



Rashi (continued)

1. Rabbi Menachem Meiri, Introduction to Pirkei Avot

וראש לכל החיבורים שנתחברו דרך פירוש הם פי' רש"י ז"ל ואם רבו הלוחמים עליו כלי זיינו עליו ותשובתו מתוך דבריו כולם נכונים למבין. אין מעלתו נכרת רק ליחידים כי במלה אחת יכול לפעמים תירוצים של חבילי קושיות...

And the head of all compositions composed as explanations is the explanation of Rashi z"l. If there are many who battle against him, his weapons are with him and his answers from within his words are entirely correct for those who understand. His stature is only recognizable to special individuals, for with one word he sometimes includes answers to bundles of questions...

2. Rashi, Teshuvot #9

ושכתב בשאלתו: על לשכות החיצונות הצפונות (יחזקאל מ:ז), שאינו יכול להבין היכן מתחילות למערב, וכמה אוכלות למזרח, והיכן מתחילות לצד פנים, וכמה אוכלות לחוץ? איני יודע להוסיף על מה שפי' בקונטרס אך צורתם אצור ואשלח לו.

And that which he wrote in his question: Of the outer, northern rooms (Yechezkel 40:17), that he cannot understand where they begin in the west, how much space they occupy in the east, and where they begin on the inside, and how much space they occupy externally. I don't have anything to add to what I explained in the notes, but I will draw their shape and send it to him.

3. Rashi to Bereishit 3:8

יש מדרשי אגדה רבים וכבר סדרום רבותינו על מכונם בבראשית רבה (יט ו) ובשאר מדרשות ואני לא באתי אלא לפשוטו של מקרא ולאגדה המישיבת דברי המקרא דבר דבור על אופניו

There are many midreshei aggada, and our masters already ordered them on their foundation in Bereishit Rabbah (19:6) and other bodies of midrash. I have come only to explain the simple meaning of the text, and the Aggadah which resolves the text, each statement in its place.

4. Rashi, Introduction to Shir haShirim

"אחת דבר אלקים שתיים זו שמעתי, " מקרא אחד יוצא לכמה טעמים וסוף דבר אין לך מקרא יוצא מידי פשוטו ומשמעו. ואף על פי שדברו הנביאים דבריהם בדוגמא צריך ליישב הדוגמא על אופניה ועל סדרה כמו שהמקראות סודרים זה אחר זה.

וראיתי לספר הזה כמה מדרשי אגדה. יש סודרים כל הספר הזה במדרש אחד, ויש מפוזרים בכמה מדרשי אגדה מקראות לבדם ואינם מתיישבים על לשון המקרא וסדר המקראות. ואמרת בלבי לתפוש משמעות המקרא ליישב ביאורם על סדרם, והמדרשות מרבותינו אקבעם מדרש ומדרש איש איש במקומו.

"Gd said one thing; I heard two." One verse leads to multiple explanations, and in the end there is no verse that leaves its *peshat* and meaning. And although the prophets spoke with metaphors, one must establish the metaphor on its foundation and order, as the verses are arranged, one after the other.

And I saw in this book multiple midrashim of *aggadah*. Some arrange this entire book in one midrash, some are scattered in multiple midrashim of *aggadah*, individual verses, and they do not match the language of the text and order of the verses. And I said to myself to take the meaning of the text, to resolve their explanations in order, and I will establish the midrashim of our Rabbis, each midrash in its place.

5. Rashbam, Commentary to Bereishit 37:2

וגם רבנו שלמה אבי אמי, מאיר עיני גולה, שפירש תורה נביאים וכתובים, נתן לב לפרש פשוטו של מקרא. ואף אני שמואל ב"ר מאיר חתנו זצ"ל נתוכחתי עמו ולפניו והודה לי שאילו היה לו פנאי היה צריך לעשות פרושים אחרים לפי הפשטות המתחדשים בכל יום.

And even Rabbeinu Shlomo, father of my mother, who illuminated the eyes of the exile who explained the Torah, Neviim and Ketuvim, put his heart to explain the simple meaning of the verse. And I, Shmuel ben Rabbi Meir his son-in-law of blessed memory, argued with him and before him, and he acknowledged to me that if he had the time, he would have to prepare additional commentaries according to the *peshat* which are renewed daily.

