

**R' HOSHAI AH TURGEMANA**

- ment. (BR 51:9, cf. Yalkut Mishlei 956)
- He was a meturgeman (lit. "interpreter"; one who announces the lectures to the public; BR 51:9, Rashi).

**HUNA**

see Chana

**R' HUNA (CHUNA)**

- amora—second generation
- Babylonia, from Drukeret (near Sura)
- t. Rav (main), Shmuel
- d. Rabbah (main; Eruv. 17), R' Yosef (main; Shab. 129), R' Sheshes (main; Kes. 69) R' Avina (Git. 66), R' Hamnuna II (Eruv. 63; Ked. 29), R' Zera (Men. 29), and others
  - teacher-colleague of R' Chisda (Eruv. 62; Git. 7; BM 33; Suk. 14)
  - colleague of R' Yehudah (BM 115), R' Nachman (Ked. 47; 78; BK 96), R' Yirmiah bar Abba (BB 65), R' Adda bar Ahava (Taan. 20b), Chiya bar Rav (Erch. 16; Kes. 21; Bech. 22), R' Avin Nagara (Shab. 23), and others (Yev. 64; Beitz. 21; BB 39; Eruv. 6; Bech. 24; Shab. 138)
- ment. hundreds of times in BT, frequently in JT and midrash, in spheres of both halacha and aggadah; transmits in the name of Rav (Ber. 49; Shab. 142; Eruv. 30), R' Assi (BB 126; Chul. 19), Shmuel (RH 32; Suk. 32); statements given anonymously in the name of "the school of Rav" are to be attributed to R' Huna.
  - was from the family of the exilarch (Iggeres R' Sherira Gaon)
  - j. cowherd (JT Sanh. 1;1, 18b), was a farm laborer (Kes. 105a)

When somebody once asked R' Huna to judge a case, R' Huna consented on the condition that someone be provided to take his place in harvesting the date tree (JT Sanh. 1:1).

He was poor, and he once came before Rav wearing a string for a belt. When Rav questioned him, he said, "I had no wine for *kiddush* so I pledged my belt in order to obtain some." Rav blessed R' Huna that he would one day be clothed in silk (Meg. 27b). The blessing was fulfilled, and toward the end of his life R' Huna became very wealthy (Taan. 20b).

- m. second wife was Chova, and her children did not survive (Naz. 57; BK 80)

- His son was the amora Rabbah bar R' Huna, and he had other sons and daughters (Meg. 27b). His son Rabbah once said in an argument with the representatives of the exilarch: "My authority as a judge does not come from you; I received it from my father and master, and my father and master from Rav, and Rav from R' Chiya and R' Chiya from Rebbi" (Sanh. 5a).

- He succeeded Rav as the rosh yeshiva of Sura (Masa Mechasya), a position he held for over forty years (Iggeres R' Sherira Gaon). The yeshiva flourished tremendously with R' Huna at its lead. It is said that when R' Huna taught, he would be surrounded by thirteen amoraim who would deliver and explain his words of Torah to the masses of students. Excluding the pupils who came to study only in the months of kallah, the number of steady pupils who studied from him all year round reached eight hundred! To give an idea of the great amount of students he had, the sages presented this description: When the scholars who studied from R' Huna stood up to leave him and they shook out their garments (for it was customary to sit on the floor during the studies), the dust rose and darkened the light of the day, until it was even sensed in Eretz Yisroel, where they would say, "They stood up to go from the yeshiva of R' Huna the Babylonian" (Kes. 106a; Iggeres R' Sherira Gaon).

- R' Abba bar Zavda, R' Sheshes, R'

Chelbo, R' Gidal, and R' Acha bar Chanina all became impotent from the lectures of R' Huna (since the lectures were long and in order not to interrupt them, they suppressed their need to urinate) (Yev. 64b).

- R' Huna was held in great esteem by the sages of Eretz Yisroel and Babylonia (MK 28a; BB 125b; JT Chag. 1:8).

- He was known as “the pious one of Babylonia” (Taan. 23). There are many references to his saintliness, philanthropy (Taan. 20b; Meg. 27), and the many fasts he imposed upon himself (MK 25a; BM 33).

