

ParShaT *Lech Lechah* – One Pager

<https://www.Rashiyomi.com/rule3403.pdf> Adapted from The Rashi Newsletter,

(c) Rashiyomi.com Oct 2020, Dr. Hendel, President,

Full statement of copyright is found at www.Rashiyomi.com/copyrights.htm

Rashi #1: **Biblical Text:** Abraham went through the land until the place of Schem
Rashi Text: Place of Schem: (Punning that) He prayed there (*place* can mean prayer) (because of the future war of Jews on Schem when the city stood by the rape of the Dinah)

Rashiyomi explanation: We use the Database method here. The pronoun *until* occurs about a 1000 times in the bible; this is the only time when the word *place* is used in conjunction with a proper noun (*until the place of Schem*).

We next use the Meaning-Figures of speech method: Such anomalies (until place) justify interpretation of the text as an intended *pun* similar to the metaplasms the interpretation of deliberate misspellings as indicating an author-intended pun. In fact, the secular literature has many viewpoints that *puns* are part of the *peshat* of the text and are simply another literary vehicle by which authors communicate.

Throughout the Bible, as documented in the Radak's Comprehensive *shoroshim*, biblical dictionary, *place* refers to *the place*, the house of worship of the day (Later on it referred exclusively to the Temple). For example, Ezekiel who was a priest had a prophecy "Bless be God from His Place" referring to the Temple. We again use the Figure of Speech method: Metonymy refers to the tendency of language to connect meanings with related items. As a simple example *America had casualties in a war* really means *Americans had casualties in a war*; here *place* and *person* are related in meaning. Using metonymy, *Place* can therefore refer to all activities that occur in *the place*, the house of worship, and can more specifically refer to prayer.

People will ask: But how can the text be so specific that Abraham prayed on a particular event, the rape of Dinah. Actually, the text answers this: *The Canaanites were then in the land*. Canaanites were known for their evil practices and apparently it was quite bad in Schem. Abraham therefore prayed generally there that when this land is given to his children they should be saved from their bad practices; Dinah's rape is simply one example of this.

Rashi #2: **Biblical Text:** Abraham was 86 when he gave birth to Ishmael. At 99 God appeared to him and asked him to circumcise

Rashi Text: The age juxtapositions praise Ishmael who consented to circumcision at 13.

Rashiyomi explanation: We use the Grammar-Paragraph method here: Parts of a paragraph are connected to the theme sentence. We need not interpret the Rashi specifically (exactly 13 years old). We hear the text as saying: At 86 Ishmael was born and at 99 (much later) Abraham was commanded to circumcise. This still praises Ishmael but the Rashi inference is more spontaneous, that is *peshat*.