

# The Rashi Database Project

GOALS: \* Show that all Rashid comments are spontaneous, instant, effortless reactions of a native speaker to the biblical text.

\*This is accomplished by skillful English translations instantly suggesting the Rashid comment to the reader

\* Additionally, each Rashid comment is examined using the 10 organs of the Rashid anatomy.

PUBLICATION: [www.Rashibyomi.com/RashiDatabase.htm](http://www.Rashibyomi.com/RashiDatabase.htm)

(MAIN BIBLIOGRAPHY): DT = Doctoral Thesis ([www.Rashiyomi.com/Rashibook.htm](http://www.Rashiyomi.com/Rashibook.htm),

MG=Modern Grammar with Applications to Rashid ([www.Rashiyom.com/Rashibook2.htm](http://www.Rashiyom.com/Rashibook2.htm) ))

OTHER COMMENTATORS (ABBREVIATIONS): R=Ramban, T=Baal Turim, K=Kli Yakar, I=Ibn Ezra, H=Hendel

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**RASHI ID: Lv02-01a, Lv02-01b, Lv02-01c, Lv02-01d, Lv02-01e, Lv02-01f, Lv02-02a**

**PESHAT: SPONTANEOUS, REACTION TO SKILLFUL ENGLISH TRANSLATION**

**WHAT IS NEW:** A very unusual Rashi-Ramban interaction today. Ramban explicitly explains that he is clarifying Rashi. He points out that Rashi couldn't have meant what he literally said and explains how the Rashi should be read. Very very interesting and important for those who want to get the most of reading Rashi. The "literal" method is not necessarily the best!

## TODAYS CHALLENGING RASHIS

**Lv02-01a** When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and place on it frankincense.

**Rashi Rule:** Parallelism

**Rashi Comment:** Rashi compares the subject in the introductory chapters of the voluntary offerings presented in Table Lv02-01

Chapter	Topic	Introductory Text
Lv01-03	Elevation offering	If an elevation is <i>his</i> offering from cattle
Lv02-01	Minchah offering	When <i>one of the masses</i> offers
Lv03-01	Peace offering	If a peace barbeque is <i>his</i> offering

**Lv02-01a:** Comparison of the subject of the elevation, minchah, and peace offerings.

Only by minchah offerings is the subject not a pronoun: *one of the masses* (usually translated as a *soul*--but the usage always points to an *anybody* in contrast to other terms which denote a person of importance). Rashi explains that Minchah offerings (requiring oil, flour, and frankincense) typically come from the poorer people (in contrast to elevation and peace offerings which come from animals and hence are typically offered by wealthier people).

Rashi explicitly mentions the parallelistic method of comparison as the basis for this comment.

Rashi's actual language is a homily or grammatical pun: The phrase *A soul: When they offer a*

*Minchah* can be interpreted as either

- Subject: When a soul offers
- Object: When he offers a soul

Hence, the Rashi language: *I (God) account to him as if he offered his soul to me.*

**Lv02-01b** *When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and place on it frankincense.*

**Rashi Rule:** Paragraph-Bullets

**Rashi Comment:** The Rashi comment can be understood based on a principle of the Malbim (on Ex21 but not brought here) that when a paragraph has an *opening theme* followed by *several cases*, the *opening theme* is indicated with the Hebrew word *ki* while each case is indicated with the Hebrew word *im*. Although Malbim does not go into this explicitly, the paragraphs can be nested as actually happens here.

Using this principle the paragraph structure of Lv02 is presented in Figure Lv02-01b

<p>(<b>Ki</b>) (I) When you offer a minchah, <i>pure</i> will be the offering     (<b>Ki</b>) When you offer a minchah offering of <i>oven baked</i> (either)         (II) Pure <i>challahs</i> mixed with oil, or         (III) <i>Wafers</i> anointed with oil     (<b>IV</b>) (<b>Im</b>) If a minchah on a <i>frying pan</i> if the offering, pure mixed with oil matzoh     (<b>V</b>) (<b>Im</b>) If a minchah in a <i>pot</i> is the offering, pure in oil will it be made Come with any of the above minchahs to God; Bring it to the Priest He brings it near to the altar And the Priest raises from the Minchah its remembrance</p>
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Lv02-01b: Paragraph structure of Lv02. For clarification and inferences read the text.