6. Rabbi Menachem Meiri, Introduction to Pirkei Avot

...אלא שלא כיוון בהם לענין פסק הלכה כלל.

...but he did not direct them to halachic rulings at all.

7. Responsa of Rabbi David ibn Abi Zimra (Radbaz) 4:108

...היכא דאין אחת משלש אלו לא אמרה אדם זולת רש"י ז"ל... היילכך כל מי שיורה באיקנדיא לכוף לחלוץ טועה גמור הוא לסמוך על רש"י כנגד כל גאוני עולם. כל שכן שיש בידינו כלל גדול כי רש"י ז"ל מפרש הוא לא פוסק ויותר יש לסמוך על בעלי הפסק.

Where none of these three factors apply, no one said [to force chalitzah] other than Rashi z"l... Therefore, anyone who rules in Candia to compel chalitzah is entirely mistaken in relying on Rashi against all of the great Gaonim. All the more so when we have a great principle that Rashi z"l is an explicator, not a posek. Better to rely on the poskim.

8. Rabbi Yosef Karo, Beit Yosef to Tur Orach Chaim 10:6

ולענין הלכה נראה דאע"ג דהרא"ש מפרש כפירוש רש"י כיון דרש"י מפרש הוא ולא פסקן הווי להו הרמב"ם והרא"ש ז"ל חד לגבי חד והלכה כהרמב"ם ז"ל

As far as Halachah it appears that even though the Rosh explains as Rashi does, since Rashi is an explicator and not a posek the Rambam and the Rosh z"l are one versus one, and the law follows the Rambam z"l.

The Baalei haTosafot

9. Rabbi Dr. Aryeh Leibowitz, The Emergence and Development of Tosafot on the Talmud

<https://hakirah.org/Vol15Leibowitz.pdf>

Rashi's line-by-line explanations of the entire talmudic corpus opened the book of the Talmud in a way that was previously unparalleled. However his commentary was a local commentary, and he did not seek to analyze each line of the Talmud in context of the entire talmudic corpus. Rashi's Talmud commentary focused on the local discussion, and he chose explanations that presented the local passage with the most clarity, even if this required ignoring a relevant discussion in another tractate. This was not the case with the Tosafists. Working with an assumption that the entire talmudic corpus was one unified text—an assumption that Rashi likely agreed with but did not focus on when composing his commentary—the early Tosafists focused their work on more global, corpus-wide analysis.

Yet their broader focus did not preclude their attention to local issues. Before engaging in any dialectic analysis, the Tosafists engaged in a close reading of the local passage, providing further elucidation of the talmudic discussion. Indeed, the early Tosafists were likely seeking to complement, and not replace, the commentary of their ancestor Rashi, and it could be that for this intention they received the name *Tosafot*, meaning additions.

10. Rabbi Chaim Yosef Dovid Azulai, Shem haGedolim, Maarechet haSefarim ת #20: Tosafot

דע דזמנין דמשכחת שהראשונים הרמב"ן והרשב"א והריטב"א והר"ן ודומיהם מביאין משם התוס'. ובתוס' שבידינו אין החידוש או תרוץ או דין ההוא כלל. והטעם כי יש כמה גדולים שעשו תוספות ובעת שנדפס הש"ס כל אשר נמצא אתו איזה תוס' לאיזה מסכתא יהיה מי שיהיה הכניסה בדפוס ולכן אין תוספות שבדפוס על התלמוד שבידינו ממחבר אחד....

אין להקשות מתוספות שבמסכתא זו לתוס' שבמסכתא אחרת. אלא כאשר שני המקומות הם בשם ר"י או בשם ר"ת וכיוצא. אבל כששני המקומות הם בסתם אין להקשות. דאין מופת חותך דמחבר אחד חיבר תוספות השני מקומות. אמנם כששני המקומות הם בתוס' מסכתא אחת אז היא קושיא וטעונה תירוץ. וזה פשוט.

Know that sometimes we find that the Rishonim – Ramban, Rashba, Ritva, Ran and the like – cite in the name of Tosafot, and in the Tosafot we have that novelty or answer or law is not found at all. This is because many gedolim prepared *tosafot*, and when the Talmud was published, whoever had some *tosafot* with him for some volume, whoever it was from, put it in the edition. Therefore, the *tosafot* on our Talmud are not of one author...

