

GUIDELINES

For the use of the HaMafteach Talmud Bavli Indexed Reference Guide

To maximize the usefulness of the HaMafteach, we have attempted to ease the method by which one can locate any particular subject in the Talmud. The HaMafteach is especially designed to serve the needs of the public from all backgrounds.

Purpose of the HaMafteach

1. To refer the user – through an easy and convenient search – to significant subject matter, laws, anecdotes, maxims, parables, sayings, Biblical exegesis, Biblical and Talmudic personalities, and commentaries of the Sages in *Shas Bavli* (the Babylonian Talmud).
2. To aid those who wish to prepare an extended *shiur*, *chaburah*, *drasha*, etc.

General Rules

1. The Entries have been selected very carefully and with great thought in order to allow a quick and easy search to locate significant subjects in the Talmud.
2. The HaMafteach is not based on a computer search program, whose database contains extraneous and unnecessary information. Nor was it designed to find Talmudic sources based exclusively on the exact wording found in the Talmud like a computer program. Instead, the HaMafteach may be compared to a Talmudic scholar, who is fluent in Talmudic “language,” and is ready to aid the user in a logical and intuitive manner to find a desired subject, by anticipating how the user would normally search for a particular subject matter.

For example, the words “we are witnesses” (*anan sahadi*) appears in several places throughout the Talmud. However, in the HaMafteach, this phrase is cited in relation to two *sugyos* (contexts) only, because it is only in these two locations that “we are witnesses” is meant as a significant legal *concept*. In the other locations, the words “we are witnesses” are used as a non-contextual *expression* only, with no characteristic link to the *sugya*, and thus the expression is otherwise not cited in the HaMafteach.

3. We have included multiple Sub-Entries in various Categories to anticipate all of the

reasonable ways one would search for a subject, whether by concept, Keyword, phrase, name, or subject.

Definitions of Terminology in These Guidelines

1. **Entry**: Bold font, which refers the reader to a Talmudic source.

Examples:

- a. **Acha DeRav Yirmiyah** (*Entry*) Shabbos 56b
 b. **Aaron** (*Entry*)
 Aaron, Anointing Krisos 5b
 Aaron, Golden Calf Sanhedrin 7a

2. **Sub-Entry**: Various Entries under the main Entry.

Examples:

- a. **Absorption** (*Entry*)
 Absorption in food giving taste to another food (*Sub-Entry*) Chullin 111b-112a
 Absorption in meat, impossible when blood flows (*Sub-Entry*) Chullin 8b
 b. **Acknowledge** (*Entry*)
 Acknowledged barley, claimed wheat (*Sub-Entry*) Bava Metzia 5a, 100b;
 Bava Kama 35b-36a; Shevuos 38b, 40a-40b
 Acknowledged debt, answered elusively (*Sub-Entry*) Bava Basra 175a;
 Sanhedrin 29a-29b
 Acknowledging in part (*Sub-Entry I*)
 Acknowledging in part, “here it is” (*Sub-Entry II*) Bava Metzia 4a-5a
 Acknowledging in part, against witnesses (*Sub-Entry II*) Bava Basra 128b-129a
 Acknowledgement by litigant (*Sub-Entry I*)
 Acknowledgement by litigant (*Sub-Entry II*) Kiddushin 65b; Gittin 40b, 64a;
 Bava Metzia 3b
 Acknowledgement by litigant, *kiddushin* (*Sub-Entry II*) Kiddushin 65a-65b

3. **Category**: If an Entry contains multiple components with more than three Sub-Entries, it may then be divided into Categories.

Example:

Abbaye

Behavior — (*Category*)

- Abbaye inspected his property Chullin 105a
 Abbaye, juggling Succah 53a
 Abbaye, priestly gifts Chullin 133a

Learning — (*Category*)

- Abbaye, advice about guarantee of marriage contract Bava Basra 174b
 Abbaye, arrogant man Chullin 51a
 Abbaye, invalid bill for troublesome people Bava Basra 168b

4. **Sources**: The page (folio) where the subject matter of the Entry may be found in the

Talmud (ex. a below). The letter “a” following the source page indicates the front page of the folio. The letter “b” following the source page indicates the back page. Multiple Sources in the same tractate are separated by a comma (ex. b). Multiple Sources in different tractates are separated by semicolons (ex. c). When there is a cross-reference, the other Entry is bolded (ex. d).

