

**Drisha Institute for Jewish Education**  
**From Revelation to Realization: Matan Torah & Shavuot**  
 Part #2: Breaking Down the Ten Commandments

### I. The challenges with having Ten Commandments

<p><b>1. Shemot 34:28</b>          (28) And he was there with ה' forty days and forty nights; he ate no bread and drank no water; and he wrote down on the tablets the terms of the covenant, <u>the Ten Commandments</u>.</p>	<p style="text-align: right;"><b>1. שמות לד:כח</b></p> <p>(כח) וַיְהִי־שָׁם עִם־ה' אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלְחֹת אֶת דְּבָרֵי הַבְּרִית עֲשֶׂר־הַדְּבָרִים:</p>
--	---

<p><b>2. Devarim 10:4</b>          (4) After inscribing on the tablets the same text as on the first—<u>the Ten Commandments</u> that ה' addressed to you on the mountain out of the fire on the day of the Assembly— ה' gave them to me.</p>	<p style="text-align: right;"><b>2. דברים יד</b></p> <p>(ד) וַיִּכְתֹּב עַל־הַלְחֹת כַּמִּכְתָּב הָרִאשׁוֹן אֶת עֲשֶׂר־הַדְּבָרִים אֲשֶׁר דִּבֶּר ה' אֵלַיכֶם בְּהַר מִתְּוֹךְ הָאֵשׁ בַּיּוֹם הַקֶּהֱל וַיִּתְּנֵם ה' אֵלַי:</p>
---	---

**a. Are they commandments, words, utterances, principles...?**

<p><b>3. HaKtav ve-Hakabbalah (R' Yaakov Mecklenberg), Devarim 4:13</b>          ... Now that they are called <i>dibrot</i>, to teach that <u>they are ten general diburim (foundational principles)</u>, just as it is true that <u>the ten dibrot include many details and minutiae, and include the entire Torah, and all 613 Mitzvot are included in it...</u></p>	<p style="text-align: right;"><b>3. הכתב והקבלה, דברים דיג</b></p> <p>...עכשיו שקראן דברות, להורות בא שהן עשר <u>דבורים כלליים</u>, כמו שהוא האמת שעשרת הדברות כוללים כמה פרטים ופרטי פרטים, <u>והם כלל כל התורה, וכל התרי"ג מצות כלולות בהן...</u></p>
--	---

**b. What is the status of the Ten Commandments?**

<p><b>4. Talmud Bavli, Berakhot 12a</b>  <u>The priests in the Temple read the Ten Commandments</u>, along with <i>Shema, VeHaya im Shamo, VaYomer, Emet v'Emunah, Avoda</i>, and the priestly benediction. Rav Yehuda said that Shmuel</p>	<p style="text-align: right;"><b>4. תלמוד בבלי, ברכות יב.</b></p> <p>וְקוֹרִין עֲשֶׂר־הַדְּבָרוֹת "שְׁמַע", "וְהָיָה אִם שְׁמוּעַ", "וַיֵּאמֶר", "אֱמֶת וַיְצִיב", וְעַבְדוּהָ, וּבְרַכַת כֹּהֲנִים.</p>
---	--

<p>said: <b>Even in the outlying areas</b>, outside the Temple, <b>they sought to recite</b> the Ten Commandments <b>in this manner</b> every day, <b>but they had already abolished</b> recitation of the Ten Commandments <b>due to the grievance of the heretics</b>.</p>	<p>אמר רב יהודה אמר שמואל: אף בגבולין בקשו לקרות כן, אלא שכבר בטלום מפני תרעומת המינין.</p>
<p><b>5. Rashi, Berakhot 12a</b> Due to the grievance of the heretics - <u>so they shouldn't say to the common people that the rest of the Torah is untrue</u>, and we only read what was heard directly from G-d at Sinai.</p>	<p><b>5. רש"י, ברכות יב.</b> מפני תרעומת המינין - שלא יאמרו לעמי הארץ אין שאר תורה אמת ותדעו שאין קורין אלא מה שאמר הקדוש ב"ה ושמעו מפיו בסיני:</p>

