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**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

(**Ki**) (I) When you offer a minchah, *pure* will be the offering  
    (**Ki**) When you offer a minchah offering of *oven baked* (either)  
        (**II**) Pure *challahs* mixed with oil, or  
        (**III**) *Wafers* anointed with oil  
    (**IV**) (**Im**) If a minchah on a *frying pan* if the offering, pure mixed with oil matzoh  
    (**V**) (**Im**) If a minchah in a *pot* 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

Lv02-01b: Paragraph structure of Lv02. For clarification and inferences read the text.

The roman numerals I-V describe five types of 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). In other words, 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*, followed by a sequence of subparagraphs beginning with *im*, the contents and procedures of the *Ki* clause apply to the entire paragraph (to all types of *minchah*).

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