Examples:

- a. Abba Kohen Bardela, acts of acquisition (Source) Bava Metzia 10a-10b
- b. Accessory and primary, blessing (Source) Berachos 35b-36a, 41a, 44a
- c. Abraham, angels (Source) Yoma 37a; Bava Metzia 86b-87a; Kiddushin 32b
- d. Abba bar Abba (Source) **see Avuha DeShmuel**, page 37

How to Find a Subject or Phrase

Keywords: Start by looking for an Entry using a Keyword(s) which comprise(s) the subject or phrase being sought. We have made every effort to list of all the possible ways to search for a particular subject.

Example:

If one is searching for the saying, “*Everywhere you find G-d’s strength, you find His humility*” (Megillah 31a), he may find this by searching for a Keyword, as follows:

Everywhere, G-d’s humility	Megillah 31a
God’s strength, humility	Megillah 31a
Greatness of G-d, humility	Megillah 31a
Humility, God’s	Megillah 31a
Strength, Divine, humility	Megillah 31a

Transliteration, Translation, Phonetic Key

A well-known Talmudic expression, phrase, or dictum may be found by searching for the Aramaic or Hebrew transliteration of the Keywords which make up the phrase, as found verbatim in the Talmud’s text. Please note that when using the transliteration key, the citation is to the page in the HaMaftach (not the Talmud), which will direct one to the source in the Talmud.

Examples:

- a. *Anavah* **see Humility**, page 288
- b. *Gedulas Hashem* **see Greatness of G-d, humility**, page 258
- c. *Hakadosh Baruch Hu* **see G-d**, page 245

Sometimes, Talmudic concepts are listed under both their conventional English translation and their transliteration. For example, *Brairah* is listed under its transliteration as well as its translation, “Retroactive classification.”

Personalities in the Talmud

If one wishes to find a personality mentioned in the Talmud, he will generally be able to

do so if that person is associated with a historic episode or a well-known halacha. It is impractical to list all of the instances in the Talmud where, for example, Abbaye (about 2,500 instances) or Rava (about 4,000 instances) are mentioned! A computer database would include all of these instances, but this would defeat the purpose of the HaMafteach.

Linking Words

Many phrases and maxims in the Talmud begin with a common preposition or a “linking” word or words, such as “All...”, “No man...”, “There are...”, and “Just as...”.

Generally, these prepositions or links have been omitted as Entries if they do not characterize the saying.

For example, the linking word *keshem*, meaning “Just as,” is found about three hundred times in the Talmud, but is included in the HaMafteach as an Entry in only three places, where it characterizes the saying. One instance is “*Keshem shenichnas lebris...*” (“Just as [the baby] will enter into the covenant...”; Yevamos 65b). Here, the word *keshem* characterizes the saying because it is the blessing.

However, where the word *keshem* is found as part of a well-known Talmudic saying, we have not referenced the phrase under that word. Instead, the subject is listed by multiple-Entry (Key)words to reflect the substance of the Talmudic saying.

Example:

“‘Just as’ (*keshem*) one may not interrupt [his learning] for *tefilah*, one may also not interrupt [his learning] for *Kriyas Shema*.”

This is listed as follows:

Prayer, interrupting learning	Shabbos 11a
<i>Shema</i> , interrupting one’s learning	Shabbos 11a
Interrupting learning for <i>Shema</i> and prayer	Shabbos 11a

Omissions of Significant Words in Entries

We have also omitted as Entries words which do not characterize the saying, even if their meaning is important. For example, “Israel” appears as an Entry only sixteen times, while it appears about three thousand times in the Talmud! On the other hand, the Category “Non-Jews” is found in more than one hundred Entries. The reason is that the word “Israel” is not conceptually significant unless it comes to differentiate an ordinary Jew from a Kohen, Levi or non-Jew. “Non-Jew,” on the other hand, is considered significant with respect to every halacha or *aggadah* linked to non-Jews.