<p><b>6. Responsa of the Rambam (R' Moshe ben Maimon), 265</b> <u>And the answer is that the correct custom is that of the Rabbi who passed away, which was to sit (for the Ten Commandments).</u> And there are many correct proofs for this that we don't need to expand on. <u>And it is appropriate to prevent people from standing in places where that is the custom, because it will lead to a lessening of belief, as it implies that there are different levels in Torah, with some being more elevated than others, and this is terrible...</u> And what one sage claimed, that in Baghdad and neighboring cities, people stand, this is not a proof in any way. <u>Since if you find a place where people are ill, we do not have the healthy people become ill so that we can all be equal, but we try to heal all those who are sick.</u></p>	<p><b>6. שו"ת הרמב"ם סימן רס"ג</b> התשובה, זה אשר הנהיג הרב הנפטר נ"ע לישב, הוא הראוי, וראיותיו ראיות נכונות לפי דיני אנשי העיון, ואין להוסיף עליהן. וכך היה ראוי לעשות בכל מקום שמנהגם לעמוד, צריך למנעם, בגלל מה שמגיע בזה מן ההפסד באמונה ומה שמדמים, שיש בתורה מדרגות ומקצתה מעולה ממקצתה, וזה רע עד מאד... ומה שטען החכם האחר, שבגדאד ומקצת הערים עושות זאת, אין זה ראייה בשום פנים, לפי שאם נמצא אנשים חולים, לא נחליא הבריא מאנשיהם, כדי שיהיו שווים, אלא נשתדל לנתח כל חולה שנוכל...</p>
--	--

## II. What are the different ways to divide the Ten Commandments?

a. 5:5

<p>7. <b>Dibrot 1-5</b> שמות כ</p>	<p><b>Dibrot 6-10</b> שמות כ</p>
--	--------------------------------------

<p>(יג) לֹא תִרְצַח: {ס}</p> <p>(13) You shall not murder.</p>	<p>(ב) אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:</p> <p>(2) I am your God who brought you out of the land of Egypt, the house of bondage:</p>
<p>לֹא תִנְאֹף: {ס}</p> <p>You shall not commit adultery.</p>	<p>(ג) לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי: (ד) לֹא-תַעֲשֶׂה-לְךָ פֶסֶל וְכֹל-תְמוּנָה אֲשֶׁר בַּשָּׁמַיִם וּמִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם וּמִתַּחַת לָאָרֶץ: (ה) לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי ה' אֱלֹהֶיךָ אֵל קַדָּם וְעוֹן אָבֹת עַל-בְּנֵי עַל-שְׁלֵשִׁים וְעַל-רִבְעִים לְשָׁנָאִי: (ו) וְעָשָׂה חֶסֶד לְאַלְפִים לְאֹהֲבָי וּלְשֹׂמְרֵי מִצְוֹתַי: {ס}</p> <p>(3) You shall have no other gods besides Me. (4) You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. (5) You shall not bow down to them or serve them. For I your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me. (6) but showing kindness to the thousandth generation of those who love Me and keep My commandments.</p>
<p>לֹא תִגְנוֹב: {ס}</p> <p>You shall not steal.</p>	<p>(ז) לֹא תִשָּׂא אֶת-שֵׁם-ה' אֱלֹהֶיךָ לְשׂוּא כִּי לֹא יִנְקֶה ה' אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשׂוּא: {פ}</p> <p>(7) You shall not swear falsely by the name of your God; for will not clear one who swears falsely by God's name.</p>
<p>לֹא-תַעֲנֶה בְרַעַךְ עַד שִׁקְרָה: {ס}</p> <p>You shall not bear false witness against your neighbor.</p>	<p>(ח) זָכוֹר אֶת-יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: (ט) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלֶאכֶתֶךָ: (י) וְיוֹם הַשַּׁבְעִי שָׁבַת וְלֹא תַעֲשֶׂה כָּל-מְלֶאכֶה אֹתָהּ וּבִנְךָ וּבִתְךָ עֲבָדֶיךָ וְאִמְתְּךָ וּבְהֵמְתְךָ וְגֹרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: (יא) כִּי שֵׁשֶׁת-יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ</p>

