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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Rabbi Elozar further stated: What does an embryo resemble when it is in its mother's bowels? A nut floating in a bowl of water. Should someone put his finger upon it, it would sink on the one side or on the other.

Our Rabbis taught: During the first three months¹ the embryo occupies the lowest chamber, during the middle ones it occupies the middle chamber and during the last months it occupies the uppermost chamber; and when its time to emerge arrives it turns over and then emerges, and this is the cause of the woman's pains.² This also agrees with what was taught: The pains of a female birth are more intense than those of a male birth. Rabbi Elozar further observed, 'What is the Scriptural proof for this?'³ When I was made in secret, and curiously wrought in the lowest parts of the earth; it does not say 'dwelt' but 'curiously wrought'.⁴ Why are the pains of a female birth greater than those of a male birth? — The female emerges in the position she assumes during intercourse and the male emerges in the position he assumes during intercourse. The former, therefore, turns her face upwards⁵ while the latter⁶ need not turn his face.

Our Rabbis taught: During the first three months⁷ marital intercourse is injurious to the woman and it is also injurious to the child. During the middle ones it is injurious to the woman but beneficial for the child. During the last months it

is beneficial for both the woman and the child, since on account of it the child becomes well-formed and of strong vitality.

One taught: He who indulges in marital intercourse on the ninetieth day is as though he had shed blood. But from where could one know this?⁸ — Rather, said Abaye, one carries on marital intercourse in the usual manner and the Lord preserves the simple.⁹

Our Rabbis taught: There are three partners in man, the Holy One, Blessed be He, his father and his mother. His father supplies the semen of the white substance out of which are formed the child's bones, sinews, nails, the brain in his head and the white in his eye; his mother supplies the semen of the red substance out of which is formed his skin, flesh, hair, blood and the black of his eye; and the Holy One, Blessed be He, gives him the spirit and the soul, beauty of features, eyesight, the power of hearing and the ability to speak and to walk, understanding and discernment. When his time to depart from the world approaches the Holy One, Blessed be He, takes away his share and leaves the shares of his father and his mother with them. Rav Pappa observed: It is this that

¹ Of pregnancy.

² At childbirth.

³ That the embryo first occupies the lowest chamber.

⁴ Implying the inception of the embryo; and this is stated to be 'in the lowest parts'.

⁵ The turning intensifying the pains.

⁶ Since the embryo is all the time lying face downwards.

⁷ Of pregnancy.

⁸ When the ninetieth day is.

⁹ Those who are unable to protect themselves.

people have in mind when they say, 'Shake off the salt¹⁰ and cast the flesh to the dog'.¹¹

Rav Chinena bar Pappa gave the following exposition: What is the purport of the Scriptural text, Who does great things beyond comprehension, marvelous things beyond number? Come and see the contrast between the potency of the Holy One, Blessed be He, and that of mortal man. A man might put his things in a skin bottle¹² [whose holes are] tied up and whose orifice is turned upwards and yet it is doubtful whether [the things] would be preserved or not, whereas the Holy One, Blessed be He, fashions the embryo in a woman's internal organ that is open and whose orifice is turned downwards and yet it is preserved. Another exposition: If a man puts his things on the scale of a balance, the heavier they are the lower the scale descends, whereas the Holy One, Blessed be He, [fashioned the woman in such a manner that] the heavier the embryo the higher it rises.¹³

Rabbi Yosi HaGelili gave the following exposition: What is the purport of the Scriptural text, I will give thanks to You, for I am fearfully and wonderfully made; wonderful are Your works; and that my soul knows it well? Come and see the contrast between the potency of the Holy One, Blessed be He, and that of mortal man. If a man puts different seeds in a bed each grows in the manner of its own particular species, whereas the Holy One, Blessed be He, fashions the embryo in the woman's bowels in such a manner that all¹⁴ grow into one and the same kind. Another exposition: If a dyer puts different ingredients into a boiler they all unite into one color, whereas the Holy One, Blessed be He, fashions the

embryo in a woman's bowels in a manner that each element develops in its own natural way.¹⁵

