

The 10 RashiYomi Rules
Their presence in Rashis in PinChas
Vol 25#22 - 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

A few years ago I had the Golden Rashi-Rambam series showing how Rashi and Rambam agreed. That is Rashi's comments on the Torah and Rambam's understanding of Jewish law converge. This series died out because no one was interested (at least they didn't tell me if they were). Today we have two such Rashi-Rambam golden nuggets.

Hope you enjoy

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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Contradiction *Daily Rashi* Thur 7/28/2016 Nu25-13b

Background: As a result of Pinchas' act of zealotry he is awarded Priestly status

Biblical Text: *It [my covenant] shall be for him an eternal covenant of Priesthood*

Rashi: *Even though Priesthood was given to Aaron's children, it was only given to descendants of Aaron and his children that were born after their priestly inauguration. But Pinchas that was born prior to the consecration was never made into a priest until now. We have also learned similarly in tractate Zevachim, "Pinchas did not become a Priest until his act of zealotry."*

Contribution of Gur Aryeh Rashi commentator: Gur Aryeh adds as follows: *At the time of consecration of the Priests, Pinchas was a minor and consecration does not apply to minors. When he grew up there was no special reason to consecrate him.*

Contribution of the Rashi Newsletter: The Rashi Newsletter makes explicit the classification of this rule as a **Contradiction** rule. The following verses are contradictory

- **Nu25-09. Nu02-01:04** Aaron's children: The eldest was Nadav [followed by] Avihu, Elazar and Ithamar. These are the children of Aaron, the consecrated Priests, who were inaugurated into Priesthood. Pinchas the son of Elazar the son of Aaron the Priest

- **Lv23-07,14,15** - Priests should not marry i) prostitutes, ii) defiled (from Priesthood) women, iii) divorcees, because they are holy....(The High Priest) He should marry a woman in her virginity. A i) widow, ii) divorcee, iii) a defiled (from Priesthood) woman, iv) Prostitute: These he should not take; rather a virgin from his nation he should take. And he should not defile his progeny in his nation because I God sanctify him. [So if a Priest does not marry an improper woman his children are not defiled and they are also priests]

These verses taken together state that

- Aaron and his sons Elazar and Ithamar were anointed into Priesthood
- Their descendants (if from proper wives) are also Priests

But if Pinchas is Elazar's son, he is *already* a Priest. Why then does he have to be given the gift of Priesthood.

- **Nu25-13b** This [covenant] shall be to him [Pinchas] an eternal covenant of Priesthood.

Rashi (as elaborated by Gur Aryeh) responds: *Because Pinchas was not born after consecration, rather before it. So he was a minor at the consecration and only now, after committing an act of zealotry does he become a full fledged priest.*

Formating - Parallelism *Daily Rashi* Fri 7/29/2016

Nu26-42a

Background:

- Nu26 presents the genealogy of the tribes of the tribes.

- Gn46 also presents the genealogy of the tribes.

It is natural to compare them and align the names with each other

Biblical Text:

- **Gn46-23** The children of Dan are Chusim
- **Nu26-42** These are the children of Dan to their families: To Shucam, the Shuchamites. These are the families of Dan by families.

Rashi: Shucam corresponds to Chusim.

Contribution of the Rashi commentators: This correspondence is so obvious, I did not see any comments in the Rashi commentators.

Contribution of the Rashi newsletter: First, we mention explicitly that the driving force of the Rashi comment is the correspondence of verses, **parallelism**. Many Rashis are based on repeated Parshahs.

Comment: Did you notice the plural-singular anomaly in both verses

- The children (plural) of Dan is Chusim (singular)
- These are the children (plural) of Dan...Shucham (singular)

Rashi apparently is not bothered by referring to the single child as family. The repetition of the plural - singular in both verses suggests that this is the simple meaning of the text. It is a rule of Grammar that a person can refer to his one child family as his children.

Lo and behold Jewish law holds this plural-singular to be valid in (oral) inheritance contracts. Rambam, Laws of Inheritance, states (Chapter 11:1 or 10:1) A person who states: "Let my assets be given to my children" has his assets given to this children even though he has a one

child family since it is a way of speaking to call the family children.