- Rava asked Rafram bar Papa to relate some of the good deeds R' Huna did. Rafram replied, “Of his childhood I do not remember anything, but of his old age I do. On stormy days they used to drive him about in a golden carriage and he would survey every part of the city and he would order the demolition of any unsafe wall. If the owner of the wall was able to afford it, he would have to rebuild it himself, but if not, R' Huna would rebuild it at his own expense.

“On every erev Shabbos he would send a messenger to the marketplace and he would have any remaining vegetables thrown in the river so that they would not be put on sale again the following week. Should he not have had these distributed among the poor? He was afraid that the poor would rely upon him and not purchase their own food. Why didn't he give the vegetables to the domestic animals? Because he was of the opinion that food fit for human consumption may not be given to animals. Why did he purchase the vegetables at all? Then the gardeners may not have provided an adequate supply for fear that there would be leftovers, and there would be a rise in prices and the poor would suffer.

“Whenever he discovered a new medi-

cine, he would pour some into a jug and place it by the door and proclaim, ‘Whoever desires may come and partake of it.’ Some say that he knew a medicine for the disease Sibesa and he would hang a jug full of water and proclaim, ‘Whoever needs may come and wash his hands to save his life from danger.’

“Before he ate, he would throw open his doors and cry out: ‘Whoever is in need can come and eat!’” (Taan. 20b).

- He was once returning from his field with a rake on his shoulder. R' Chana bar Chanilai met him and wanted to carry the rake for him. R' Huna responded: “If you are used to carrying such a tool in your city, I will give it to you. If not, I do not want to be honored through your degradation” (Meg. 28a).

- taught: Whoever knows that his friend is wont to greet him should greet his friend first . . . if he greeted him and he does not return [the greeting], he is called a thief (Ber. 6b).

Once a person commits a sin and then repeats it . . . he considers it as if it is permissible for him (Yoma 86b).

In the path that a person wants to take, in it [that path] they lead him (Mak. 10b).

A person who has fear of Heaven, his words are heard (Ber. 6b).

- He died a sudden death when he was more than eighty years old in 297 C.E. (approx.), a death the sages termed “neshika” (MK 28a; see Git. 86).

When he died the sages wished to honor him by placing a Torah scroll on his bier, but refrained when R' Chisda informed them that R' Huna did not approve of such action. In his eulogy, R' Abba said, “Our teacher was worthy of having the *Shechina* (Divine Presence) rest upon him; that it did not was the fault of Babylonia (MK 25a). He was buried in Eretz Yisroel, in the cave of R' Chiya, and R' Ammi and

R' Assi, the leaders in Eretz Yisroel (Teve-riah), went to meet the bier (Koh. R. 9:10; JT Kelaim 9:4).

- R' Chisda succeeded him as rosh yeshiva of Sura (Iggeres R' Sherira Gaon).

### R' HUNA (CHUNA) (II)

- amora
- b. Babylonia; moved to Eretz Yisroel (JT RH 2:2)
- t. R' Huna (in Babylonia; JT Ber. 2; Meg. 2:2)
- ment. (JT MS 5:3; BB begin 8; RH 1:7; Meg. 4:1; PRK 24); transmits in the name of R' Elazar (Shab. 54), R' Ammi (BB 11), R' Abbahu (JT Ber. 8:5), R' Idi (JT Peah 7:3), R' Elazar ben R' Yose HaGelili (BR 1:13; 28:4; 39:9)
- He was a member of the beis din that declared the new month in Ein Tav (near Lod, in the Galilee) (JT Suk. 2:5).

### R' HUNA (CHUNA) (III)

- amora—fourth generation
- b. Babylonia, moved to Eretz Yisroel
- t. R' Yosef (in Babylonia), R' Yirmiah (in Tiveriah; Git. 11)
- d. R' Yona Botzraya (JT MK 2:3), R' Yose b'R' Bun
- colleague of R' Manna (JT Shevi. 6:1)
- ment. in BT and JT; transmits in the name of R' Yosef (JT Suk. 3:4; Yoma 7:2), R' Yirmiyahu, R' Acha (JT Ber. 9:2), and others
- He was accepted as an authority in practical halacha (JT MK 1:2, 80b; BB 52b).
- The Roman generals, Gallus and Ursicinus, persecuted the Jews of Eretz Yisroel during this period (around 411/351 C.E.). R' Huna was forced to flee, and he hid in a cave, where he remained for a long time. R' Huna relates how he used his

candles to tell whether it was night or day when he was in the cave. If the candlelight was dim he knew it was day; if the light was bright he knew it was night (JT Pes. 1:1).

