



## Yevamot 63a

*The William Davidson Talmud (Koren - Steinsaltz)*

- who lights up his eyes and stands him on his feet?

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וְאָמַר רַבִּי אֶלְעָזָר, מֵאִי דְכָתִיב: "זֹאת הַפֶּעַם עָצָם מִעֲצָמֵי וּבָשָׂר מִבָּשָׂרַי" — מִלְמַד שֶׁבָּא אָדָם עַל כָּל בְּהֵמָה וְחַיָּה, וְלֹא נִתְקַרְרָה דַּעְתּוֹ עַד שֶׁבָּא עַל חַוָּה.

**And Rabbi Elazar said: What is the meaning of that which is written: "This is now bone of my bones and flesh of my flesh" (Genesis 2:23)? This teaches that Adam had intercourse with each animal and beast in his search for his mate, and his mind was not at ease, in accordance with the verse: "And for Adam, there was not found a helpmate for him" (Genesis 2:20), until he had intercourse with Eve.**

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וְאָמַר רַבִּי אֶלְעָזָר, מֵאִי דְכָתִיב: "וְנִבְרָכוּ בָךְ כָּל מְשֻׁפָּחַת הָאָדָמָה", אָמַר לִיָּה הַקָּדוֹשׁ בְּרוּךְ הוּא לְאַבְרָהָם: שְׁתֵּי הַבְּרָכוֹת טוֹבוֹת יֵשׁ לִי לְהַבְרִיךְ בָּךְ: רוּת הַמּוֹאֲבִיָּה, וְנַעֲמָה הָעַמּוֹנִית. "כָּל מְשֻׁפָּחוֹת



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אא

- ומעבירה לא והתניא אמרו עליו על ר"א בן דורדיא שלא הניח זונה אחת בעולם שלא בא עליה פעם אחת שמע שיש זונה אחת בכרכי הים והיתה נוטלת כיס דינרין בשכרה נטל כיס דינרין והלך ועבר עליה שבעה נהרות בשעת הרגל דבר הפיחה אמרה כשם שהפיחה זו אינה חוזרת למקומה כך אלעזר בן דורדיא אין מקבלין אותו בתשובה 12

The Gemara asks: **And** is it correct that one who repents of the sin of forbidden sexual intercourse does **not** die? **But isn't it taught** in a *baraita*: **They said about Rabbi Elazar ben Durdaiya** that he was so promiscuous that **he did not leave one prostitute in the world with whom he did not engage in sexual intercourse. Once, he heard that there was one prostitute in one of the cities overseas who would take a purse full of dinars as her payment. He took a purse full of dinars and went and crossed seven rivers to reach her. When they were**



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a purse full of dinars as her payment. He took a purse full of dinars and went and crossed seven rivers to reach her. When they were engaged in the matters to which they were accustomed, a euphemism for intercourse, she passed wind and said: Just as this passed wind will not return to its place, so too Elazar ben Durdaiya will not be accepted in repentance, even if he were to try to repent.

- הלך וישב בין שני הרים וגבעות אמר הרים וגבעות בקשו עלי רחמים אמרו לו עד שאנו מבקשים עליך נבקש על עצמנו שנאמר (ישעיהו נד, י) כי ההרים ימושו והגבעות תמוטינה אמר שמים וארץ בקשו עלי רחמים אמרו עד שאנו מבקשים עליך נבקש על עצמנו שנאמר (ישעיהו נא, ו) כי שמים כעשן נמלחו והארץ כבגד תבלה

This statement deeply shocked Elazar ben Durdaiya, and he went and sat between two mountains and hills and said: Mountains and hills,



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 (ישעיהו נד, י) כי ההרים ימושו והגבעות תמוטינה אמר שמים וארץ  
 בקשו עלי רחמים אמרו עד שאנו מבקשים עליך נבקש על עצמנו  
 שנאמר (ישעיהו נא, ו) כי שמים כעשן נמלחו והארץ כבגד תבלה

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This statement deeply shocked Elazar ben Durdayya, and he went and sat between two mountains and hills and said: Mountains and hills, pray for mercy on my behalf, so that my repentance will be accepted. They said to him: Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: “For the mountains may depart, and the hills be removed” (Isaiah 54:10). He said: Heaven and earth, pray for mercy on my behalf. They said to him: Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: “For the heavens shall vanish away



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This statement deeply shocked Elazar ben Durdaiya, and he went and sat between two mountains and hills and said: Mountains and hills, pray for mercy on my behalf, so that my repentance will be accepted. They said to him: Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: "For the mountains may depart, and the hills be removed" (Isaiah 54:10). He said: Heaven and earth, pray for mercy on my behalf. They said to him: Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Isaiah 51:6).

