

## ParShaT *Ki TiSSaH* One Pager Series

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**[Background:** We continue to bring controversies between Rashi and either academic scholars or other Jewish commentaries. Today we bring a Rashi Ramban controversy that took me 10 years to solve. In my book I show that this single Rashi comment is really three]

**Rashi #1a Biblical Text: Ex30-11,Ex31-13** (See table)

ID	Biblical Paragraph	Brief contents
A	Ex30-11:16	Take monetary tax <i>for the Temple</i>
B	Ex30-17:21	Make a washing basin <i>for the Temple</i>
C	Ex30-22:33	Make anointing oil <i>for the Temple</i>
D	Ex30-34:38	Make incense <i>for the Temple</i>
E	Ex31-01:11	Appoint Bezalel to <i>build the Temple</i>
F	Ex31-12:13	Watch the Sabbath

**Rashi Text:** Even though I commanded you on building the Temple (Paragraphs A-E) nevertheless, the building of the Temple does not override the Sabbath (paragraph F) which must always be observed.

**Explanation:** This Rashi focuses on the *paragraph juxtaposition*, part of the Grammar pedagogic pillar. The sequencing of five paragraphs (A-E) about building the Temple, followed by a command to observe the Sabbath (F) is interpreted contrastively (Even though you build, you must stop on Shabbath).

**Rashi #1b Biblical Text: Ex30-11,Ex31-13** (See table)

ID	Biblical Paragraph	Brief description	Who oversees?
A	Ex31-01:11	Build the Temple	Bezalel
B	Ex31-12:17	Observe the Sabbath	You [Moses]

**Rashi Text:** *You [Moses] make sure the Jews observe the Sabbath; contrastively, Bezalel will make sure they build the Temple. Moses has this task even though he was the one prophetically admonished about the Temple*

**Rashi #1c Biblical Text: Ex31-13b** You [Moses] speak to the Jewish people:  
"Usually observe the Sabbath"

**Rashi #1c** Usually. Every occurrence of *usually* and *only* limits. [Thus this verse] limits the Sabbath from the Temple construction.

**The Ramban Demurs:** The Ramban erroneously thought that Rashi's statement "limit the Sabbath from the Temple construction" refers to the admonition *against* building the Temple on the Sabbath (See #1a above). So Ramban demurs: *But the word usually always limits what follows it (the observance of the Sabbath) while here Rashi limits what precedes it (the verse limits Temple construction from the Sabbath)*

**The Rashiyomi solution:** There are two limitations!!  
i) The sequence of paragraphs says: "Build the Temple but not on Sabbath"  
ii) The word usually says "Usually observe the Sabbath *except* in the Temple service: One can offer the Sabbath offering on Sabbath even though it involves lighting fire"

Explanation ii) answers the Ramban: The word *usually* does limit what follows, Sabbath observance. One does not observe the Sabbath when offering the Sabbath offering

**But Rashi does not say this:** It appears that the Rashiyomi solution does solve the problem; but it is not explicit in the Rashi text. However, my opinion is that Rashi's cryptic statement, *To limit the Sabbath from the Temple Melachah*" has two meanings since the biblical word used, *melachah*, can mean both *the service in the Temple (the offerings) as well the construction of (service of making) the Temple*. Hence Rashi includes both meanings in this statement.

**Summary:** The Rashi when read by itself appears confusing (even to the Ramban). What my book contributes is *counting how many Rashi comments there are and how many beginning words there are*. It turns out there are three separate issues (*paragraph sequence, contrast of Bezalel-Moses, and usually*)