

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

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The final 13 Rashis on Pekuday.

All Rashis on PeQuDaY may be accessed at the following URL:

Verse Code	Verse text	Rashi Rule	Rashi Subrule	Rashi Rule code	Rashi comment explained	Comments on Rashi form	Straightforward meaning type
Ex40-03a	The veil acts as a SUCCA covering on the Ark	Meaning	Figures of Speech / Synendochoe		1 We illustrate SYNENDOCHÉ. The word DAY refers to the lit portion of the day; SYNENDOCHÉ allows the word DAY to refer to the entire 24 hour cycle. Similarly the word SUCCA covering refers to a roof (made of branches). SYNENDOCHÉ allows the word to refer to ANY DIVIDER including one like the VIEL which hung vertically and signalled a division between the holies and the Ark which is holy of holies	Rashi says >> SUCCA has a nuance of a protective covering since it was a dividing curtain.<<	Explicit

Ex40-04a	Bring in the Temple Table and ARRANGE ITS ARRANGEMENT	Reference	Other Verse	1 Lv24-06 while speaking about the Temple table states about the loaves being made for it PLACE THEM IN TWO ARRANGEMENTS, SIX PER ARRANGEMENT	Rashi references the term but does not explicitly cite the verse	Explicit
Ex40-19a	He Spread the TENT on the TEMPLE	Reference	Other Verse	1 Ex26-01 speaks about the Temple, Ex26-07 speaks about the TENT on the Temple; Ex26-14 speaks about the COVERING of the text	Rashi references the term but does not explicitly cite the verse	Explicit
Ex40-22a	Place the Temple Table on the NORTHERN THIGH OF THE TEMPLE	Meaning	Figures of Speech: Synendoche	2 The THIGH is a good example of a SIDE of something. Hence using SYNENDOCHÉ, THIGH means SIDE. Also NORTHERN THIGH means NORTHERN SIDE	Rashi actually explicitly explains: THIGH means SIDE since the THIGH is on the SIDE of a person. Rashi also cites the Aramaic translation	Explicit
Ex40-22b	Place the Temple Table on the NORTHERN THIGH OF THE TEMPLE	Meaning	Figures of Speech: Synendoche	2 The THIGH is a good example of a SIDE of something. Hence using SYNENDOCHÉ, THIGH means SIDE. Also NORTHERN THIGH means NORTHERN SIDE	Rashi actually explicitly explains: THIGH means SIDE since the THIGH is on the SIDE of a person. Rashi also cites the Aramaic translation	Explicit
Ex40-27a	(Golden altar) They offered on it INCENSE	Reference	Other Verse	1 Ex30-07:08 states about the Golden altar OFFER INCENSE ON IT, IN THE MORNING MORNING...and when the candellabrah is lit in the evening, he should offer incense	Rashi explicitly cites the other verse	Explicit
Ex40-29a	And he(Moses) offered on it (the altar) the daily up offering and its michah	Reference	Other Verses	1 The verse seems to imply that Moses offered sacrifices (even though he wasn't a priest). Rashi cites other verses, showing that at the consecration of the house Moses functioned as Priest. See Ex08-15,19,21,23,24, 28, 29	Rashi explicitly references the 8th day of the consecration which corresponds to the Parshah title in which Lv08 occurs	Explicit
Ex40-29b	And he(Moses) offered on it (the altar) the daily UP offering and the MEAL offering	Reference	Other verses	1 The UP Offering and MEAL offering refer to the DAILY UP OFFERING and the associated MEAL Offering Ex29-38:42	Rashi explicitly cites the other verse Ex29-40, referring to the Minchah	Explicit
Ex40-29c	And he(Moses) offered on it (the altar) the daily UP offering and the MEAL offering	Reference	Other verses	1 The UP Offering and MEAL offering refer to the DAILY UP OFFERING and the associated MEAL Offering Ex29-38:42	Rashi explicitly cites the other verse Ex29-40, referring to the Minchah	Explicit
Ex40-31a	Moses, Aaron and children will wash in it	Parallelism	Nuance	5 Ex30-19 _____ Aaron and sons will wash; Ex40-31a MOSES Aaron and sons washed. Moses was included with the priests in washing during the consecration since he functioned as a priest as we saw on Rashi Ex40-29b	Rashi does not mention Ex30-19 but does mention the conclusion that Moses functioned as a priest (mentioned in Ex40-29b)	Explicit

Ex40-32a	The priests wash during their comings to the Temple and during their NEARINGS to the altar	Grammar	Verb	3	Rashi explains that the word NEARING (Kuph-Resh-beth) with the TAUUV MEM suffix is identical in meaning to NEARNING with the MEM suffix and means THEIR NEARINGS to the altar	Rashi explicitly identifies the two forms. The Rashi comment is of course reflected in the English translation.	Explicit
Ex40-35a	Moses could not come to the Temple BECAUSE THE CLOUD (of God) DWELLED ON IT	Contradiction	Explicit	5	Ex40-35a stating Moses couldn't come to the Temple contradicts Nu07-89 WHEN MOSES CAME TO THE TEMPLE to speak with Him (God). The contradiction is resolved by the phrase in Ex40-35a BECAUSE THE CLOUD DWELLED ON IT. So we have the principles: IF THE CLOUD OF GOD DWELLED ON TEMPLE, Moses couldn't come to Temple; IF THE CLOUD DID NOT DWELL, Moses could come	Rashi explicitly classifies this as a contradiction which is resolved through a mediating 3rd verse phrase in this case BECAUSE THE CLOUD DWELLED ON IT. In fact, this Rashi comes from the Introduction to the Torath Kohanim, the exegetical code on Leviticus; the introduction to this code gives examples of many Rashi methods.	Explicit
Ex40-38a	For Gods cloud is on the Temple daily and Gods fire by night, visible to all Jews in all their journeys	Meaning	Metonymy	1	Just as the word DAY includes the DAY and NIGHT so too, JOURNEY includes the actual journey as well as the campings. This illustrates the METONOMY/SYNENDOCHE principle; DAY is a good example of the 24 hour period and can refer to both parts of it (DAY/NIGHT). Similar JOURNEY is the a good example of the JOURNEY-CAMPINGS and can refer to t;he group	Rashi cites Nu33-01 and Gn13-03 where the word JOURNEYS refers to the journeys/campings. He also explicitly mentions that JOURNEY can refer to CAMPINGS.	Explicit

## 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