

The 10 RashiYomi Rules
Their presence in Rashis For Shavuoth
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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.

A Happy, Joyous and Sweet Shavuoth to all members of the Rashiyomi family. I attach below a review of the differences between the 2 versions of the 10 commandments in the Torah. This makes excellent Torah for Shavuoth.

*Warmly
Dr Russell Jay Hendel;
President Rashiyomi*

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The Decalogue, the ten commandments, is repeated twice in the Bible, once in Ex20 and once in Dt05. There are 20 differences between these two versions of the Decalogue. Extra words in one version are capped. Note: I have indicated full and deficient Hebrew spellings with corresponding queer English spellings. For example, the Hebrew word *parents* is spelled Aleph-Beth-(Vav)-Tauf. If the word has an extra vav we would spell the English *Pareents*. Rashi references are listed in the last column.

We explain four examples from the table and encourage readers in their holiday study sessions to treat the other examples similarly. In explaining these examples, we use the leisurely explanation of **Parallelism** from previous weeks.

Example Difference Number 5 (#5 in table below): Following the method we used last week, we write out the verse phrases:

* Commemorate the Sabbath to sanctify it

* Guard the Sabbath to sanctify it

Notice the two verse phrases are identical except for the underlined words: One verse phrase says *commemorate* while the other verse phrase says *guard*.

The Talmudic Rabbis see in this parallelism the idea that the Sabbath must have two requirements:

* *Guarding* which roughly corresponds to the *do-nots*; it also

corresponds to extra precautions (even if not required legally) For example, some houses place switch-guards on the switches on the Sabbath to prevent people from accidentally turning on the lights.

**Commemorate*, from the Biblical root meaning *remember* corresponds to the idea of making the Sabbath something memorable. Hence, the Rabbinic requirement to introduce a Sabbath meal with a *Kiddush* on wine.

Example Difference Number 6 (#6 in table below): Following the method we used last week, we write out the verse phrases:

* *Commemorate the Sabbath to sanctify it*

* *Guard the Sabbath to sanctify it as God your Lord*
commanded you

Notice the two verse phrases are identical except for the underlined words *as God your Lord commanded you*.

But where did God command observance of the Sabbath prior to the Decalogue? In Ex16-22:30, we find the first command by God to observe the Sabbath, in connection with the manna.

I have elsewhere tied this extra phrase with the Rambam's view that all prophecy happens in dreams. But then the Decalogue was in a dream. So, in a dream each of the 600,000 Jews saw themselves standing before Mount Sinai and hearing the voice of God.

Upon awakening the next morning, the Jews shared with each other what had happened. They all heard the exact same Decalogue the night before in a dream vision. But there were some important differences.

- Those Jews who observed the Sabbath when it was given in Ex16-22:30 heard in their dream commemorate, *make memorable, the Sabbath*
- Those Jews who initially violated the Sabbath when it was given in Ex16-22:30 heard in their dream guard *the Sabbath*.

In other words, the dream visions were tailored to each individual. Those who *already* were guarding the Sabbath were told to bring it to the next level, to make it memorable. Those who waived in their observance of Sabbath were told to guard it.

In this way, the famous Midrash, sung in the Lechah Dodi song every Friday night in our pre-Sabbath services, is endowed with literal meaning: For the song says, Guard and commemorate *were said simultaneously (to the 600000 people) something no human can do*.

Example Difference Number 15 (#15 in table below): If we compare the 5th commandment in the Exodus and Deuteronomy Decalogue we find the following difference:

- (Exodus) Honor your parents *for long life*
- (Deut) Honor your parents *for long life for your good*

Do you notice the extra phrase for your good in the Deuteronomy version? This gives emphasis. After all, one can live long without having a good life. The Torah therefore clarifies that honoring one's parents gives both a long and good life. In another essay, I have noted that many words connoting quantity also connote quality: A *big* person can be physically big or *spiritually big* e.g. a leader; similarly, a *long* life can be

physically long or spiritually good.

Example Difference Number 14 (#14 in table below): If we compare the spelling of *in order you have a long life* in the 5th commandment in Exodus and Deuteronomy we see that one is spelled fully with extra vowels. The analogy in English would be as follows

- *Honor your parents in order you have a long life*
- *Honor your parents in order you havee a loong liife*

The two spellings nuance two possibilities of reward: *long life* and *loong liife* with the full spellings indicate *extremes* in the long life. Remarkably there is no Rashi or Midrash on this. However, I have emphasized the need to apply Rashi rules to parts of text not directly commented on by Rashi. I think it simple to see the nuances of these spellings

- If your honor of parents is full and complete your longevity reward will be full and complete
- If you honor of parents is just so and so then your longevity will be just so so.

Difference Number	Ex VERSE	Ex Text (With Differences CAPPED)	Dt VERSE	Dt Text (With Differences CAPPED)	Brief Explanation	Principle Used
1	Ex20-03	don't make an idol: Any image in heaven	Dt05-08	don't make an idol OR any image in heaven	Emphasis that images of angel visions are idolatrous cf Ex20-20--supports Rambam and Rashi	Lack of AND equates the items
2	Ex20-05	Visits the sins of PARENTS on children	Dt05-08	Visits the sins of PAREENTS on children	Children morally responsible whether their upbringing is FULL or DEFECTIVE	PUN on FULL/DEFECTIVE spelling
3	Ex20-05	Visits the sins of parents on children: on 3rd and 4th generations	Dt05-09	Visits the sins of parents on children AND on 3rd and 4th generations	Sins of parents visited only when grandchildren like children (Follow in parent's footsteps)	Lack of AND equates the items
4	Ex20-07	God gives grace to thousands of generations to those who love me and observe MY	Dt05-10	God gives grace to thousands of generations to those who love me and observe MY / HIS commandments	LOVE must be DIRECTLY with God (No intermediary); but OBSERVANCE may be thru the	Alignment shows there are two cases

