

5.1 רב פפא
 הטיית נפוצות: לא ידוע.
 כינויים: לא ידוע.
 דור: 5.



Biography:

Rav Papa and Rav Huna bar Rabbi Y'hoshu'a were good friends from a very young age. It seems that they were born during the lifetime of Rav Chisda. When they were young, they learned in the *y'shivah* of M'choza while Rav Yosef was still alive, about twenty years before the appointment of Rava as *Rosh Y'shivah* in M'choza. When Rav Yosef passed away, Abaye was appointed *Rosh Y'shivah* in Pumbedita, and Rav Papa and Rav Huna bar Rabbi Y'hoshu'a, who were about twenty five years old at the time, learned under him. This is known from the dozen of places in the *Talmud* in which Rav Papa asks questions of Abaye. Apparently, they learned with Abaye during the entire fifteen years of his tenure as *Rosh Y'shivah*, and when Abaye died, Rav Papa was already almost forty years old, and among the greatest scholars of his generation. Even so, he continued his studies under Rava in M'choza until Rava passed away.

Rav Papa greatly respected Rava, and even called him "Shapur the King." Once, when Rav Yosef was still living, Rav Papa and Rav Huna bar Rav Y'hoshu'a did not come to Rava's lesson, and asked Rav Ada bar Abba to say the lesson over for them afterwards, which he did. Rav Papa learned from other *Amoraim* such as Rav Acha bar Ya'akov, Rav Hamnuna II, Rav Idi bar Avin and Rav Huna bar Chinena, but his real teachers were Abaye and Rava.

When Rava passed away, Rav Papa was already about fifty-five years old. Rava's y'shivah broke into several parts. Some students went with Rav Nachman bar Yitzchak to Pumbedita, and some went to the new *y'shivah* of Rav Papa in Neresh. Others went to the *y'shivah* of

Rav Kahana in Pum Nahara and the *y'shivah* of Rav Zvid in N'harde'a.

Although the population in Neresh was known from the time of Rav as less than honest, Rav Papa's *y'shivah* prospered there. Even after the students were dismissed to go home, at least two hundred of them would remain to eat as Rav Papa's guests, which means that the *y'shivah* population must have been several times that number. Rav Huna bar Y'hoshu'a was "*Resh Kallah*" – responsible for the bi-annual gatherings of the entire surrounding community for learning – and he and Rav Papa really ran the *y'shivah* together, but since Rav Papa was formally *Rosh Y'shivah*, the students are mentioned as his, not as Rav Huna bar Y'hoshu'a's.

Rav Papa also dealt in business – apparently the manufacture and sale of beer, and he succeeded and became quite wealthy. He is quoted with many popular sayings that he must have learned through his business. He was also responsible for the charity disbursements in Neresh, and was known as more than fair.

Rav Papa's first wife was the daughter of a *Kohen*, and they had a son called Abba Mor. His second wife was the daughter of Abba Sura'ah. He also had a daughter who married his student, Rav Huna bar Rav N'chemyah. His son Abba Mor married the second daughter of Abba Sura'ah, the younger sister of Rav Papa's wife!

Rav Papa headed the *y'shivah* for nineteen years until his death between the ages of seventy and seventy-five. It seems that in that very year, after his death, Rav Ashi set up the *y'shivah* in M'ta M'chasia.



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רבניט:

- רב חבר - רב אדא בר אבא (עי' מחזא-שכנציב כרטיס 4.3).
- רב אידי בר אבין (עי' מחזא-שכנציב כרטיס 4.2).
- רב המנונא [ב] (עי' סורא כרטיס 3.4).
- רבא (עי' מחזא-שכנציב כרטיס 4.1).
- אביי (עי' פומבדיתא כרטיס 4.1).

חכריט:

- רב נחמן בר יצחק (עי' פומבדיתא כרטיס 4.2).
- רב פפי (עי' נרש כרטיס 5.2).
- רב הונא בריה דרב יהושע (עי' נרש כרטיס 5.3).
- רבינא (עי' מחזא שכנציב כרטיס 5.3).
- רב כהנא (עי' מחזא-שכנציב כרטיס 5.2).
- רב אדא בר מתנה [ב] (עי' מחזא-שכנציב כרטיס 5.1).
- רב משרשיא (עי' מחזא-שכנציב כרטיס 5.4).
- רב זביד (עי' פומבדיתא כרטיס 5.3).
- רב חמא (עי' פומבדיתא כרטיס 5.2).
- ועוד רבים.

תלמידיט:

- רב הונא בריה דרב נתן.
- רב אשי (עי' מתא מחסיא כרטיס 6.1).
- אמימר.
- רב כהנא.
- מר זוטרא (עי' נרש כרטיס 6.1).
- רב שימי בר אשי.

משפחה:

- אשה - כהנת שלא ידוע שמה.
- בן - אבא מר בריה דרב פפא.
- בת - לא ידוע שמה.
- חם ומחותן - אבא סוראה.

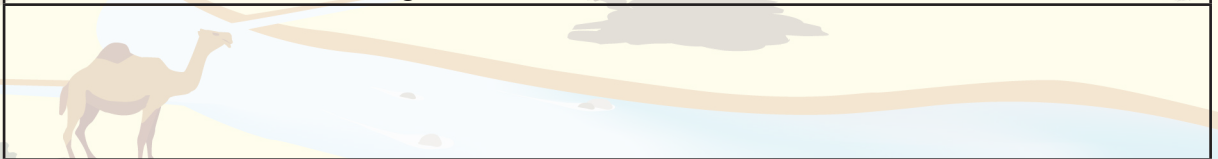
Story or Statement:

Rav Papa said to Abaye: 'What was so different about the earlier scholars, that for them miracles happened? If it was due to their learning, we know that in the time of Rav Y'hudah, everyone learned *Seder N'zikin*, while we learn today all six orders of the *Mishnah*, and when Rav Y'hudah would get to *Massechet Okatzin*, he would say: I see we have arrived at the precincts of Rav and Sh'muel (meaning, something only they could teach), while we learn *Massechet Okatzin* in thirteen different ways! Despite this, Rav Y'hudah only had to remove one of his sandals, and rain already began to pour, while we afflict ourselves and call out to the heavens, and are not answered?'

He said to him: 'The earlier scholars were prepared to sacrifice themselves to sanctify *HaShem's* name, and we are not so prepared to do so!' (*B'rachot* 20a)

Questions:

1. What should be our way of relating to the "earlier scholars" if Rav Papa himself saw them as on a much higher level than he was?



2. Why does it mean that the earlier scholars "were prepared to sacrifice themselves to sanctify *HaShem's* name" while Abaye and Rav Papa were not?

