

# LUMINARIES

*Personalities  
in the  
Rebbe's Torah*

By:  
Rabbi Levik Gourarie

לזכות  
כל נכדינו שיחיו  
שיגדלו לתורה לחופה ולמעשים  
טובים לנח"ר כ"ק אדמו"ר

נדפס ע"י  
הרה"ת ר' יצחק מאיר זוגתנו מרת לאה שיחיו  
שפאלטר



# *Rashi*

Rabban Shel Yisroel



THE INDENTATION IN THE WALL IN WORMS, GERMANY, SAID TO HAVE PROTECTED RASHI'S MOTHER.



FRONT OF THE "RASHI SHUL" IN WORMS. THE BUILDING WAS FIRST BUILT SEVERAL YEARS BEFORE RASHI'S BIRTH AND IS REGARDED AS THE OLDEST EXISTING SHUL IN GERMANY. IT WAS DESTROYED AND REBUILT SEVERAL TIMES BEFORE BEING REDUCED TO RUBBLE BY THE NAZI YM"FS. IT WAS PAINSTAKINGLY RECONSTRUCTED SEVERAL YEARS LATER, USING MANY OF THE ORIGINAL STONES.

As mentor, teacher, and guide to all Jewish people, Rashi is one of the most impactful figures in our history. For the last 900 years and counting, Rashi has held the hand of every student of Torah, from a child in cheder, to a *talmid* in Yeshiva, to the greatest *poskim* and *lamdonim*, guiding them – simply and lovingly, through each word in Chumash and every line of Gemara.

In addition to the monumental commentaries he wrote, Rashi also led a successful yeshiva, responded to Halachic questions, and founded one of the most prestigious Torah dynasties in history.

While known for his modesty, he stood tall with unwavering opinions and teachings. Rashi was a devoted student of his teachers, and later a dedicated educator to his students and his Beis Midrash. His students became the greatest *talmidei chachomim*, authors, and compilers of their generation.

While Rashi wrote concisely, much lay beneath the surface. The Rebbe quotes the Shaloh that within Rashi's commentary, we can find "*Inyonim muflaim*" [wondrous ideas]<sup>1</sup>.

Chassidus Chabad, starting with the Alter Rebbe, holds Rashi in a very special place, finding deep, hidden Torah concepts within his *pirush*. The Alter Rebbe explained that *Pirush Rashi* on Chumash is "*Yayna Shel Torah*" [the wine of Torah]. Much like wine reveals the secrets within a person – Rashi opens the heart and reveals *ahava* and *yirah atzmis* (the deepest, most essential love and fear of Hashem), while Rashi's commentary on Gemara opens the mind and reveals "*sechel atzmi*" (the deepest, most essential [spiritual] intellect within a person).<sup>2</sup>

Profound insight into the inner dimension of Rashi come in the Rebbe's extensive works on Rashi, emphasizing Rashi's principle — "I have come only to explain *peshuto shel mikra*—the simple meaning of the verse," on a level that a "*Ben Chamesh Lemikra*"—a five-year-old child beginning his journey into Torah study, could appreciate. At the same time, the Rebbe demonstrates the meticulous *diyuk*, attention to detail, and depth, discussed week after week in the "Rashi Sichos"<sup>3</sup>

## Rabbeinu Shlomo Ben Yitzchok

Rabbeinu Shlomo Yitzchaki<sup>4</sup> was born in 4800 (1040) in the city of Troyes, part of the Champagne region of France. His father was Reb Yitzchok, giving him the name Yitzchaki. Rashi taught and wrote in Troyes until his passing in the year 4865 (1105).

Rashi was born shortly following the period of the Geonim, placing Rashi in the second or third generation of Rishonim.

Not much is known about his life in a biographical or historical context. Yet, we can glean a general outline from his Torah and the writings of his students.

Additionally, there are numerous legends related about Rashi, some more difficult to prove than others, that shed light on how Rashi was perceived through the ages.

