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ש"ס ב' תמוז ה'תש"ע

כנס ישיבת המרכז
בין בגד כ"ה ו"ג' א"ת
ת"ת הרב ר"ב ז"ל

התנ"ך בספר חמדת אורים י"ב א'
ז"ר וסיוט אי ש"ב
הספר ז"ל א"ת א"ת א"ת א"ת א"ת
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התנ"ך בספר חמדת אורים י"ב א'



HEBREW THEOLOGICAL COLLEGE

A MEMBER OF TOURO UNIVERSITY

ג' תמוז תשפ"ג

לכבוד ידיד נפשי הרב הגאון רבי צבי זימרמן,

רב צבי ביקש ממני הסכמה על ספרו. עיינתי קצת בספרו ומאד נהניתי והתפעלתי מהידיעות הרבות שיש בו ומעמק המחשבה. אשריך שזכית לזה! אני מכיר אותו שנים רבות ויודע אני שהוא תלמיד חכם גדול מאד מחדש נפלא ומעמיד תלמידים הרבה. אני אגיד לכם האמת בלי גזומא ובלי ענוה איני ראוי לכתוב הסכמה על הספר הזה שהוא ספר מלא וגדוש בידיעות הש"ס ובמדרשים. אני רק יכול להעיד שאני מכיר את הגברא שכתב את הדברים ובטוחני שכל אחד שיקרא בספר זה יהנה מאד וילמד דברים נפלאים, ודבריו מתוקין מדבש. ואני מברך אותו בברכת הדיוט ומקוה שימשיך לחדש עוד ברבה חידושים ויכתוב עוד חיבורים.

באהבה,

אברהם פרידמן

ראש הישיבה בית המדרש לתורה

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AGE OF THE TANNAIM



אבא חלפא – ABBA CHALAFTA

- He testified that he had stood on the boulders that Yehoshua took out of the Jordan River and said that they were huge. (*Sotah* 34a)

אבא חלקיה – ABBA CHILKIYAH

- He was Choni Hame'agel's grandson who worked in the fields and had an ability to daven and bring rain. The Rabbis came to him and wanted him to daven for rain, and he did a lot of strange things that he had to explain to them later. On his own, he and his wife went to the roof to daven, and his wife's *tefillos* were answered first. (*Taanis* 23a)
- He is a great example of a “good worker” because he did not stop working to say hello to the Rabbis who had come to greet him. (*Makkos* 24a)

אבא שאול – ABBA SHAUL

- He was the kneader of dough for Rabbi. (*Pesachim* 34a)
- He was involved in burying the dead. He once found the bones of Og Melech HaBashan while chasing after a deer, and he once fell into Avshalom's eye socket. (*Niddah* 24b)
- He is called “the tall one of his generation,” and Rabbi Tarfon came up to his shoulder. (*Niddah* 24b)

אבדן – AVDAN

- During his time, the people made a mistake regarding when Shabbos ended. (*Berachos* 27b)
- He argued with Rabbi Yishmael b'Rabbi Yosi when the latter came to Rabbi's *shiur*. He was punished for saying something that he should

not have said by getting *tzaraas*, losing two children, and having two of his daughters do the process of *mi'un*. (*Yevamos* 105b)

- The Gemara speaks about what happened when his daughter-in-law wanted to do *mi'un*. (*Yevamos* 108a)

אבטולמוס בן ראובן – AVTOLMUS BEN REUVEN

- He received a non-Jewish haircut because he was close to the government. (*Sotah* 49b, *Bava Kama* 83a)

אגריפס – AGRIPAS

- He was a king during the Chashmonaic period and wanted to count the Jewish People. He accomplished this by counting the kidneys of the *Korbanos Pesachim* that they brought; there were 1.2 million people. (*Pesachim* 64b)
- He gave money to Gevini for being so loud in the Beis Hamikdash when making announcements. (*Shekalim* 14a, *Yoma* 20b)
- His servant asked Rabbi Eliezer what he should do about Sukkos since he had two families (Rabbi Eliezer did not like people going from one sukkah to another during the *chag*). (*Sukkah* 27a)
- He forgave his own honor for a *kallah* when they both reached a cross-roads at the same time. He was able to do so because he was not a real king, as he came from slaves. (*Kesubos* 17a)
- He cried in the courtyard of the Beis Hamikdash while reading verses in the Torah that indicated that he should not be king and was flattered by the rabbis who said that he was fit to be king. (*Sotah* 41a)
- He argued with Rabban Gamliel about idol worship. (*Avodah Zarah* 56a)

