

**The 10 RashiYomi Rules**  
*Their presence in Rashis on PeQuDaY*  
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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.*

**\*\*\*\*\*ATTENTION\*\*\*\*\*ATTENTION\*\***

Every now and then someone asks, "Have you finished all Rashis?" or "Do you have a database where I can look up any Rashi without any extra frills".

*PeKuDaY* (next weeks Parshah) has 33 Rashis. So I am spending 3 weeks creating a spreadsheet with all Rashis and explanations.

***Let me know how you like it.*** Simply email [Rashiyomi@GMail.Com](mailto:Rashiyomi@GMail.Com) with one word in the subject line: ***LIKE, CONTINUE, OCCASIONALLY*** (do this), or ***GO-BACK*** (The old way).

In addition to the table below I am separately presenting the parallelism in table form.

*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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The first 10 Rashis on Pekuday. See below the table for further comments on the Parallelism

Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Rashi comment explained	Comments on Ra
Ex38-27 b	The 100 silver Kikars were used to cast the wooden board stands	Reference, Secular Disciplines	Other verse, algebra	1a, 9	The wooden board stands refers to the wooden boards used to make up Temple walls: So has 20 (Ex28-18), 20 (Ex28-20) and 6 (Ex28-22), making 46. The extra 2 corner boards (Ex28-19) the 48 had 2 silver supports (eg Ex28-19). Additionally there were the 4 silver supports of t (Ex28-32). Each support required 1 Kikar silver; 100 boards, 48 x 2 + 4 =100, required 100 s	
Ex38-28 b	The 1775 remaining silver shekel were used for board overlays.	Reference	Other verse	1a	The temple building was surrounded by a courtyard fence of boards with copper stands and (e.g. Ex38-17,19)	
Ex39-01 a	From the blue and purple wool....	Parallelism	Omission	3b	cf. A) From the blue, purple, red wool ____ they made hold clothes to serve the temple B) clothes o Aaron C) Ex28-15,6 Make .... Gold, blue, purple, red wool AND LINEN. A) and B) l they are saying the same thing, make the priest garments. But C) the command to make p LINEN not mentioned in A. Rashi concludes that C=Command to make Priest garments, B= command to make priest garments, A= something else (without linen); in fact, the carrying utensils used in journeys	
plicitly	talk about A) and B). He MENTIONS the r eference to	C) but d	oes not cite the v erse which we		ha ve. •Nuance• Ex39-03a•They FIRMAMENTED the g old and cut them into stips•Meaning•Figures of speech (Synecdoche)•1b•TO FIRMAMENT is a VERB derived from a NOUN (a denominative). Here the verb meaning is deri from the particular FORM of the noun - to FIRMAMENT	

Ex39-03 The gold strips were  
a for to make IN the  
blue, IN the purple, IN  
the red, IN the linen

Formatting Bullets

7a The repeated word IN creates a BULLET like effect. The BULLET like effect nuances common bullet items - The word for LINEN in Hebrew is SHAYS meaning SIX indicating a six-ply thread indicates placing one gold thread IN the 6 ply linen. The bullets indicate commonality of threads were six ply and had one gold thread in them. The weaving of the blue, purple, red and linen ply cord (4 x (6 threads + 1 gold))

states is but Rashi combination on FIRMAMENTED  
th is but Rashi combination on FIRMAMENTED

with the comment on BULLETING. Our approach is to separate this into two separate Rashi comments since two separate rules are used. •Formatting• Ex39-28a •The hat

made... ammar •Word order •3: the word order  
Gr is an unusual sequence. Simply reverse

r. THE SPLENDID HATS vs the HAT SPLENDORS [Rashi gives no reason for the change; I also cite] Ex39-31a •They put on the Tzitz a blue thread to be on the headgear above •Parallelism •The Tzitz ON a blue thread, on the headgear, opposite the headgear. Ex39-31 PUT ON the blue thread to be on the headgear above. SUMMARY: Blue thread ON Tzitz and Tzitz ON blue thread like a mask with TWO blue threads--one going around ears (like a mask) and another blue thread on the first blue thread going over

first blue thread was OPPOSITE the second blue thread  
ue (on same level ) as  
Tzitz around ears while the