Two of these stories concern Rashi's birth. The first pertains to his father Reb Yitzchok, the second to Rashi's mother.

Reb Yitzchok happened to come across a precious and expensive diamond, one that would end all his financial worries. Word got around, and he found himself being coerced to sell the stone to the local ruler who intended to use it as an ornament in *avoda zara*. Reb Yitzchak would by no means sell him the diamond.

He took the buyers with him on a ship, and then while appearing to examine the precious stone in the sunlight, he 'accidentally' dropped it into the waters below, where the diamond was lost forever.

It was later revealed to Reb Yitzchok that as a reward for his great sacrifice, he would have a son who would illuminate the entire world.<sup>5</sup>

Another miraculous story is told about his mother. During her pregnancy, Rashi's mother was walking along a narrow street, when a mounted knight came galloping on horseback toward her. He advanced, not willing to stop for a "simple" Jewish woman, and was about to trample her to death. Rashi's mother squeezed against the wall, and a miracle occurred. An indentation formed in the wall, protecting her as the horseman dashed by.

The Rebbe referenced this story and said that when the Frierdiker Rebbe was in Worms in Germany he was shown the niche in the wall where the miracle occurred. The Rebbe explained that Rashi's connection to the mystical and "sod"

[secret] part of Torah which is contained in Pirush Rashi, can be seen in his miraculous and supernatural life.<sup>6</sup>

In his first comment on the Torah, Rashi writes "*Amar Rabbi Yitzchok*" in honor of his father Yitzchok. The Rebbe explains that Rashi's *kibbud av* is not just an important lesson that we must learn from Rashi, but also central to Rashi's explanation at the beginning of Chumash<sup>7</sup>. (See *In His Torah* section.)

## Rashi – The Great Rishon of Ashkenaz

While the sun was setting on the yeshivos of Bavel with the passing of the last of the Geonim – Rav Hai, the sun was rising on new centers of Torah in the West.

The era of Rishonim had begun. The new centers were both in "Sefarad" (North Africa and Spain) with Rishonim such as Rabbeinu Chananel and the Rif (Rabbeinu Yitzchok Alfasi) at the helm, and "Ashkenaz" (France and Germany), led by the Kolonymus family, Rabbeinu Yehuda Leontin, and most famously — Rabbeinu Gershom *Me'or Hagolah*.

Rabbeinu Gershom who is said to have studied under Rav Hai Gaon<sup>8</sup>, and under Rav Yehuda Leontin in Germany – founded a yeshiva in Magentza (Mainz) – Germany in the region known as Luthir (close to northern France). For the next few generations it was the Chachmei Luthir and their tradition that was the base of Ashkenaz Yiddishkeit.



DEPICTION OF THE FIRST CRUSADE ON ITS WAY TO YERUSHALAYIM.

It was this world into which Rashi arrived. His mother's brother Reb Shimon was a student of Rabbeinu Gershom, and all of his teachers, Rabbi Yaakov Ben Yakar, Rabbi Yitzchok Ben Yehuda, and Rabbi Yehuda Halevi were students of Rabbeinu Gershom as well.

Rashi describes Rabbeinu Gershom's influence in one of his *teshuvos*: "Rabbeinu Gershom זצוק"ל illuminates the eyes of the exile, we all live from (the words of) his mouth, and all the sons of the exiles of Ashkenaz (Germany) and Kittim (Italy) are students of his students"<sup>9</sup>.

As a young man Rashi left France to learn in the great yeshivos of the Chachmei Luthir in Magentza and Vermaize (Worms). He studied with Rabbi Yitzchak Ben Yehuda and Rabbi Yitzchok Halevi (Sega"l – Segan Leviya), who Rashi refers to as his teachers and educators.

Yet Rashi's main teacher was Rabbi Yaakov Ben Yakar, about whom Rashi writes in a *teshuva* discussing a questionable lung that "I am hanging [relying] on a great tree – Rabbi Yaakov Ben Yakar" and continues "even though I have not heard this thing from him, even so, my heart, my opinion and my understanding come from (the words of) his mouth"<sup>10</sup>.

