

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

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

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

WHAT IS NEW IN THIS ISSUE

- We explore in this issue an exciting Malbim showing how the Torah indicates a bulleted structure with each bullet item distinct. From this distinctness we infer new laws.

VERSES: *Ex21-02a, Ex21-02b, Ex21-02c, Ex21-03a, Ex21-03b, Ex21-03c, Ex21-03d, Ex21-04a, Ex21-05a*

Malbim presented the beautiful insight, discussed by me in a recent article, that the Bible indicates a bulleted list of sub-paragraphs using the *ki - im* paradigm whereby the Chapter

- Begins with *Ki* (*When (Ki)* you purchase a Jewish slave)
- Continues with *Im – if (im)* single, *if* married, *if* given a wife by his master, *if* he refuses to leave

Rashi then makes inferences from the fact that the list is bulleted: Each bullet contains a case distinct from the others. In making these inferences Rashi employs what reading specialists refer to as *inference* vs. *fact*. To clarify this, consider the sentence *Little Johnny changed his socks because he walked through a puddle*

*The answer to the question, *Who walked through the puddle*, is *Johnny* and is a **fact** found in the sentence

*Contrastively, the answer to the question, *Why did he change his socks?*, that is, *Because they were wet!* is an **inference** not explicitly *found* in the paragraph

Even though inferences are not found in the paragraph they are considered *peshat* the straightforward meaning of the paragraph. Inference questions are routinely found on reading comprehension tests. To acquire citizenship, to graduate elementary and high school, students are expected to have minimum reading proficiency which includes the capacity to make inferences.

With this background let us review the 4 bullets of the paragraph describing buying a slave. To assist in understanding Rashi, note that the word *wife* is used several times in the paragraphs sometimes referring to an actual Jewish wife and sometimes referring to a non-Jewish wife which the master asked the worker to marry to produce more help.

Here are the bullets of the paragraph:

- If he comes in single, he leaves single (Rashi: Ex21-03b: *He leaves single* contrasts with the next two bullets *he is married* and *his master gives him a wife*; from the sequence of bullets, we infer that the master may not give him a non-Jewish wife *unless* he was already married)

- If he is married his *wife* leaves with him (Rashi Ex21-03c,d: So this is a Jewish wife since she leaves with him;

The enigmatic *leaves with him* is explained, not by her having to work for the master, since she never lost her freedom, but rather, by the master having to support her since her husband, too destitute to pay off a theft he committed, can't support her; when her husband is free (and hence able to work again), his wife, or more precisely, the support of his wife, leaves with him, that is the master no longer must support her.)

- If his master gives him a *wife* with consequent children, the master owns the wife and children when the worker completes his term and leaves to freedom (Rashi Ex21-04a: So, this is a non-Jewish wife, since otherwise the master would not have the right to retain her)

- If he refuses to leave because he likes his *wife* (Rashi Ex21-05a: So this is the non-Jewish wife, since the Jewish wife (Which presumably he likes also) leaves with him not giving him a reason to stay; thus the non-Jewish wife whom he likes but is not leaving to freedom gives him a reason to stay and refuse to leave).

QUICKIES

Verse	Translation of Verse with Rashi		Rule	Brief Explanation of Rule
Ex21-13a	<i>But if a person [who killed someone] did not ambush [lit. hunt] himthen I [God] will create a city for him to seek refuge</i>	<i>TzaDaH</i>	Synecdoche	<i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so to hunt can mean ambush since it is a good example of ambushing.</i>
Ex21-18b	<i>When two people fight, and one hits the other who gets sick and bedridden [lit. falls to bed]</i>	<i>NaFaL LeMiShKaV</i>	Synecdoche Idiom	<i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too fall to bed can refer to a bedridden sickness</i>
Ex21-19a	<i>If [the smitten person] gets up [out of bed] and he walks outside in health [lit. on his cane]</i>	<i>Al MiShAnTo</i>	Synecdoche	<i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too walks on a cane can refer to walking in health. Of note is that the Rambam explains this idiom in his legal code: "(It couldn't be literal (on a cane) since even a person about to die can walk on a cane. Rather it means the person can walk under conditions of normal health (Murder 4:4))"</i>