He also (probably) sent the letter to Babylonia that tells of the intercalation of the year despite interferences by "that Edomite" (Sanh. 12a).

- He apparently returned to Babylonia with the nechusei during the time of Abbaye and Rava (see Zev. 18; 36; 75).
- He spoke about the failures of the various attempts to force the end of the exile: They were sworn to four oaths that are parallel to the four generations that attempted to force the end and failed. . . . What did they do? They gathered and went to war and many of them fell (were killed). Why? They did not believe in God and they did not trust [that He would bring] the salvation, for they tried to force the end and they broke the oaths (Shir. R. 2:2 no. 5).

### R' HUNA

- amora—sixth generation
- Babylonia
- colleague of R' Ashi
- ment. (Shab. 42; Shab. 60; AZ 60)
- According to one opinion, he was the brother-in-law of Ravina (the colleague of R' Ashi) and the father of R' Nachman bar R' Huna and Ravina HaAcharon.

### R' HUNA BAR ACHA

- ment. (JT end MS; Sh. R. 43:4; Vayik. R. 1:3; Koh. R. 5:7; Mid. Shmuel 26:4; Mid. Tehillim 18:9)

### R' HUNA (CHANA) BAR ADDA

- ment. (Ber. 62, Dik. Sof.)

### R' HUNA BAR AMMI

- ment. R' Pedas transmits in his name (Ber. 55)

All the instruments of His service are broken vessels, as it says: "God is close to those of a broken heart" (Ps. 34:19); "Who heals the brokenhearted" (Ps. 147:3) (PRK 158:2; Vayik. R. 7:2).

There is no man who does not get inflicted with sufferings. Praiseworthy is the man whose sufferings come to him through his Torah studies, as it says (Ps. 94:12), "Praised is the man who is inflicted with sufferings by God and who learns from His Torah" (BR 92:1).

The world is darkened for the man whose wife has died in his lifetime (Sanh. 22a).

- After his death, R' Alexandrai appeared to R' Acha in a dream and told him two things. First, he related that the deaths of the martyrs of Lod, Lulianus and Papias, were avenged (see Taan 18b). He also told him: "Fortunate is he who comes here with his Torah studies in his hand!" (Koh. R. 9:10).

### R' ALEXANDRAI BAR CHAGAI

- He and R' Alexandrai Kerova taught: If all the nations of the world assembled in attempt to bleach one wing of a raven, they would be unable to do so; if all the nations of the world gathered to uproot just one thing from the Torah, they would be unable to do so . . . (Vayik. R. 19:2).

### R' ALEXANDRAI KEROVA (KREVAI)

- ment. (Vayik. R. 19:2, see Alexandrai bar Chagai; Shir. R. 5:11)

### R' ALEXANDRAI OF TZEDOKA

- ment. (JT Demai 2:2)

### R' ALONI BAR TAVRI

- ment. transmits in the name of R' Yitzchak (Sh. R. 44:5)

### AMEMAR

- amora—fifth generation
- Babylonia, from Nehardea (BM 16; 35; BB 31a)

- t. Rava, R' Zevid of Nehardea (BM 73; Ked. 72b; Kes. 63)

- d. R' Acha brei d'Rava (Pes. 103; Yev. 45), R' Huna bar Nosson (BB 55; Zev. 19a; Ked. 72)

- teacher-colleague of R' Ashi (Men. 37b; Ber. 44b)

- ment. (Shevu. 30; Pes. 107; Yev. 92); transmits in the name of Rava (Ked. 10a; Chul. 46), R' Chama (Kes. 86), R' Dimi of Nehardea (Chul. 51b), R' Papa (Chul. 8b), R' Yosef (Kes. 100); frequently found in the company of Mar Zutra and R' Ashi (Ber. 44b; 50b; 55; Shab. 50; Pes. 103; Kes. 63; Nid. 20); the following studied before him: R' Ashi (Beitz. 22; RH 31; Meg. 7; BK 70; BB 13; 165; Chul. 50; Kes. 21; 83; Git. 40), R' Geviha of Bei Kesil (Beitz. 23), R' Gamda (Kes. 63b), R' Minyomi brei d'R' Nechumei (Kes. 69a), R' Mordechai (Shab. 50), Ravina (Shevu. 4), and others; death is mentioned (BM 68a)

- son: Mar, who studied from R' Ashi (BM 68a)

His grandson died in his lifetime (MK 20b).