Rashi spent a number of years studying in the Yeshivos of Germany. Even after he had married and the struggle of financial responsibilities weighed down on him, he returned to Germany for several more years of learning. Rashi describes his studies at this time: "...lacking bread and clothing, and with the yoke of livelihood on my shoulders, I served before them"<sup>11</sup>.



A PORTRAYAL OF RASHI'S BEIS MIDRASH WHERE HE LEARNT WITH HIS STUDENTS. THIS WAS BUILT BASED ON PHOTOS OF RASHI'S SHUL AND HIS SPECIAL CHAIR, TAKEN BEFORE THE WAR.

## Rashi as Leader

The Rebbe spoke innumerable times of Rashi's greatness. In one *sicha*, the Rebbe describes Rashi as a *gadol* in his generation and in all subsequent generations. Rashi was a *posek* and headed a Yeshiva – where he sacrificed his life to educate students that learn Torah and fulfill the Mitzvos.<sup>12</sup>

After moving back to Troyes, Rashi opened a Yeshiva where he continued to teach and educate his students both Chumash and Gemara, continuing the *mesorah* of the Chachmei Luthir.

Rashi's Yeshiva included many of the great *talmidei chachomim* of the next generation, most famously his sons-in-law, Reb Meir of Ramro (Rotberg), Reb Yehuda Bar Nasan (the Rivan), and his grandsons — Rabbeinu Shmuel (the Rashbam), Rabbeinu Yaakov (Rabbeinu Tam), and Reb Yitzchak (the Rivam). Others include the Ri Halavan and Rabbeinu Simcha of Vitry.<sup>13</sup>

Rashi and his *talmidim* wrote prolifically — in addition to the *pirushim* and *teshuvos* — *siddurim*, *machzorim*, and other *sifrei halacha* were produced under Rashi's tutelage.

Rashi's leadership extended to Kehilla matters as well; there are *takanos*, *minhagim*, and *nusach* rooted in Rashi's tradition and his Beis Midrash. Rashi's impact was felt by the whole generation even in his own lifetime, as his teacher Rabbi Yitzchak Halevi wrote to him: "The generation in which you reside is not orphaned, and may there be many like you in Israel."

The Rebbe said that Rashi did not only teach, write, and lead the community, he was involved in business and made an impact there as well — engaging with the world both in the way of Yissachar and the path of Zevulun<sup>14</sup>. The assumption is that Rashi was in the wine industry — living in Troyes meant he was in the Champagne region of France, known for its superb wine and vibrant wine trade – though not all agree.

Rashi worked hard to support the Yeshiva and put up with the hostile world around him. The Rebbe says that Rashi taught his students with *mesirus nefesh*. A quick glance at the era of Jewish history in which Rashi lived explains this statement.

About a decade before Rashi's passing, in the year 4856 (1096) the First Crusade took place. Anti-Jewish mobs ripped through Europe, wiping out entire communities in Germany and France on their way to Eretz Yisroel to conquer the land from the Muslims. While Troyes seems to have been spared,

many of Rashi's family and friends were killed in these terrible massacres.

The Rebbe mentions that in Rashi's times there were Ghettos in which the Yidden suffered, and that the children with whom Rashi learned came from families that were affected by the crusades and the carnage<sup>15</sup>.

The Rebbe also highlighted Rashi's locale and time period to explain various concepts in his *pirush*.

In the story of Yosef and Potifar's wife, Rashi uses the term "אני מגרה בך את הדוב"—I will agitate the bear against you." The Rebbe wonders how Jewish children knew about bears, and explains that throughout Jewish history, it was unfortunately common for the local landlords and nobility to put on shows where Yidden would have to fight against agitated bears. The Rebbe explains that while the proof for this we know from later history, it can be assumed that it existed back then as well.<sup>16</sup>

Among the legends of Rashi, it is told that Rashi met one of the leading crusaders – Godfrey of Boyn on his way to Eretz Yisroel. Hearing of Rashi's greatness, the Duke decided to ask him if his crusade would be successful. Rashi responded that he would conquer Yerushalayim and hold it for three days, but on the fourth he would be driven from the city and his armies and men would be attacked and disperse. Eventually he would return with just three horsemen.