	<p>אֶת־הַיָּמִים וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: {ס}</p> <p>(8) Remember the sabbath day and keep it holy. (9) Six days you shall labor and do all your work, (10) but the seventh day is a sabbath of your God ה': you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. (11) For in six days ה' made heaven and earth and sea—and all that is in them—and then rested on the seventh day; therefore ה' blessed the sabbath day and hallowed it.</p>
<p>{ד} לֹא תַחְמֹד בַּיִת רֵעֵךְ {ס} לֹא־תַחְמֹד אִשְׁתֵּךְ וְעַבְדְּךָ וְאִמְתּוֹ וְשׁוֹרְךָ וְחִמְרוֹ וְכָל־אֲשֶׁר לְרֵעֵךְ: {פ}</p> <p>(14) You shall not covet your neighbor's house: you shall not covet your neighbor's wife, or male or female slave, or ox or ass, or anything that is your neighbor's.</p>	<p>{ב} כִּבֹּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאָרְכוּ יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר־ה' אֱלֹקֶיךָ נָתַן לָךְ: {ס}</p> <p>(12) Honor your father and your mother, that you may long endure on the land that your God ה' is assigning to you.</p>

<p><b>8. Abarbanel, Shemot 20:13</b> They said in the Mekhilta (Mekhilta d'Rabbi Yishmael 20:14) - How were the Ten Commandments given? Five on one tablet and five on the other. <u>It is written, "I am the Lord your God," and opposite it, "You shall not murder" - since spilling blood is tantamount to diminishing the likeness [of God]. It is written, "There shall not be unto you [any other gods]."</u> and opposite it, "You shall not commit adultery," saying that <u>anyone worshipping idolatry is tantamount to adultery against the Omnipresent. It is written, "You shall not take [the name of the Lord your God in vain]."</u> and opposite it, "You shall not steal," saying that anyone who steals - in the end - comes to swear in</p>	<p><b>8. אברבנאל שמות כ"ג</b> אמרו במכילתא כיצד נתנו עשרת הדברות חמש על לוח זה וה' על לוח זה. <u>כתיב אנכי ה' אלהיך וכנגדו לא תרצח שכל מי ששופך דמים כאלו ממעט את הדמות. כתיב לא יהיה לך וכנגדו לא תנאף מגיד שכל מי שעובד עבודת אלילים מעלה עליו כאלו מנאף אחר המקום כתי' לא תשא וכנגדו כתיב לא תגנוב מגיד שכל מי שהוא גנב סופו לבוא אל שבועת שוא שנא' הגנב רצח ונאף וגו' וכתיב אלה וכחש וגו'. כתיב זכור את יום השבת וכנגדו כתיב לא תענה ברעך עד שקר. מגיד הכתוב שכל מי שהוא מחלל את השבת מעיד לפני מי שאמר והיה העולם שלא נח בשביעי וכל מי ששומר את השבת מעיד בבריאת העולם שנאמר ואתם עדי נאם ה'. כתיב כבד את אביך וכנגדו כתיב לא תחמוד מגיד שכל מי שהוא חומד לסוף מוליד בן שהוא מקלל אביו ומכבד</u></p>
---	---

vain, as it is written (Jeremiah 7:9), "Shall one steal, murder, commit adultery, [swear falsely]." And it is written (Hosea 4:2), "swearing, lying, [murdering, stealing]." It is written, "Remember the Sabbath day," and opposite it, "You shall not testify falsely against your fellow" - Scripture is saying that anyone who desecrates the Sabbath testifies before Him who spoke and brought the world into being that He did not rest on the seventh day; and anyone who keeps the Sabbath thereby testifies about [God's] creation of the world, as it is written (Isaiah 43:10), "You are My witnesses, says the Lord." It is written, "Honor your father [and your mother]," and opposite it, "You shall not covet," saying that anyone who covets - in the end - comes to beget a son who curses his father, and honors one who is not his father. This is why the Ten Commandments were given, five on one tablet and five on the other, as it is stated (Deuteronomy 5:19), "The Lord spoke those words, etc. and He wrote them [on two tablets of stone]." These are the words of Rabbi Chanina ben Gamliel.

