

The RashiYomi NewsLetter

The 10 RashiYomi Rules, Vol 30 #5, Oct 14, 2018

Their Presence in this Week's Parshah, Lech Lechah

All materials on RashiYomi website, including this Newsletter, are free, provided proper acknowledgement is made. RashiYomi Inc., consistent with Jewish Laws on education, proudly refuses any donations. Acknowledgement to our work can be made by citing, **RashiYomi. Inc.**, or www.RashiYomi.com. See the Appendix for a complete copyright statement as well as for a summary of the 10 RashiYomi rule

Quickie Issue – This issue devoted to Rashis that are quickly explained

*They will say, 'She is his wife'; They will kill me and let you live; Please say, you are my sister, in order i) that it will be **good for me** account of you and ii) I will live [not be murdered] account of you.*
*Rashi: **Good for me** – They will give me gifts. (Gn12-13a)*

Rashi here, uses the **Parallelism Method** and the **Reference Method**. First, Rashi notes that Abraham asked Sarah to say she is his sister for two purposes

- i. *It will be good for me*
- ii. *I will live [not be murdered]*

Apparently, besides not being murdered, Abraham will also obtain *good*.

So, we read the Chapter and we see several things that happened to Abraham:

- 1) Sarah, his wife, was taken by Pharoh
- 2) Abraham received gifts
- 3) Abraham was banished after Pharoh discovered she was his sister.

Clearly 1) and 3) are bad effects. That is, as a result of Sarah saying that she was Abraham's sister, bad things happened to Abraham. However, item #2) is good. Therefore, Rashi clarifies that Abraham expected gifts as 'the brother of the bride to be.' Another subtlety is worth mentioning: **Gn12-16** says *And he caused good to Abraham because of Sarah: He gave him cattle ...servants ...*

Many Rashists suffice with seeing a word

linkage: Since Abraham said in **Gn12-13** *so it will be good for me* and **Gn12-16** *and he caused good to Abraham*, the two verses are linked with the word *good*.

The RashiYomi Newsletter views this as superficial and shallow. A deeper way of reading Rashi is to review *all* consequences and identify which ones were good.

One more subtlety: The *Sifsay Chachamim*, a famous Rashi commentator, formulates this Rashi in terms of the **Contradiction method**: *How can we say that Abraham had good if his wife was taken by Pharoh and he was banished? Therefore, Rashi points to the gifts. This is also a valid way of approaching this Rashi.*

And to Abraham, he caused good because of Sarah: He gave him cattle...servants...camels (Gn12-14a)
Rashi: He refers to Pharoh.

Here, Rashi uses the **Grammar Method**. The preceding paragraph is speaking about the Egyptian people. Indeed, the previous verses say *the Egyptians saw that the woman was very beautiful...Pharoh's servants saw her and they praised her...* But in verse 14, it uses the pronoun *he*, the singular.

Rashi simply explains: *The looking and praise were done by the Egyptians and Pharoh's servants; the gifts were given personally by Pharoh.*

The survivor came [after the war] and told Abraham [about the capture of Lot] (Gn14:13a)
Rashi #1: *The survivor* refers to Og who was the sole survivor of the Refaim (Dt03-11)

Here, Rashi uses the **Grammar Method** and **Reference Method**.

- **Gn14-05** mentions that the *Refaim* were conquered in *Ashteroth Karnayim*
- **Dt03-11** mentions that Og alone survived the *Refaim*
- **Gn14-13** does not speak about a survivor coming to Abraham but rather about *the* survivor coming to Abraham pointing to a well-known survivor. Hence Rashi takes this as referring to Og. Here, Rashi uses the **Grammar Method** which distinguishes between the articles *a* and *the*.

Rashi brings a second explanation which does not contradict the first explanation but supplements it. Since we are making this a quickie issue we will defer the explanation of this to a later digest.

[Your descendants will be non-citizens in a land not belonging to them; they will be enslaved...] *And also the nation that they are slaves to, will I judge and after that they will leave with great assets* [Gn15-14b,c]
Rashi: *I will judge* with the 10 plagues [brought on Egypt]
Rashi: *Great assets* refers to the gold and silver utensils they took from Egypt (Ex12-36)

There are two Rashis on this verse that use the **Reference Method**. To explain the phrase *great assets* Rashi cites **Ex12-36** speaking about the gold and silver utensils the Jews borrowed from the Egyptians. Rashi further explains the phrase *I will judge the nation that enslave them* to refer to the 10 plagues that God brought on the Egyptians as related in **Ex06 – Ex15**.

Note, I don't think Rashi intended to explain only in terms of the 10 plagues; he would certainly agree that the sinking of the Egyptian army at the Red Sea is included in the phrase *I*

will judge. Why Rashi only mentioned *the ten plagues* is an interesting question but the way we have expanded his explanation, to include the Red Sea miracle, is consistent with both the verse and the **Rashi Reference Method**.

APPENDIX

THE 10 RASHI RULE CATEGORIES

A Lightning Summary with Examples

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) **(as)** 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 as 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 acknowledgment. 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.

=====

Rule I-REFERENCE: EXAMPLE: Dt26-05d *We went down to Egypt with a few people* explained by Gn46-27: with 70 people

=====

Rule 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 (e.g. Dt34-10a) egg 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)** *Marchese* means pot; *Machinate* 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

=====

Rule III-GRAMMAR: EXAMPLE: BA-ah means Candelabras means COMING(Gn46-26a)

EXAMPLE: Whiptail conjugation has different rules if 1st root letter is Trade (Gn44-16a)

=====

Rule IV-PARALLELISM: EXAMPLE: (Ex20-04) Don't **POSSESS** the gods of others Don't **MAKE** idols RASHI: So both **POSSESS**ion & **MAKING** of idols are prohibited

=====

Rule V-CONTRADICTION: EXAMPLE: (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.

=====

Rule VI-STYLE: RABBI ISHMAEL RULES: EXAMPLE: (Simple verses should be generalized): (Rashi Pesachim 6) (Dt25-04a) *Don't MUZZLE an OX while THRESHING* RASHI: Don't STOP any WORKING ANIMAL from eating

=====

Rule VII-FORMATTING: EXAMPLE (*BOLD indicated by Repetition*): Ex12-09c) 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)

=====

Rule 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

=====

Rule 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.

=====

Rule 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