<p>Ex21-19c</p>	<p><i>If the smitten person gets up out of bed and walks outside in health, then the damage is only liable for unemployment [lit. sitting] and medical damage caused.</i></p>	<p><i>ShiVTo</i></p>	<p>Metonymy - Synecdoche</p>	<p><i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too sitting refers to unemployment since sitting vs. standing is a good example [synecdoche] of unemployment.</i></p>
<p>Ex21-01a</p>	<p><i>Nevertheless, if he survives [after being smitten by his master] for 24 hours [lit. day or days], his master is not executed [for the murder] because....</i></p>	<p><i>YoM Oh YoMaYiM</i></p>	<p>Idiom Synecdoche</p>	<p><i>Just as honey can mean sweet, just as day [12-hour part] can refer to the 24-hour day because they are good examples [synecdoche] so too day or days is an idiom meaning 24 hours since it is a good example of a time period that can span one day or two days. NOTE: Rashid seems to derive the meaning from a logical argument: Which day is like two days? A 24-hour period. Actually, Rashi's real point is that day or days is an idiom; the derivation he gives is a probable or reasonable way that the idiom could have developed.</i></p>
<p>Ex21-21a,b,c</p>	<p><i>[Damages are paid for] a burn, cut, or black-and-blue mark</i></p>	<p><i>ChaBuRaH</i></p>	<p>Synonyms</p>	<p><i>The verse lists 3 categories of injury. Rashid translates them as burn, cut, or black-and-blue mark. Rashid does give some etymologies from root meanings for example the Hebrew root for cut, Pay-Tzade-Ayin means to split. However, in my opinion, Rashid is deriving the three meanings from the context and climactic parallelism. 1st: Certainly, damages must be paid for a burn where the skin is destroyed; 2nd: Damages must be paid even for a cut where the skin itself is not destroyed but cut; 3rd damages must be paid even for a black-and-blue mark where the skin is not damaged but clots underneath the skin cause discoloring.</i></p>
<p>Ex22-01a</p>	<p><i>If the thief was discovered in a tunnel (by the house owner) and he was smitten and died, the house-owner is not liable for a death penalty</i></p>		<p>Metonymy</p>	<p>The Hebrew word used, Mem-Cheth-Tauv-Resh-Tauv is a noun coming from the root Cheth-Tauv-Resh which means to dig. Rashid explains that the noun refers to a tunnel since one result or consequence associated with [metonymy] digging is tunnels</p>

Ex22-02a	<i>However, if it is clear [lit. the sun rises on him] the house owner is liable for a death penalty</i>		Idiom Synecdoche	The verse uses the phrase if the sun rises on him [talking about a thief found in a tunnel under a house leading to the owner killing the thief]. Rashid explains that the sun rises on him is an idiom meaning clear that is it is clear that the thief would not harm the house owner (for example, if a son caught a father in a tunnel trying to steal from a son--in such a case - a son finds a father digging a tunnel into his house to steal from him, it is clear [that the father would not kill his son] and the son is liable if he kills his father). Here the rising sun is a good example [synecdoche] of clarity.
Ex21-02c	<i>When you purchase a Jewish Slave, he will work 6 years and, on the 7th, he goes to freedom without debt</i>	LaChaFShi	Prepositions	ChoFeSh means free. LaChoFeSh, literally, to freedom, refers to complete freedom, not only from monetary debt but also from stigma. Once the 6-year term of slavery is completed, we believe the person has learned their lesson and can be treated like any other citizen without mentioning his past.
Ex21-03a	<i>If he [the slave] starts single, he leaves single</i>	BeGaPPo	Synecdoche	GooF means body. A body by itself is a good example, synecdoche, of a single person who just has a body but not a partner. Hence GaPo means single, unmarried