

שמות פרק י

- (כא) וַיֹּאמֶר יְקֹנֶק אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ עַל־אֶרֶץ מִצְרָיִם וַיִּמַּשׁ חֹשֶׁךְ:
(כב) וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ־אֲפֵלָה בְּכָל־אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים:
(כג) לֹא־רָאוּ אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחְתָּיו שְׁלֹשֶׁת יָמִים וְלֹכְלֵ־בְנֵי יִשְׂרָאֵל הָיָה אֹר בְּמוֹשְׁבֹתָם:
(כד) וַיִּקְרָא פְרַעֲה אֶל־מֹשֶׁה וַיֹּאמֶר לָכֵן עֲבֹדוּ אֶת־יְקֹנֶק רַק צֹאנְכֶם וּבָקָרְכֶם יֵצֵג גַּם־טַפְכֶם יִלָּךְ עִמָּכֶם:
(כה) וַיֹּאמֶר מֹשֶׁה גַם־אַתָּה תִּתֵּן בְּיָדְךָ זְבָחִים וְעֹלֹת וְעִשִׂינוּ לִיקְנֹק אֶלְקִינוּ:
(כו) וְגַם־מִקְנֵנוּ יִלָּךְ עִמָּנוּ לֹא תִשְׁאַר פְּרֹסָה כִּי מִמֶּנּוּ נִקַּח לַעֲבֹד אֶת־יְקֹנֶק אֶלְקִינוּ וְאַנְחֵנוּ לֹא־נִדְעֵ מִה־נִּעֲבֹד אֶת־יְקֹנֶק עַד־בָּאֵנוּ שָׁמָּה:
(כז) וַיִּחַזֵּק יְקֹנֶק אֶת־לֵב פְּרַעֲה וְלֹא אָבָה לְשַׁלְּחָם:
(כח) וַיֹּאמְרוּ־לּוֹ פְרַעֲה לָךְ מַעֲלֵי הַשָּׁמַיִם לָךְ אֶל־תִּסְפֹּף רְאֹת פְּנֵי כִּי בְיָוִם רֵאתְךָ פָּנֵי תַמּוֹת:
(כט) וַיֹּאמֶר מֹשֶׁה כֵּן דַּבְּרָתְךָ לֹא־אֶסַּף עוֹד רְאֹת פְּנֵיךָ:

Alef.

1. RaShI: All of the Egyptians were frozen in position, not being able to move from where they were when the plague began.
Ibn Ezra: None of the Egyptians could venture outside their homes.
Ibn Kaspi:¹ The Egyptians were not able to go out to their fields and vineyards in order to work them.

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ר' יוסף אבן כספי (אבן כספי), פרובנס (1279-1340)

פילוסוף, בלשן ופרשן המקרא. (שמו הלועזי: דון בונאפיוס דה-לנגנטרה). השם "כספי" דבק בו כי נולד בעיר מכרות הכסף - ארגנטיירה (בלעז: כסף). את פעילותו הספרותית החל בגיל 17, ובמשך חייו כתב עשרות ספרי פרשנות והגות והיה לאחד הפרשנים הפוריים ביותר בתקופתו. בשמותיהם של כל ספריו הקפיד לשלב את המילה "כסף". ר"י כספי היה אדם אמיד, עובדה שאפשרה לו לבלות את מרבית ימיו בנסיעות ברחבי דרום צרפת וצפון ספרד. באחד ממסעותיו הרחיק עד למצרים במטרה להפגש עם צאצאיו של הרמב"ם, שאותו העריך עד מאוד ואת מרבית עמדותיו והשקפותיו אימץ, אך המפגש עם נכדיו היה מאכזב כי אמנם "כולם צדיקים אבל בחכמות לא היו עוסקים". כספי ראה חשיבות רבה בלימוד פילוסופיה ואף הרגיל את בניו "להגות אחר כל סעודה בוקר וערב במוסרי הפילוסופים", אין זה מפתיע, איפוא, שנדד עד לפאס שבמרוקו, ובא בשעריהם של מוסדות לימוד מוסלמיים, רק משום ששמע שלומדים שם בעיון רב את הספר "מורה נבוכים", אשר היה בעיניו מיצירות המופת הגדולות והעמוקות שנכתבו אי פעם.

