sheepishly said, "Oh...we took them to offer sacrifices to the God of the prophet, Samuel," instead of just confessing.

Thus the true quality we want in a leader is their ability not to cover up but immediately confess.

The second thing Rashi noticed is the climactic nature of the confession

- What can we say?
- What can we cite?
- What can we justify?
- God has found our sin.

Typically climax hints or indicates some sequence. But what does it refer to in this case. The table below summarizes three attempts by the Midrash Rabbah to explain the climax.

Gn47-33	3 Frameups	3 Sexual sins	3 Children lost
What can we say	1 st time payment money was found in our bags	Judah was seduced by his daughter-in-law Tamar as punishment for not marrying her	Joseph was kidnapped by us
What can we cite	2 nd time payment money was found in our bags	Reuven interfered with Bilhah's marital relationship with Jacob	Shimon was held in prison
How can we justify	When Joseph's special cup was found in our bags	Our exterminating an entire city for the rape of Dinah	Benjamin will now be a slave to Joseph
God has found our sin, we will be slaves as punishment			

Thus the climax is suggestive of the three sexual sins: a)

Tamar, b) Bilhah and c) Dinah, or is suggestive of three children lost to Jacob a) Jacob, b) Simon, c) Benjamin or the three frameups 1) payment money 2) payment money 3) cup.

Notice the exquisite fact that Rashi rejects all three proposed explanations and does not cite any of them (He refers the reader to the Midrash Rabbah but does not accept any of the explanations).

Why? Because as James Kugel explains in his book on Parallelism, true parallelism must be *additive*. Each case must add on the previous ones. Parallelism is never a collection of three items. The sexual incidents of say Tamar seducing Judah, Reuven interfering with his father's marital preferences and Dinah being raped have nothing to do with each other and hence do not illustrate climax in the Kugelian sense. Rashi agrees with this approach to Parallelism.

Thus we see that Rashi was advanced and follows the modern approach to climax. Rashi views the Midrash Rabbah as *attempting* to understand the climax but failing. Rashi also did not have a better explanation and so he simply sufficed with explaining the **parallelism**: Judah confessed that his sins with Joseph were causing the brothers to be punished and was willing to accept slavery.

I mentioned that these issues of Weekly Rashi deal with aspects of law found in Genesis. In fact what Judah did is archetypical of the law laid down in the laws of Fasts that when tragedy befalls an individual or city, the entity involved should *search its deeds and repent*. This is exactly what Judah did; he accepted it as a sign from God, examined his deeds, and confessed that he had sinned by encouraging selling Joseph.

Biblical Text (Gn37-01a) [The text occurs after Judah suggested that the brothers should sell Joseph] After these things, Judah went down from his brothers and reached out to an Adulamin partner, Chirah.

Rashi Text: Why are these two biblical chapters consecutive? To indicate causation. What caused Judah to descend from his brothers? His advice to sell Joseph. The brothers said, "You advised us to sell. Had we not sold, father would not be so upset."

Notice that Rashi has two approaches to derive this

- A) Rashi can be nuancing the underlined word *went down* in the Biblical text. Use of *went down* vs. *went* has a nuance that Judah descended from his greatness
- B) Rashi could not be emphasizing nuances of words but looking at the consecutive chapters. Here are the chapters

- Joseph visits brothers
- Brothers plot to kill him
- Reuven saves Joseph from murder and places him in a pit
- Judah talks them into selling Joseph (Getting rid of him once and for all)
- Jacob goes into deep depression and mourning
- After these things, Judah leaves his brothers.

Rashi in fact chooses method B. Rashi explicitly says "Why are these chapters consecutive?" This is the Rashi method of consecutive chapters under the paragraph method.

Furthermore, the verse explicitly encourages Rashi to approach this way since it says explicitly, "After these things, Judah..."

The moral from this? Too often we think Rashi is based on minutiae when in fact Rashi may be based on more explicit global issues.

Rabbi Ishmael Rules *Rashi NewsLetter* Gn44-08a Fri 12/15/17

Background: Joseph's brothers have just been overtaken

and accused of stealing the special wine cup that Joseph possessed. They respond by pointing out that this would contradict their personality

Biblical Text:

- *Behold*: The money we found in our bags we returned
- *How*: Could we rob something from your master, money or gold

Rashi Text: This is one of the 10 fortiori arguments in the Bible.

Contribution of Rashi Newsletter: A fortiori is a type of logical argument. If we returned that which we didn't have to (money found in our bags which you said was not our payment money) it would be incongruent for us to steal that which doesn't belong to us.

The *fortiori* is a method of Biblical Exegesis. It is one of the Rabbi Ishmael rules.

But there is a problem: When Rashi says *This is one of the 10 fortiori arguments*, does Rashi mean

- This is one of 10 verses where the Bible uses a fortiori

But in a previous posting I showed that there are in fact more than 10 such verses. After independently

discovering this by myself I was delighted to see that the Maharzu, a Midrash Rabbah commentator, also discovered this problem. He brings down one solution and offers his own. I reformulate all solutions and give my own solution.

- The use of the words *behold ...how* is one of the 10 grammatical forms indicating a fortiori.

Before elaborating let me review about grammatical forms. A question mark is a grammatical form. If you see a sentence with a question mark in English you know that the author intended it as a question. Similarly for example the word *will* is an auxiliary verb. It is a grammatical form indicating that an action will happen in the future.

Part of the task of grammar is to find semantic markers, for example words, that *indicate* certain types of sentences, intentions and innuendoes.

In a previous posting I listed all 10 forms. Here I will suffice with listing a few more.