One should not ask from Tosafot on this volume against Tosafot in another volume, unless in both places the name is Ri, Rabbeinu Tam and the like. But where in both places it is unattributed one should not ask, for there is no clear-cut sign that one author composed the *tosafot* in both places. But where the two places are in Tosafot on one volume, then it is a question and an answer is required. This is obvious.

11. Rabbi Dr. Ephraim Kanarfogel

From Germany to Northern France and Back Again: A Tale of Two Tosafist Centres

https://repository.yu.edu/bitstream/handle/20.500.12202/6481/Ephraim_Kanarfogel_From_Germany_to_North-1.pdf

12. Some of the Tosafot from France

- Rabbeinu Meir ben Shemuel of Ramerupt, married Rashi's daughter Yocheved
- Rabbi Yehudah ben Natan (Rivan), married Rashi's daughter Miriam
- Rabbeinu Shemuel ben Meir (Rashbam), son of Rabbeinu Meir
- Rabbeinu Yitzchak (Rivam), son of Rabbeinu Meir
- Rabbeinu Yaakov (Tam), son of Rabbeinu Meir
- Rabbeinu Simchah of Vitry marries daughter of Rabbeinu Meir
- Rabbeinu Yitzchak (Ri haZaken), grandson of Rabbeinu Meir

13. Some of the Tosafot from Germany

- Rabbi Yitzchak ben Asher HaLevi (Riva), student of Rashi
- Rabbi Eliezer ben Natan (Raavan)
- Rabbi Eliezer ben Yoel HaLevi (Raavyah)
- Rabbi Eliezer of Worms
- Rabbeinu Simchah of Speyer

Rabbeinu Tam

14. Dr. Haym Soloveitchik, *The Tosafist Movement*, Collected Essays, pp. 6-7

The greatness of Rabbenu Tam did not lie in his discovery of dialectic - that is systematically employed in most discussions of the Talmud - but rather in the scope and depth of his use of it. Rabbenu Tam's influence extended over the entire talmudic corpus; he scarcely treated a topic that he did not revolutionize by dialectic. He was able to offer many hundreds, probably thousands, of legal distinctions that subsequent thinkers found, and to this day still find, essential for any understanding of talmudic law. So fecund were his ideas and so productive was his mode of thinking that this type of analysis has continued to the present day. In brief, Rabbenu Tam rewrote halachic thought by his revival and use of dialectic and made this method an indispensable tool of talmudic study.

15. Rabbi Moshe Sofer (18th-19th century Pressburg), Chatam Sofer, Responsum Choshen Mishpat 116

כבר נהגי בכל גלילות הללו למיזל בתר רובא בכל ענינים כאלו. ואם נמתין עד שיסכימו כלם לא יגמר שום ענין ויהי' השחתת הכלל, ומה"ט נ"ל דגם לר"ת דס"ל דאינם יכולים להסיע על קיצתם אלא כשהסכימו כולם מתחלה מ"מ היינו מדינא אבל מודה הוא ממנהגא דהרוב כופי' היחיד לעשות כמו שהם אומרים...

The practice in all of our exiles is that we follow the majority for all such matters. If we were to wait for unanimity then no affair would be concluded, and the community would be damaged. It appears to me that for the same reason, even Rabbeinu Tam, who rules that the community cannot take punitive action to protect a community standard unless there was unanimous agreement to the standard at the outset, rules that way only as far as the letter of the law. He would agree that as a matter of common practice the majority may force an individual to do as they say...

16. Rabbeinu Tam, Responsa of Baalei haTosafot 11

גם כתבת שאין לשנות המנהג מפני הלעז. מנהג זה גהנם למפרע. שאם שוטים נהגו חכמים לא נהגו. ואפילו מנהג הגון אינו עוקר הלכה, אא"כ רופפת. ובזה טעית טעות גדולה, ואל תוסיף לדמות דמיונות כאלה. ע"כ.

You also wrote that one should not change the custom, because of concern for slander [regarding earlier practices]. מנהג (minhag) is גהנם (Gehennom) in reverse! For fools may have done thus, but sages did not do thus.