אדמון – ADMON

- He was a judge of what is known as “*gezeiros*.” (*Kesubos* 104b)
- In the seven places he is mentioned, the halachah is not like him. (*Kesubos* 109a)

אדריינוס קיסר – ADRIYANUS CAESAR (HADRIAN)

- He killed 1.2 million Jews in Alexandria. (*Gittin* 57b)

אונקלוס—ONKELOS

- He wrote a translation for the Torah, but not for the books of Kesuvim. (*Megillah* 3a)
- He was a nephew of Titus and used the magic of *Ov* to call up Titus, Bilam, and Yeshu to ask them if he should convert to Judaism. (*Gittin* 56b)
- The Caesar wanted to convert him back to the Roman religion by sending soldiers to him, but he ended up converting all of them through smart observations and conversations. Eventually, the Caesar gave up and let him be. (*Avodah Zarah* 11a)
- When Rabban Gamliel Hazaken died, Onkelos burned his clothes out of respect. (*Avodah Zarah* 11a)

ר' אילעי—RABBI ILAI

- He went into hiding when he got remarried, as he did not want to see anyone. (*Eiruvim* 53b)
- He was a student of Rabban Gamliel. (*Eiruvim* 64b)
- He was a student of Rabbi Eliezer. (*Sukkah* 27b)

איסי בן גוריא—ISSI BEN GURIA

- He was also known as Issi ben Gur Aryeh, Issi ben Yehudah, Issi ben Gamliel, and Issi ben Mahalalel, but his real name was “Issi ben Akaviah” or “Akiva.” (*Pesachim* 113b, *Yoma* 52b)
- He left Rabbi Yosi’s *shiur* because he could not understand him. (*Nedarim* 81a)
- He declared the praises of all of the Tannaim. (*Gittin* 67a)

ר' אליעזר בן דורדיא—RABBI ELIEZER BEN DORDAYA

- He was corrupt in many *aveiros* and was once told that he will never be able to do *teshuvah*, which was actually the catalyst for him to do *teshuvah*. He asked the mountains, seas, heavens, stars, etc., to daven for him and they would not, so, in the end, he did it himself and cried until he died, at which point his *teshuvah* was accepted and he was given the title “Rabbi.” (*Avodah Zarah* 17a)

ר' אליעזר בן הורקנוס – RABBI ELIEZER BEN HURKANOS

- His maidservant died, and he would not accept consolation from anyone over her. He got angry at his students when they tried consoling him. (*Berachos* 16b)
- When he was on his deathbed, he gave four pieces of advice to his students. (*Berachos* 28b)
- Some of his students davened a very long *tefillah* and some a very short one, and he had no qualms about either one. (*Berachos* 34a)
- He once freed his slave in order to have him complete a minyan. (*Berachos* 47b, *Gittin* 38b)
- He was married to Ima Shalom, the sister of Rabban Gamliel. (*Shabbos* 116a, *Bava Metzia* 59b)
- He allowed others to prepare knives on Shabbos, which is a *melachah*, for a *bris milah*. (*Shabbos* 130a, *Chullin* 116a)
- He was a *shamusi*—which means either that he was excommunicated, or that he was from Beis Shammai. (*Shabbos* 130b, *Niddah* 7b)
- His wife, Ima Shalom, asked if he was a *navi* because he said his student would die for *paskening* in front of him. He told her, “Not at all, this is a law in the Torah.” (*Eiruvin* 63a)
- He forgot his learning, and Rabbi Akiva helped him get it back. (*Pesachim* 69a, *Avodah Zarah* 46b)
- He got angry with Rabbi Yosi, and a *Sefer Torah* was torn because of it. (*Shekalim* 7b)
- He was a student of Rabban Yochanan ben Zakkai. (*Rosh Hashanah* 31b)
- He would not say anything that he had not heard from his *rebbe*, and therefore, he would change the subject when someone would ask him something that he had not heard. At other times, he would admit that he had never heard it and that is why he would not answer. (*Yoma* 66b, *Sukkah* 27b–28a)
- He did not like going anywhere during the holidays and told people not to travel away from their families. (*Sukkah* 27b)

