

**The 10 RashiYomi Rules**  
***Their presence in Rashis in NaSoH***  
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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 the presence of Jewish Law in verses and Rashi.*

*This week we are continuing our step-by-step explanation of parallelism, a fundamental method in Rashi's approach to the Parshah. We also show how it can be used to amend Rashi text. These are all interesting features of Rashi.*

*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](mailto:RashiYomi@GMail.Com).

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## Parallelism *Daily Rashi* Nu07-12b:18a:19a *Daily Rashi* Wed - Fri May 23-25, 2018

**Background:** The Torah in Numbers 7 describes the offering donations of the 12 tribal governors. Almost all 12 offerings are described with identical language. There are however 7 differences. These seven differences are captured in 2 rashes which really discuss seven items. We fully discuss the differences, what they mean, and how Rashi dealt with them as well as the specific Rashi text. We hope this gives a fuller understanding of the Parallelism method.

In passing, if you would like to see more features in the Rashi digest please email me at [Rashiyomi@GMail.Com](mailto:Rashiyomi@GMail.Com). Remember, this is your email list.

### Biblical & Rashi Text:

Phrase 1	Phrase 2	Phrase 3	Phrase 4	Phrase 5
On the 1st day	The offeror of his offering	Nachshon ben Aminadav	For the tribe of Judah	His offering...
On the 2 <sup>nd</sup> day	Offered	Nethanel ben Tzuar	Governor of Yissachar	He offerd his offering...
On the 3 <sup>rd</sup> day		Governor of Zevulun	Elie ben Chalon	His offering...
On the 4 <sup>th</sup> day		Governor of Reuven	Elazar ben Shady	His offering...
<u>Rashi:</u>	Natisha offered from personal funds	dachshund offered from personal funds	Natisha offered from personal funds; <i>for</i> the Judah tribe, not from tribal funds	
<u>Rashi:</u>	Nethanel instigated the idea that governors should offer these incense bowls	Nethanel took the lead. He did not act as Governor but acted personally to initiate this.		<i>Offered</i> is spelt <i>Offerd</i> , so it sounds (pun) like an order, <i>offer</i> . Offering order was by God's orders so that tribes should not fight over place.

The table should be read from left to right from top to bottom. So, it says *On the first day, the offeror of his offering was Nachshon ben Aminadav for the tribe of Judah; his offering... [the details of what he offered are then given]; On the 2nd day, offered Nethanel ben Tzuar, governor of Yissachar. He offered his offering... [the details of what he offered are then given].*

We now go over the seven differences in this table and how Rashi deals with each of them. The differences are indicated using a color coding. For example, the light / dark green show that for three rows the text uses the phrase *governor of Zevulun* while for one tribe it says *for the tribe of Judah*. Let us now examine the differences.

## DIFFERENCE NUMBER 1,2,3: Wed, May 23-25, 2018

### Difference #1

Notice that the first two rows have verbs (in blue, in the column labeled Phrase 2) while the other rows do not have any verb (activity). They simply introduce the person. E.g. Row 4 says *on the 4th day, Governor of Reuven Elitzur ben Shdayur...his offering*. We did not include all 12 tribes (just the first four). But the rest of the tribes look like row 3 and 4. They have no mention of activity. There seems to be an emphasis in the 2nd column 1st row, *the offeror of his offering*.

OK: We see the difference; there is a phrase indicating activity in the first row. But what do we or Rashi do with this extra phrase?

For the moment, we start off low key: The extra phrase *the offeror of his offering* seems to **emphasize** that the person involved offered his offering. As we shall see, Rashi explains that the purchase of the offering came from his own personal funds while the other governors used tribal funds for their offerings. Let us see how this explanation of Rashi fits in with the other differences.

### Difference #2

Difference number 2 may be found in the Phrase 3 column. Notice how the 3rd, 4th (and all other tribes) are introduced as *governor of.... followed by their name*. However, in Row 1, the order is changed. The person is mentioned first (Phrase 3 column) while his name is mentioned 2nd (Phrase 4 column). You can see this in the order of the beige and green. The green cells mention title (governor) while the beige cells mention name. For row 1, the beige precedes the green. For rows 3 and 4 (and the rest of the tribes) the green precedes the beige.

Apparently,

- When title is mentioned first, it was the title that was the source of funds.

Offerings came from Tribal funds for the Governor

- When name is mentioned first, it is the person who was the source of funds.

### **Difference #3:**

Notice the green shaded cells. By every tribe they refer to the person as *governor of such and such*. But in row #1 they say the offering was dedicated *for the tribe of Judah*. (We use dark green vs. light green to highlight the difference) Again we see

- Nachshon brought the offering from his own funds. He brought the offering *for* his tribe, Judah

- Other Governors were representatives of their tribes. The mere statement that they were tribal governors, points to the source of funding and the dedication (Tribal funds contributed to the offering and they were for tribe in question)

We may now recap the Rashi statement. Nachshon was the only governor to personally fund the offering and dedicate it to his tribe. The other governors brought offerings from their tribal funds. Rashi discovers this idea from three textual nuances pointed to by the parallelism

- The extra phrase *offered his offering* in row 1

- The reversal of stating name first (Nachshon) and tribal affiliation 2nd showing that Nachshon acted as a person not as a tribal representative
- The explicit indication of dedication *for the tribe of Judah*; while by other tribes it simply modestly says *governor of...*

Notice that we consider this Rashi comment arising from the 3 parallel nuances as innuendoes that the Author intended in the text. They are the simple straightforward meaning of the text, the *pehsat*. The reason this does not jump at modern American readers is because **Parallelism** is not an American method of communication. As James Kugel in his book, on **Parallelism** shows, Parallelism was a method of communication used throughout the middle east in ancient times; this is the simply the way they spoke. Listeners heard it this way.