- After Rava died, he became the rosh yeshiva in Nehardea, where he instituted takanos (Ber. 12a; Suk. 55a). He also instituted takanos and issued rulings in Mechoza (RH 31b; Shab. 95a). Mar Zutra, R' Ashi, and others learned in his yeshiva.

- Mar Zutra and Amemar were carried on the shoulders of their students of the Shabbos before a festival (when it was customary for them to lecture on the laws of the upcoming festival) to their seat in the beis midrash (Beitz. 25b, cf. Dik. Sof. Meremar and Mar Zutra).

- taught: A wise man (*chacham*) is superior to a prophet (BB 12a).

their poverty they are pressuring me to support them.” R' Yitzchak declared, “They should become rich,” whereupon they became rich. On another occasion, R' Manni complained that he was not satisfied with his wife because she was not comely. R' Yitzchak asked what her name was and then said, “Chana should become beautiful,” whereupon she became beautiful. R' Manni later returned and said that his wife was too domineering, whereupon R' Yitzchak said, “If that is the case, let Chana return to her state of ugliness,” and his words were fulfilled (Taan. 23b).

- He died in Tzipori (Koh. R. 11:3).
- taught: Reciting the Shema at the proper time is greater than Torah study (Ber. 10b).

### R' MANNA BAR TANCHUM

- amora—second and third generations
- Eretz Yisroel; lived in Tzur
- ment. transmits in the name of R' Chanina (JT Ter. 8:3), R' Yochanan, and R' Elazar (JT Yoma 4:1); R' Assi (JT Ter. 5:4, 20b) and R' Yassa (JT Eruv. 6:3; Ked. 1:5) transmit in his name
- He was the leader and gave halachic rulings in Tzur (JT AZ 2:8).
- R' Chiya bar Abba described him to R' Yochanan as “a great man who knows how to sweeten the Mediterranean Sea” (JT AZ 2:8).

### R' MANNA (MANI) OF SHAAV

- amora—third or fourth generation
- Eretz Yisroel
- t. R' Levi
- colleague of R' Yehoshua of Sichnin
- ment. transmits in the name of R' Levi (Vayik. R. 7:1; 9:9; PRK 102:2; 182:2)
- aggadist

### MAR ACHA

- ment. (BK 112)

### MAR BAR R' ADDA

- ment. (Shab. 140)
- He is apparently the son of R' Adda bar Ahava.

### MAR BAR AMEMAR

- amora—seventh generation
- Babylonia
- t. R' Ashi (BM 68a)
- ment. transmits in the name of Rava (Shab. 45); transmits to R' Ashi the customs of Amemar (Pes. 74b; Suk. 32; 41b; BM 68; BB 174)
- son of the famous amora Amemar

### MAR BAR R' ASHI (TAVYOMI)

- amora—seventh generation
- Babylonia
- son of the great amora R' Ashi
- t. R' Ashi (Ked. 31; Eruv. 102b; Chul. 98a)
- colleague of Ravina (II) (Ber. 36a), R' Yehudah ben Maremar, R' Acha of Difti (Ber. 45b)
- ment. more than seventy times in BT; transmits his father's teachings and customs (Chul. 76b)
- He repeats R' Ashi's teachings with the words “Abba Mari said,” and the interpreter would repeat them with the words “This is what R' Ashi said” (Ked. 31b).
- After R' Ashi died in 427 C.E., R' Yeimar, R' Idi bar Avin, and R' Nachman bar R' Huna successively filled the position of rosh yeshiva of Masa Mechasya. When R' Nachman bar R' Huna died in 455 C.E., twenty-eight years after R' Ashi's death, the sages needed to appoint a new rosh yeshiva. Mar bar R' Ashi was standing in the marketplace of Mechoza when he heard a lunatic exclaim, “The rosh ye-

## MAR BAR R' ASHI

shiva of Masa Mechasya will be the man who signs his name as Tavyomi.”