- Five of his praises were: (1) he was always the first to enter the *beis midrash*; (2) he never slept in the *beis midrash*; (3) he was always the last to leave the *beis midrash*; (4) he never spoke of mundane matters; (5) he would not say anything that he had not heard from his teachers. (*Sukkah* 28a)
- He owned a vineyard, and his students called him a friend of Rabban Yochanan ben Zakkai out of respect. (*Beitzah* 5b)
- He taught all day long, even on Yom Tov, and his students kept leaving to eat their meals. He would comment about them in a general fashion after they left. When he finished, he blessed all those who had stayed and told them to enjoy the rest of the day. (*Beitzah* 15b)
- He davened for rain and fasted, but rain did not fall until his student, Rabbi Akiva, came and prayed. (*Taanis* 25b)
- He heard a man reading the Torah, and he realized from that reading that he had family issues. (*Megillah* 25b)
- After Rabban Gamliel died, he argued about turning over the beds (a sign of mourning). (*Moed Katan* 27b)
- He had beautiful children and his wife explained why. (*Nedarim* 20b)
- He would not teach women Torah. (*Sotah* 21b)
- When he died, the *Sefer Torah* was hidden in some way. (*Sotah* 49b)
- He was one of two people who carried Rabban Yochanan ben Zakkai outside of Yerushalayim right before the *Churban*. (*Gittin* 56a)
- After he died, everyone argued with his opinion, but Rabbi Yehoshua said you cannot argue with a lion after his death. (*Gittin* 87a)
- He would not take a cup of wine from the Nasi, Rabban Gamliel, who was serving at Rabban Gamliel's son's wedding. (*Kiddushin* 32b)
- He argued too much about the oven of Achnai and would not accept the opinion of the Chachamim. He asked a carob tree, a certain river, and the walls of the *beis midrash* to prove his point, but the Chachamim would not listen to them. He then asked for a proof from Heaven and a *bas kol* announced that he was correct, but they still did not *pasken* his way. In

the end, he was excommunicated. It was difficult to inform him that he had been excommunicated and the world was almost destroyed because of his pain. Later, while he was saying *Tachanun*, he caused Rabban Gamliel to die, and his wife, who was Rabban Gamliel's sister, knew that it happened because of his having said *Tachanun*. (*Bava Metzia* 59b)

- He was on a boat with Rabbi Yehoshua when Rabbi Yehoshua saw the Livyasan. (*Bava Basra* 74b)
- He knew seventy languages. (*Sanhedrin* 17b)
- He lived in Lod. (*Sanhedrin* 32b)
- He told Rabbi Akiva to stop learning Aggadeta and to learn *Ohalos* instead. (*Sanhedrin* 38b)
- He kept his mind intact at the end (his son thought otherwise) and told the wise men that they would have an unusual death for not visiting him, especially Rabbi Akiva. He told them that they lost so much Torah, like *netias deluin* (matters of sorcery), which he only taught Rabbi Akiva. He then died while saying the word “*tahor*.” (*Sanhedrin* 68a, 101a)
- Rabbi Akiva learned by him at first, but did not understand him, so he left and went to Rabbi Yehoshua. (*Sanhedrin* 68a)
- When he was sick, everyone praised him, but Rabbi Akiva came to visit him and laughed because he was being punished in this world and clearly this is what Hashem wanted for him, declaring, “*Chavivin yissurin*.” (*Sanhedrin* 101a)
- He was caught by the Romans for learning Torah and was saved because they thought he was praising the judge when he was really praising Hashem. He was unhappy, thinking he was benefiting from Torah in this world, but then realized that it was because he had benefited from the Torah of someone who was an apostate. (*Avodah Zarah* 16b)
- He was a student of Rabban Yochanan ben Zakkai and was praised to be a “*bor sid*,” a lime pit, that never lost a drop of his learning. On the scale, he outweighed everyone except Rabbi Elazar ben Arach. (*Avos* 2)
- His son Horkenos wore tefillin with *argaman* straps, and his father would have said something had he known about it. (*Menachos* 35a)
- He checked a woman's physical maturity via his wife. (*Niddah* 48b)