דרכו הפרשנית עוררה עליו ביקורת חריפה, אחדים מבני דורו (ר' קלונימוס בן קלונימוס, למשל) האשימוהו בהתנשאות כלפי ההמון בעל האמונה התמימה, בחוסר עקביות, ואף בכפירה. גם לאחר מותו זכו עמדותיו לגינוי (למשל ע"י ר"י אברבנאל והרשב"ץ), אך היו גם שהעריכו את הגותו והיללו אותה (אפודי, ר' משה הנרבוני, המשורר ר' משה ריאטי, המקובל ר' יוחנן אלמנו) הגותו ופרשנותו של כספי מתאפיינות בחתירה בלתי מתפשרת אל האמת, בצוואתו הוא כותב לבנו "שאין ראוי לאמת שתהיה לא פחדנית ולא ביישנית", הוא לא היסס להציג את פשוטו של מקרא לפי הבנתו, גם כשזו היתה מנוגדת לפרשנות המסורתית הקלאסית, כך, לדוגמה, פירש ש"אישה כושית" פירושה אישה מארץ כוש, והתפלא על הקדמונים שפירשו "כושית=יפה" (ושאל: "איך נפל בדמיונם שיפרשו דבר מן התורה הפך מה שכתוב?"), או למשל: הוא מתקשה לקבל את הקביעה ש"כל האומר דוד חטא אינו אלא טועה" ואומר במפורש: "ואין ספק אצלי שדוד חטא, כי לא נוכל להכחיש הכתוב...". בשל עמדות כגון אלו אמר עליו ר' יוחנן אלמנו: "כי איש כמוהו לא ראיתי גדול העצה ורב העלילה והבלתי ירא מהגיד את אשר בלבבו...". יש המזהים בהגותו גם ניצנים של "ציונות" שהקדימה את זמנה, ומצביעים על מקומות בהם טען ששיבת עם ישראל לארצו וכינון מדינה יהודית אינה בגדר חלום לא-מציאות.

Joseph ben Abba Mari ben Joseph ben Jacob Caspi (1279 Largentière—1340, Tarascon), was a Provençal exegete, grammarian, and philosopher, apparently influenced by Averroës. He was born at Largentière, whence his Hebrew surname "Caspi" (= made of silver). His Provençal name was Don **Bonafous de Largentera**, or in French **En Bonafoux de L'Argentière**. He traveled much, visiting Arles, Tarascon, Aragon, Catalonia, Majorca (where he must have foregathered with Judah Leon ben Moses Mosconi), and Egypt, where, as he says in his *Tzawwa'ah*, he hoped to be instructed by the members of Maimonides' family. This hope was not realized, as the descendants of Maimonides were more pious than learned. At one time Caspi intended to go to Fez, where many renowned

schools existed; but he seems to have abandoned this project and to have settled at Tarascon. He underwent much suffering at the time of the Pastoureaux persecution, and was threatened with punishment if he did not renounce his faith. He held the position that knowledge of the future, even by the prophets and by God, was probabilistic knowledge only.