**Advanced Comment:** The parallelism shows that the emphasis from which Rashi made his comment is from the phrase *offered his offering*. But the actual Rashi text that we have uses another phrase *this is the offering of Nachshon* (This verse occurs at the end of the biblical paragraph but it occurs identically by all tribes).

This suggests amending the Rashi text. What happened? Apparently, Rashi who used **parallelism** might have said *we learned this from the word his offering showing that this offering was his*. But one of the copyists noting the phrase *this offering was his* incorrectly thought Rashi was citing the last verse. So, this copyist amended the Rashi text with that biblical phrase.

But why am I so certain that Rashi learned his comment from *offering his offering* and not from *this is the offering of Nachshon*. After all isn't the emphasis in *this is the offering of Nachshon* more than the emphasis in the single word-phrase *his offering*? The answer is that Rashi based his comments on **Parallelism**. There is no **Parallelism** in the phrase *this is the offering of Nachshon* since that phrase is identical in all the tribes. Contrastively, in the phrase *his offering*, there is a **Parallelism** difference (since only by Nachshon do we have the phrase *his offering*.) Therefore, I am confident that Rashi used the **Parallelism** to derive his comment and the copyist corrupted the true Rashi text since the copyist did not fully understand the **Parallelism** principle.

I hope this advanced comment gives insights in how Rashi derived his comments, how he expressed them, how copyists interacted with early Rashi manuscripts, and how Rashi comments should be understood.

## **Differences #3, #4 and #5 - May 26-28**

Notice the emphasis in day #2, with Nethanel Ben Tzuar. The word *offered* is mentioned twice (in the blue, Phrase #2 column and the pink Phrase #5 column). We also see that like Row #1, that Nethanel has his name first and this title second (the beige is before the green in row #2)

Rashi interprets these differences as indicating an emphasis on initiative in offering. *Nethanel was the person who suggested that the tribal governors offer these offerings of incense.*

Some people ask me, "How does Rashi get that from differences #3, #4 and #5?" The answer to this is simple: You are not expected to be able to produce such comments. Your job in understanding Rashi is to see how the Rashi comment addresses the **Parallelism**. There are two **Parallelism** differences

- Two extra emphasis on *offered*

- Nethanel's name is mentioned prior to his title

These two parallelism differences are consistent with Rashi commenting: *He was the tribal governor who suggested that all tribal governors offer incense.*

In other words, as a beginning student of Rashi, your job is not to *derive* the Rashi comment but to *appreciate* how Rashi's comment is a solution to the problem at hand. As each student advances in his reading of Rashi comments, there will eventually come a stage where the student can see such differences and spontaneously respond with the Rashi comment. But the student must be content to start off at a lower level of awe and appreciation for the problems Rashi solves.

## **Difference #6 - May 29, 2018**

If you look at the pink cell in column number five, we see that *offerd* is spelled deficiently without an *e*. This corresponds to the Hebrew word *hikriv* which is spelled without a yud.

This is called *metaplasma* a deliberate misspelling to create a pun that reminds the reader of another word. In Hebrew without the extra yud the word *offerd* looks like a command *offer*. Similarly, in English, without the extra *e* the word *offerd* looks like a command *offer*.

The text does not say anything else. Rashi has to guess why the text creates a pun with a command. Rashi offers the following which we can regard as fill-in. *Reuven was the oldest son. He probably wanted to offer first. However, Nachshon funded the offering from his own pocket. So, Reuven wanted to offer second. Therefore, a pun is created suggesting a command: Offer: The dispute on who would offer next was settled by a Divine command. This prevented controversy and dispute. If one compares the ordering of tribes in Chapter 7 with the ordering of tribes in Chapter 2 (describing the encampments) the tribal order is identical. This suggests that God requested (or Moses requested) that the tribes offer in the same order that they camped. Again, use of such a strategy prevents dispute and controversy.*

We hope this gives insight into the anatomy of a Rashi comment. We have shown the following parts to the Rashi comment

- There is the misspelling pun, the metaplasma - the word *offered* is spelled *offerd* suggesting a pun on the command for, *order*
- We can guess that the word *order* connotes that the sequencing was done by

Divine (or Mosaic) order. But why?

- For this we have fill-in; Rashi suggests that someone, say Reuven wanted to offer next and was stopped because of the order. But did Reuven really ask to offer next? Perhaps. The important point is that by analyzing the text we can identify what really is intended by the text and what really is fill-in and guesswork. This gives the broader picture.

For further delight from deliberate biblical misspellings please see my *punny* article *Biblical Puns*, **Jewish Bible Quarterly**, 34(3), 2006.

We hope you have enjoyed the more leisurely pace of this Rashi digest and the insights into how Rashi derived comments, how he wrote them and how he *filled in*.

## 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