ר' אליעזר בן יעקב – RABBI ELIEZER BEN YAAKOV

- His learning is described as *kav v'naki*, and therefore, we hold by his opinion when he is mentioned in the Mishnayos. (*Eiruvin* 62b, *Yevamos* 49b, 60a, *Gittin* 67a, *Bechoros* 23b)
- He sat next to a poor blind man so that everyone would give the blind man *tzedakah*, thinking that he must be important. (*Shekalim* 15a)
- He had a student who forgot his learning, and another who should have been killed by fire but was saved because of him. (*Eiruvin* 54a)
- He was very strong. (*Menachos* 61b)

ר' אליעזר בן מטיא – RABBI ELIEZER BEN MASYA

- He knew all seventy languages. (*Shekalim* 13b)
- He stood on the boulders that Yehoshua took out of the Jordan River and said that they were huge. (*Sotah* 34a)

ר' אלישמע בן פיקאי – RABBI ELISHAMA BEN PICHAI

- The gates of the Beis Hamikdash wanted him to become the next Kohen Gadol because of his greatness. (*Kerisos* 28b)

אלישע בן אבויה – ELISHA BEN AVUYAH / ACHER

- If you see him in a dream, expect punishments to come. (*Berachos* 57b)
- He ascended to the *Pardes* and saw the *Malach* named Matat-ron and thought that he was another god. He was told that he could never do *teshuvah*, so he came back down and sinned with a prostitute, who named him Acher after he desecrated Shabbos in front of her. He has three stories together with Rabbi Meir, his student, who continued to learn from him, until Acher convinced Rabbi Meir that he was never going to do *teshuvah*, and possibly killed a child or (according to some) threatened to kill a child. (*Chagigah* 15a)
- He eventually died and could not be judged properly in Heaven because he had learned a lot of Torah, but also did a lot of evil deeds. Both Rabbi Meir and Rabbi Yochanan helped him when they died and brought him to higher levels. The reason he went off the *derech* was because he used

to sing Gemara to the tune of Greek songs and he read Greek books, hiding them inside his *sefarim* (see *Tosafos*). His daughter begged Rabbi Yehudah Hanasi for money after he passed away, and Rebbi's bench was singed when he expressed shock that his children were still alive. (*Chagigah* 15b)

- He *paskened* for Rabbi Tzadok about mourning practices. (*Moed Katan* 20a)
- He should have understood like his grandson, Rabbi Yaakov, regarding a child who accomplished the mitzvah of sending away the mother bird (that “length of days” means in the next world, not this one) and then he would not have gone off the *derech*. (*Kiddushin* 39b, and see *Chullin* 142a)
- He saw the tongue of Chutzpis Hameturgeman lying in the dust and was very upset about it. (*Kiddushin* 39b, *Chullin* 142a)

אלישע בעל כנפיים—ELISHA BAAL KENAFAYIM

- He wore tefillin all day, even though it was forbidden at the time. One time, he had to run away from an officer and hid his tefillin in his hands. When he was caught, his tefillin miraculously turned into dove's wings (some say that was not such a good thing). He exemplified the standard of keeping a *guf naki*, which is needed to wear tefillin all day. (*Shabbos* 49a, 130a)

אלכסנדרוס מוקדון—ALEXANDER THE GREAT

- When he was traveling with the Kusim to destroy the Torah-true Jews, he met Shimon Hatzaddik outside Yerushalayim and was very impressed, even bowing down to him, saying that he saw Shimon Hatzaddik's image when he fought and won wars. He then allowed Shimon Hatzaddik to do as he wished with the Kusim. (*Yoma* 69a)
- He killed all the people of Egypt when he heard a *pasuk* being read to him by a Jewish child. (*Sukkah* 51b)
- In front of his court, Geviahah ben Pesisa argued with the Africans, Egyptians, and Arabs about claims they had against the Jews, and Geviahah won all three cases. (*Sanhedrin* 91a)

