

# The RashiYomi NewsLetter

## The 10 RashiYomi Rules, Vol 31#10, May 23rd, 2019 Their Presence in this Week's Parshah, BeChuKoSal

© RashiYomi.com 2019

All materials on RashiYomi website, including this Newsletter, are free, provided proper acknowledgement is made. RashiYomi Inc., consistent with Jewish Laws on education, proudly refuses any donations. Acknowledgement to our work can be made by citing, **RashiYomi, Inc.**, or [www.RashiYomi.com](http://www.RashiYomi.com). See the Appendix for a complete copyright statement as well as for a summary of the 10 RashiYomi rule

*This issue devoted to questions sent in. Please feel free to send questions on Rashi to [RashiYomi@GMail.Com](mailto:RashiYomi@GMail.Com)*

Thank you for your recent analysis of KeDoShiM, presented in [www.RashiYomi.com/rule3107.pdf](http://www.RashiYomi.com/rule3107.pdf), as presenting the 10 commandments. You mention that this idea has been suggested by both religious and secular scholars. Could you kindly provide a source?

Excellent question. We will add to it:

Besides providing us with the source can you provide us with  
- Where you differed from the original source  
- Why you differed  
- Does your difference reflect a belief that the RashiYomi explanation is superior to the Midrash and if not, why not use the Midrashic explanation

**I: The Source:** The source is Leviticus Rabbah 19:5. Here is the opening text

Rabbi Hiyyah said, this Parshah, Kedoshim, was stated *to the entire assembly of Israel* [instead of just the leaders] *because many important Biblical principles are mentioned in it*

Rabbi Levi answered, *because the 10 commandments are in it.*

We point out that we do not regard Rabbi Hiyyah and Rabbi Levi as *disagreeing* but rather as *supplementing* each other. In other words, Rabbi Levi is *explaining why* Rabbi Hiyyah argued that many important Torah principles are in Kedoshim: *because the 10*

*commandments are there, and they are the important principles Rabbi Hiyyah alluded to.*

### II: Review of [www.RashiYomi.com/rule3107.pdf](http://www.RashiYomi.com/rule3107.pdf)

A summary of the complete posting found in [www.RashiYomi.com/rule3107.pdf](http://www.RashiYomi.com/rule3107.pdf) is presented 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)

The understanding of the table should be clear. For example, the prohibition of *theft* is mentioned in Exodus as *Don't steal* while in Leviticus it takes up the following format

- [Agricultural commandments]
  - Don't harvest field corners
  - Don't pick up dropped harvest
  - Don't harvest baby grapes
  - Don't harvest dropped grapes
  - Leave them for the poor
- Don't steal
  - Don't deny obligations
  - Don't lie
  - Don't withhold wages
  - Don't do armed robbery
  - Don't pay workers late
- [Knowledge theft]
  - Don't curse the deaf
  - Don't stumble the blind

In the posting I point out that all three bullets are relevant to theft: For example, the idea of welfare charity (leaving gleanings for the poor) is a powerful way to deter theft since it cuts off starvation an important driver of theft.

Similarly, theft is not restricted to actual theft: It also includes theft of knowledge such as cursing the deaf or stumbling the blind.

### III: Differences of Leviticus Rabbah & Rashiyomi

Rabbi Levi gave his own citations to justify the 10 commandments just as Rashiyomi in the Table above gave citations to justify. First let us compare the cited texts to prove the 10 commandments are in Kedoshim:

- (Leviticus Rabbah) Proof: Don't steal
- (Rashiyomi) Proof: The nested bulleted list above (in the orange table) (Leave gleanings, don't steal+ list of similar prohibitions, don't curse deaf)

I do not regard this as a *disagreement* with Leviticus Rabbah; rather, I am *supplementing* Leviticus Rabbah. I am *enlarging* the citation to include several other theft-related

commandments like the welfare charity commandments.

A side benefit of the Rashiyomi addition is a response to those who disagree the 10 commandments are mentioned in Kedoshim. These people argue that Kedoshim doesn't *only* include the 10 commandments; it includes many other commandments and therefore it is a "stretch" to see Kedoshim as presenting the 10 commandments.

We answer this by showing that Kedoshim exclusively presents the 10 commandments in its first paragraph. The other commandments mentioned *fit in* to the 10 commandments by describing the *category* of each commandment. We have already last time cited Rishonim that the 10 commandments are not just a list of 10 items but a list of 10 categories which cover all biblical commandments.

## IV: The Two Differences: Adultery

There are two commandments where Leviticus Rabbah and Rashiyomi differ in the citation proof. Let us review each of them.

Prohibition of Adultery:

- Leviticus Rabbah: The adulterer and adulteress shall both (Lv20:10)
- Rashiyomi: Guilt offering (but no death penalty) for the adultery with a slave (Lv19:20-21).

Before answering this question, we ask a question on the Leviticus Rabbah (actually Rabbi Levi's) derivation:

- Throughout the Leviticus Rabbah the citation proofs for the 10 commandments all come from the first biblical paragraph in Lv19.
- Why is the citation proof for adultery in Lv20?

One cannot answer this by stating (as is done in Leviticus Rabbah) that Rabbi Levi considers Lv20 as *part* of Kedoshim since the question is formulated as to why different parts of KeDoShiM (Lv19 vs Lv 20) are used.