Examples:

- a. Where the word “Israel” is featured as an Entry word:
 Israel, nation more cherished than angels Chullin 91b-92a
 In this saying, the word Israel is the essence of the saying.
- b. Where the word “Israel” is not the Entry word, but instead the Entry word reflects the essence of the saying:

“Hashem does not inflict punishment [i.e., sickness] upon Israel unless He first creates its remedy.” This is listed as follows:

Remedy before illness Megillah 13b

Excerpts of Key Phrases

Generally, the Entry word cites the Talmud’s Key text word(s) verbatim, unless, if out of its proper context, a different meaning would result.

For example, the well-known rule of “A man does not think up a *gezeirah shavah* by his own reasoning” (Niddah 19b) is not listed in its original form, because the Key phrase – “*Gezeirah shavah* by one’s own reasoning” – is inaccurate; to the contrary, a man does not think up a *gezeirah shavah* by his own reasoning. Instead, the rule is listed as “*Gezeirah shavah*, from one’s teacher.”

Excerpts of Well-Known Phrases

An excessively lengthy saying is listed in abridged form. We have generally replaced the missing words with a comma.

For example: “*Gezeirah Shavah*, from one’s teacher.”

Subject with Several Opinions

When a subject has diverse opinions with identical opening words, we have listed only one of these opinions. The reason is that the Source will lead to both or multiple opinions.

For example, we have listed the Entry, “Kindling on Shabbos, to differentiate it from other works” (Shabbos 70a) without listing the conflicting opinion: “Kindling on Shabbos, to exempt from stoning penalty.” Both opinions will be found in Shabbos 70a.

Multiple Phrases

A subject that may be cited in the Talmud with multiple phrases using the same opening word (for example, “*Gezeirah shavah*”) is listed in the HaMaftach only by the most significant citation, (i.e., “*Gezeirah shavah*, from one’s teacher.”) Generally, all the Sub-Entries having similar opening words are arranged in close proximity under the same Entry. Thus, one who is looking for “*Gezeirah shavah*, by one’s own reasoning” will find this concept in “*Gezeirah shavah*, from one’s teacher.”

Cross-Referencing Words by Substance and Meaning

When searching for the Source of a subject, occasionally only one critical component of the subject matter is known. The HaMaftach has therefore cross-referenced both the general subject and its critical components.

Example:

There is a well-known saying, “Four things need encouragement” [which the Talmud teaches us are Learning, Livelihood, Prayer, and Torah].

This saying may be found by its Keywords...

Encouragement, four things	Berachos 32b
Four things need encouragement	Berachos 32b
Need encouragement	Berachos 32b

...or by any of its components (the substantive content):

Learning, encouragement	Berachos 32b
Livelihood, encouragement	Berachos 32b
Prayer, encouragement	Berachos 32b
Torah, encouragement	Berachos 32b

Guidelines for a Quicker and More Efficient Search

1. When a subject can be listed in several possible word forms, the noun will be used, i.e., “mistake” and not “mistaken.”

2. In order to easily find a phrase, the HaMafteach omits generic words.

For example, in the phrase, “Everyone whose fear of G-d precedes his wisdom,” the words “everyone” and “whose” are omitted, as well as words such as, *and*, *by one*, *that*, *the*, etc.

Order of Listing of the Talmudic Sources

1. The Entries and Sources found in the HaMafteach encompass all of Talmud Bavli, including the Mishnaic tractates that have no Gemara (i.e., Kilayim and Uktzin). A source concerning a subject that is only briefly mentioned in a Mishnah, but is discussed at length in the corresponding Gemara, will be listed in the HaMafteach according to its place in the Gemara.

For example, “*Shema*, midnight” appears in the first Mishnah of Berachos (2a), but in the HaMafteach, the source is the location where the Gemara thoroughly discusses this subject (Berachos 4a-4b, 9a).

2. When a subject is found in numerous places in the Talmud, the Sources are generally listed in descending conceptual order, beginning with the main source (for instance, “king”; see example, below), then the Source(s) of less importance (“prince”), then the Source where the subject is mentioned only incidentally or with an additional new insight (“minister”). Finally, the least “important” source where the subject is mentioned without any additional insight (“citizen”) will be listed according to the Talmudic order of tractates. However, all sources that are found within the same tractates are always grouped together. Where there are other Sources, we have given priority to the order of the Talmud, i.e., Berachos before Shabbos.