- He asked the *Ziknei Hanegev* ten questions, and after they answered well, he made them his advisors. He then went to Africa and the Mountains of Darkness and met the Amazon women, and they bested him in an argument, giving him gold instead of a drink as well. (*Tamid* 31b–32b)
- He found the river of Gan Eden and was given a strange skull while there to teach him a lesson that man always wants more. (*Tamid* 32a)

ר' אלעזר בן חרסום – RABBI ELAZAR BEN CHARSON

- He was Kohen Gadol for eleven years. (*Yoma* 9a)
- He wore very expensive clothing. (*Yoma* 35b)
- His example obligates wealthy people to learn more because he had many fields and boats, but only wanted to sit and learn. He would leave his house with a sack of flour and go from town to town to learn. One time, he was caught by his own workers, who forced him to work even though he just wanted to go learn. (*Yoma* 35b)
- He is given as an example of a “wealthy man.” (*Kiddushin* 49b)

ר' אלעזר בן עזריה – RABBI ELAZAR BEN AZARYAH

- He and Rabbi Yishmael were respectively standing and sitting while saying *Shema*. (*Berachos* 11a)
- He said, “Behold, it is like I am seventy years old, and I did not know that *k’rias Shema* should be said at night...” (*Berachos* 12b)
- He was made Nasi when Rabban Gamliel was removed, even though he was young. His wife argued that he should not accept the position, because he may not last long in it, but he took it anyway. He then grew eighteen rows of white hair overnight. Later on, he was removed from his position when Rabban Gamliel came back, and he only *darshened* once every third or fourth week. (*Berachos* 27b)
- If you see him in a dream, expect riches. (*Berachos* 57b)
- He did not protest when a neighbor allowed her cow to go out with a strap on its horns on Shabbos. (*Shabbos* 54b)
- He was very wealthy; his *maaser beheimah* every year was twelve thousand calves. (*Shabbos* 54b, *Beitzah* 23a)

- He was on a boat with Rabban Gamliel (*Eiruvim* 41b), and it may have been over Sukkos. (*Sukkah* 41b)
- A generation cannot be considered orphaned from Torah scholars if he is around. (*Chagigah* 3b)
- Rebbi Yehoshua's students told him that Rebbi Elazar spoke that week in the *beis* midrash (he only spoke once every few weeks). (*Chagigah* 3a)
- He told Rabbi Akiva to stay away from Aggadah. (*Chagigah* 14a)
- He went with the Chachamim to Rabbi Dosa to see what he had said about the co-wife of an *ervah* regarding *yibum*. (*Yevamos* 16a)
- He was a Kohen and said, "Akiva will have his shirt and I will live," when he wanted to eat *maaser* and others would not let him. (*Yevamos* 86b)
- When he died, the crown of wisdom was removed. (*Sotah* 49b)
- He was described as a "box of spices." (*Gittin* 67a)
- He is given as an example of a "wealthy man." (*Kiddushin* 49b)
- He made money from wine and oil. (*Bava Basra* 91a)
- He cried when Rabbi Akiva laughed and was consoled by Rabbi Akiva. (*Makkos* 24a)
- Who can give *mussar* like him? (*Arachin* 16b)

ר' אלעזר בן ערך – RABBI ELAZAR BEN ARACH

- He vacationed by the waters of Durmaskis, and it affected his abilities to learn, so that when he read "*Ha'chodesh ha'zeh lachem*" he got it all wrong. (*Shabbos* 147b)
- Is he Rabbi Nehorai? (*Shabbos* 147b, *Eiruvim* 13b)
- He was able to understand the *Maaseh Merkavah* and explained it to Rabban Yochanan ben Zakkai, and it was tremendous. Rabban Yochanan praised him greatly. (*Chagigah* 14b)
- He was a student of Rabban Yochanan ben Zakkai and was described as a *maayan ha'misgaber* (a spring that keeps getting stronger). He outweighed everyone else, which means that he was the greatest of all the Rabbis. (*Avos* 2)
- It is a mitzvah to listen to him. (*Chullin* 106a)