Notice how Rashi emphasizes the simple meaning of the text.

Contrastively, there is a (cute) alternate explanation given by a Midrash.

Why does it say "the children(plural) of Dan" if there is only one child? And why is a plural form "Chusim - Plural of "Chush" used to indicate the name of a single son?

Apparently, Dan's wife had a child who died. She had named the child Chush. After he died she became pregnant again and called the 2nd child Chushim, the plural of Chush because there were two such children.

Rashi apparently rejected this Midrash since the corresponding name, *ShuCham**, in Bamidbar, is not plural.

Non-Verse - Spreadsheet *Daily Rashi Sat-Sun* **7/30,31/2016 Nu26-55a**

Background: The Bible is telling us how the desert Jews will come in and inherit the land

Biblical Text: The land will typically be divided by lottery: By the names of their tribal ancestors will they inherit.

Rashi: Rashi clarifies the inheritance procedure. We illustrate it below using a spreadsheet.

Contribution of the Rashi Newsletter: We use a spreadsheet, presented below, to illustrate the inheritance method.

Tribe	Tribal Families (Egypt)	Number of Children (when they went into Canaan)
A	A1	5

Tribal Family method - Division by names of tribal families

A1=50% of A's land	Each of 5 children get 10%
A2 = 50% of A's land	Each of 10 children get 5%

Typical inheritance Method

A1 Clan	5 children get $\frac{1}{3}$ of A's land Each child gets $\frac{1}{5}$ of the $\frac{1}{3}$
A2 Clan	10 children get $\frac{2}{3}$ of A's land Each child gets $\frac{1}{10}$ of the $\frac{2}{3}$

The spreadsheet clearly shows the two methods

- In the typical method the 15 children each get $\frac{1}{15}$ of the land
- In the Tribal Family method, *even though the parents are deceased*, A1 and A2 are treated as if they are alive and each get 50%. But then the 5 children get $\frac{1}{5}$ or 10% while the 10 children get 5% each.

Rambam, Laws of Inheritance, Chapter 1, points out that this type of division - deceased first and then children - happens in a case when a grandfather's two children die and then the grandfather dies. In such a case, each of the children inherit equally (fictitiously, since they are not there) and then the living children apportion the 50% each parent inherited.

Rashi Commentators: The Rashi commentators try to communicate this using narrative without any mathematical notation. Notice how the use of spreadsheets, fractions and percentages makes the exposition clearer.

Parallelism *Daily Rashi* Sun 7/31/2016 Nu27-16b

Background: Moses is about to die and requests God to appoint a good

leader

Biblical Text: Nu27-16a

Appoint,	God	The Lord of souls for all flesh
	A person	On the nation

Rashi: Rashi in effect bases himself on the parallelism. As follows

- (Column 2) You are *God*, but we seek a *person* as leader
- (Column 3) You know the *soul* of each and every person; but the *leader* is the leader of a nation

May it be your will that this leader understands each and every person according to his personal needs.

Contribution of Rashi Newsletter: The Rashi Newsletter sees the parallel structure of the verse as driving the Rashi comment as shown.

Contribution of Sifsay Chachamim, Rashi commentator: The Sifsay Chachamim claims Rashi is using the **Database** rule. He states

*Rashi is commenting on the phrase The God of all souls; why for example does it not say (as it does elsewhere) the God of Heaven, God of Earth. I would add to the Sifsay Chachamim that this phrase - *God of all souls* - is used only twice in the entire Bible*. In this he is correct.*

Why then does the Rashi Newsletter select the Parallelism rule vs. the Database rule? Because the Database rule simply points out a problem. Why is this phrase - God of all souls - used here and no where else. Contrastively, the parallelism rule emphasizes the contrast - all souls vs. nation - and this drives the comment that the leader should be both a

leader of the nation and a leader of each individual.

* Minor corrections were made the day after this was sent out (Chusham was changed to Shucham; God of all souls, appears twice not once in the Bible.) Thank to the reader who pointed this out.

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

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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 (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

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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) Don't **POSSESS** the gods of others Don't **MAKE** idols RASHI: So both **POSSESS**ion & **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) Don't **MUZZLE** an **OX** while **THRESHING** RASHI: Don't **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