

BH. In celebration of Rashi 900 the  
“Maimonides Community”

newsletter highlighted a selection of Rashi's  
commentary on the weekly Torah portion.

ALL STUDENT READERS CAN ENTER A CONTEST WITH A  
WRITTEN MULTIPLE-CHOICE TEST FOR PRIZES ON DIFFERENT  
AGE LEVELS. MOST FEATURED RASHI'S ARE HERE.



“To the land I will show you...” (Breishis 12:1)

G-d did not reveal the land to Avraham immediately, in order to endear it to him and to give him additional merit.

“...will laugh with me” (Sarah) (Breishis 21:6)

(A) Will rejoice with me (B) Many childless women conceived along with Sarah, many sick were healed, many prayers were answered along with hers, so there was much joy in the world.

“Come close, let me feel you...” (Breishis 27:21)

Yitzchak thought in his heart, it is not Esav's way to have G-d's name constantly on his lips, yet this one (Yaakov) said, “G-d made it happen before me”. (This is what made Yitzchak suspicious.)

“He put them around his head...” (Breishis 28:11)

Yaakov surrounded his head with stones to protect himself from wild animals. The stones began to argue with each other, each insisting “The Tzadik should rest his head on me!” Immediately G-d made them into one stone, which is why the later verse (28:18) refers to “the stone” in the singular rather than plural as here.

“Why do you ask my name?” (Breishis 32:30)

The Angel told Yaakov (now called Yisroel): “We don't have permanent names, as our name changes according to the work of the missions that we are sent on.”

“With my sword and bow ...” (Breishis 48:22)

This refers to Yaakov's learning and prayers.

“And I will tell you ...” (Breishis 49:1)

Yaakov wished to reveal the secret of the End of Days but the Divine Presence left him so he was unable to share it with his children.

“names of the children of Israel..” (Shmos 1:1)

Although they were counted earlier, they are counted here again to demonstrate Hashem's love for the Jewish people.

“daughters of Putiel...” (Shmos 6:25)

(Elazar, son of Aharon, married) the descendant of Yitro who (originally) fattened calves for idol worship and of Yosef who conquered his passion. (This alludes to the opposite inner drives within people).

“Given to you...” (Shmos 13:11)

It should be in your eyes as if it was given to you today, and you should not view it only as an inheritance from the forefathers.

“This is my G-d” (Shmos 15:2)

“This” means they were actually pointing with their fingers at Hashem. Even young children and maidservants saw more at the Splitting of the Sea than even prophets merited to see.

“Right Hand.. Right Hand” (Shmos 15:6)

It says “right hand” twice, because, when Jewish people do the will of Hashem, even left hand turns to right.

“Yisro, father-in-law of Moshe” (Shmos 18:1)

Yisro had many names: (1) Yeser - for he added a parsha in the Torah (2) Yisro - a “Vav” was added to his name when he converted to Judaism (3) Chovev - for he held Torah dear... (and he had more names, 7 in all!)

“Raise the Light Continually” (Shmos 27:20)

It is kindled until the flame rises up on its own.

“Remember Avraham...” (Shmos 32:13)

If the Jews transgressed the 10 commandments, remember their forefather Avraham who was tested with 10 tests and has not yet fully been rewarded for them. Let his 10 repay for these 10.

“Bezalel made the Aron” (Shmos 37:1)

Because he put himself totally into the work more than any of the other experts, the Ark is called by Bezalel's name.

“And He called to Moshe” (Vayikra 1:1)

The verse continues “He spoke to him” which teaches us Hashem did not call Moshe during the breaks. What was the purpose of these breaks? To give space between one Parsha and another, so Moshe could think it through and understand them. If this is true about a teacher like Hashem and a student like Moshe, how much more so are breaks needed for regular teachers and students!

“Command Aharon...” (Vayikra 6:2)

Rabbi Shimon says: Mitzvos need special encouragement where there is loss of money and financial sacrifice.

“Honor an Elder... fear G-d” (Vayikra 19:32)

What is honor? Don't sit in an elder's place, don't speak in an elder's place, nor contradict his words. One might think that you can “close your eyes” as if not see the elder and ignore him, this is why the pasuk says: “and you shall have fear of G-d.” For this is entrusted to each person, no one knows but you. And regarding anything entrusted to the heart, the Torah says “You shall have fear of G-d” for G-d alone knows your true intention.

## “Moshe Spoke.. to the Children of Israel”

(Vayikra 21:24)

While these laws are only for the Kohanim, Moshe taught them to all the Jewish people, because the Beit-Din (representing all the people) are responsible to make sure that these laws will be followed.

## “A Person without a Redeemer”

(Vayikra 25:26)

Could there be a possibility of a Jew without a single redeemer? No! It only means that they do not have the financial ability to redeem him.

## “These are the children of Moshe & Aharon...”

(Bamidbar )

But it only mentions Aharon’s children. They are called Moshe’s children for he taught them Torah. This teaches us - whoever teaches other people’s children, the Torah considers it as if they were his own children.

## “The Tablets of Stone, the Torah & the Mitzvah...”

(Shmos 24:12 - Shavuot Torah Reading)

All 613 Mitzvot are included in the Ten Commandments. Rabbi Saadia Gaon explains how the root of each Mitzvah can be found within one of the Ten Commandments.

## “Nesanel ben Tzuar offered.. He brought his offering..”

(Bamidbar 7:18-19)

Why is “Hikriv” (brought) missing the letter “Yud”?

Ruvain, the eldest, insisted that he be second after Yehudah. But Moshe said that the offerings would be in order of the encampment and travel not by age-order. This explains the missing letter which implies that this offering was by Hashem’s command.

Why only by Yissachar (Nesanel’s tribe) does it say “brought” twice?

There are 2 reasons why they merited to be second in line. (1) They were knowledgeable in Torah. (2) They came up with the idea of the leaders to offer sacrifices for the dedication of the Mishkan. This I learned from Rabbi Moshe HaDarshan.

## SAMPLE MULTIPLE-CHOICE QUESTIONS

1) Why does it say “Right-Hand” 2x?

a) to emphasize the importance of the right hand b) to teach us that Tephilin should be placed on the left-hand c) when Jews do the will of Hashem, even left hand turns into right

2) Yaakov wished to reveal the secret of “End of Days”, but...

a) he didn’t want to spoil the fun b) the Divine Presence left him c) all the stones joined into one before he had a chance d) his children found out before he could tell them e) he did not want them to be upset when they’d find out how long Galus would be

3) Why “He called to Moshe” and then “He spoke to him”?

a) it shows how much Hashem loved Moshe b) it shows Hashem spoke to Moshe in different ways c) it shows how Moshe was an excellent listener to Hashem d) it teaches us that Hashem did not call Moshe during the breaks for Moshe to digest what he already heard e) Moshe earned the merit for Hashem to speak to him

4) What made Yitzchak suspicious about Esav?

a) it wasn’t Esav’s style to mention Hashem’s name constantly b) he could not believe he would get back so fast c) the food didn’t smell the same as it usually did d) he thought he heard Rivka saying something in the background

5) Why is it “Bezalel’s Aron” - he wasn’t the only craftsman?

a) he spent his own personal money to make it b) he knew things that even Moshe did not know about it c) he was the manager in charge so his name gets put on the whole project d) he put himself totally into the work more than any other craftsman