The warlord left angrily and promised that if it did not play out as Rashi had said, he would return and wreak havoc on the Jews of the town.

Godfrey captured Yerushalayim but after a few days he was driven from the city. Attacked again and again, he narrowly managed to escape with a few men. Hurt and full of rage he returned home, and having four horsemen, he came to see Rashi with the intention of massacring the Jews of the town, *chas v'shalom*. As he was entering the city a brick fell off the wall of the city and killed his fourth horseman. He then saw the holiness and divine vision of Rashi and came to pay respect. As he approached Rashi's home he saw many Jews gathered around and learned that Rashi had just passed away.<sup>17</sup>

## Lessons from Rashi

While there is little biographical information about Rashi, there are a number of insights gleaned from his *pirushim* and his *talmidim* that shed light on his character and personality.

Rashi is described as a tremendous *ohav Yisroel* and very

humble. In his works and writings, in his interactions with his *talmidim* and community, Rashi's exemplary *middos* were apparent. He was also a man of *emes*, a reserved yet strong leader who stood up for the principles of Torah and Yiddishkeit.

The Rebbe points out that Rashi was a *posek*, with his hands full answering Halachic questions and rendering *teshuvos*. He also had a yeshiva with great students — the emerging generation of Baalei Tosfos and their fathers. Rashi had many things to keep himself busy with, yet he dedicated a number of years to write a simple and basic *pirush* on Chumash — one that could be appreciated by children, followed by rudimentary and unassuming *pirushim* on Gemara and Nach — all to assist his fellow Jews in their learning.<sup>18</sup>

The Rebbe also highlights Rashi's truthfulness and honesty. A key example is that every student of Chumash with



A HANDWRITTEN COPY OF A CHUMASH WITH PIRUSH RASHI (ON THE LEFT MARGIN) APPROXIMATELY 200 YEARS AFTER RASHI'S PASSING.

Rashi is sure to have experienced: Rashi's statements of "*Lo yodati*" or "*Eini yodeia*" – [I don't know] regarding a number of difficulties in *pshat*. Rashi doesn't offer a sub-par answer, nor does he skip the question — he is not embarrassed to say that there is a question, and he does not know the answer.<sup>19</sup>

Rashi's role as master educator is seen not only in his writings and with his students, but also in Rashi's home — with his holy daughters.

The Rebbe spoke about the importance of a husband and wife learning together, and mentioned that today it is possible for the wife to learn with her husband, now that women receive a robust Jewish education. The Rebbe added that throughout history there were special women who were great *tzidkanios* and were fluent and "*lamdanios*," well-versed in Torah, like Rashi's daughters. There is an opinion cited in Seder Hadoros that Rashi had only daughters, that Rashi

would learn with them, and that they transcribed his Torah.<sup>20</sup>

Another lesson that the Rebbe brings from Rashi is the importance of learning a lesson in Torah or *yiras Shomayim* from each and every thing that one sees and encounters in the world.

In this regard, the Rebbe shared the story told about Rashi, explaining Rashi's *pirush* on the *eifod* worn by the *kohen gadol*<sup>21</sup> – that it is like the apron that the noblewomen would wear while riding. The Rebbe explained that for business, Rashi needed to meet with the gentiles and the nobility of his times. At one point, Rashi saw a noblewoman riding a horse, and while this was not a *tznius'dige* sight, once he witnessed it, he understood that there is a lesson he must learn from it; namely, the description of the *eifod*.