Example:

Sabbatical year, work done before	Sheviis 1:1-8, 2:1-6 (<i>king</i>); Yevamos 83a (<i>prince</i>);
.....	Rosh Hashanah 9b 10b (<i>minister</i>); Succah 34a 44a (<i>citizen</i>); Taanis 3a (<i>citizen</i>);
.....	Moed Katan 3b-4a (<i>citizen</i>); Bava Basra 26b-27a (<i>citizen</i>); Zevachim 110b (<i>citizen</i>).

In this example, the “king” is listed first, then the “prince” and the “minister” (conceptual order). Finally, the “citizen” is listed, all Sources for which are listed according to the order of the Talmud.

Entry Titles

We have listed many diverse sayings that begin with the same word. Examples are “No” and “Ein.” Also, the Talmud begins some of its well-known sayings with a number (1,2,3,4,5,6,7,8,9,10,20,30,40,50,60,70,80, 90, 100, 1,000, 6,000). Each of these numbers is found as an Entry except for the number 90, since it is part of the famous Mishnah dealing with the developmental age of man.

Alphabetical Order and Category Division

The Entries and the Categories are organized in alphabetical order. The Sub-Entries are also organized alphabetically under each Entry. When a Sub-Entry is further divided into multiple Sub-Entries (*Sub-Entry II*, as explained above), it is removed from the alphabetical order and placed after the other single Sub-Entries. When an Entry is divided into categories, all Sub-Entries which do not belong to the main Categories are grouped in the last Category under “Misc.”

Spelling of Biblical names in the HaMafteach.

The English spelling of proper names of Biblical personalities are as listed below. Many well known Biblical names pronounced in English are not spelled phonetically, (e.g. Achashveirush= Ahasuerus). Therefore, we have followed the traditional spelling for Biblical names (e.g Sorah = Sarah).

Aaron	Ahimelech	Bezalel	Eglon
Abel	Ahitophel	Bigthan	Elazar
Abigail	Amasa	Bilhah	Eldad
Abihu	Amlaek	Boaz	Eli
Abijah	Amaziah	Cain	Eliab
Abimelech	Amos	Caleb	Eliezer
Abiram	Amram	Canaan	Elijah
Abishag	Amraphel	Chileab	Elimelech
Abner	Asa	Cyrus	Elisha
Abraham	Asher	Dan	Elkanah
Absalom	Azariah	Daniel	Enosh
Achan	Balaam	Darius	Ephraim
Adam	Baladan	Dathan	Ephron
Adonijah	Balak	David	Er
Ahab	Barak	Deborah	Esau
Ahasuerus	Baruch	Delilah	Esther
Ahaz	Bathsheba	Dinah	Eve
Ahaziah	Benajah	Doeg	Ezekiel
Ahijah	Benjamin	Edom	Ezra

Gabriel	Jethro	Miriam	Rebecca
Gad	Jezebel	Moab	Reuben
Gedaliah	Joab	Mordechai	Ruth
Gehazi	Job	Moses	Samson
Gideon	Jochebed	Naamah	Samuel
Gog	Joel	Naaman	Sarah
Goliath	Jonah	Naboth	Sarai
Haggai	Jonathan	Nabal	Saul
Haman	Joseph	Nadab	Sennacherib
Haran	Joshua	Nahshon	Seth
Hezekiah	Josiah	Nahum	Sheba
Hiel	Jotham	Naomi	Shechem
Hiram	Judah	Nebuchadnezzar	Shem
Hosea	Keturah	Nebuzaradan	Shemaiah
Iddo	Korah	Nehemiah	Shimei
Isaac	Kozbi	Nimrod	Sihon
Isaiah	Laban	Noah	Sisera
Ishmael	Lappidoth	Obadiah	Solomon
Ishvi	Leah	Obed	Tamar
Israel	Levi	Og	Tobijah
Issacher	Maacah	Omri	Uriah
Jacob	Malachi	On	Uzzah
Jael	Manasseh	Orpah	Uzziah
Japheth	Manoah	Othniel	Vashti
Jehoahaz	Memucan	Paltiel	Zebulun
Jehoiachin/ Jechoniah	Menahem	Peninnah	Zechariah
Jehoiakim	Mephiboshet	Pharaoh	Zedekiah
Jehonathan	Merab	Pharaoh Neco	Zelophehad
Jehoram	Merari	Phinehas	Zephaniah
Jehoshaphat	Merodach	Potiphar	Zichri
Jehu	Methusael	Puah	Zimri
Jephthah	Micah	Queen of Sheba	Zipporah
Jeroboam	Michael	Rachel	
Jesse	Michal	Rahab	

Note:

For your convenience, we have published two independent editions of the English HaMaft teach, as well as two independent editions of the Hebrew HaMaft teach, as follows:

The first English edition is organized by subject matter (A-Z).