kept the first thread (and mask) from slipping downward - the 2nd blue thread went over hat. •Explicit • Ex39-32a •The Temple work was completed; The Jews did a

as God commanded Moses •Parallels Ex39-32 The Jews did all that God commanded they did Ex39-43 Moses saw the

the Jews] did it as God commanded Moses Thus they did •Rashi combine

so the two verses. The statement "The Jews did all that God commanded" in Ex39-32 refers to the Temple

the work mentioned in Ex39-43 •Parallels Ex39-33a •They brought the Mishkan •Explicit •3 •Ex40-02 God said to the Jews Ex40-17 On the first of Nissan the Temple was completed •PROPHETIC RASHI. Moses was in the Temple

the Temple was built by his staff. See footnote Ex39-33a for an explanation

so of this Rashi. I seem to have deviated from what Rashi says but this Rashi must be interpreted as a prophetic Rashi. •Prophetic • Ex39-43a •Temple work completed... Moses blessed them •Parallelism •Explicit •3 •Ex25-08: I will make me a Temple, and I will dwell among

the Temple. So purpose of Temple is for God to dwell in Temple but for God to dwell in Temple for each individual. This refers to parallelism of Ex25-08 in Ex39-43a •Several unusual features: 1) Rashi does not say "May God dwell in Temple" 2) Rashi does say "May God dwell in Temple" hinting but not exact

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There should be more emphasis on God dwelling in

individual) 3) Rashi cites Moses as saying P

Ex25-08	They (Jews)	Will make me	a Temple
Ex25-08	I	Will dwell	Amongst them

Rashi comments on Ex25-08 on Ex39-43. The point of the parallelism is that although a Temple is built God dwells, not in the Temple, but amongst them. *God dwells amongst them* is a metaphor; I have interpreted this to mean that the Temple enables prophecy since a prophet has God's word dwelling inside them (Cf. Nu12-05). This idea of prophecy is hinted at in Psalm 91, the prophecy begin described as living in the shadow of God.

### **Footnote Ex39-33a.**

First: Let us state what Rashi ACTUALLY states.

*A) The artisans tried, after building the temple utensils and cutting all boards to raise the temple but were unsuccessful*

*B) So they came to Moses. He also found it difficult and asked God how he could do it.*

*C) God responded you do what you are responsible for and I will do what I am responsible for*

*D) Moses grasped the boards and the they stood up by themselves. This is hinted at in the verse Ex40-17 "The temple was standed" in the passive implying the Temple went up by itself.*

In explaining this I first point out the contrast

Ex40-17	...	The Temple was erected
Ex40-18	Moses	Erect the Temple

This contrasts implies that

- on the one hand Moses erected the Temple
- on the other hand the Temple was erected (Doesn't say by whom)

A simple way of resolving this is to say

- The Temple was erected by the Temple team
- Headed by Moses

Thus Moses ordered the team how to erect it and the team did it.

A similar Rashi is found on

- **Ex37-01** - Bezalel made the Ark.
- But in fact **Ex36-08** says - All craftsman made the Temple  
Subsequent verses change the verb to the singular - He made.  
Rashi explains that because he was supervisor credit is given to him.

Now returning to our Rashi on **Ex39-33a**. Rashi does not say Moses was supervisor. In fact he says the Temple simply got erected and no one wanted to help.

To understand this Rashi we must interpret the verse prophetically. The purpose of the Temple was to induce prophetic revelations in the nation. We pray for the erection of the 3rd Temple because through that we will re-achieve prophecy. The act of erecting the Temple induces prophecy. In fact it explicitly says in two verses

- **Ex25-08** Build me a Temple and I will dwell amongst them (that is, prophecy)
- **Lv08-23:24** explicitly says that at the consecration of the Temple, God's honor, fire-visions, descended on the nation

Now we can understand the four points of the Rashi A,B,C,D

A) The artisans many of whom sinned in the golden calf could

not erect the Temple because they were afraid of a consequent prophetic vision of God's wrath

B) Moses also felt helpless. If he erected the Temple, God would revisit his wrath on the Jewish people.

C) God explained that Moses must do what he does and God will do what he does

D) Thus Moses erected the Temple (presumably with a team) and prophecy did happen but it was a good prophecy not a reminder of the golden calf.

## 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) 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