

The 10 RashiYomi Rules

Their presence in Rashis For Parshat Pinchas

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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.

The most frequent questions I receive about the Daily Newsletter are the following.

- *What do the classical commentators on Rashi say about his reasons?*
- *If they say such and such what are you adding?*

If they don't say what you say, why are you saying it?

So the next year, or perhaps more, will be devoted to citing Rashi commentators and explaining how the methods of the Newsletter sharpen and crystallize them. We will be citing mostly from the 4-6 classical Rashi commentators: Sifsay Chachamin, Gur Aryeh, Mizrachi, and Chizkuni. We will occasionally add insights of Rav Hirsch and Malbim.

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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- *Today we show a single deceptively single method which instantly explains half a dozen Rashis. Additionally it solves some unsolved problems in the Rashi commentators.*

Parallelism Daily Rashi Nu26-16a:13a:46a:38a:39a

Monday-Friday July 13 - 17th 2015

Monday

Biblical Text: Nu26-16a:13a:46a:38a:39a

We deviate from our usual format. In the six tables below

- Each has 3 rows
- The top row presents a verse from **Gn46** describing the children of Jacob's 12 children
- The 2nd row presents a verse from **Nu26** describing the subtribes for each of the 12 tribes
- The 3rd row notes deviations and differences in the two rows.
 - The usual case is that there are no differences (The grandchild of Jacob listed in **Gn46** is identical with the subtribe listed in **Nu26**)
 - Sometimes the names almost sound the same (implying a sort of nickname); these are noted by us
 - Sometimes there are blatant differences; Rashi notes these and explains that the two are the same; *Sometimes* Rashi explains why there are two names and sometimes he doesn't
- Sometimes the parallelism of the sequences shows an omitted name; Rashi notes that the tribe died out

- After the presentation of the verses and Rashis we note
 - Various problems in Rashi and how the Rashi commentators deal with them
 - Our solutions to these problems. We also explain what justifies our making such explanations (In other words, what justifies the Rashi Newsletter contributing explanations overlooked by the Rashi commentators)
- Verses and Rashi comments are presented in 6 tables below
- **Parallelism** is a major Rashi method acknowledged by all Rashi commentators. An excellent book on the subject is by James L. Kugel, *The Idea of Biblical Poetry: Parallelism and Its History*, Yale University Press, 1981.
- A contribution of the Rashi Newsletter is to graphically display the parallelism using Tables which highlights differences and extra words.
- Those who like to read one Rashi a day may read one table a day. You can also chose to read one Rashi a day since there are 6 Rashis.

Of fundamental importance, is that we use these simple Rashis to illustrate why the Rashi Newsletter will sometimes deviate from the explanations of the Rashi commentators; what justifies these deviations. Such an explanation will be

useful to you. Here are the tables and Rashis.

Gn46-10	Shimon's children	Yemooyl	Yamin	Ohad	Yachin	Tzochar	Shaool			
Nu26-12:13	Shimon's Tribes	Nemoooyl	Yamin		Yachin	Zerach	Shaool			
		No Rashi comment but obviously names resemble		This tribe died out (Nu26-13a)		Tzochar=Zerach; Zerach=Sunrise Tzochar=Noon; Sunrise ~ Noon; (Nu26-13a)				

Table 1

Gn46-16	Gads children	Tzifyon	Chagi	Shooni	Etzbon	Ayree	Arodi	Araylee
Nu26-15:17	Gads Tribes	Tzefon	Chagi	Shooni	Azni	Aryee	Arodi	Araylee
					Etzbon=Azni; Rashi says he doesn't know why (Nu26-16a) Rashi Newsletter explains: Azni=Listen; Etzbon=Military man; So military man= obedient = listener			

Table 2

Gn46-17	Ashers children	Yimnah	Yishvah	Yishvee	Briah	Sister Serach	Briah's children:	Chever	Malceayl
Nu26-44:46	Asher's Tribes	Yimnah		Yishvee	Briah	Serach, daughter of Asher	Briah's children	Chayver	Malceayl
			No Rashi comment					No Rashi comment but obviously names resemble	