The second English edition is organized by individual Tractates.

The first Hebrew edition is organized by subject matter (Alef-Tav).

The second Hebrew edition is organized by individual Mesechtas.

HAMAFTEACH



A

Aaron

Aaron, anointing	Krisos 5b
Aaron, golden calf	Sanhedrin 7a
Aaron, happy with Moses' success	Shabbos 139a
Aaron, humility	Chullin 89a
Aaron kept silent at his sons' death	Zevachim 115b
Aaron, leprosy	Shabbos 97a
Aaron loved peace	Sanhedrin 6b

Abandon

Abandon all trade, Torah	Kiddushin 82b
Abandoned child	Kesubos 15b; Kiddushin 73a-73b
Abandoned eternal life	Shabbos 10a, 33a; Taanis 21a; Beitzah 15b
Abandoning broken item which caused damage	Bava Kama 29a-30a
Abandoning slave, freedom	Gittin 39a; Yevamos 48a; Nazir 62b; Kiddushin 72b

Abba

Abba Aricha, fire sparks	Chullin 137b
Abba bar Abba	<i>see Avuha DeShmuel</i> , page 37
Abba bar Marta, debt	Shabbos 121b; Yevamos 120a
Abba bar Marta, wax	Yevamos 120a
Abba bar Minyumi, cancelled debts of <i>sheviis</i>	Gittin 37b
Abba bar Zavda, sterile (unable to procreate)	Yevamos 64b
Abba Chilkiyah	Taanis 23a-23b
Abba Kohen Bardela, acts of acquisition	Bava Metzia 10a-10b
Abba Yose, the last of pious men	Sotah 49b
Abba, Rav Yirmiyah's father, repentance	Shabbos 56b

Abba Saul

Abba Saul, Absalom's eye	Niddah 24b
Abba Saul, height	Niddah 24b
Abba Saul, measuring	Beitzah 29a
Abba Saul, Og's femur	Niddah 24b

Abba Umna

Abba Umna, bloodletting	Taanis 21b-22a
Abba Umna, heavenly greeting	Taanis 21b

Abba Ploni , slave	Berachos 16b
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2 Abbaye – Abbaye’s

A

Abbaye

Behavior —

Abbaye inspected his property	Chullin 105a
Abbaye, juggling	Succah 53a
Abbaye, priestly gifts	Chullin 133a
Abbaye, protection in outdoor bathroom	Berachos 62a
Abbaye refrained from making <i>eruv</i>	Eruvin 68a

Learning —

Abbaye, advice about guarantee of marriage contract	Bava Basra 174b
Abbaye, arrogant man	Chullin 51a
Abbaye, invalid bill for troublesome people	Bava Basra 168b
Abbaye, judges’ scribes	Bava Basra 136a; Sanhedrin 29b
Abbaye, learning entire Shas	Berachos 20a
Abbaye, Rav Yosef’s lecture	Berachos 28b
Abbaye relied on who reviewed his learning	Yevamos 64b

Ruling —

Abbaye, disciples	Bava Basra 22a
Abbaye, feast for completion of Tractate	Shabbos 118b-119a
Abbaye, irrigation of field	Gittin 60b
Abbaye, mistake in ruling	Kesubos 60b

Misc. —

Abbaye, “greater the man, greater his evil urge”	Succah 52a
Abbaye, dreams interpretation	Berachos 56a-56b
Abbaye, his donkey returned to him	Gittin 45a
Abbaye, launderer’s fee	Shabbos 19a
Abbaye, making use of signature and forgery	Bava Basra 167a
Abbaye, Nachmani	Gittin 34b; Meilah 20b; Shabbos 33a
Abbaye, orphan	Kiddushin 31b
Abbaye, ransom of <i>tefillin</i>	Gittin 45b
Abbaye, received heavenly greeting	Taanis 21b-22a
Abbaye, <i>seder maarachah</i>	Yoma 14b, 33a-34a
Abbaye stared at Sage	Yevamos 106a
Abbaye, unusual occurrences at his death	Moed Katan 25b
Abbaye, urge for forbidden relations	Succah 52a
Abbaye, wine for his widow’s support	Kesubos 65a
Abbaye, woman whose two husbands died	Yevamos 64b
Abbaye’s widow, episode	Kesubos 65a