Mar bar R' Ashi said to himself, “Who among the rabbis signs his name as Tavyomi? I do. Apparently, my hour has come.” He hurried to Masa Mechasya, where the sages had voted to appoint R' Acha of Difti as rosh yeshiva. When the sages heard about the arrival of Mar bar R' Ashi, they sent a pair of rabbis to consult him. He detained them, so the sages sent another pair of rabbis. He detained them, too, and when there were finally ten rabbis before him he began to teach and expound the Oral law and the Scriptures . . . and he was appointed as rosh yeshiva (BB 12b). He was rosh yeshiva of Masa Mechasya for thirteen years until his death in 468 C.E. (Iggeres R' Sherira Gaon).

- When there is a halachic conflict, the halacha follows him in all except in two cases (Chul. 76b, Rashi).

- During Tavyomi's period as rosh yeshiva, Yazdogird, the king of Persia who persecuted the Jews, was swallowed by a serpent in his bedroom (Iggeres R' Sherira Gaon).

- He was wealthy (Git. 7a).

- He performed circumcisions in Masa Mechasya (Yev. 75).

- Workers were carrying barrels of wine, and they placed them on the ground. Demons broke the barrels . . . Mar bar R' Ashi ruled that the demons were required to pay for the barrels of wine (Chul. 105).

- His love for Torah scholars was so great that he said, “I am disqualified from judging a Torah scholar's lawsuit. Why? Because he is as dear to me as myself, and a person does not see his own faults” (Shab. 119a).

## MAR BAR CHIYA

- amora—fifth or sixth generation

- Babylonia

- ment. (Chul. 45; BB 165)

## MAR BREI D'RAVINA

### MAR BAR IDI (R' IDAI)

- ment. (Chul. 63, Dik. Sof.; Yev. 106)

### MAR BAR POPIDASA OF POMPEDISA

- ment. (Eruv. 60)

## MAR BREI D'RAVINA

- amora—fourth generation

- Babylonia

- t. R' Sheshes, R' Nachman

- colleague of R' Zera (II) and Rava (Naz. 50b; Chul. 43b), R' Nechumei bar Zechariah (Shab. 136; Ker. 15)

- ment. transmits in the name of R' Nachman (Ber. 58b) and R' Sheshes (Shab. 80b); in halacha and aggadah (Ber. 4; 25; Pes. 33; 77; 103; Yev. 86; Ked. 39; 40); his son transmits his teachings (Shab. 80b; Sanh. 110b)

- He had a brother R' Yochanan (Shab. 94b).

- His mother carefully tended him, providing him with clean garments daily so that he could study in comfort (Eruv. 65a).

- He was famous for his saintly character and fear of Heaven (Ber. 39b; Shab. 61a). He fasted every day of the year, except for Pentecost (Atzeres), Purim, and erev Yom Kippur (Pes. 68b).

- When R' Hamnuna was asked to sing at his wedding, he sang, “Alas for us that we are to die” (Ber. 31a).

- When he felt that the merriment at his son's wedding was excessive, he deliberately broke a cup that was worth four hundred zuz to dampen their spirits (Ber. 30b–31a).

- He experienced miraculous escapes from grave perils. Once when he was very thirsty and there was no water to be found, a spring of water miraculously appeared. On another occasion, he was saved when

**R' ARISTI**

- ment. (Tanch. Vayera 23; Toledos 19)

**R' ARMENAYA**

- ment. (JT MK 3:5, 12)

**ARYOCH**

- ment. (Shab. 53a)
- see Shmuel

**R' ASHI**

- amora—sixth generation—died in 427 C.E.

- Babylonia

• t. R' Kahana (main); also studied from R' Ammi Bavloyoh (Shab. 60), Amemar (Men. 37; Beitz. 22; MK 20), R' Nachman bar Yitzchak (Zev. 27), R' Masna (Zev. 29), Ula (Sanh. 28), Rava (Meil. 3; Nid. 51), Mar Zutra (Men. 35), and others

• d. Ravina II (brei d'R' Huna; Ned. 8; BB 157b), R' Nachman bar R' Huna (Ked. 6), and many others (200 pupils; Kes. 106a)

• teacher-colleague of Ravina I (Eruv. 63a), R' Acha brei d'R' Ivya

• colleague of R' R' Acha brei d'Rava (Chul. 17b), R' Assi III, Mar Zutra (Ber. 26; Tem. 8)

