

The RashiYomi NewsLetter

The 10 RashiYomi Rules, Vol 31#5, Apr. 29th, 2019 *Their Presence in this Week's Parshah, KeDoShiM*

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*We need questions! Please **send questions on Rashi to RashiYomi@GMail.Com** A special treat this week: We review the “ten commandments” that occurs in KeDoShiM. I consider this RashiYomi my best to date. Please enjoy.*

I: Introduction: Most people know that the Decalogue, the 10 commandments, occurs twice in the Bible: It occurs when it actually happened, at the Exodus from Egypt, and it is repeated in Moses' farewell speech. However, there are opinions, among both orthodox and secular scholars that the 10 commandments also occur in this week's Parshah KeDoShim.

The reason for this assertion is the 5 blatant correspondences between the Decalogue and this week's parshah presented in Table 1. The argument goes that since 50% of the Decalogue (5 out of 10 commandments) is repeated the correspondence must be real.

However, not everyone agrees:

- The verses for the remaining five are not that clearly associated
- Lv19 seems to have extraneous material not part of the Decalogue
- Why the repetition? The Deuteronomy repetition is because Moses is summarizing the Torah before his death. What is the purpose of the Leviticus repetition?

Our goal today will be to completely answer these three questions and thereby show that the Decalogue does occur in Lv19. We believe the answers we present are completely new and

completely solve the problem of **Lv19**.

Decalogue	Text	Verse KeDoShim	Text
#5	Honor your father and mother	Lv19-02	Each person: His mother and father they should revere
#4	Watch the Sabbath	Lv19-02	Watch my Sabbaths
#8	Don't steal	Lv19-11	Don't steal
#3	Don't bear the name of God thy Lord for naught	Lv19-12	Don't swear by my name falsely
#1	I am the Lord thy God who took you out of Egypt	Lv19-03,04	I am the Lord thy God

II: Thou shall not commit adultery #7

We must account for the remaining five Decalogue commandments. The seventh Decalogue commandment prohibits adultery.

The following passage occurs in Lv19:20-22

And whoever lies carnally with a woman, who is a slave betrothed to a man, and not wholly redeemed, nor freedom given her; inquiry shall be made; they shall not be put to death, because she was not free.

And he shall bring his guilt offering to the Lord, to the door of the Tent of Meeting, a ram for a guilt offering. And the priest shall make an atonement for him with the ram of the guilt offering before the Lord for his sin which he has done; and the sin which he has done shall be forgiven him.

It appears that Adultery is mentioned in the Leviticus Decalogue. However, it deals, not with general adultery, but with the particular case of adultery with a non-freed female slave:

- There is no death penalty but
- There is a requirement of a sin offering.

We suggest the following difference between the Leviticus Decalogue and the Exodus Decalogue:

- The Leviticus version is a general, “gentleman’s” Decalogue
- The Exodus version is a Decalogue for just-freed slaves. Only the minimal prohibition (that which is governed by a death penalty) is mentioned.

Hence, the Exodus Decalogue prohibits adultery and like all its prohibitions refers to adultery for which there is a death penalty. The Leviticus dialogue prohibits even adultery with a slave, a second-class citizen: This too is a sin but not punishable by death.

III: Extra Textual Material

But if we look closely at Lv19:19-22 we find “extra” narrative. Here is Lv19-19:20

You shall keep my statutes.

- *You shall not let your cattle breed with a different kind;*
- *you shall not sow your field with mixed seed;*
- *nor shall a garment mixed of linen and woolen come upon you.*
And whoever lies carnally with a woman, who is a slave betrothed to a man...

Notice how the passage opens with a general introduction: *You shall keep my statutes*. This opener defines what follows as a unit. The unit includes the:

- Prohibition of mingling animals of distinct species (if you like “animal adultery”)
- Prohibition of mingling different seeds in a field (if you like “plant adultery”)
- Prohibition of wearing garments of linen and wool
- The case of adultery with a slave woman.

We argue that the entire unit prohibits adultery *either* symbolically (animals, plants, clothing) *or* actually (even with a slave woman). Thus, the extra narrative is not really extra: It rather *belongs* to the adultery prohibition.

But is such extra narrative consistent with Decalogue interpretation? Yes! All commenters universally see the Decalogue as ten general categories of commandments. The *Adultery* prohibition would include all laws connected with *adultery*. The Sabbath Decalogue includes all Holidays. In fact, there were commenters who sought to classify all biblical commandments by the Decalogue commandment to which they belonged.

We thus have developed two principles in explaining these Decalogues

- Use of non-death-penalty cases
- Use of related (e.g. symbolic) commandments

IV: Thou Shall Not Steal #8

The entire corresponding Leviticus Decalogue passage is found in **Lv19-09:14** with verse 12 omitted since it refers the prohibition of false oaths found in Exodus Decalogue #3. The passage seems to neatly divide into three parts.