Abbaye and Rabbah

Abbaye and Rabbah, Eli’s offspring	Yevamos 105a; Rosh Hashanah 18a
Abbaye and Rabbah, long life	Yevamos 105a; Rosh Hashanah 18a

Abbaye and Rava

Abbaye and Rava, place of Divine Presence	Berachos 48a
Abbaye and Rava, ruling	Kiddushin 52a; Bava Metzia 22b; Bava Kama 73a; Sanhedrin 27a

Abbaye’s mother

Abbaye’s mother, baby	Yoma 78b; Kesubos 50a
Abbaye’s mother, health	Shabbos 66b, 133b, 134a; Eruvin 29b; Yoma 78b; Moed Katan 12a; Kesubos 10b, 39b, 50a; Gittin 67b, 70a; Avodah Zarah 28b
Abbaye’s mother, medicine	Shabbos 66b, 133b-134a; Eruvin 29b; Gittin 67b, 70a
Abbaye’s mother, nurse	Kiddushin 31b

Abbaye's mother, preventing disturbances	Eruvin 65a
Abbaye's mother, suspicion	Yevamos 25a; Moed Katan 18b
Abel and Cain	Sanhedrin 37b; Yevamos 62a
Abiathar	
Abiathar my son says thus	Gittin 6b
Abiathar, <i>Urim Vetumim</i>	Yoma 73b
Abigail	
Abigail, beauty	Megillah 15a
Abigail, prophecy	Megillah 14a-14b
Abigail went towards David	Pesachim 3b; Megillah 14a-14b
Abijah son of Jeroboam	Moed Katan 28b
Abimelech, episode with Sarah	Bava Kama 92a; Sanhedrin 58b; Makos 9a-9b
Abishag	
Abishag, beauty	Sanhedrin 39b
Abishag, David and Adonijah	Sanhedrin 22a
Abishai	
Abishai and Ishvi, David	Sanhedrin 95a
Abishai, worth like <i>Sanhedrin's</i> majority	Berachos 62b
Abizreihu, commandments of non-Jews	Sanhedrin 74b
Abner	
Abner, death	Sanhedrin 49a
Abner, funeral and reason of punishment	Sanhedrin 20a
Abominable, prohibition to make oneself, bodily needs	Makos 16b
Abortion	
Abortion, damage caused by man	Bava Kama 43a, 49a-49b
Abortion, damage caused by ox	Bava Kama 42a, 48b-49a
Abortion, damage caused by an ox goring occasionally	Bava Kama 41b-42b
Abortion, non-Jew	Sanhedrin 57b
About to	
About to be collected, like collected	Sotah 25a-25b; Yevamos 38b; Kesubos 81a; Gittin 37a; Bava Metzia 62a; Shevuos 48b
About to be cut, impurity	Chullin 72b-73a
About to be picked, like land	Shevuos 43a; Kesubos 50b-51a; Gittin 39a; Sanhedrin 15a; Bava Metzia 100b
About to be redeemed like redeemed	Bava Kama 76b-77b
About to be shorn, like shorn	Gittin 39a
About to be sprinkled, impurity	Menachos 101b-102b
About to be shaved, like shaved	Gittin 39a
About to be torn out, like torn out	Gittin 39a
About to throw like throwing	Bava Kama 76b; Menachos 79b, 101b-102b; Pesachim 13b; Temurah 22b; Krisos 24b; Meilah 5a-6a
Abraham	see also Patriarchs , page 475
Aggadah —	
Abraham, "happy is the man"	Avodah Zarah 18b-19a
Abraham, blessings	Yevamos 63a
Abraham, commandments given through his merit	Sotah 17a; Chullin 88b-89a
Abraham, first convert	Succah 49b; Chagigah 3a
Abraham takes out of from <i>Gehinnom</i>	Eruvin 19a