Table 3

Gn46-13	Yisaschar's children	Tolah	Phovah	Yov	Shimron				
Nu26-23:24	Yisachar's Tribes	Tolah	Phovah	Yashuv	Shimron				

				Yov=Yashuv (Nu26-46a)					
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Table 4

Gn46-23	Dans children	Chooshim							
Nu26-42	Dans Tribes	Shoocham							
		Shoocham = Chushim (Nu26-38a)							

Table 5

Gn46-21	Benjamin's Children	Belah	Becher	Ashbayl	Garah	Naaman	Aychi	Rosh	Moopim	Chupim	Ard
Nu26-38:40	Benjamin's Tribes	Belah		Ashbayl			AchiRam		Sfoofam	Choofam	
			This tribe died out (Nu26-13a)		This tribe died out (Nu26-13a)	This tribe died out (Nu26-13a)	Aychi=my brother; Achiram = my older brother (Nu26-38a)	This tribe died out (Nu26-13a)	Moopim = We spoke and learned together (Gn43-30a) Sfoofam = He slid into the non Jewish nations Nu26-39a	No Rashi comment but obviously names resemble	This tribe died out (Nu26-13a)

Table 6

TUESDAY:

Rashi commentators, **Mizrachi, Sifsay Chachamim, Gur Aryeh:** The Rashi commentators note the Rashi in Table I above. Rashi *explains* the etymology of the two different names: Zerach = sunrise; Tzochar = noon. So the names seem to both point to some type of brightness. Based on this the Rashi commentators assumed that the *driving force* in the Rashis was whether the two names had etymologies that pointed to the same concept. Consequently the Rashi commentators did not fully understand why Rashi was on the one hand so sure that Etzvon and Azni were the same while on the other other hand Rashi explicitly says he can't explain the difference in etymologies

Contribution of the Rashi Newsletter: The Rashi Newsletter, contributes the idea of *sequence* in explaining the Rashi identifications. Look carefully at all 6 tables. We aligned the names that are similar or identical. The few names inbetween which are different therefore, *because of the sequence*, must be the same. If we can further explain the differences in names fine; but we don't need the etymologies to justify identification of names since that justification is based on sequence. Let us clarify this reasoning by reexamining table 1, reproduced below for convenience.

Gn46-10	Shimon's children	Yemooayl	Yamin	Ohad	Yachin	Tzochar	Shaool			
Nu26-12:13	Shimon's Tribes	Nemoooayl	Yamin		Yachin	Zerach	Shaool			
		No Rashi comment but obviously names resemble		This tribe died out (Nu26-13a)		Tzochar=Zerach; Zerach=Sunrise Tzochar=Noon; Sunrise ~ Noon; (Nu26-13a)				

Notice how YEMOOAYL/NEMOOAYL, YAMIN, YACHIN and SHAOOL all naturally align. Also notice that *after* making this alignment

- Nothing aligns with OHAD; hence the Rashi comment *Ohad died out as a tribe*
- Tzochar and Zerach align; hence the Rashi comment *Tzochar = Zerach*.

Only *after the alignment* does Rashi feel justified in explaining the name differences: Zerach=Sunrise; Tzochar = noon.

What justifies the Rashi newsletter making these contributions (basing on sequence) when the Rashi commentators did not? I would simply respond that *sequence* is a well known idea frequently used by all commentators. The Rashi Newsletter did not *invent* this idea but rather *applied* this known idea to the current situation. Since the idea, **sequence**, explained the various problems we assumed it was the driving force in Rashi.