Similarly, one cannot answer this by stating the biblical chapter markings (Lv19, Lv20) are a Christian scholar's marking, not Jewish, since the actual biblical text has paragraph markings and all the proof texts are from the first paragraph of Kedoshim (Lv19) while the statement that the adulterer and adulteress both die comes from the 4<sup>th</sup> paragraph.

It would therefore appear to me that Rabbi Levi would agree that the adultery with a slave (Lv19-20:21) is an acceptable proof text for the commandments against adultery. However, such a proof text does not carry a death penalty. Rabbi Levi therefore wanted to point out that later verses in Kedoshim (that is verses not found in the first paragraph) confirm that adult adultery carries a death penalty. In other words, Rabbi Levi wanted to show that Lv19 *adds* to the 10 commandments by broadening the category of each commandment to include many commandments; however, the Exodus death penalties are still maintained in Lv.

## V: The 2 Differences: False Testimony

- Leviticus Rabbah: Don't gossip
- Rashiyomi: Judge righteously

First, both verses – *judge righteously*, *don't gossip* – can be made to fit into the *don't testify falsely* category.

When I (Rashiyomi) selected my verse, I based myself on the *current* understanding of *don't gossip*: *Don't gossip* refers to any communication, even if not intrinsically bad, that might reasonably lead to someone's harm. The standard example is *Doeg's* statement to King Saul that *Nov* the city of priests had supplied food, water, and a sword to David. Now there is nothing intrinsically bad in

providing hospitality; on the contrary it is good. But since Saul mistrusted David, such a statement could lead to harm (as actually happened) and therefore *Doeg* violated the gossip laws.

It is very possible that Rabbi Levi had a different position on the *don't gossip* laws. For example, Rabbi Levi might have held that they primarily refer to false formal testimony which can lead to someone's harm. This is supported by the verse which says *don't gossip; don't stand by the blood of your friend* implying that the gossip is something that can lead to harm.

We would then ask how Rabbi Levi derives the prohibition of gossip such as that of *Doeg's*. It might very well be that Rabbi Levi would hold that informing a king is analogous to false testimony in that it leads to standing by the blood of one's neighbor. Rabbi Levi *might* hold that e.g. saying that *so and so is always gorging himself on food at parties* is rabbinically prohibited but not biblically prohibited.

I do not know. However, considering that there is complete agreement in 80% of the commandments and that the 9<sup>th</sup> commandment (adultery) seems to be consistent with Rashiyomi we believe the exposition supplied by Rashiyomi is a valid one.

I have analyzed this question in depth to show that understanding a midrash properly involves many issues and if done properly is not different to a halachic analysis.

## VI: Question 2

The following question was asked about the word *tahor* found in Lv24-04:06. Consistent with Ex24-10 *they saw God, the Lord of the Jews and beneath his feet was a sort of sapphire brick layout like a pure (Tahor) sky*. Thus, we translate *tahor* as pure. Now let us look at the two Rashi.

**Lv24-04a:** The pure candelabra

Rashi: 1) *Made of pure gold*  
2) *Cleaned (purified) from dust and ashes*

**Lv24-06b:** The pure table

Rashi: 1) *Made of pure gold*  
2) *clean tabletop (without bread on it)*

The person asking wanted to know how the same word, *tahor*, *pure*, could have such different meanings.

The response is simple:

- *Tahor* has a basic meaning, *pure*
- In context, *pure* can refer to different things.

So *pure* can refer to a *pure gold*, that is unblemished like a pure summer sky without anything marring it.

*Pure* can also refer to lack of dust or just a clean tabletop.

This approach that a word has a primary meaning (*pure*) with secondary meanings based on context is very useful in understanding Rashis using the **meaning** method.

*Praise be Him Who Chose Them and Their Learning*

## APPENDIX

### THE 10 RASHI RULE CATEGORIES

#### *A Lightning Summary with Examples*

Copyright 2001, Rashiyomi Inc., Dr Hendel President,  
[www.Rashiyomi.com/rules-01.htm](http://www.Rashiyomi.com/rules-01.htm)

#### **NOTE ON COPYRIGHTS:**

This particular appendix, like many portions of the Rashiyomi website, are protected by a paid copyright. However, we clarify that the intent of Rashiyomi copyright statements is the intent expressed in the creative commons copyright statement, the full statement of which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/legalcode> and the human readable summary which may be found at <http://creativecommons.org/licenses/by-nc-sa/3.0/>. The basic intent is: (1) **(by)** any citation of Rashiyomi explanations, rules etc. should acknowledge the Rashiyomi website as the author by giving its URL: <http://www.Rashiyomi.com> (or the specific page on the website); (2) **(nc)** It is prohibited for anyone to use the material on this website for commercial use, that is to derive monetary gain from it; (3) **(as)** while

people are encouraged to cite paragraphs of explanations from Rashiyomi in their own works, they must share their works in a similar manner under the creative commons agreement, **cc by nc as version 3.0**; they must cite the URLs for the Rashiyomi website and the creative commons website. In short, our intention is to facilitate distribution of Torah educational material and not inhibit that distribution with monetary interests or lack of acknowledgment. For precise legal details see the URLs cited earlier. The contents of this paragraph govern all future uses of Rashiyomi material and take precedence (or clarify and explain) already existing copyrights as well as permissions given in private emails.

=====

**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 Hitpaal 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 POSSESSion & 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