למי שאינו אבין לכך נתנו עשרת הדברות ה' על לוח אחד וה' על לוח שני שנאמר את הדברים האלה דבר ה' ויכתבם דברי ר' חנניא בן גמליאל.

### **9. Ramban, Shemot 20:3**

Thus, of the Ten Commandments, there are five which refer to the glory of the Creator and five are for the welfare of man, for [the fifth commandment], Honor thy father, is for the glory of G-d, since it is for the glory of the Creator that He commanded that one honor one's father who is a partner in the formation of the child. In some commandments, He mentioned their recompense, and in others He did not. Thus, in the second commandment, He mentioned a *jealous G-d*; in the third, for the *Eternal will not hold him guiltless*; in the fifth, that *thy days may be long*. But in the others, He mentioned neither punishment [for transgression], nor reward [for

### **9. רמב"ן שמות כ:ג**

והנה עשרת הדברות חמשה בכבוד הבורא וחמשה לטובת האדם, כי כבד את אבין כבוד האל, כי לכבוד הבורא צוה לכבד האב המשתתף ביצירה, ונשארו חמשה לאדם בצרכו וטובתו: והנה הזכיר בקצת הדברות גמולם, ובקצתם לא הזכיר, כי בדבור השני אל קנא, בשלישי כי לא ינקה, בחמישי למען יאריכון, ולא הזכיר באחרים עונש או שכר והיה זה, כי החמשה דברים האחרונים טובת האדם הם, והנה שכרו אתו ופעולתו לפניו.

fulfillment]. The reason for this is that the last five commandments deal with the welfare of man, and behold, His reward is with Him, and His recompense before Him.

### 10. Rav Shimshon Raphael Hirsch, Commentary on Shemot, 20:14

The demand for the recognition of G-d begins with a demand for the mind (belief in G-d, do not commit idolatry) but it is not satisfied with mere spirit; it demands the expression of this spirit in letter, in control of the word (do not take G-d's name in vain), of activities (Shabbat) and of the family (honor parents). The social laws begin with a demand for letter, for control of deed and words (murder, adultery, stealing, false witness), but are not satisfied with letter only, and demand control of spirit and feeling (do not covet)...

This expresses the important idea: All 'religion,' also called 'honoring God in spirit,' is worthless if the thought, the idea of God, is not strong enough to exercise its power practically in the control of our words and doings of our family and social life... And on the other hand, all social virtue is worthless and crumbles at the first test, as long as it... is satisfied with being considered righteous and honest in the eyes of fellow men, but refuses inner loyalty, does not depend on ... constant looking up to God.

All spirit must be developed into letter, into act... All acts must have their source in spirit. That is the inspiration that hovers over these fundamental ideas of God's Torah and fuses the two tablets, the 'religious' and the 'social,' into one inseparable whole.

11.	Dibrot 1-5	Dibrot 6-10
<b>Ideas</b> - Belief in G-d, do not worship idols		<b>Action</b> - Do not murder, adultery, steal
<b>Words</b> - Don't take G-d's name in vain		<b>Words</b> - Do not testify falsely
<b>Action</b> - Shabbat, Honor parents		<b>Ideas</b> - Do not covet

### b. 2:8

### 12. Talmud Bavli, Makkot, 24a

**Rav Hamnuna said: What is the verse** that alludes to this? It is written: **“Moses commanded to us the Torah, an inheritance of the congregation of Jacob”** (Deuteronomy 33:4). The word **Torah, in terms of its numerical value [gimatriyya], is 611**, the number of mitzvot that were received and taught by Moses our teacher.

12. תלמוד בבלי, מכות כד.  
אמר רב המנונא: מאי קרא - "תורה צוה לנו  
משה מורשה", "תורה" בגימטריא  
שית מאה וחד סרי הוי, "אנכי" ו"לא יהיה  
לך" - מפי הגבורה שמענום.

