

The 10 RashiYomi Rules

Their presence in Rashis in 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.

Hi

This year I am focusing on parallelism, that is, those Rashis that can be derived from tabular representations of verses.

Today we look at five similar parallelisms. They are all parallel descriptions of Jacob's tribes. We see how Rashi literally grows from simple reporting to complex and advanced explanations sometimes disagreeing with others. This shows the

drama of Rashi comments.

I will attempt to send out the Parshah over a week in advance.

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 Nu26-16a, Nu26-13a, Nu26-24a, Nu26-38a, Nu26-29a, Nu26-42a, Nu26-42a Sun-Sat 7/10-16/17

Background and Contribution of Rashi Newsletter: The grandchildren of Jacob are listed in **Gn46**. These grandchildren form the basis for the subtribes. The tribes and subtribes are listed in **Nu26**. There are differences between these two versions. The **Contribution of the Rashi Newsletter** is first to show that all Rashi comments arise from the **parallelism** of the two chapters. Our second goal is to show different colors and hues to the Rashi comments. Rashi starts with a simple statement of parallelism with no commentary! The Rashi comments evolve until the commentary becomes elaborate. The **Contribution of the Rashi Newsletter** is to list the Rashi comments in a particular sequence thereby showing the drama of Rashi.

Let us begin with the Rashi comment on **Nu26-16a**. This verse is listed in parallel to the corresponding verse, **Gn46-16**, in Genesis. Both verses describe the subtribes of Gad.

Verse	Tribe	Son1	Son 2	Son 3	Son 4	Son 5	Son 6	Son 7
Gn46-16	Gad	Tifyon	Chagi	Shuni	Etzbon	Ayri	Arod	Arayli
Nu26-16a	Gad	Tzefon	Chagin	Shuni	Azni	Ayri	Arod	Arayli
Rashi+Comments		“Tzif” changed to “Tze”			Rashi: Same person. Don’t know why the name change d			

In this listing of Gad's children we find that the person named *Etzbon* in Genesis (Jacob's grandchild) is called *Azni* in Number (The subtribe of *Azni*). Rashi

- *infers* this from the parallelism shown above
- *Explains* this by saying *I don't know!*

Thus, the Rashi is profound. According to the Rambam, Laws of Torah Learning, Chapter 1, Talmud study is the study of methodology. In this Rashi, there is no content, no explanation. So this Rashi is almost pure methodology. Nevertheless, it is a Rashi. This shows the importance of applying the 10 Rashi principles enumerated in this Newsletter on a regular basis *even* if we can't explain everything we see. The parallelism in the above table shows that *Etzbon* is *Azni*. Rashi simply points this out without comment and says *I don't know*.

Also note (here and throughout this issue) minor pronunciation changes. So *Tzifyon* becomes *Tzefon*. These are obviously the same person. Rashi does not need to comment. This is consistent with the approach of the Rashi Newsletter that Rashi *intended* that teachers apply his methods and arrive at new conclusions. Rashi did not intend his commentary as the only comments.

In our next Rashi **Nu26-42a**, Rashi simply says the **parallelism** points to the same person. He neither gives an explanation nor states ignorance.

Verse	Tribe	Son1
Gn46-23	Dan	Chusim
Nu26-42a	Dan	Shucham
Rashi		Rashi: Same person

In our next, 3rd Rashi, besides using the **parallelism** to show that *Yov* and *Yashuv* are the same person, Rashi cautions us against thinking that *Yov* disappeared and *Yasahuv* was say a descendant. Rashi explains that by and large *Jacob's children = tribes; Jacob's grandchildren = subtribes*. There are exceptions and the explanations of these exceptions is the focus of the more advanced Rashis brought after this.

Verse	Tribe	Son1	Son 2	Son 3	Son 4
Gn46-13	Yissachar	Tolah	Puvah	Yov	Shimron
Nu26-24a	Yissachar	Tolah	Puvah	Yashuv	Shimron
Rashi Comments				Rashi: Same person. (Not a descendant)	

In our next, 4th Rashi, **Nu26:13a**, besides using **parallelism** to point two names to the same person, other things happen. Rashi makes two points: i) Rashi points out that one person, *Ohad*, Son #3, is missing. ii) Rashi also *explains* the fact that *Tzochar* and *Zerach* are the same person. Rashi gives an explanation! Both names *Tzochar* and *Zerach* mean shining and light.