Caspi was one of the most prolific writers of his time, being the author of twenty-nine works, the greater part of which are still extant in manuscript and the titles of the remainder being known from the list which he had the precaution to make. He began his literary career at the age of seventeen. At thirty he devoted himself to the study of logic and philosophy, which he eagerly cultivated until his death. The following is a list of his writings in their chronological order, some of them being no longer in existence:

- *Perush*, commentary on Ibn Janah's grammatical work
- Supercommentaries on Abraham Ibn Ezra's commentary on the Pentateuch. (One of these commentaries is purely grammatical, bearing the title "Porashat Kesef" (Sum of Money), and is still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 184, and elsewhere)
- *Terumat Kesef* (Oblation of Silver), summary of Averroes's commentaries on Aristotle's *Ethics* and Plato's *Republic*, according to the Hebrew translation of Samuel of Marseilles (Parma MS. No. 442; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1427)
- *Tzawwa'at Kaspi* (Testament of Caspi), or *Yoreh De'ah*, moral sentences dedicated to the author's son, and published by Eliezer Ashkenazi, Leipzig, 1844
- *Mattot Kesef* (Staves of Silver), commentaries on the Bible, with the exception of the Pentateuch
- *Matzref le-Kesef* (Crucible for Silver), commentary on the Bible
- *Kefore Kesef* (Cups of Silver), giving the author's reasons for the rejection of various explanations of Ibn Ezra and Maimonides
- *Kesef Siggim* (Silver Dross), questions and answers on the seeming contradictions in the Bible
- *Tzeror ha-Kesef* (Bundle of Silver), or *Qitzzur Higgayon*, a compendium of logic (Bibliothèque Nationale, Paris, MS. No. 986)
- *Retuqot Kesef* (Chains of Silver), or *Pirqa Yosef* (Chapters of Joseph), treatise on grammar
- *Shulchan Kesef* (Table of Silver), divided into four chapters called "regel" (foot), treating of prophets and miracles ("Cat. Peyron," p. 209)
- *Tirat Kesef* (Palace of Silver), or *Sefer ha-Sod* (Book of Mystery), mystic commentary on the Pentateuch (Vatican MSS. Nos. 36, 46)
- *Adne Kesef* (Thresholds of Silver), forming the second part of the preceding work and containing mystical explanations of the Biblical books other than the Pentateuch
- *Mizreqe Kesef* (Basins of Silver), explanations of Biblical passages respecting the creation
- *Mazmerot Kesef* (Sickles of Silver), commentary on Job (Munich MS. No. 265)
- *Menorat Kesef* (Candelabra of Silver), commentary on the Merkabah (Heavenly Chariot) (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1631)
- *Chagorat Kesef* (Girdle of Silver), commentary on Ezra and Chronicles (ibid. No. 362)
- *Kappot Kesef* (Spoons of Silver), commentary on Ruth and Lamentations (Munich MS. No. 265; Cambridge MS. No. 64)
- *Gelile Kesef* (Scrolls of Silver), commentary on Esther (Bibliothèque Nationale, Paris, MS. No. 1092; Munich MS. No. 2653)
- *Chatzotzerot Kesef* (Trumpets of Silver), commentaries on Proverbs, Ecclesiastes, and Song of Songs (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 362, 1349; Parma MS. No. 461)
- *Qa'arot Kesef* (Bowls of Silver), in which Caspi endeavored to prove that the Law contains the idea of spiritual happiness and immortality, to explain the Biblical doctrine that God visits the iniquities of the fathers upon the children, and to explain the relation of wickedness to prosperity
- *'Ammude Kesef* (Pillars of Silver) and *Maskiyyot Kesef* (Images of Silver), commentaries on Maimonides' *Guide of the Perplexed*, published by Werbluner, with notes and corrections by R. Kirchheim, Frankfurt-on-the-Main, 1848