- אמר חמה ולבנה בקשו עלי רחמים אמרו לו עד שאנו מבקשים



## Berakhot 6a

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- האי מאן דבְּעֵי לְמִידַע לְהוּ לִיְתִי קִיטְמָא נְהִילָא, וְנִהְדַּר אַפּוּרְיָה,  
 וּבְצַפְרָא חָזִי כִּי פְרַעֲי דְתִרְנַגּוּלָא. הַאי מֵאן דְּבְעֵי לְמַחְזִינְהוּ, לִיְתִי  
 שְׁלִיִּיתָא דְשׁוֹנְרָתָא אוּפְמָתָא בֵּת אוּפְמָתָא בּוּכְרָתָא בֵּת בּוּכְרָתָא,  
 וְלִיקְלִיָּה בְּנוֹרָא, וְלִשְׁחָקִיָּה, וְלִימְלֵי עֵינֵיהּ מְנִיָּה, וְחָזִי לְהוּ. וְלִשְׁדֵּיָּה  
 בְּגוּבְתָא דְפְרוּזָלָא, וְלַחְתְּמִיָּה בְּגוּשְׁפַנְקָא דְפְרוּזָלָא, דִּילְמָא גְּנָבֵי מְנִיָּה,  
 וְלַחְתּוּם פּוּמִיָּה, כִּי הִיכִי דְלָא לִיתְזַק. רַב בִּיבֵי בַר אֲבִי עֶבֶד הָכִי,  
 חָזָא וְאַתְזַק, בְּעוּ רַבְּנֵי רַחֲמֵי עֲלֵיהּ, וְאַתְסִי.

One who seeks to know that the demons exist should place fine ashes around his bed, and in the morning the demons' footprints appear like chickens' footprints, in the ash. One who seeks to see them should take the afterbirth of a firstborn female black cat, born to a firstborn female black cat, burn it in the fire, grind it and place it in his eyes, and he will see them. He must then place the ashes in an



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הָזָא וְאַתּוּק, בְּעוֹ רַבֵּנּוּ רַחֲמֵי עָלֶיהָ, וְאַתְּסִי.

One who seeks to know that the demons exist should place fine ashes around his bed, and in the morning the demons' footprints appear like chickens' footprints, in the ash. One who seeks to see them should take the afterbirth of a firstborn female black cat, born to a firstborn female black cat, burn it in the fire, grind it and place it in his eyes, and he will see them. He must then place the ashes in an iron tube sealed with an iron seal [*gushpanka*] lest the demons steal it from him, and then seal the opening so he will not be harmed. Rav Beivai bar Abaye performed this procedure, saw the demons, and was harmed. The Sages prayed for mercy on his behalf and he was healed.

- תְּנִיא, אָבָא בְּנִימִין אוֹמֵר: אֵין תְּפִלָּה שֶׁל אָדָם נִשְׁמַעַת אֱלֹהִים בְּבֵית הַפְּנִסָּת, שְׁנֵאמַר: "לִשְׁמַע אֵל הַרְנָה וְאֵל הַתְּפִלָּה". בְּמִקוֹם רְנָה — <sup>7</sup>



## Sanhedrin 77a

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- אמר רבא רבא כפתו ומת ברעב פטור ואמר רבא כפתו בחמה ומת  
בצינה ומת חייב סוף חמה לבא סוף צינה לבא פטור 3

§ **Rava says:** If one bound another and he died of starvation, he is **exempt** from the liability to receive a court-imposed death penalty, as it was not his action that caused the death of the victim. Even if the victim was hungry when he was bound, the starvation that caused his death ensued at a later stage. The one who bound him is liable to be punished by the heavenly court. **And Rava says:** If one bound another **in the sun and he died** of the heat, or **in a cold place and he died** of exposure, he is **liable** to be executed, as from the moment that he bound him, the victim began dying. But if one bound another in a place that at the time was not exposed to the sun or the cold, even though **ultimately the sun would arrive** at that place, or **ultimately the cold would reach** that place, he is **exempt** from execution, as when





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he bound the victim, the future cause of death was not present.

- ואמר רבא כפתו לפני ארי פטור לפני יתושין חייב רב אשי אמר  
אפילו לפני יתושין נמי פטור הני אזלי והני אתו 4

**And Rava says:** If one bound another before a lion, he is exempt from execution. Since perhaps the lion will choose not to prey on the victim it was not his action that caused the damage. If he bound another before mosquitoes he is liable to be executed, as inevitably, the mosquitoes will bite him until he dies. **Rav Ashi says:** Even if he bound an individual before mosquitoes he is exempt from execution, as the mosquitoes who were there when he bound the individual are not the ones who killed him. Rather, those mosquitoes went and these other mosquitoes came. Therefore, this case is comparable to the case where one bound another in a place where the sun or the cold would ultimately arrive.