- And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field,
 - neither shalt thou gather the gleanings of thy harvest.
 - And thou shalt not glean thy vineyard
 - neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the LORD your God.
- Ye shall not steal;
 - neither shall ye deal falsely, nor lie one to another.
 - Thou shalt not withhold the property of thy neighbor
 - nor rob him;
 - the wages of a hired laborer shall not abide with thee all night until the morning.
- Thou shalt not curse the deaf,
 - nor put a stumbling-block before the blind,
 - but thou shalt fear thy God: I am the LORD.

We already have the tools to understand the middle passage. As indicated with respect to the adultery prohibition, the Decalogue really refers not to 10 specific commandments but rather to 10 broad categories of commandments. So, the detail about the several ways of stealing fits in well with the theft Decalogue category. As can be seen the Bible prohibits, i) theft, ii) (armed) robbery, iii) withholding wages, iv) delaying payment for services. Lying about an obligation is another form of theft.

So far so good. We can even understand the last passage. In addition to the prohibition of robbing money you should not rob "knowledge"; for example, you don't place a stumbling block before the blind as you are

robbing the person of rightful sight of the path.

What about the 1st passage, the various agricultural charity laws. It certainly looks like it has nothing to do with theft or for that matter any commandment.

But a little reflection shows that charity is related to theft. Theft in a country without some type of welfare is viewed differently than theft where welfare is present. After all, if the person is poor, they may need the food. In other words, welfare, or charity to the very poor, is an intrinsic part of a societal approach to a theft prohibition. If we accept this then the charity laws show legal ways of obtaining property of others thus obviating the need for theft.

This viewpoint is also consistent with the idea that the Exodus Decalogue deals with death-penalty items but the Leviticus-Decalogue deals with general commandments.

This analysis also helps us deal with biblical criticism as proposed by secular scholars. A secular scholar might view the charity laws and theft laws without understanding the connection. They therefore *assume* the text corrupt, an amalgam of earlier texts which were mingled.

Such an argument *always* has a viewpoint on the meaning of the text; in this case the scholar assumes no connection between welfare and theft laws. But as we just pointed out, every country has some type of welfare law to prevent the need to theft. Thus, the laws are not disparate and are connected.

The critical point here is that textual criticism always has an underlying interpretation; simply, refute the interpretation and the textual criticism vanishes. This is a valuable tool in dealing with biblical scholarship. Key questions to ask are, "What interpretations are underlying this textual criticism? Could the texts indeed be related?" In our example we simply noted that welfare laws are connected to theft prohibitions.

V: Don't Bear False Witness #9

We have left to deal with four commandments. Just to review: The three principles for dealing with Exodus – Leviticus Decalogue differences have been indicated above:

Principle I: The Exodus version may just mention serious death-penalty crimes while the Leviticus version may also or alternatively mention commandments with lighter penalties (For example, *adultery prohibition* vs. *adultery with female slave prohibition*)

Principle II: The Leviticus version may mention related commandments (For example, *don't steal, don't rob, don't withhold wages, don't delay payments to laborers*)

Principle III: The Leviticus version may mention commandments which act as fences and preventatives, preventing the more serious commandments (For example, *the agricultural charity commandments, create a welfare environment, thus making it easier to observe do not steal*)

We easily then, understand Lv19-15 presented below as dealing with the *general* concept of judicial justice while the Exodus Decalogue simply mentions bearing false witness which in a murder case may involve a death penalty

- Don't commit travesty in judicial practice
- Don't show favoritism to poor [plaintiffs]
- Don't honor rich [plaintiffs]
- Judge your colleague righteously

VI: Don't Murder #6

In an analogous manner, we can understand Lv19-16, presented in the table below, using two of the three principles mentioned above

- While the Exodus Decalogue prohibits murder, the Leviticus Decalogue prohibits standing by while your neighbor's life is in danger and doing nothing (There is no death penalty in abstention from saving but a biblical prohibition has been violated)
- The big driver of murder is slander: No one

goes out and murders; rather, people go listen to slander, let hatred ferment, and then murder may happen

- Don't be a gossip goer
- Don't stand [without action] on the blood of your friend [That is, don't abstain from helping him or her]

VII: Don't covet #10; Don't worship idols #2

The remaining two commandments are the most challenging and hence we left them to the end.

Let's first deal with the prohibitions of lusting (Deuteronomy Decalogue) and coveting (Exodus Decalogue). We can classify these as social-attitude commandments; the commandments do not primarily govern actions but rather attitudes.