In addition, there are two mitzvot: **“I am the Lord your God”** and: **“You shall have no other gods”** (Exodus 20:2, 3), the first two of the Ten Commandments, that **we heard from the mouth of the Almighty**, for a total of 613.

### 13. Shemot 20

(15) All the people witnessed the thunder and lightning, the blare of the horn and the mountain smoking; and when the people saw it, they fell back and stood at a distance. (16) “You speak to us,” they said to Moses, “and we will obey; but let not God speak to us, lest we die.” (17) Moses answered the people, “Be not afraid; for God has come only in order to test you, and in order that the fear of God may be ever with you, so that you do not go astray.” (18) So the people remained at a distance, while Moses approached the thick cloud where God was. (19) ה' said to Moses: Thus shall you say to the Israelites: You yourselves saw that I spoke to you from the very heavens:

### 13. שמות כ

(טו) וְכָל-הָעָם רָאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת-הַהָר עָשָׂן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרָחֵק: (טז) וַיֹּאמְרוּ אֶל-מֹשֶׁה דַּבֵּר-אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל-יְדַבֵּר עִמָּנוּ אֱלֹקִים פְּנִמּוֹת: (יז) וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אַל-תִּירְאוּ כִּי לְבַעֲבוֹר נִסוֹת אֶתְכֶם בָּא הָאֱלֹקִים וּבַעֲבוֹר תִּהְיֶה יְרֵאתוֹ עַל-פְּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ: (יח) וַיַּעֲמֵד הָעָם מֵרָחֵק וּמֹשֶׁה נִגַּשׁ אֶל-הָעֶרְפֶּל אֲשֶׁר-שָׁם הָאֱלֹקִים: {ס} (יט) וַיֹּאמֶר ה' אֶל-מֹשֶׁה כֹּה תֹאמַר אֶל-בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן-הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם:

### 14. Rashi, Shemot 19:19

MOSES SPAKE – When Moses was speaking and proclaiming the Commandments to Israel – for they heard from the Almighty’s mouth only the Commandments לאַנְכִי לַךְ and whilst the others were promulgated by Moses – then the Holy One, blessed be He, assisted him by giving him strength so that his voice might be powerful and so become audible (Mekhilta d’Rabbi Yishmael 19:19:2)

### 14. רש"י שמות יט:ט

משה ידבר. כְּשֶׁהִיא מֹשֶׁה מְדַבֵּר וּמְשַׁמֵּעַ הַדְּבָרוֹת לְיִשְׂרָאֵל – שֶׁהִרִי לֹא שָׁמְעוּ מִפִּי הַגְּבוּרָה אֲלֵא אֲנִכִי וְלֹא יִהְיֶה לָךְ – וְהַקֶּב"ה מִסִּיעוֹ לָתֵת בּוֹ כַח לְהִיּוֹת קוֹלוֹ מְגִבִיר וְנִשְׁמָע

### 15. Shemot 19:9

(9) And ה' said to Moses, “I will come to you in a thick cloud, in order that the people may hear when I speak with you and so

### 15. שמות יט:ט

(ט) וַיֹּאמֶר ה' אֶל-מֹשֶׁה הִנֵּה אֲנִכִי בָּא אֵלֶיךָ בְּעָבַת הָעָנָן בַּעֲבוֹר יִשְׁמַע הָעָם בְּדַבְרֵי עִמָּךְ