Dt31-27 - *behold....and certainly*

- *Behold* While I am still alive with you today, you are rebellious with God

- *And Certainly* after my death.

Thus Dt31-27 uses a grammatical form *behold-and certainly* to indicate a fortiori.

Nu12-14 - *would she not, number, number*

- If her father spit in her face *would she not* be embarrassed *seven* days
- Let her be secluded from the camp for *seven* days and then proceed.

Here Nu12-14 uses the form *would she not -- seven -- seven*.

In closing let me point out that as seen here, and as seen in all the Rabbi Ishmael rules, grammatical form indicators and semantic markers were a standard staple of Rabbinic midrash.

What has happened is rather shocking. The secular biblical scholars stole our method of grammatical form, claimed it to be their own method, in fact a modern method, selectively looked at emotional midrashim to try and discredit our erudite sages as having keen minds, and then say they have discovered the simple true meaning, the *peshat* of the text.

Actually, we were there first. Very often modern scholarship comes up with ideas we already came up with. When they differ it is because their knowledge of semantic markers was not as great as that of the Talmudic sages.

Thus it is important to be familiar with this method, to know that we were there first and that biblical scholarship can be answered when they misuse our methods.

**Parallelism *Rashi NewsLetter* Gn41-50a Gn06-18b
Gn07-07a Gn08-16a Sat 12/16-19/17**

Background: The Bible relates how Joseph was appointed vice president of Egypt and how he gathered grain. In passing the Bible mentions the two children born to him.

Biblical Text: Joseph had 2 children prior to the famine years.

Rashi Text: It is forbidden to have relations during a famine. (That explains why his 2 children were before the famine years)

Contribution of Rashi Newsletter: Recall that the Rashi Newsletter never uses the "extra phrase approach." So Rashi couldn't have derived this comment from the extra

phrase underlined above.

Furthermore, even if Rashi derived something from the extra phrase *how* would he know to derive that intimacy is prohibited during a famine. Maybe the extra phrase teaches us that when you are involved in community matters (getting food for everyone) you should still find time for your family. This is an important teaching and would fit nicely with the underlined phrase. Indeed, Moses neglected his family life and as a result one of his grandchildren was a priest for idols.

A fundamental technique I taught in my paper *Peshat and Derash A new Intuitive Approach* (Tradition 1980) is that

- Rashi usually *derives* his comment from *the verse*, but sometimes
- Rashi *applies* a comment from *another verse*. In such a case it is a mistake to think Rashi *derived* the comment. He was merely applying a known comment from elsewhere to explain the verse.

In this case, Rashi derives the important halachic principle that during famine years (or disaster years) one should abstain from having children, from the **parallelism** in verses shown in the table below concerning entry and exit from Noah's ark. Notice that God ordered men and women separate and they went in men and women separate. Only after the flood did God allow men and

women (in the same family to mingle). This parallelism shows Author intent: It is prohibited to have children during famine years.

Another supportive argument is the fact that Noah immediately, upon exit from the ark, planted a vineyard, got drunk and rolled around naked in his tent. This behavior shows what he missed out on in the ark.

To recap

- The prohibition of intimacy during disaster years is derived from the powerful parallelism principle related to Noah's ark
- This principle is *applied* to explain the underlined words in this week's parshah emphasizing that the children of Joseph were born prior to the famine years.

This is the proper approach to Rashi's like this.

Issue	Verse	Text	Separation of sexes	Comment
Entry to ark, Command	Gn06-18	You should come to the ark: <ul style="list-style-type: none"> • You & sons • Your wife and your sons wives With you	Yes	
Entry to ark, Compliance	Gn07-07	Noah came <ul style="list-style-type: none"> • & sons • His wife & his sons' wives To the ark	Yes	
Entry to ark, Compliance	Gn07-13	In the middle of that day came <ul style="list-style-type: none"> • Noah & Shem, Cham, Yefeth • His wives and the wives of his sons with him 	Yes	
Exit from ark, Command	Gn08-16	Exit the ark <ul style="list-style-type: none"> • You and your wife • Your sons and their wives 	No	* Entry required separation of sexes * Exit did not.

		With you		This implies a prohibition of intimacy while in the ark
Exist from ark, (non) Compliance	Gn08-18	Noach exited <ul style="list-style-type: none"> • And his sons • His wife and his son's wives 	Yes	Noah was frightened by the corruption caused by excess sex. He was not quite ready to resume normal life.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHI RULES

Copyright 2001, Rashiyomi Inc., Dr Hendel President, www.Rashiyomi.com/rules-01.htm

NOTE ON COPYRIGHTS:

*This particular appendix, like many portions of the Rashiyomi website, are protected by a paid copyright. However, we clarify that the intent of Rashiyomi copyright statements is the intent expressed in the creative commons copyright statement, the full statement of which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/legalcode> and the human readable summary which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/>. The basic intent is: (1) **(by)** any citation of Rashiyomi explanations, rules etc should acknowledge the Rashiyomi website as the author by giving its URL: <http://www.Rashiyomi.com> (or the specific page on the website); (2) **(nc)** It is prohibited for anyone to use the material on this website for commercial use, that is to derive monetary gain from it; (3) **(sa)** while people are encouraged to cite paragraphs of explanations from Rashiyomi in their own works, they must share their works in a similar manner under the creative commons agreement, **cc by nc sa version 3.0**; they must cite the urls for the Rashiyomi website and the creative commons website. In short our intention is to facilitate distribution of Torah educational material and not inhibit that distribution with monetary interests or lack of acknowledgement. For precise legal details see the URLs cited earlier. The contents of this paragraph govern all future uses of Rashiyomi material and take precedence (or clarify and explain) already existing copyrights as well as permissions given in private 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