

Source Sheet Class 8-“2000 Years of Jewish History”-Rabbi Menachem Levine

Source 1

“I, Eleazar ha-Katan, received the true version of the prayers from my father and teacher, Rabbi Judah, son of Rabbi Kalonymus, son of Moses, son of Rabbi Judah, son of Rabbi Kalonymus, son of Rabbi Moses, son of Rabbi Kalonymus, son of Judah.

“And I also received it from Judah he-Ḥasid, as he received it from his father, Rabbi Samuel he-Ḥasid, as he received it from Rabbi Eleazar he-Ḥazzan of Speyer; for when Rabbi Kalonymus died, his son Rabbi Samuel he-Ḥasid was only a boy, so he gave (transmitted) it to Rabbi Eleazar he-Ḥazzan of Speyer, and when he, Rabbi Samuel he-Ḥasid, grew up, he received [the secrets] from him, as was ordered by Rabbi Kalonymus the Elder.

“And Rabbi Kalonymus the Elder received [the tradition] from his father, Rabbi Isaac; and Rabbi Isaac received [it] from his father, Rabbi Eleazar the Great, son of Rabbi Isaac, son of Rabbi Joshua, son of Rabbi Abun, the Rabbi Abun who was the grandfather of Rabbi Simeon the Great, of Mainz.

“And Rabbi Eleazar the Great was a student of Rabbi Simeon the Great. For Rabbi Isaac, the father of Rabbi Simeon the Great, and Rabbi Joshua, the grandfather of Rabbi Eleazar the Great, were brothers. This is why Rabbi Simeon was like a father to him, for when Rabbi Isaac died his son Rabbi Eleazar the Great was just a small boy, and he grew up in his house and he taught him the Torah, And he was [with] Rabbi Gershom, Me'or ha-Golah.

“Rabbi Judah ha-Kohen also transmitted his [knowledge] to Rabbi Eleazar the Great. This was Rabbi Judah ha-Kohen who wrote the book of laws; he was the father of Rabbi Abraham ha-Kohen, and Rabbi Abraham ha-Kohen was the father of Rabbi Meir ha-Kohen, who was the father of Rabbi Eleazar ha-Kohen he-Ḥasid. Rabbi Eleazar ha-Kohen he-Ḥasid was the father of Rabbi Jacob ha-Kohen he-Ḥasid, the young one.

“They all received the secret of the true version of the prayers, teacher from his teacher, up to Abu Aaron, the son of Rabbi Samuel ha-Nasi, who came from Babylonia because of a misadventure, and had to wander from place to place [as a punishment], until he came to the country of Lombardy, to a city named Lucca, where he found Rabbi Moses [son of Kalonymus], who wrote the *piyyut*, *Eimat Norotekha*, and he [Abu Aaron] transmitted to him all his secrets. And he was Rabbi Moses, son of Kalonymus, son of Rabbi Judah. He was the first who left Lombardy, he and his sons, Rabbi Kalonymus and Rabbi Jekuthiel, and his relation Rabbi Ithiel, and other important persons; for the king Charles brought them with him from the country of Lombardy, and settled them in Mainz, and there they multiplied and flourished very much; until God's fury hit all the holy communities in the year 1096. And then we were all lost, all perished, except very few who were left from our kinsmen. [Rabbi Kalonymus] the Elder who transmitted [the Torah] to Rabbi Eleazar he-Ḥazzan of Speyer, as we have written above, and Rabbi Eleazar he-Ḥazzan transmitted it to Rabbi Judah he-Ḥasid, and from him I, the small one, received the secrets of the prayers and other secrets.”

Kalonymus Family Lineage By Eleazar b. Judah (b. Kalonymus) of Worms “The Rokeach” printed by Joseph Delmedigo in his *Mazrefle-Hokhmah*

Source 2

“In France a great light shone forth like never was envisioned by the eye before; he is the great Rav, the Chassid Rabbenu Shlomo of Troyes, the son of Rabbi Yitzchok. He explained the whole Torah, the whole Nevi'im, the whole Kesuvim, and the four Sedorim of Gemara so that the reader can go through them quickly. He did not leave out anything, small or large, that he did not fully explain. After his commentaries went out to the world, there was not a Rav or Gadol who studied Halachah without them. Everyone after him drinks from his waters.”

Ravad, Sefer Hakabalah

Source 3

“Apparently, Rashi wrote his commentary based on secrets of the Torah and therefore, before beginning, he fasted for six hundred and thirteen days, corresponding to the number of mitzvos in the Torah. His commentary seems to deal only with the simple meaning, but his words contain supernal hints.”

Chida, Shem HaGedolim

Source 4

“All of Rashi's words have a revealed and hidden meaning, and both are true.”

Rav Mordechai Yoffe, (1530-1612) Levush Ha'Orah, Bereishis

Source 5

“Before Rabbenu Shlomo, the great explorer from the city of Troyes, they learned the commentaries of Rabbenu Gershom which were very long. Ruach HaKodesh rested on R' Shlomo...Were it not for Rashi, the way of Talmud Bavli would have been forgotten in Israel.”

Introduction to Rabbi Menachem ben Aharon ben Zerach's *Sefer Tzeidah LaDerech*

Source 6

It has been our policy throughout the Schottenstein Edition of the Talmud to give Rashi's interpretation as the primary explanation of the Gemara. Since it is not possible in a work of this nature to do justice to all of the Rishonim, we have chosen to follow the commentary most learned by people, and the one studied first by virtually all Torah scholars. In this we have followed the ways of our teachers and the Torah masters of the last nine hundred years, who have assigned a pride of place to Rashi's commentary and made it a point of departure for all other commentaries.

Introduction to Artscroll Schottenstein Edition interlinear translation of the Talmud