• ment. (Ber. 24; Shab. 109); throughout BT; found in the company of Amemar and Mar Zutra (Ber. 44; Shab. 50; Pes. 103; Kes. 63; Nid. 20); is found in the company of and has frequent debates and discussions with Ravina I throughout BT (Ber. 29; Chul. 17); has discussions and debates and is found in the company of R' Abba (Shab. 150; Taan. 4; Yoma 48), R' Acha brei d'R' Ika (Mak. 21; BK 74), R' Acha Sava (Ked. 21a; BK 36a), R' Geviha of Bei Kesil (Yev. 60; BB 83), R' Hillel (Shab. 109; Yev. 21), R' Huna (AZ 60), R' Huna bar Nosson (Git. 10; BB 55), R' Kahana (Ber. 24; Men. 106; Kes. 20), Mar Keshisha bar R' Chisda

(Shab. 114; Kes. 89), R' Mari (Zev. 29), R' Mordechai II (Kes. 109; BK 90; Mak. 13), Rabbah Zute (Beitz. 32; Men. 31; 52), R' Yehoshua brei d'R' Idi (Shab. 11), R' Yeimar (Kes. 69; Git. 77; BK 62)

• m. daughter of Rami bar Abba (Chul. 111a; Beitz. 29b, Dik. Sof., cf. Beitz. 29b, Rammi bar Chama)

• sons: Mar bar R' Ashi, known as Tavyomi, succeeded his father as rosh yeshiva in Masa Mechasya.

R' Sama (Kes. 69a)

He also had a daughter (Kes. 69; Git. 69; BB 144).

• R' Acha bar Rava said of him, "From the time of Rabbi until R' Ashi, Torah and greatness were not found together in the same place" (Git. 59a).

• According to the Talmud: "When R' Akiva died, Rabbi was born; when Rabbi died, R' Yehudah [bar Yechezkel] was born; when R' Yehudah died, Rava was born; when Rava died, R' Ashi was born. This teaches that a righteous man does not depart from the world until another righteous man is created, as it says (Eccles. 1:5), 'The sun rises and the sun sets'" (Ked. 72a-b). Some understand this statement to mean that the beginning of R' Ashi's period of leadership followed the conclusion of Rava's period of leadership.

• He was wealthy (MK 12b; Ned. 62b).

• R' Ashi said, "I and Dimi bar Kakuzta were both born on the first day of the week. I am king, and he is the head of thieves" (Shab. 156a).

• R' Ashi was rosh yeshiva of Sura for fifty-six years, from 371 to 427 C.E. Two tractates of the Talmud were studied each year during his reign as rosh yeshiva. At the end of the kallah in Adar, he would announce which tractate should be prepared during the coming five months, and in Elul the tractate would be studied and

the next tractate to be studied would be announced. Thus, nearly all sixty tractates of the Talmud were studied twice during the period that R' Ashi was rosh yeshiva (BB 157b, Rashbam).

- It is said that "Rebbi and R' Nosson mark the end of the Mishnah; R' Ashi and Ravina mark the end of halachic determination" (BM 86a).

- R' Ashi is well known for his monumental task of assembling and arranging the Babylonian Talmud:

The first two generations of amoraim explained the sources and the reasoning behind the Mishnah; the third generation began organizing and clarifying the amoraic commentary on the Mishnah. Under Rava and Abbaye the traditions were clarified, contradictions were reconciled, correct authorships were determined, and the discussions (*havayos*) of Abbaye and Rava were included in the Gemara. During the sixth generation of amoraim, under the leadership of R' Ashi, the new amoraic material was arranged and integrated into the Gemara and some older traditions were clarified and finalized. After R' Ashi, the early savoraim did not add any new halachic decisions but only clarified some existing traditions and made technical improvements.

- The ruler at the time, King Izgader, had a favorable attitude towards the Jews. This made it easier for R' Ashi to gather all the sages to contribute to the organizing of the Talmud. R' Ashi was very wealthy, a contributing factor to his ability to maintain such a large gathering of sages in Masa Mechasya.

- Whenever R' Ashi was presented with a halachic question concerning "treifus" (an animal that is discovered to be forbidden for reasons concerning ritual slaughtering), R' Ashi would assemble all the butchers in Masa Mechasya and con-

sult with them in order to formulate his decision (Sanh. 7b).

- When cracks were observed in the synagogue of Masa Mechasya, it was necessary to tear down the building and then rebuild it. R' Ashi brought his bed to the demolished building and slept there throughout the construction until even the gutters had been completed (BB 3b).

