

# ParShaT *VaYiQRaH* - One Pager Series

<https://www.Rashiyomi.com/rule3423.pdf> Adapted from The Rashi Newsletter,

(c ) Rashiyomi.com Mar 2022, Dr. Hendel, President,

Full statement of copyright is found at [www.Rashiyomi.com/copyrights.htm](http://www.Rashiyomi.com/copyrights.htm)

**Rashi #1: Biblical Text: Lv02-01** When a soul (1) offers a Rest (*minchah*) offering to God

**Rashi Text: #1a:** Throughout the chapters on voluntary offerings, [Lv Chapters 1-3] the subject of the sentence is *his, one, your* but never *soul*

- If a human offers from you an offering to God; from flock and cattle offer your offering.
- If his elevation offering is from cattle
- If from the flock is his offering
- If from bird is his offering
- If a soul offers
- If one offers a rest offering over-baked...
- If your offering is on the griddle
- If your offering a pot-rest offering
- All rest offerings you offer to God shall not have leaven
- If one offers a first-fruit offering to God
- If his offering is a slaughtered peace offering,
- If he offers from the cattle
- If from the flock is his offering
- If his offering is from goats

[The text creates a pun or inuendo:] *If from the depth of your soul you offer.* Typically, Rest offerings made of plant products are brought by the poor [The rich bring animal slaughtered offerings] Thus they offer with their entire soul and heart.

The above is my rendition of Rashi into English capturing the pun naturally in English (i.e. the English idiom *from his soul*) Here is the literal Rashi text [Rashi's pun is explained afterwards but can't be translated into English]

**Rashi Text: #1b:** Throughout the voluntary offerings *soul* only occurs with the Rest offerings. Whose nature is it to offer a Rest offering? The poor. God says, "I consider it as he offered his soul.

**Rashiyomi Explanation:** To explain the pun in Rashi Text #1b (which has no parallel in English) the sequence of words in the text is *if a soul offers a rest offering*. The pun here is an inuendo: You can read this normally as subject-verb-object, the *soul offers the offering*. But you can read this as object-verb [This is doable in Hebrew] *If the soul is offered*.

We now deal with the *peshat* of the text. One is never justified in creating silly puns out of the text *unless* the text hints and requires it. In this case Rashi uses the **parallelism-database** method. As can be seen from the list of the 14 paragraphs we cited from Lev. 1-3, *soul* is never used. In fact, only pronouns (*he, your, you, one*) are used with one other exception (the opening *if a human offers...* but that is because it introduces the entire chapter).

Thus, the word *soul* is perceived as an anomaly. Such anomalies justify a spontaneous reaction to pun the text. This is how people normally talk; it happens all the time in daily conversations and TV shows. We have chosen a pun *from his soul* corresponding to English idioms. The pun Rashi actually used corresponds to Hebrew usage. In summary, the Rashi is based on the **parallel-database** method and on the **figure-of-speech**, the **pun**. To say it is *peshat* simply means that the reaction of a native speaker who is jolted by an unusual term, *soul*, is instant and spontaneous.

**Rashi #4: Biblical Text: Lv04-01** That (1) a king sins.... [he will bring a sin offering]

**Rashi Text: #1a:** [The proper word is *if*: *if a king sins*] *That* sounds like *Thanx*. [This unusual term for *if* jolts the listener and creates a spontaneous reaction of a pun] *Thanx* to the leader who can admit he did wrong and bring a sin offering.

**Rashi Text: #1b:** Actual Rashi is a pun on the Hebrew *asher* which sounds like *yasher* (*coach*) an interjection meaning approval. Rashi goes father: *Approval* to the generation whose leaders admit even accidental mistakes (and certainly intentional ones).