Episodes —

Abraham, “from a string to a shoelace”	Chullin 89a; Sotah 17a
Abraham and Haran, birth	Sanhedrin 69b
Abraham and Sarah, Rabbi Benaah	Bava Basra 58a
Abraham and Isaac, upright ones	Avodah Zarah 25a
Abraham, angels	Yoma 37a; Bava Metzia 86b-87a; Kiddushin 32b
Abraham, captive and eulogy	Bava Basra 91a-91b
Abraham, circumcision	Nedarim 32a-32b
Abraham, daughter	Bava Basra 16b, 141a
Abraham, did not wonder	Bava Basra 15b
Abraham, Eliezer in Cave of Machpelah	Bava Basra 58a
Abraham, enslavement of his offspring	Nedarim 32a
Abraham, inn in Be’er Sheva	Sotah 10a-10b
Abraham, modesty with Sarah	Bava Basra 16a
Abraham, old age	Bava Metzia 87a; Sanhedrin 107b
Abraham, promise and acquisition of <i>Eretz Yisrael</i>	Bava Basra 100a
Abraham, Shem’s priesthood	Nedarim 32b
Abraham, spirit’s defense	Sanhedrin 44b
Abraham, Temple destruction	Menachos 53b
Abraham, trials, tests	Avos 5:3
Abraham, visiting the sick	Sotah 14a
Abraham, war	Sanhedrin 96a, 108b; Nedarim 32a
Abraham, when did he discover G-d	Nedarim 32a
Abraham’s healing stone	Bava Basra 16b
Abraham’s servants, woman screamed	Succah 31a

Names —

Abraham, Avram	Berachos 13a
Abraham, Eytan Haezrachi	Bava Basra 15a
Abraham, his mother’s name	Bava Basra 91a
Abraham, Nadiv	Succah 49b; Chagigah 3a
Abraham, numerical value	Nedarim 32b
Abraham, seven shepherds	Succah 52b

Piety —

Abraham, called G-d “Master”	Berachos 7b
Abraham, humility	Chullin 88b; Sotah 17a
Abraham, integrity	Nedarim 32a
Abraham, <i>maseches Avodah Zarah</i>	Avodah Zarah 14b
Abraham observed the commandments	Yoma 28b

Misc. —

Abraham, astrology and medicine	Bava Basra 16b
Abraham, difficulties in raising his children	Sanhedrin 19b
Abraham, learning laws from him	Yoma 28b
Abraham minted coin	Bava Kama 97b

Absalom

Absalom, events	Sotah 10b-11a
Absalom, mentioned close to Gog	Berachos 10a
Absalom, <i>nezirus</i>	Temurah 14b; Nazir 4b
Absalom, no son after him	Sotah 11a
Absalom, revolt	Temurah 14b; Nazir 4b-5a

Absalom, shaving of <i>nazir</i>	Nazir 4b-5a
Absalom, struck on his hair	Sotah 10a
Absalom, World to Come	Sanhedrin 103b
Absence	
Absence, collecting	Bava Kama 112b
Absence, judgment of ox	Bava Kama 45a
Absence, refuting witnesses	Kesubos 19b-20a
Absence, testimony	Bava Kama 112a-112b
Absence, verdict	Sanhedrin 79b
Absorbed	
Absorbed, expelled in the same way	Pesachim 30b
Absorbed forbidden substance, kidney	Chullin 97a
Absorbed in his work, jobs causing improper thoughts	Bava Metzia 91a
Absorbed in metal, partly heated	Pesachim 74a
Absorbed in utensils, sacrifice	Zevachim 94b-97a
Absorbed in wheat and grapes	Avodah Zarah 65b
Absorbed like putting down	Shabbos 102a
Absorbed meager food, removing finger-like quantity	Chullin 97a
Absorbed, roasted food	Pesachim 76a; Chullin 96b-97a, 97b, 112a
Absorbed, sacrifice	Zevachim 93a, 95b, 96b, 97a-97b
Absorption	
Absorption in food giving taste to another food	Chullin 111b-112a
Absorption in meat, impossible when blood flows	Chullin 8b
Abundance, prayer	Taanis 22b
Abyss, depth and <i>aggadah</i>	Succah 53b
Accept	
Accept my opinion, judge	Avos 4:8
Accepted prayer, tears	Bava Metzia 59a
Accepting commandments, convert	Bechoros 30b
Accepting converts	Yevamos 47a-47b, 109b; Bechoros 30b
Accepting converts, punishment	Yevamos 109b
Accepting derogatory speech	Niddah 61a
Accepting disqualified judge	Sanhedrin 23a-23b, 24a-24b, 25b; Bava Basra 128a
Accepting idol as divinity	Sanhedrin 61a-61b
Accepting yoke of Torah	Avos 3:5
Accessories	
Accessories for <i>beis din</i> , fear	Sanhedrin 7b
Accessories for Pesach lamb, Shabbos	Pesachim 65b-66a, 68a-69a; Eruvin 103a
Accessories of idolatrous cult	Temurah 28b; Avodah Zarah 51b-52a; Chullin 8b
Accessories to accessories of man's work	Keilim 16:7
Accessories to prepare food, work on Yom Tov	Beitzah 28a-28b; Megillah 7b; Shabbos 137b
Accessories for commandment	
Accessories for commandment, override	Yevamos 6a
Accessories for commandment, punishment	Succah 38a
Accessories for commandment, Shabbos	Pesachim 65b-66a, 69b; Shabbos 130a, 131a-132a, 133a; Yevamos 14a; Menachos 72a, 96a
Accessories for commandment, sprinkling	Pesachim 69a
Accessory	
Accessory and primary, blessing	Berachos 35b-36a, 41a, 44a