trust you ever after.” <u>Then Moses reported the people’s words to ה’</u> ,	וְגַם־בֶּן־יִאֲמִינוּ לְעוֹלָם וַיַּגִּד מֹשֶׁה אֶת־דִּבְרֵי הָעָם אֶל־ה’:
<p><b>16. Rashi, Shemot 19:9</b>          THE WORDS OF THE PEOPLE etc. – He said to God: “I have heard from them a reply to this statement – <u>that their desire is to hear the commandments from You and not from me</u>. One who hears from the mouth of a messenger is not the same (in the same position) as one who hears directly from the mouth of the King himself. <u>It is our wish to see our King</u> (cf. Mekhilta d’Rabbi Yishmael 19:9:2).</p>	<p><b>16. רש"י שמות יט:</b>          את דברי העם וגו'. תשובה על דבר זה; שִׁמְעֵתִי מֵהֶם שְׂרָצוֹנָם לִשְׁמַע מִמֶּךָ, אֵינוּ דוֹמָה הַשּׁוֹמֵעַ מִפִּי שְׁלִיחַ לַשּׁוֹמֵעַ מִפִּי הַמֶּלֶךְ, רְצוֹנָנוּ לְרֹאוֹת אֶת מַלְכֵנוּ (מכילתא):</p>

<p><b>17. Rav Alex Israel, Yeshivat Har Etzion, “<a href="#">The Structure of the Ten Commandments</a>”:</b>          ...<u>The revelation at Sinai is THE encounter with God. It is there that we begin a covenant which has lasted to this day. It would make sense if that covenant were a true reflection of the realities of faith. In our relationships with God we experience something of a dialectic between the love and fear of God. At times we experience a fear, an apprehension about religion, and we run away, only to look back from a distance. At times we are attracted to God and all that is holy. We wish only to bask in the light of the Divine and connect with His path.</u></p> <p><u>This existential reality is also the story of the Revelation at Sinai. On one hand, there is a barrier to retain the excited crowds, there are demands to "see" God, to experience Him in a direct way. And then, there is the fright of His enormous power.</u></p> <p>Which way will we accept Torah? That is up to us. Will we relate to God in the first person or in the third person? Both options are possible - up close and at a distance. <u>Maybe for us, in our lives, we have to aim at combining both sides - keeping both the magnitude of God in mind, while at the same time, wanting to gain a closeness to Him.</u></p>
---

### c. Shemot vs Devarim

18.	Shemot 20	Devarim 5
Shabbat	(ח) זָכוֹר אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: (ט) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: (י) וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלַאכָה אֲתָה וְ	(יב) שָׁמֹר אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּךְ וְה' אֱלֹהֶיךָ: (יג) שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: (יד) וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא



	<p>וּבִנְךָ־וּבִתְךָ עֲבָדְךָ וְאִמְתְּךָ וּבַהֲמֹתֶיךָ וּגְרֹךְ אֲשֶׁר בְּשַׁעְרֶיךָ: (יא) כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: {ס}</p> <p>(8) <u>Remember the sabbath day and keep it holy.</u> (9) Six days you shall labor and do all your work, (10) but the seventh day is a sabbath of your God ה': you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. (11) <u>For in six days ה' made heaven and earth and sea—and all that is in them—and then rested on the seventh day; therefore ה' blessed the sabbath day and hallowed it.</u></p>	<p>תַּעֲשֶׂה כָל־מְלֶאכֶה אֹתָהּ וּבִנְךָ־וּבִתְךָ וְעֲבָדְךָ־וְאִמְתְּךָ וְשׂוֹרְךָ וְחֲמֹרְךָ וְכָל־בְּהֵמֹתֶיךָ וּגְרֹךְ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עֲבָדְךָ וְאִמְתְּךָ כַּמּוֹךָ: (טו) וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ ה' אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל־כֵּן צִוָּךְ ה' אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת: {ס}</p> <p>(12) <u>Observe the sabbath day and keep it holy, as your God ה' has commanded you.</u> (13) Six days you shall labor and do all your work, (14) but the seventh day is a sabbath of your God ה'; you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. (15) <u>Remember that you were a slave in the land of Egypt and your God ה' freed you from there with a mighty hand and an outstretched arm; therefore your God ה' has commanded you to observe the sabbath day.</u></p>
<p><b>Do not covet</b></p>	<p>(יד) לֹא תַחְמַד בֵּית רֵעֶךָ {ס} לֹא־תַחְמַד אֶשֶׁת רֵעֶךָ וְעַבְדּוֹ וְאִמְתּוֹ וְשׂוֹרְךָ וְחֲמֹרְךָ וְכָל־אֲשֶׁר לְרֵעֶךָ: {פ}</p> <p>(14) <u>You shall not covet your neighbor's house: you shall</u></p>	<p>(יח) וְלֹא תַחְמַד אֶשֶׁת רֵעֶךָ {ס} וְלֹא תַתְאוּהָ בֵּית רֵעֶךָ שָׂדֶהוּ וְעַבְדּוֹ וְאִמְתּוֹ שׂוֹרְךָ וְחֲמֹרְךָ וְכָל־אֲשֶׁר לְרֵעֶךָ: {ס}</p> <p>(18) <u>You shall not covet your neighbor's wife. Likewise,</u></p>