Additionally Rashi learned the meaning of "*U'mleisa es yadam*"<sup>22</sup> [lit. and you shall fill their hands] explaining that



THIS FAMOUS PORTRAIT OF RASHI, PAINTED BY THE VIENNESE ARTIST MEIR KUNSTADT (WHO ALSO PAINTED MANY OTHER LEADING JEWISH FIGURES) APPROXIMATELY 100 YEARS AGO. ALTHOUGH INTENDED AS AN ARTIST'S RENDITION, IT BECAME THE ACCEPTED PORTRAIT OF RASHI.



OPENING PAGE OF THE REBBE'S HAGAHOS ON THE VERY FIRST 'RASHI SICHA', SHABBOS PARSHAS NOACH 5725.

when the ruler appoints someone to take care of a task, he hands him a gauntlet “Gaunto” in old French, another example of Rashi’s worldly knowledge playing a role in his *pirush*.<sup>23</sup>

## Rashi’s Legacy

Rashi’s legacy and impact are incomparable. Rashi is one of the most influential and widely accepted of all the *Gedolei Yisroel* in the last 1500 years.

The acronym Rashi in addition to Rabbeinu Shlomo Yitzchaki also stands for *Raban Shel Yisroel* [Teacher of Israel] and *Roshan Shel Yisrael* [Head of Israel]<sup>24</sup>.

In his times, and in all the generations that followed, Rashi and his unparalleled contribution to the Jewish bookshelf were hailed by the great Rishonim and Achronim. In the generation after Rashi, the Raavan wrote about his illustrious teacher, “*Vehèemid le’olam regel shlisi ve’higdil Torah vehè’edir*” [he added a third support to the world. He magnified Torah and glorified it].

A while later, the Ibn Ezra wrote a poem about Rashi called “*Kochav Darach Mitzarfasa*” (a star sprung forth from France), where he gives Rashi the moniker that stuck and was quoted by the Rebbe several times - “*Parshan-Dasa*” - the Commentator of the Law, the Torah.

On one occasion at a farbrengen, the Rebbe mentioned that Rashi is someone who needs no introduction, a man whose greatness as *gadol*, *posek*, and *parshan* has been accepted throughout the generations, and has been lauded by the Shaloh, the Chida and countless other *gedolei Yisroel*.

The Rebbe continued that regarding Rashi - “*Lo dumiya tehilah*” [about him, silence is a praise] because his accomplishments are so well known, they need not be repeated.

Additionally, Rashi’s *pirush* was incorporated into Halacha, in the ruling that one may use his *Pirush* instead of Targum Onkelos to fulfill the obligation of *Shnayim Mikra Vè’echad Targum*. This is an honor that we do not find for any other *gedolei Yisroel*.<sup>25</sup>

## Pirush Rashi

Rashi’s work emphasizes the *pshat*, the simple meaning, making Torah accessible to every Yid, while holding deeper meanings in *drash*, Halacha, and the hidden parts of the Torah. The Rebbe counts Rashi’s command of *nistar* as part of his greatness.<sup>26</sup>

Rashi toiled for many years compiling his *pirushim*. The

Rebbe quotes the Chida as saying that Rashi fasted 120 days before publishing his *pirush*.<sup>27</sup> The Chida also states that Rashi re-edited his *pirush* three times throughout his lifetime, and what we have today is the last version.

It is fascinating that the Rebbe in his *sichos* discusses not only the Torah that was written but also gets into the mind of Rashi and explains what he does not explain. This is in addition to careful examination of the order of Rashi’s comments, the section of the *posuk* that he quotes, and the names and sources he cites.

The Rebbe insisted that Rashi is the ultimate standard of *pshat* in the Torah. Over the centuries, commentators have struggled and argued over the definition of “*Peshuto Shel Mikra*” in its purest form. The Rebbe explained that every comment of Rashi is the ultimate *Peshuto Shel Mikra* - based on the premise that Rashi is talking to a five year old student.