2. Additionally, RaShI in his comments for v. 22, addresses 1) the implications of “Choshech Afeila”, i.e., how many types/degrees of darkness are there; as well as 2) the reason why “three days” is mentioned both in v. 22 and 23, i.e., that during the last of the six days of darkness, everything became doubly as dark as it had been previously.
3. Both Ibn Ezra and Ibn Kaspi agree that, as opposed to RaShI, the darkness may have limited where the Egyptians were able to go, but not that they were frozen in place. However, Ibn Ezra states that the only way that the Egyptians could know that three days had passed was by the Jews, who could see, telling them. Otherwise the Egyptians would have had no means by which to measure the rising and setting of the sun since they could not see outside their homes. Ibn Kaspi suggests that the Egyptians would have other ways of telling time, as opposed to depending upon the Jews for this information. a) There were magicians (!) in Egypt who had instruments by which they could tell time. b) There were instruments that even the common person had that could achieve this (huge sandglasses that went beyond the more common hourglasses?) c) There is nothing in the Tora that states that the Jews informed the Egyptians about the passage of time, implying that they didn't. d) Even if a candle was not effective against the dark, bonfires may have been.
4. אך למבינים השוקדים בחכמה תמיד שהם ברוב זמניהם משכילים בפועל, אמנם בעבור שאין כל אדם (Parables are necessary for those who do not constantly deal in rational thought) However for those who are understanding, who engage in wisdom continually, who most of the time are active intellectuals (parables will not be

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- *Shasherot Kesef* (Chains of Silver), or *Sefer ha-Shorashim* (Book of Roots), on Biblical lexicography (Bibliothèque Nationale, Paris, MS. No. 1244)
 - *Kappot Kesef* (Spoons of Silver), in which Caspi explains some Biblical problems concerning the history of the Jews
 - *Mezamrot Kesef* (Songs of Silver; in other lists, Shulchan Kesef), a commentary on the Psalms
 - *Tam ha-Kesef* (The Silver Is Finished), on the destruction of both temples, Jeremiah's prophecies, and the arrival of the Messiah
 - *Qebutzat Kesef* (Collection of Silver), containing a list of Caspi's works, published by Isaac ben Jacob Benjacob in the *Debarim 'Attiqim*, Leipzig, 1844
 - *Gebi'a Kesef* (Mug of Silver), or *Yoreh De'ah* (Teacher of Science), supplement to the mystical commentaries on the Bible ("Cat. Peyron." p. 208; Munich MS. No. 267). The initial chapters may have been written as refutation of the apostate Abner of Burgos (Herring 1982). Caspi finds great theological significance in the number 3 (Chap.V), and he speaks in this work about the origins of the concept of The Trinity found in Christian philosophy, attributing it to an earlier ternary division made among the Separate Intelligences by Aristotelian thinkers (e.g., Abu-Nasr). He also expounds the different philosophical implications of the diverse names of God in the Bible.

Joseph Caspi's name is also to be found attached to many liturgic poems of merit. These, however, may belong to his namesake, Joseph Caspi ben Shalom of the sixteenth century, a liturgic poet of some importance. Caspi's works were diversely estimated. Ibn Tzartzah, Moses of Narbonne, and Efodi speak in praise of them. The kabbalist Johanan Aleman recommends Caspi's commentaries on account of their mystic character. On the other hand, Isaac Abrabanel and Simon Duran emphatically declare him to be antireligious because, among other things, in his commentary on the Moreh he admitted the eternity of the universe (i. 9, 70; ii. 26)...

https://en.wikipedia.org/wiki/Joseph_Caspi

necessary.) However, because all peoples cannot be categorized as such, I always add and mention parables (in my explanations and commentaries.)

כן אני חושב על פירושי עד שכן פירש משה לאהרן וליהושע באותו הפסוק, עד שפירש להם, כי נאמר "ולא קמו איש מתחתיו"—So I believe regarding my commentary (like Ibn Ezra) that this was the way that Moshe explained things to Aharon and to Yehoshua² regarding that verse, to the point where he explained to them, that the phrase (in v. 24) that it referred to human beings having their ability to move positively limited, which is what is meant by the phrase “Yosheiv Tachtav” (he remains in his place.)

זה שאינם מרחיקים העיר רק באלפים אמה בקרוב, כמו שהוא פירוש אמרו "ולא לקמו איש מתחתיו"—this (explanation) is that they would not go further from the city more than approximately 2000 Amot, which is what the interpretation for “ולא קמו איש מתחתיו” is.