All five of these indicated by the roman numerals I-V are called offerings. There are many inferences that can be made from this paragraph structure.

Rashi however suffices with the obvious point that

- A person can vow to bring any particular minchah (e.g. I will bring a *frying pan* minchah)
- A person who vows simply to bring a minchah brings the *pure minchah* offering (Type I)

Rashi further clarifies that as is clear from the text, types II-V are all cooked in some fashion while type I is uncooked (and therefore, as Rashi points out, it is called the *pure minchah* offering since it only consists of *pure wheat* and *oil* without cooking).

That is a person who vows to bring a minchah offering can specify any one of these offerings. If

they just vow to bring a minchah offering then they are only minimally obligated to bring type I, the *pure* offering which is the first listed. Since this paragraph begins with Ki, its contents and procedures

**Lv02-01c** *When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and place on it frankincense.*

**Rashi Rule:** Cross References

**Rashi Comment:** Rashi clarifies the word *pure* by bringing other verses. The modern academic scholars refer to this as intertextuality since the biblical text comments on itself. Rashi cites two verses

Ex29-02 And Matzoh-bread: matzoh loaves mixed with oil and matzoh wafers mixed with oil make them of pure wheat

Ex29-40, Lv14-21, Nu15-04 A tenth [a volume measure] of pure [wheat]

From these verses Rashi infers that *pure* means *pure wheat* in the volume of a *tenth*.

**Lv02-01d,e** *When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and he will place on it frankincense.*

**Rashi Rule:** Parallelism

**Rashi Comment:** [NOTE: We combine Rashi comments d and e since they form one parallelism]

The text as shown above requires two procedures: *anointing the Minchah with oil* and *placing frankincense on it*. Rashi explains

- The oil is poured on the entire Minchah
- The frankincense is simply placed on top without mixing

Rashi's derivation that oil is *poured on the entire Minchah* but frankincense is *place (one scoop) on the top (without mixing)* is assisted by two other parallelisms.

Lv06-07:11 repeats the Minchah procedures. Verse 8 is laid out in parallel fashion in Table Lv02-01d1

Phrase 1	Phrase 2	Phrase 3	#4	Phrase 5
The priest will raise with his fistful	from	the flour and oil	of	the minchah
	all	the frankincense	on	the minchah

Table Lv02-01d1: Parallel structure of Lv06-08

The comparison of phrases suggests that the oil is mixed with the flour so that Priest can only take *from* it while the frankincense is *on* the Minchah so the Priest can take all of it.

Additional support is found by a parallel comparison of oil in each of the five Minchahs presented in Table Lv02-01d2. This table confirms that a blob of oil was not simply placed on the Minchah but somehow mixed through its entirety.

Minchah Type	Phrase #1 with oil	Phrase #2 with oil
Pure wheat	Pour on it oil	
Oven baked loaves	wheat matzoh loaves mixed with oil	
Oven baked wafers	matzoh wafers anointed with oil	
Griddle	wheat mixed with oil	pour on it oil
Pot	wheat (soaked) in oil	

Table Lv02-01d2: Descriptions of oil in the five Minchah types.

This explanation follows the 2nd explanation in Rashi. The first explanation refers to the principle that sequential limitation is expansive. However, it is not clear why the phrases *pour on it oil*; *place on it frankincense* are sequential limitations (nor is it clear why a list of two limitations should be expansive instead of restrictive). Rashi here followed the Sifre and I have not seen any reasonable explanation of this first explanation. In any event, the 2nd explanation (which includes the cross references) seems logical, intuitive, and straightforward.

As already remarked it seems best to combine the two Rashi comments Lv02-01d,e into one comment since there is one parallelism.