But a well-known psychological principle says that sometimes doing the positive is easier than abstaining from the negative. An indeed, the Leviticus Decalogue has the famous *love thy neighbor as thyself*. Some verses have the just the right ring. After all, everyone, including atheists and politicians love to cite the *love neighbor* verse; but it is not that flashy for a politician to say don't covet or don't lust.

The Leviticus Decalogue besides emphasizing positive also emphasizes constructive dialogue. If your neighbor is flaunting or bragging about their shiny new car or mink coat by all means *don't hate silently; [rather] openly rebuke and don't hold it against him*.

We can summarize by saying that the Exodus and Leviticus Decalogues both have social attitude sections. Please review the text below from Lv19-17:18

- Don't hate your brother silently
- Rebuke your colleague
- Don't hold it against him
- Don't take revenge
- Don't be grudging
- Love thy neighbor like yourself

Finally, we come to the prohibition of idolatry. True, the Leviticus Decalogue also says *don't turn to idols, don't make for yourself molten gods*; but the Leviticus Decalogue also speaks about technical

rules in peace offerings; the requirement to consume the peace offering timely without delay. Superficially, this seems to have nothing to do with the idolatry prohibition. Furthermore, this does not fit in to the *welfare-theft*, *slander-murder* paradigms we have analyzed above.

To properly understand the connection between idolatry and peace offerings we have to understand the reasons for these commandments. Why do people worship idols? What do they get out of it? What is the purpose of a peace offering?

- Don't turn to idols
- Molten gods: Don't make for yourself
- When you offer a peace roast to God, do so out of your own happiness
- On the day of offering eat it and the next day
- But the leftovers on the 3rd day, are burnt
- If you eat on the 3rd day, it is disgusting, and will not be accepted
- Those who eat it will bear the sin
- Because he profaned the holies of God
- And his soul will be cut off from his nation

The basic idea of idolatry is to curb aggressive tendencies and states of pain using pain and hazing techniques. Idolatrous cults were surrounded with strong incense which had a hazing effect on people distracting their minds from aggression and pain and curbing their activities. Similarly, the female priests who engaged in sexual rites with offerors had as their goal to curb aggression and replace it with slowness and a hazed state of mind.

But the Torah does not believe this is necessary. One should never reduce one's mental faculties. One can remove pain and impulsive aggression by having a full life both spiritual and physical. The symbolic message of the peace offering is that when you are in a good state, provided you act with holiness, you can indulge with your full faculties and enjoy without hesitation.

Thus, the peace offering rituals are in a very real sense the positive aspect (the dos) of which idolatry is the negative aspect. Idolatry speaks about a world in which the solution to the human problem is pain and hazing, a reduction of faculties, and a general slowness in achieving things while the peace offerings speak about a spiritual world where people have happy moments and, provided they do so in an

environment of holiness, can readily indulge with their full faculties.

More could be said about this, but this gives the general thrust of how this should be approached. Please review the Leviticus Idolatry, **Lv19-04:08** commandment in the table above.

VIII: Summary

A summary of the major ideas of the two Decalogue versions are found in the Table below

#	Ex/ Deut	Lev	Comment
1	I am your God who took you out of Egypt	I am your God	Exodus emphasizes the Exodus
2	No idols	*No idols *Consume offerings timely	Idolatry=hazing techniques; Peace offerings=full cognitive indulgence
3	No false oaths	No vain oaths	Exodus emphasizes more serious (false oaths)
4	Watch Sabbath	Watch my Sabbaths	
5	Honor parents	Revere parents	
6	No murder	No slander No abstention from saving	Slander is big driver of murder; Exodus emphasizes death penalty
7	No adultery	No adultery with female slave	Exodus emphasizes death penalty while Leviticus emphasizes prohibition
8	No theft	Give charity from fields No robbery, theft, withholding, delay pay No curse deaf, No obstacles for blind	Charity and welfare facilitate no robbing. Don't even rob knowledge (stumble the blind)
9	No false witnesses	*No judicial travesty *No favoritism *Judge righteously	False witness could result in death penalty; Leviticus emphasizes general judicial process
10	Don't lust/covet	*Don't silently hate *Openly rebuke *Don't take revenge *Don't act grudgingly *Love thy neighbor like thyself	Social attitude commandments: Exodus emphasizes negative (don'ts) while Leviticus emphasizes positives (love neighbor)

IX: Where are the Rashis?

My readers are used to seeing Rashis. I haven't cited any Rashis yet but of course (would we suspect otherwise!) Rashi has been at the root of many of our comments. Here is a list of Rashi's on the Leviticus Dialogue. Notice how the themes we have used to explain the Exodus-Leviticus difference such as general commandments for Leviticus vs. specific and serious commandments for Exodus are present in these Rashis.