		commandments			intermediary of the Rabbi	
5	Ex20-08	Commemorate the Sabbath	Dt05-12	Guard the Sabbath	Famous Midrash: Two Requirements: Think of Sabbath during week (COMMEMORATE) and institute safeguards (Rabbinic enactments) to Guard Sabbath	Alignment shows 2 requirements
6	Ex20-08	blank	Dt05-12	... (Observe...) the Sabbath AS GOD COMMANDED YOU	The phrase AS GOD COMMANDED YOU links the decalogue to the rest of the Bible: The DECALOGUE is a GENERAL requirement whose DETAILS are spelled out throughout Bible (Idea: Decalogue summarizes all commandments)	AS GOD COMMANDED YOU implies cross reference and linkage
7	Ex20-10	Observe Sabbath...you and your children; your slaves and animals	Dt05-14	Observe Sabbath...you and your children AND your slaves and animals	Some types of Sabbath observance UNIFORM (and and) while some types of observance are DISTINCT for each party. e.g. NO ONE can do work for you (UNIFORM). However only CHILDREN must be trained in Sabbath observance	Lack of AND IN LIST shows 2 cases in list items
8	Ex20-10	Observe Sabbath...and your ANIMALS	Dt05-14	Observe Sabbath...and your OXEN AND DONKEYS and all your animals	Prohibitions of LABOR (e.g. ploughing) and TRANSPORTATION (ox and donkeys)	ALIGNMENT alerts us to various details and subcases
9	Ex20-10	Observe Sabbath ...and your ANIMALS	Dt05-14	Observe Sabbath...and ALL your animals	Sabbath prohibitions BOTH on animals that traditionally help man (Like oxen) and on animals that traditionally don't do work	ALL emphasizes no exceptions
10	Ex20-11	Observe Sabbath...BECAUSE	Dt05-15	Observe Sabbath...AND COMMEMORATE	The reason for Sabbath observance is PURELY Symbolic---an affirmation of Gods sovereignty (cf Ex31-13)	ALIGNMENT equates the two items
11	Ex20-11	Observe Sabbath...because God CREATED THE WORLD	Dt05-15	Observe the Sabbath...COMMEMORATE THE EXODUS	Two reasons for Sabbath observance: Symbolically affirms that God created the world and symbolically affirms	ALIGNMENT emphasizes TWO aspects to cases

					the God freed us from work/Slavery	
12	Ex20-11	...therefore, God BLESSED the Sabbath and SANCTIFIED it	Dt05-15	...therefore, God COMMANDED you to OBSERVE the Sabbath	Sabbath is BURDEN and BLESSING: BURDEN: Observe Sabbath and treat Slaves nicely; BLESSING: God created world; therefore, you can afford one day off	ALIGNMENT emphasizes TWO aspects to cases
13	Ex20-12	Honor your parents	Dt05-16	Honor your parents AS GOD COMMANDED YOU	The phrase AS GOD COMMANDED YOU links the decalogue to the rest of the Bible: The DECALOGUE is a GENERAL requirement whose DETAILS are spelled out throughout Bible (Idea: Decalogue summarizes all commandments)	AS GOD COMMANDED YOU implies cross reference and linkage
14	Ex20-12	Honor parents in order you HAVE a long life	Dt05-16	Honor parents in order you HAVEE a long life	If your honor is FULL-HEARTED then your long life will be FULL; if your honor is HALF-HEARTED then your long life will be DEFECTIVE	
15	Ex20-12	Honor parents in order you have a long life	Dt05-16	Honor parents in order you have a long life AND IT BE WELL WITH YOU	Confirms view of Radak that LONG LIFE refers not to NUMBER OF DAYS but QUALITY of life	ALIGNMENT equates the two items
16	Ex20-13	don't murder; ...don't steal	Dt20-17	don't murder AND ...don't Steal	All laws in the verse are SIMILAR....context of capital crimes (e.g. STEAL=KIDNAPPING) (Rabbi Ishmael)	AND creates a UNIFORM context
17	Ex20-13	don't testify as a FALSE WITNESS	Dt20-17	don't testify as an IRRELEVANT WITNESS	don't testify falsely: YOU STOLE; don't stand SILENTLY (IRRELEVANTLY) by someone who so claims (to increase witness weight and scare you) (Rambam)	ALIGNMENT emphasizes two cases
18	Ex20-14	don't covet a HOUSE; don't covet a WIFE	Dt20-18	don't covet a WIFE; don't desire a HOUSE	Prohibition of COVETING is independent of naturality of desire	Different ORDERS show equality of items
19	Ex20-14	don't COVET a house; don't COVET a wife	Dt20-18	don't COVET a wife; don't DESIRE a house	There are two prohibitions: COVET=Pestering someone to sell you something and DESIRING = fantasizing that it really belongs to you	ALIGNMENT emphasizes two prohibitions

					(Rambam)	
20	Ex20-14	don't covet ...slaves AND animals	Dt20-18	don't covet ...slaves; animals	Prohibition of COVET=PESTERING for sale applies to LARGE DEALS (slaves AND animals) as well as SMALL DEALS (Slaves, animals)	Lack of AND IN LIST shows 2 cases in list items

APPENDIX

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

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

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)

IV-PARALLELISM: (Ex20-04) Dont **POSSESS** the gods of others Dont **MAKE** idols RASHI: So both **POSSESSion & MAKING** of idols are prohibited

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.

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

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