WEDNESDAY

Rashi does not always explain all the name differences. Let us review from the

above six tables. There are 3 name differences where Rashi says nothing but it is obvious that the names are similar. It is therefore our job to follow Rashi's lead in other places and assume these names are the same. Here are the 3 places

- Table 1: Nemooyal, Yemooyal
- Table 3: Chever, Chayver
- Table 6: Choopim, Choofam

This filling in for Rashi is an important principle of the Rashi Newsletter. The position of the Rashi Newsletter is that Rashi *intended* for people reading his commentary to use a *workbook* approach; if there were several problems in some verses and Rashi explained some of them, it is the readers job to explain the rest in a similar manner. In other words it is a mistake to say: *Since Rashi did not comment he must have thought there is no comment.* On the contrary, our position is that Rashi is saying: *Since Rashi explained some differences he obviously wanted to explain the other differences and only did the hard ones, leaving the simpler ones to the reader.*

THURSDAY

There are 6 differences on which Rashi commented. Remarkably Rashi only explains two of them. On a third Rashi says *I dont know why*. On the other three Rashi is either silent or partially explains. Let us review these 6 cases We have already explained that Rashi identified names based on sequence not on common meaning (This was a contribution of the Rashi Newsletter and deviates from the meaning approach adopted by the Rashi commentator the Mizrachi).

- Table 1: Zerach= Sunrise; Tzochar = Noon. Sunrise=Noon=Brightness
- Table 2: Etzbon=Azni. Rashi says *I dont know why*
- Table 4: Yov = Yashoov (Rashi is silent)
- Table 5: Chusim = Shucham (Rashi is silent)
- Table 6: Aychi = Achiram; Aychi=my brother; Achiram=My older brother

- Table 6: Sfofam = Mopim (Rashi explains Sfofam in Numbers; Rashi explains Mopim in Genesis; the two explanations however don't resemble each other)

I have already indicated the Rashi Newsletter approach: *If Rashi explained two of these 6 examples, then the reader (us) must strive to explain the others.* Let us see what we can do.

- Chusim = Shucam. One approach to explaining these is letter reversal which happens in Hebrew (E.g. Salmah = Simlah; Keves=Kesev). So we have Chusim = Shucam. This of course is not an etymological explanation but an explanation based on spelling (Similar to what we did on Wednesday)
- Yov=Yashuv; YASHUV= return; YOY= scanning of Terrain (A rare verb that occurs once in the Bible (**Ju05-28**) *She scanned and scrutinized from the window*). So perhaps the two names indicate a scanning of needs for the journey of return. (Perhaps Rashi did not comment because the verb YOY is rare with uncertain meaning)
- Moopim=Chupim; MOOPIM is explained by Rashi in Genesis as *from my mouth*. Rashi refers it to learning with their common father. CHUPIM is explained by Rashi in Numbers as meaning gliding or sliding into the non Jewish nations. Rashi nowhere explains the connection here. I would therefore suggest that MUPIM = *from my mouth*, SHOOFIM =*slide*; perhaps the two names refer to the way the two brothers played as children, sliding around and joking (from their mouths) with each other. Rashi *added* to this the spiritual aspect of being two brothers; learning from dad's mouth.
- Aychi = My brother; AchiRam = My big (high=ram) brother. Rashi explains the last explanation and it is clearly related to Aychi which means my brother
- Etzbon=Azni. The Rashi Newsletter makes the following contribution. AZNI=*ear = obedient*. AZV= *military man = obedient*. Let me explain

Rabbi Samason Raphael Hirsch explains that a first root letter of **Aleph** indicates personalization. Here are some examples

- **Aleph kr** (Ikkar) = farmer, the person who digs (**krr**)

- **Aleph Dan** (Adon) = owner, the person who adjudicates (**dan**)
- **Aleph Mem** (Aym) =mother; the person from (**mem**) [whom people come]

In a similar manner we would analyze **Aleph-Tzade-Beth** (Etzbon) as **Aleph+Tzade-Beth** = Military (**Tzade-Beth**) person (**Aleph**). But then we immediately see that *Ear (Azni) = Military person (Etzbon)*. In other words the two names correlate with each other.