- **Lv19-02a** *The Leviticus Decalogue was said to entire congregation (Like the Exodus Decalogue)*
- **Lv19-03b** *Exodus emphasizes caring for parents especially fathers who are sometimes authoritarian while Leviticus emphasizes revering parents especially mothers who are more likely to have a personal relationship (Hence: Honor your father and mother (with father first) in Exodus while Revere your mother and father (with mother first) in Leviticus. The slaves had just left Egypt and were afraid of everyone so what was needed was to emphasize honoring and caring.*
- **Lv19-04c** *Exodus emphasizes personal idols (don't make for yourself idols) while Leviticus emphasizes commercial aspects of idols (hence the plural: Don't you (plural) make for yourselves In Egypt there was no commerce, and this wasn't necessary*
- **Lv19-05a, Lv19-06a** *Rashi emphasizes that the offering laws (timely consumption) refer to attitude. This fits in with our position that idolatry equal hazing and peace offerings equal cognitive indulgence in holiness It is about your attitude*
- **Lv19-11a** *Rashi explicitly states our thesis that the Leviticus Decalogue refers to general theft prohibition while the Exodus Decalogue refers to death-penalty items (an idea we have used in explaining the difference in the adultery Decalogue items)*
- **Lv19-12a** *Exodus prohibits swearing by God Special Ineffable Name while Leviticus prohibits more general swearing (using any reference to the Divine if not explicitly to God) This is consistent with our approach that Leviticus is more general*

- **Lv19-13a** *Rashi explains that the Hebrew term used refers to theft by withholding wages (So you haven't taken anything; you simply did not give payment)*

- **Lv19-16b, Lv19-18a** *Rashi explains terms. "Don't be a merchant in your nation" refers to people "selling gossip" as if they were marketing items. The term "Don't stand idly by the blood of your neighbor" is an idiom prohibiting a person from abstention if someone's life is in danger (e.g. someone drowning that you can save)*

- **Lv19-18b** *Rashi cites Rabbi Akibah that "Love thy neighbor like thyself" is an important principle. This is consistent with our explaining "Don't lust", "Don't covet", and all the Leviticus commandments "Don't hate silently, Rebuke, Don't take revenge or bear a grudge" as classified as commandments of social attitude which Love thy Neighbor as thyself embodies*

X: Why? Why is there a Leviticus Decalogue?

Now that we *understand* the Leviticus Decalogue we can ask *why*? What are its origins? What are its goals?

To explain this, note that certain commandments, although their final authority is in the Torah, had origins before the Torah. For example, God gave Abraham the commandment of circumcision.

We argue that in the old days of Noah, and the great Torah academies of Shem and Ever, there were idolatrous communities and mono-theistic communities. All communities had offerings; for example, Noah made offerings.

What did Priests tell their congregants at these offerings? Undoubtedly, their primary goal was not to get pulled off the past into idolatrous cults. It just takes a little pain and misfortune to *suggest* that hazing and pain are a proper way of life. So, the Priests would probably recite basic morality to all who offered. The basic morality consisted of the 10 Leviticus Decalogue commandments. For example, the Priest started by emphasizing belonging to one's family, and sharing in community holidays (observe my Sabbaths). They then told offerors not to get distracted by idolatry. They then told them how lack of theft and charity is the key to a good society. We

think this very reasonable. Moses, at the word of God, included the Leviticus Decalogue into the Torah. As to the Exodus Decalogue, it was an effective way of weaning the Jews away from the Egyptian slavery.

Praise be Him Who Chose Them and Their Learning

APPENDIX

THE 10 RASHI RULE CATEGORIES

A Lightning Summary with Examples

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Rule I-REFERENCE: EXAMPLE: Dt26-05d *We went down to Egypt with a few people* explained by Gn46-27: with 70 people

Rule 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 (e.g. Dt34-10a) egg 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)** *Marchese* means pot; *Machinate* means frying pan (Lv02-05a, 07a) **EXAMPLE (Homonyms)** 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

Rule III-GRAMMAR: EXAMPLE: BA-ah means

COMING not CAME(Gn46-26a)

EXAMPLE: A grammatical conjugation in the Hitpa'el if 1st root letter is Tzade (Gn44-16a)

Rule IV-PARALLELISM: EXAMPLE: (Ex20-04) Don't **POSSESS** the gods of others Don't **MAKE** idols RASHI: So both **POSSESS**ion & **MAKING** of idols are prohibited

Rule V-CONTRADICTION: EXAMPLE: (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.

Rule VI-STYLE: RABBI ISHMAEL RULES: EXAMPLE: (Simple verses should be generalized): (Rashi Pesachim 6) (Dt25-04a) *Don't MUZZLE an OX while THRESHING* RASHI: Don't STOP any WORKING ANIMAL from eating

Rule VII-FORMATting: EXAMPLE (BOLD indicated by Repetition): Ex12-09c) 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)

Rule 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

Rule 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.

Rule 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