Though Rashi’s grandson, Rashbam, writes that his grandfather said that if he had the time, he would write a new *pirush* based on new ideas that arose, the Rebbe maintained that Rashi covered everything in his original *pirush*, and whatever he wrote is the definitive *pirush haposhut*.<sup>28</sup>

## The Name

Rashi’s commentary was originally known as the “*kuntres*” - the notebook. The Rebbe explains that the reason for this was because as soon as Rashi finished writing one portion, he immediately distributed it to assist people in their learning. After many of these *kuntreisim* came out, they were put together into one compilation.<sup>29</sup>

On that topic, there are several legends and stories told about how Rashi spread his writings by traveling to different communities and discreetly leaving booklets - *kuntreisim* - for *talmidim* to use. The stories include trips to Spain (where he is said to have written a sefer called Sefer Haparnes), Mitzrayim (where there is a legend he met the Rambam<sup>30</sup>), and Prague (where some say he was buried). While many of the stories seem hard to prove, some seem to have elements of truth.<sup>31</sup>

# IN HIS TORAH

## “בְּרֵאשִׁית”

אמר רבי יצחק: לא היה צריך להתחיל את התורה אלא מ"הַחֲדָשׁ הַזֶּה לָכֶם" שהיא מצוה ראשונה שנצטוו ישראל. ומה טעם פתח בבראשית?  
משום "כַּח מַעֲשֵׂיו הִגִּיד לַעֲמוֹ לֵית לָהֶם נַחֲלַת גּוֹיִם".  
שאם יאמרו אומות העולם לישראל: "לסטים אתם שכבשתם ארצות שבעה גוים", הם אומרים להם: "כל הארץ של הקדוש ברוך הוא היא; הוא בראה, ונתנה לאשר ישר בעיניו. ברצונו נתנה להם, וברצונו נטלה מהם ונתנה לנו".

## Bereishis.

R. Yitzchok said<sup>32</sup>: The Torah should have begun with the possuk "Hachodesh hazeh lochem," it being the first Mitzvah that the Jews were commanded. Why does the Torah begin with "Bereishis"? This is because of the idea contained in the possuk "Koach ma'asav higid l'amo, laseis lohem nachalas goyim" [He declared the power of His works to His people in order to give to them the inheritance of nations].

Thus, should the nations of the world say to Israel, "You are robbers, for you have taken by force the lands of the Seven Nations," they [Israel] will say to them: "All the earth belongs to Hashem. He created it and gave it to whomever He saw fit. It was His will to give it to them and it was His will to take it from them and give it to us."

The first Rashi in Torah is quoted, highlighted, and explained by the Rebbe over fifty times. On many a Shabbos Bereishis the Rebbe would re-examine and further expound on this fundamental Rashi — teaching its timeless message, a message as relevant today as it was then.

Keeping with the Rebbe's position on Rashi being simple *pshat*, the Rebbe emphasized many times that this response, however "unacceptable" it may seem to some, can be told by any child and explained to any representatives of the nations. As believers in the Bible, the nations will accept this rightful claim, when the message is delivered with conviction and strength.

*In this segment, we will touch upon several interesting points regarding this Rashi. This is by no means a comprehensive treatment of this Rashi.*

Rashi lived in difficult times and suffered through terrible Jew-hatred, exile, and a crusade. The Rebbe says that Rashi's message for the Jewish child or adult to respond to the non-Jews who level complaints is relevant and true even in dark and bitter times of *galus*. Even in Rashi's times when there were very few Jews living in Eretz Yisroel and the Jew-hatred was more pronounced, the true Torah response stood the test of time.

The Rebbe also explains that the fact that this is the first Rashi on Torah adds to its primary importance as a key starting point for the whole Torah.<sup>33</sup>



On Motzei Shabbos Bereishis 5740, the Rebbe opened the Chumash and read through this Rashi, carefully translating it line-by-line in a very basic fashion. The Rebbe explained that the order in Torah is specific, and that Torah begins with the greatness of Hashem and His gift to the Yidden. The Rebbe proceeded to review the Rashi once again — this time without translating.<sup>34</sup>

