

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 Rashi comment to the reader*

PUBLICATION: www.Rashibyomi.com/The_Rashi_Database_Project.htm from the Rashi website www.Rashiyomi.com

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

MG=Modern Grammar with Applications to Rashid (www.Rashiyom.com/Rashibook2.htm)}

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VERSION NUMBER: Version 4

PESHAT: THE SPONTANEOUS REACTION OF NATIVE SPEAKERS FAMILIAR WITH WORD NUANCES

WHAT IS NEW IN THIS ISSUE

- An interesting controversy between Rashi and Ramban is discussed. Key highlights are that
- (i) To properly understand Rashi, we must check his original Talmudic-Midrashic source; in today's Rashi this source supplies the reasons for the underlying Rashi comment; Rashi however omits mention of it in his commentary on Chumash
- (ii) Ramban does not always outright disagree with Rashi. In today's example Ramban more modestly says, "I don't know the source for Rashi saying that this verse gives advice not a command or requirement. It indeed appears as a command and obligation."
- (iii) Ramban "fills in" for Rashi by citing other and alternative interpretations of the verse from the actual source that Rashi cites.

RASHI ID: *Lv06-02a, Lv06-03a, Lv06-04a*

Rashi ID: *Lv06-04a*

Biblical Text: See parallelism table on the next page.

Verse	Topic	Undress	Added phrase 1	Added phrase 2	Redress	Next service
Lv18-23:24	Yom Kippur Services	[After performing one Yom Kippur service] he undresses	And leaves his clothes there (1)	He immerses in water(1)	He redresses(2)	He does the next service
Lv06-04	Daily Gathering and removal of altar ashes	[After performing the service of gathering of altar ashes] He undresses	(3)	(1)	He redresses(2)	He removes the gathered ashes to a pure (3) place outside

Rashi Rule: Parallelism

Background: This Rashi comment is cited from the TB Yuma 27b. The Talmud *does* start off by comparing the *undressing* mentioned for the daily removal of altar Ash to the only other place in the Bible where *undressing* is mentioned in the Temple services, on Yom Kippur. Rambam (Chapter 2 of the Yom Kippur services) explains that the high priest performed both the *daily* services of the Temple as well as the *unique services* of Yom Kippur. In between *each* Yom Kippur and daily service, the high priest (i) removed his Yom Kippur apparel, (ii) immersed in water, and (iii) donned his high priest apparel. However, between two consecutive daily services or two Yom Kippur services he remained in the same clothes.

Application to the current Rashi: With this background we analyze the unusual undressing-redressing requirement of the gathering and removal of ashes. Although, as Ramban cites, there are Talmudic opinions that the removal of ashes is not a Temple service (just something that is done and therefore can be done in ordinary clothes), Rashi apparently notes that the ash disposal had to be to a pure place (see (3)) and therefore qualifies as a service.

From the lack of any mention (See (2)) of immersion and leaving his clothes for the ash disposal, Rashi concludes that this redressing was not an obligatory redressing as happened on the transition from Yom Kippur to ordinary daily services but rather a voluntary redressing to avoid soiling the garments worn during disposal with the ashes. Rashi in fact cites the Talmud who cites an analogy from the School of Rabbi Ishmael: *It is similar to waiters who cook in one set of clothes (or e.g. wear an apron) and then serve in another set of clothes. It is just simple etiquette.*

Rashi further clarifies (and the analogy with the waiters may help understand this) that Priests would leave their good clothes for services while worn out clothes were designated for ash removal. This way the good clothes remained good.

Ramban: Interestingly Ramban does not outright disagree with Rashi. His language is *I do not know from where Rashi our master derived that this redressing is voluntary*. Notice how his controversy is couched in terms of *maybe he had some derivation I am unaware of*. Our response to Ramban is as stated above: Nowhere in the Temple services do we find that consecutive

similar services are done in different clothes. Moreover, when there were consecutive similar services there was an immersion between them. We find none of that here leading to the conclusion that this redressing was voluntary.

Ramban cites the Talmud that the redressing was possibly done in ordinary clothes and that the disposal (not the gathering of ashes) was not a Temple service. Neither the Talmud nor Rashi answers this but we have answered it by pointing out that the ashes must be disposed of in a pure place suggesting this disposal was a Temple service.

Summary: The main textual points motivating Rashi are the following:

- a) This biblical text is the only place where consecutive services are associated with a redressing.
- b) Unlike other redressings which require immersion in-between, no immersion is mentioned here.
- c) Other redressings mention *leave his garments* which is not done here.
- d) If the disposal was not a temple service the verse could simply say *He undresses and removes the altar ash to a pure place outside the camp*. The fact that redressing is explicitly mentioned is another support that this is a temple service (it would have been understood that if nothing was said that he could do so in his ordinary clothing).
- e) We (not Rashi nor the Talmud) have brought up that ritual purity is required at the place of disposal hinting that this too might be a Temple service.

QUICKIES

Verse	Translation of Verse with Rashi		Rule	Brief Explanation of Rule
Lv06-02a	Command Aaron and his sons	Tzav	Synonyms	<i>Rashi explains the difference between the synonyms (co-hyponyms): Tell and Command. Both refer to telling someone what to do but Command has a sense of emphasis. Rashi provides two possible means of emphasis a) immediacy (do it right away) and b) when the command may involve monetary loss. In my doctoral thesis I call such Rashis reasonable speculations; Rashi cites Rabbis who reasonably speculate what the emphasis in Command might be. In such a case the two opinions are not contradicting each other (controversy) but complementing each other (each would agree that any of the explanations would work.) The ideas are cited in certain Rabbi names to give attribution.</i>

<i>Lv06-03a</i>	<i>The priest will dress in tailored [lit. his measurement] linen</i>		Synecdoche	<i>The word middo means his measurement. His measurement is a good example (synecdoche) of something tailored to fit. Hence middo acquires the meaning of tailored.</i>
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