- When the sages were acting frivolously by his son's wedding, he smashed an expensive goblet to tone them down (Ber. 31a).

- R' Ashi saw the angel of death in the marketplace. He said, "Give me thirty days so that I may revise my studies, since you say, 'Happy is he who comes here [to Heaven] with his learning in his hand.'" The angel of death returned to R' Ashi thirty days later, and R' Ashi asked, "What is the hurry?" The angel of death responded, "R' Huna bar Nosson is following close on your heels, and 'No sovereignty interferes with another, even to a hair's breadth'" (Meg. 28a).

- For a number of years after R' Ashi's death, no one arose to succeed him as rosh yeshiva (see Pes. 105; Git. 36; Men. 66), until Mar bar R' Ashi took over (BB 12b).

- taught: A Torah scholar who is not as hard as iron is not a Torah scholar (Taan. 4a).

### R' ASHI BAR AVIN

- ment. (Shab. 66, cf. Dik. Sof., Rif, Rosh, R' Idi bar Avin)

### R' ASHI OF AVIRYA

- ment. transmits in the name of R' Zera (Shevu. 24b)

### R' ASHIYAN (SHIYAN)

- amora—fifth generation
- Babylonia

## RAVIN BAR CHINENA

- brother of the amora R' Dimi bar Chinena

## RAVIN BAR KISI

- ment. (Chul. 20)

## RAVIN BREI D'R' NACHMAN

- amora—third generation
- Babylonia
- t. R' Yehudah (BM 107a)
- ment. (BB 94; Yev. 84); had halachic discussion with R' Sheshes (Yev. 109b)
- son of the great amora R' Nachman bar Yaakov

## RAVIN BAR SHMUEL

- ment. (BB 43a; JT Kelaim 5:5)

## RAVIN BAR ULA

- ment. (Eruv. 8)

## RAVIN CHASSIDAH

- ment. (Ked. 59)

## RAVIN OF NARESH

- ment. (Git. 89)

## RAVIN SAVA

- amora
- t. R' Papa
- ment. (BB 146; Ked. 53)

## RAVINA (I)

- amora—sixth generation
- Babylonia; lived in Masa Mechasya (Shab. 125a; Yoma 86, Rashi)
- t. Rava
- d. R' Adda bar Masna (Shevu. 18), Meremar (Yev. 75)
- pupil-colleague of R' Ashi (Eruv. 63a)
- colleague of R' Acha (bar Rava; Chul. 17); found in the company of R' Huna brei d'R' Yehoshua (Pes. 89b), R'

## RAVINA II

Papa (Zev. 2b), R' Papai (BM 49a), R' Nachman bar Yitzchak (Pes. 105a), and others

- ment. very frequently in spheres of halacha, less frequently in aggadic spheres; had halachic discussions with Rava (Ber. 23; 33; Shab. 110; Pes. 12), R' Ashi (Shab. 59; Eruv. 57; BM 9; 96; Chul. 137), R' Adda bar Ahava (Kes. 68), R' Nosson bar Ammi (Sanh. 30), R' Acha bar Rava (Eruv. 24; Sanh. 26), and many others

- He had a son and a daughter (Kes. 8a; BM 104b; Nid. 66a).

- He attended R' Ashi's yeshiva in Masa Mechasya.

- He assisted R' Ashi in the compilation of the Babylonian Talmud.

- Wherever R' Acha and Ravina differ, R' Acha is of the more "stringent" opinion and Ravina holds the more "lenient" opinion. The halacha is decided according to the view of Ravina with the exception of three instances where R' Acha is "lenient" and Ravina is "stringent," and the halacha is decided according to the view of R' Acha (Pes. 74b).

- His devotion to Torah study was so great that it was said of him that "he made nights as day in the study of Torah" (MK 25b, Dik. Sof.).

- He was a treasurer for charity (BK 119).

- When he died, he was eulogized lavishly (MK 25a).

## RAVINA (II) (BREI D'R' HUNA)

- amora—eighth generation
- Babylonia
- t. Meremar (Shab. 81b), R' Ashi (Ned. 8), Ravina (I)
- d. R' Huna Mar bar Maremar (BM 81), and the sages of the first generation of savoraim, such as R' Yose (R' Yosef, the rosh yeshiva of Pompedisa; Chul. 48a; Ned. 41a)