Verse	Tribe	Son1	Son 2	Son 3	Son 4	Son 5	Son 6
Gn46-10	Shimon	Yemuel	Yamin	Ohad	Yachin	Tzochar	Shaul
Nu26-13a	Shimon	Numuel	Yamin		Yachin	Zerach	Shaul
Rashi+Comments		“Y” changes to “N”		Missing (Rashi)		Same person. Both mean light (Rashi)	

But what about the missing person. To fully explain this, we look at the three Rashis on Benjamin. Here Rashi unfolds his true commentary genius summarizing several alternative explanations and offering his own.

Verse	Tribe	Son1	Son 2	Son 3	Son 4	Son 5	Son 6	Son 7	Son 8	Son 9	Son 10
Gn46-21	Benjamin	Belah	Becher	Ashb ayl	Gayrah	Naaman	Aychi	Rosh	Mupim	Chupim	Ard
Nu26-38a, 29a, 42a	Benjamin	sBelah		Ashb ayl			Achiram		Shufam	Chufam	
Nu26-40		Belah				Naaman					Ard
Rashi + Comments			Missing		Missing	Complicated Rashis	Rashi: Brother (Achi) who is bigger (Ram) than me	Missing	Same person (Rashi gives partial reason)	No comment from Rashi but same person	Complicated Rashis

Several points can be made on the parallelism of Benjamin's children, which we summarize below.

- Why was anyone missing? Rashi cites a commentator, Rabbi Moses the Expounder who *conjectures* that i) Aaron's death ==> Cessation of Prophecy (clouds of glory), ii) Cessation of prophecy==> Declaration of war by King Arad of Canaan who thought the Jews had lost their protection (so far we see these things in the bible; the rest is conjecture), iii) War==> Jews wanted to return to Egypt, iv) Jews wanting to return to Egypt ==> Civil war with tribe of Levi who supported going into Israel v) Civil war ==> tribes died out.
- A 2nd explanation by Rabbi Tanchuma, author of the Midrash Tanchuma, is that the missing tribes died in one of the many plagues brought on by the

Jewish sins. Rashi however refutes this based on census figures of the deaths showing that most deaths were from one tribe - this is too technical to give details here).

- We now turn to the unusual listing of *Ard* and *Naaman*, as the great-grandchildren of Jacob, who became tribes. But great-grandchildren are not typically listed in the tribes. Rashi does indeed comment that Jacob's children are the tribes and his grandchildren are the subtribes (tribal families). Rashi deals with various exceptions and anomalies. For example, Joseph did not become a tribe but his two children did become tribes. Why then are *Belah*'s children listed *Ard* and *Naaman*? Rashi cites Rabbi Moses the Expounder who *conjectures* that Belah's mommy was pregnant with twins when they went down to Egypt (a charming explanation!) and therefore both tribes are listed because it is as if they were both born before the descent!! Rashi however...
- Rashi demurs with a cryptic comment: *Well if he has a tradition for this charming explanation we have to accept it. Otherwise....* Rashi suggests that certain tribes had so many children from one child (a great-grandchild) that they become their own tribe (and lists examples).
- I now offer my own explanation. Rashi explicitly says twice that *five* of Benjamin's children were lost. I would therefore conjecture that *Belah* names two of his children after the deceased brothers. For we find that *Ard* and *Naaman* were missing and then we find that these are the names of his children. They were then made into official sub-tribes.
- Just to show the intricacy of the explanations there are precedents for *naming children after deceased children*. For example, Dan's child is called *chusim* which is the plural of *Chush*. The Midrash explains that *Dan* had a child named *Chush* who died and then his mother had a second child whom she named after the first child and hence the plural.

Summary: These Rashis all use a simple parallelism between **Gn46** and **Nu26**. The **parallelism** exposes certain children that had new names. Sometimes we can explain these two names and sometimes we can't. Furthermore, there are

missing tribes for which several explanations are given. Finally, there are great-grandchildren named as tribes and although these are exceptions, there are various conjectures on why this is so. All in all, we have a full spectrum of hues and colors in Rashi commentary here worthwhile studying.

THE 10 RASHI RULE CATEGORIES / THE 30 RASHIRULE

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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