	<u>not covet your neighbor's wife</u> , or male or female slave, or ox or ass, or anything that is your neighbor's.	<u>none of you shall crave your neighbor's house</u> , or field, or male or female slave, or ox, or ass, or anything that is your neighbor's.
--	---	---

19.	Shemot 20	Devarim 5
<b>Shabbat</b>	Keep - שמור Focus on creation G-d sanctifies Shabbat	Remember - זכור Focus on being freed from Egyptian slavery G-d commands the people to observe - לעשות - Shabbat
<b>Do not covet</b>	House before wife	Wife before house Adds in field Possibly dealing with 2 separate prohibitions (תתאווה and תחמד)

### **Different times: Midbar vs Eretz Israel**

#### **20. Be'er Miriam, Yeshivat Har Etzion, Shavuot, p. 148**

It seems that the reason for this change is rooted in the difference between the state of the nation when they were at the foot of Har Sinai to where they were on the eve of entering the land of Israel. When Am Israel experienced Har Sinai, they couldn't fathom the reality of farmers working their own land. They were wandering tribes in a barren desert. None of them had workers or even animals with which to work the land. It would have been difficult for them to appreciate and internalize the social reason for keeping Shabbat, to understand how Shabbat tests farmers who have to be willing to lose a day of work so that their workers can rest. At this point, it was easier for Am Israel to identify with the religious element of Shabbat, add how its holiness is rooted in the fact that G-d rested on this day."

**21. Shemot 23**

(12) Six days you shall do your work, but on the seventh day you shall cease from labor, in order that your ox and your ass may rest, and that your home-born slave and the stranger may be refreshed.

**שמות כג**

(יב) שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי  
תִּשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ וְחֲמֹרְךָ וַיִּנְפֹּשׂ  
בְּרֵאמֹתָי וְהָגֵר:

**22. Dr. Mordechai Sabato, “[Differences between the First and Second appearances of the Ten Commandments](#)”, Michlelet Herzog:**

I maintain that the text in Shemot is constructed in the form of the general and the particular... The word "house" here does not mean to refer just to the physical dwelling, but rather is an abstract term including all that belongs to one's neighbor...

In Sefer Devarim, on the other hand, Moshe divides the commandment into two levels, drawing a distinction between coveting one's neighbor's wife and having a desire for one's neighbor's property. Here the word "house" is mentioned in its simplest sense – a dwelling place. Moshe thereby seeks to make clear that the severity of coveting someone else's wife is immeasurably greater than the severity of coveting property. Property, once taken, may be returned, but the coveting of someone's wife damages the delicate fibers that connect a person's soul to the woman who shares his life, and undermines the family unit irreparably....

**Different aspects: Divine luchot vs Human luchot****23. Be'er Miriam, Yeshivat Har Etzion, Shavuot, p. 148**

...There is a fundamental difference between the first and second *luchot*. After the sin of the golden calf, Am Israel switched to being active partners with G-d. The second *luchot* come from the human perspective, and not from the perspective of G-d. This vantage point focuses on the subjective relationship between people and their property, and therefore one's wife would be a separate category and not included in the prohibition of coveting a field, slave, or ox. However, the first *luchot*, which were written by G-d in black fire on white fire, and not in partnership with Am Israel, come from G-d's perspective. Here, there is special status for one's *nachala*, inheritance, that will pass on to one's descendents and stay in his name...