I have left to deal with justification. If Rashi says *he doesn't know why Etzbon was renamed Azni* what gives me the right to offer this explanation. First, these are not my own ideas but rather those of Rabbi Samson Raphael Hirsch. I am simply applying a principle Hirsch applied numerous times to our verse. But on a deeper level, I would suggest Hirsch himself based himself on a Rashi (**Job38-28**): Rashi explains that the word **Gimmel-Lamed** means *round* or *roll*; The word **Aleph-Gimmel-Lamed** (Aygel) means *droplet, a round thing*. Rashi explicitly says that the **aleph** indicates *thing*. (Rav Hirsch generalized this: **Aleph** can refer to *thing, plant, animal, person any entity*).

Bottom line: I am explaining what Rashi didn't understand with another Rashi. My hunch is that when Rashi wrote the commentary on the Chumash he did not know the connection between **Etzbon** and **Azni**. Later on, when writing his commentary on Job he discovered this principle that Aleph means thing/person. However he didn't have time to go back and update his commentary.

FRIDAY

I have left to deal with some technical details of the Rashi commentators **Mizrachi**, **Gur Aryeh**, **Sifsay Chachamim**. These commentators engage in some technical discussions on the name **Etzbon**. By technical I mean the following: *The commentators start their discussion by analyzing language of Rashi and trying to infer. The position of the Rashi Newsletter is that one should start with an analysis of the verses and only then deal with textual problems in Rashi. I learned this approach, - verse first, commentators 2nd - from my high school Tanakh teacher, Rabbi Amnon Haramati.*

To appreciate the textual contradictions the commentators deal with we review one

set of Rashi comments

(A) **Nu26-13a:** In table I, the tribe OHAD died out. In Table 6, there are 5 tribes that died out. Rashi continues *and similarly Etzbon in table 2. Adding these up we have $1+5+1=7$ tribes died out.*

(B) **Nu26-16a** I say that Azni mentioned in Table 2 is the family of Ezbbon. But I don't know why it is not called by his own name.

The Rashi commentators are quick to point out that these two Rashi comments contradict each other. (A) sounds as if Ezbbon died out and Azni is distinct while (B) sounds as if Azni and Ezbbon are the same! We list in bullet fashion some of the comments of the Rashi commentators (as well as some responses of our own)

- (Mizrachi) There is a difference between the pair Tzochar-Zarchi in Table 1 (Sunrise - noon) and Azni-Ezbbon in Table 2. Tzochar and Zarchi seem to mean the same thing (Zarchi=Sunrise; Tzochar=noon) while (Ezbbon=Zarchi) does not have an obvious connection. Hence Rashi did not equate (initially) Ezbbon=Zarchi. But it remains a difficulty why he later retracted. Perhaps Azni was a descendant of Ezbbon.
- (Mizrachi) Rashi cites a Yerushalmi that there are 7 tribes that are missing. But a Midrash Rabbi says there are 6 tribes that are missing. So maybe Ezbbon was not missing.
- **(Rashi Newsletter Contribution)** There are 7 holes in the above tables: 1) Zarchi (Table 1) 2-6) The five children of Benjamin (Table 6) 7) Yishvah (Table 3).
- **(Rashi Newsletter Contribution)** We argue that the reason Rashi identified certain names is *sequentiality* not *etymological similarity*.
- **(Rashi Newsletter contribution)** We argue that Azni=ear=obedient=Military Man = Ezbbon
- **(Rashi Newsletter Contribution)** We argue that the Rashi statement *and similarly etzbon* is an error on Rashi's part - he meant to say *and similarly yishvah*. We don't argue this way because we like to amend Rashi but rather

because of a blatant Rashi contradiction and the clear meaning of the text as outlined in the Tables above.

Notice how the above explanation seems reasonable because we have used the parallelism approach of the Tables and explained the text first.

APPENDIX

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

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

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