5. “Metaphors” and “exaggerations”. Ibn Kaspi is of the opinion that anything short of a literal, logical interpretation has to be categorized as whimsical and imaginative, more poetic than rigorous. The specific context are the interpretations of RaShI and Ibn Ezra for the phrase “VeLo Kamu Ish MiTachtav”.
6. Whereas typically, metaphors are understood to be used to assist in people’s understanding, Ibn Kaspi appears to relegate the reliance on these literary devices for dealing with the masses who are unaccustomed to regularly utilizing and engaging in wisdom and logic.
7. Ibn Kaspi suggests that an interpretation devoid of metaphors and exaggerations would lead to people “losing their minds” and a result acting completely out of control. (It is difficult to take seriously such a concern. While they might not appreciate a more logical approach, the idea that such an approach will lead to madness and untoward behavior is a strange idea!)

Beit.

א וַיֹּאמֶר ה' אֶל־מֹשֶׁה עוֹד נִגַּע אֶחָד אֲבִיָּא עַל־פְּרָעָה וְעַל־מִצְרַיִם אֶחָד־כֵּן יִשְׁלַח
אֶתְכֶם מִזֶּה כְּשִׁלְחֹו כָּלָה גִרְשׁ יִגְרֹשׁ אֶתְכֶם מִזֶּה:

1. The Ta’amim would appear to separate “Kala” from the final phrase, “Garesh Yigaresh”, and understand it to describe the manner in which Pharaoh will send them forth. Therefore,

² Eirubin 54b

Our Rabbis learned: What was the procedure of the instruction in the oral law? Moshe learned from the mouth of the Omnipotent. Then Aharon entered and Moshe taught him his lesson. Aharon then moved aside and sat down on Moshe’s left. Thereupon Aharon’s sons entered and Moshe taught them their lesson. His sons then moved aside, Eleazar taking his seat on Moshe’s right and Itamar on Aharon’s left. R. Yehuda stated: Aharon was always on Moshe’s right. Thereupon the elders entered and Moshe taught them their lesson, and when the elders moved aside all the people entered and Moshe taught them their lesson. It thus followed that Aharon heard the lesson four times, his sons heard it three times, the elders twice and all the people once. At this stage Moshe departed and Aharon taught them his lesson. Then Aharon departed and his sons taught them their lesson. His sons then departed and the elders taught them their lesson. It thus followed that everybody heard the lesson four times. From here R. Eliezer inferred: It is a man’s duty to teach his pupil (his lesson) four times. For this is arrived at a minori ad majus: Aharon who learned from Moshe who had it from the Omnipotent had to learn his lesson four times, how much more so an ordinary pupil who learns from an ordinary teacher.

when evaluating how the various commentators' interpretations fit into such a grouping of the words:

- a. RaShI—"He will send all of you" ✓
 - b. RaShBaM—"He will send everyone and everything" ✓
 - c. Abrabanel—"Only because it is a time of 'Kala' will he banish you" x
"Only when the plague is completed, will he banish you" x
 - d. Seforno—"He will banish all of you, as opposed to only Moshe and Aharon previously." x
 - e. HaEmek Davar—"When he sends you out, he will do it in one fell swoop, as opposed to over the course of a number of days." ✓
 - f. Cassuto—"When he sends you out, he will do it unconditionally." ✓
2. It would seem that RaShI is closer to RaShBaM since both deal with who will be allowed to leave Egypt by Pharaoh.
3. The Etnachta is under the word "MiZeh" which indicates the end of the first section of the verse.
4. Revia: the cantillation note for "Moshe".
Zakef: the cantillation note for "Mitzrayim".
Pashta I: the cantillation note for "Echad".
Pashta II: the cantillation note for "El Pharaoh".
- It would appear that the first Pashta on "Echad" is more of a divider, since the second Pashta on "El Pharaoh" still has to be part of the continuation of the prepositional phrase "VeAl Mitzrayim".