The fundamental point of this Rashi is to inspire the Yidden in all generations, even when being attacked and accused by the nations of the world, even when being overwhelmed by the apparent reality surrounding them, to know that Hashem created the world, and Hashem controls reality today too, no matter what the nations say.<sup>35</sup>

The Rebbe explains that Rashi brings the name of Reb Yitzchok as the author of this Midrash because Yitzchok Avinu taught us the lesson of one Jew against the nations of the world (Yishmael and the Bnei Keturah).<sup>36</sup> Additionally, Rashi was honoring his father by invoking his name with this quote. This virtue of *kibbud av* highlights the partnership between the Yidden and Hashem in creation—because respecting one’s parents reflects the fact that they were partners with Hashem in creating him. This symbolizes our oneness with the divine, and is also part of the Yidden’s response to the nations of the world. This oneness will finally be seen in the time of *geulah*, when Yitzchok will reign supreme<sup>37</sup>, and the connection of Hashem and the Yidden will be clear for all to see.<sup>38</sup>

1. Shaloh Maseches Shavuos, 181a.
2. Hayom Yom 29 Shevat.
3. For an overview of the Rebbe’s Rashi Sichos, see “Revolution in Rashi,” Part I—Derher Vov Tishrei 5775; Part II—Derher Shevat 5775.
4. Some understand the *yud* as standing for Yarchi – suggesting that his family may have come from Lunil (which means moon, *yare’ach*) in southern France (Provence).
5. This story is cited in Seder Hadoros – 4865.
6. Sicha Noach 5743.
7. Sicha Shabbos Breishis 5751.
8. Teshuvos Maharshal siman 29.
9. Teshuvos Chachmei Tzarfas Velutir 21.
10. Teshuvos Rashi 59. It is told about Rabbi Yaakov ben Yakar that he would sweep the Shul with his beard.
11. Hapardes LeRashi – 34-49.
12. Shabbos Parshas Bereishis 5741, sicha 2.
13. In a Sicha from Shabbos Parshas Nitzavim-Vayelech 5736, the Rebbe mentions Rashi’s yeshiva, and lists the Rivam, Rabbeinu Tam, and the Ri Halavan by name. In most sources, Rabbeinu Tam and the Rivam are not brought as students of Rashi, only of their father Rabbi Meir. The Rebbe clearly states otherwise.
14. Sicha Bereishis 5740.
15. Sicha Shabbos Bereishis 5741 and Sicha Lag Baomer 5738.
16. Sicha Shabbos Parshas Miketz 5741.
17. Seder Hadoros brings this story from the Shalshes Hakabalah.
18. Sicha Shabbos Parshas Nitzavim Vayelech 5736.
19. Shabbos Parshas Miketz 5740. Shabbos Parshas Bamidbar 5741.
20. Sicha Chof Av 5750.
21. Shemos 28:4.
22. Shemos 28:41.
23. Sicha Tetzaveh 5739.
24. Sicha Shabbos Breishis 5751.
25. Sicha Shabbos Parshas Breishis 5742.
26. Sicha Shabbos Parshas Breishis 5751.
27. Sicha Shabbos Parshas Bo 5733.
28. Sicha Shabbos Parshas Bamidbar 5741.
29. Sicha Shabbos Parshas Korach 5750.
30. According to our accepted timelines, this seems to be nearly impossible.
31. These stories are brought in Seder Hadoros from various sources.
32. There were opinions that said that Reb Yitzchok quoted here was Rashi’s father. The Rebbe mentions the various opinions but says that recently a Midrash was found with this quote in the name of R. Yitzchok, thus it seems that he was not Rashi’s father. But the reason Rashi brings the name of the one who made this statement (even though Rashi usually doesn’t mention names) was out of respect for his father, who was named Yitzchok.
33. Sicha Lag Baomer 5738.
34. Sicha Parshas Bereishis 5740.
35. Sicha Shabbos Parshas Bereishis 5741.
36. Sicha Parshas Bereishis 5740.
37. Gemara Shabbos 89b.
38. Shabbos Parshas Bereishis 5751.