6 Accessory – Achsarah

A

- Accessory, more severe than primary Zevachim 48b-49a, 63a; Menachos 91b; Bechoros 14b
 Accessory to fruit, considered as fruit Orlah 1:7-8
 Accessory to fruit, tithe Maasros 4:5-6
- Accidentally**
 Accidentally, confusing between works Krisos 19b-20a
 Accidentally, forbidden fats or forbidden relations Krisos 19b; Sanhedrin 62b
 Accidentally killing bird, Shabbos Shabbos 75a
 Accidentally, leprous marks Shabbos 133a
 Accidentally, personal use Pesachim 33a
 Accidentally, slaughtering of sacrifices Chullin 13a, 31b; Zevachim 46b-47a; Menachos 110a
 Accidentally, transgression Pesachim 25b-26b; Shabbos 29b
- Accompany**
 Accompany me and I shall go Bava Kama 92b
 Accompanying dead see **Funeral**, page 241
 Accompanying fellow on his journey Berachos 31a; Sotah 46b
 Accompanying on a *parsah*, crouched donkey Bava Metzia 33a
 Accompanying those who commit transgression Sanhedrin 9a; Makos 5b
 Accompanying those who perform commandment Sanhedrin 9a; Makos 5b
- Accounts of government** Shabbos 11a
- Accuser**
 Accuser cannot become defender Rosh Hashanah 26a
 Accuser, transgression Avos 4:11
 Accusers on High Sanhedrin 44b
- Accustomed**
 Accustomed their tongue, episode Yevamos 63a
 Accustomed to say, happy Berachos 17a
- Ach and rak**, to exclude Sanhedrin 49a
- Ach**, bonfire Shabbos 20a
- Acha DeRav Yirmiyah**, repentance Shabbos 56b
- Achan** Sanhedrin 43b-44b
- Acharayius** see **Security**, page 597; see also **Warranty**, page 732
- Acharecha leploni** see **Double bequest**, page 175
- Achei Yosef** see **Brothers of Joseph**, page 78
- Acher**
 Acher entered Pardes Chagigah 14b
 Acher, episode Chagigah 15a-15b; Chullin 142a
- Acheirim**, Rabbi Meir Horayos 13b-14a
- Achilah** see **Eat**, page 185
- Achinu atah** see **Brother**, “you are our brother,” page 78
- Achiyah Hashiloni** see **Ahijah Hashiloni** page 16
- Achizas eynayim** see **Camel, illusion**, page 85
- Achorei Keilim** see **Container, outer side**, page 125
- Achos ishto** see **Sister of wife**, page 630
- Achrazta ledardeki** see **Announcement, not effective for children**, page 26
- Achsadrah** see **Vestibule**, page 722
- Achsah**, Caleb’s daughter Temurah 16a
- Achsanai** see **Guest**, page 261
- Achsanania** see **Host**, page 285
- Achsarah**, *maos lo menuyos* see **Overcharging, sale without knowing quantity**, page 466