**Lv02-01f, 02a**

**Rashi Rule:** Parallelism

**Rashi Comment:** [NOTE: We combine Rashi comments Lv02-01f and Lv02-02a since they form one parallelism] Table Lv02-01f presents the parallel structure of Lv02-01:02

Subject - Verb in Lv02-01:02	Actions
When one of the masses	offers a minchah...
	He will pour on it oil
	He will place on it frankincense
	He will bring it to the Priests
He [the priests]	will take fistful of its oil and flour
	and offer it on the altar

Table Lv02-01f2: Sequence of actions with the doers of the action (column 1)

Rashi is simple and straightforward enough.

- The pouring and placing can be done by the offerer (one of the masses even though he is not a priest)

- But the acts of taking a fistful and the following acts must be done by a Priest.

Despite this simplicity Ramban demurs. Ramban uses the parallel construction of Lv01-08:09 presented in Table Lv02-01f2

Subject in Verb Lv02-08:09	Actions
The (offerer)	brings any of the above [five] Minchahs to God
	He brings it near to the Priest
He [the priest]	Brings it [the Minchah] near to the altar
	He raises the its remembrance from the Minchah
	And offers it on the alter

Lv02-01f2: Sequence of actions with the doers of the action (column 1). Cf. to table Lv02-01f1

Based on Lv02-01f2, Ramban cogently argues that *bringing near to the altar* is also done by the priest (and cannot be done by one of the masses). But if so, Rashi's statement "the priest starts activities from taking the fistful and thereafter" is incorrect as the priest starts activities from "bringing near to the altar."

Ramban therefore emends Rashi: Rashi's statement that *the priests responsibility is from the act of taking the fistful* should be emended to read *the priests responsibility in this paragraph Lv02-01:03 is from the act of taking the fistful*. Using this emendation of Ramban, Rashi is not longer contradicting the inferences from verse 8.

In passing I point out that many of my readings of Rashi is based on emendations similar to the Ramban's; that is, I frequently, based on examination of other verses point out that the scope of a Rashi statement must be limited to certain verses. I hope that this example of Ramban shows that this is really quite common and should create any problems about deviating from the Rashi text.

As already pointed out, we combined the two Rashi comments (Lv02-01f and Lv02-02a) since they are part of the same parallelism.

## DATABASE ENTRIES

*The Free Downloadable Excel based database is found at*  
[http://www.Rashiyomi.com/The\\_Rashi\\_Database\\_Project.xls](http://www.Rashiyomi.com/The_Rashi_Database_Project.xls)

<b>VERSE:</b>	Lv02-01a
<b>TRANSLATION:</b>	<i>When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and place on it frankincense. He brings it to the priest who takes a fistful...</i>
<b>METHOD:</b>	Parallelism

**BRIEF EXPLANATION:** [Lv02-01a](#)

**VERSE:** Lv02-01b  
**TRANSLATION:** *When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and place on it frankincense.*  
**METHOD:** Paragraph Bullets  
**BRIEF EXPLANATION:** [Lv02-01a](#)

**VERSE:** Lv02-01c  
**TRANSLATION:** *When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and place on it frankincense.*  
**METHOD:** Cross References  
**BRIEF EXPLANATION:** [Lv02-01a](#)

**VERSE:** Lv02-01d  
**TRANSLATION:** *When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and place on it frankincense.*  
**METHOD:** Parallelism  
**BRIEF EXPLANATION:** [Lv02-01a](#)

**VERSE:** Lv02-01e  
**TRANSLATION:** *See Lv02-01d*  
**METHOD:** *See Lv02-01d*  
**BRIEF EXPLANATION:** [Lv02-01a](#)

**VERSE:** Lv02-01f  
**TRANSLATION:** *When one of the masses offers a Minchah offering: pure will be his offering; he will pour on it oil, and place on it frankincense.*  
**METHOD:** Parallelism  
**BRIEF EXPLANATION:** [Lv02-01a](#)

**VERSE:** Lv02-02a  
**TRANSLATION:** *See Lv02-01f*  
**METHOD:** *See Lv02-01f*

**BRIEF  
EXPLANATION:**

[Lv02-01a](#)