Rav Yosef gave the following exposition: What is the purport of the Scriptural text, I will give thanks to You, O Lord; for though You were angry with me, Your anger is turned away, and You comfort me. The text alludes to two men who set out on a trading expedition when a thorn got into [the foot of] one of them who¹⁶ began to blaspheme and to revile. After a time, however, when he heard that his friend's ship had sunk into the sea¹⁷ he began to laud and praise. Hence it is written, 'Your anger is turned away, and You comfort me'. This is indeed in line with what Rabbi Elozar stated: What is implied by the Scriptural text, Who does wondrous things alone; and blessed be His glorious name forever? Even the person for whom a miracle is performed is unaware of the miracle.¹⁸

Rav Chinena bar Pappa made the following exposition: What is the implication of the Scriptural text, You measured my going about and my lying down, and are acquainted with all my ways? It teaches us that man is not fashioned from all the drop but only from its purest part. The school of Rabbi Yishmael taught: This is analogous to the action of one who, winnowing in threshing floors, takes up the edible part and leaves the refuse. This is in agreement with an exposition of Rabbi Avahu. For Rabbi Avahu pointed out an incongruity: It is written, For You have winnowed me from strength and it is also written, The God that girded me with strength! David in effect said to the Holy One, Blessed be He, 'Sovereign of the world, You have winnowed me and You have girded me with strength'.

¹⁰ Metaphor for the soul, 'the preserver of the human body'.

¹¹ The lifeless body is of little more value.

¹² A skin drawn off the body of the animal in such a manner as not to damage it except for the cuts at the tail and legs.

¹³ Beginning in the lowest chamber at conception it rises steadily to the highest, as stated earlier.

¹⁴ The semen of both parents.

¹⁵ The one develops into bones, sinews, nails etc. while the other develops into skin, flesh etc., as stated earlier.

¹⁶ Having been compelled by the accident to interrupt his journey.

¹⁷ Being gratified at the turn of events which prevented him from embarking on the disastrous expedition.

¹⁸ God alone knows it.

Rabbi Avahu also gave this exposition: What is the implication of the Scriptural text, Who has counted the dust of Jacob, or numbered the stock of Israel? It teaches us that the Holy One, Blessed be He, sits and counts the stock of Israel. 'When [He wonders] will appear the drop from which a righteous man could be fashioned'? Moreover, it is for this reason that the eye of the wicked Balaam was blinded. He said, 'Would He who is pure and holy and whose ministers are pure and holy look upon such a thing?' His eye was immediately blinded, for it is written, And the saying of the man whose eye is closed. This is in line with what Rabbi Yochanan stated: What is the implication of the Scriptural text, And he lay with her in that night? It teaches us that the Holy One, Blessed be He, assisted in that matter. For it is said, Issachar is a large-boned donkey; it is the donkey¹⁹ that has caused the birth of Issachar.

Rabbi Yitzchak citing Rabbi Ammi stated: If the woman emits her seed first she bears a male child; if the man emits his seed first she bears a female child; for it is said, If a woman emits seed and bears a male. Our Rabbis taught: At first it used to be said that 'if the woman emits her seed first she will bear a male, and if the man emits his seed first she will bear a female', but the Sages did not explain the reason, until Rabbi Tzadok came and explained it: These are the sons of Leah, whom she bore unto Jacob in Paddan-Aram, with his daughter Dinah, Scripture thus ascribes the males to the females and the females to the males.

And the sons of Ulam were mighty warriors, archers; and had many sons, and sons' sons. Now is it within the power of man to increase the number of 'sons and sons' sons'? But the fact is that because they contained themselves during intercourse in order that their wives should emit their seed first so that their children shall be males, Scripture attributes to them the same merit as if they had themselves caused the increase of the number of their sons and sons' sons. This

¹⁹ On which Jacob rode and which stopped at Leah's tent.

explains what Rav Katina said, 'I could make all my children to be males'. Rava stated: One who desires all his children to be males should cohabit twice in succession.

Rabbi Yitzchak citing Rabbi Ammi further stated: A woman conceives only immediately before her menstrual period, for it is said, Behold I was brought forth in iniquity; but Rabbi Yochanan stated: A woman conceives only immediately after her ritual immersion, for it is said, And in cleansing did my mother conceive me. What is the proof that 'chet' bears the meaning of cleansing? — Since it is written 've-chittei the house' and this is translated, 'And so shall he cleanse the house'. And if you prefer I might reply: The proof is derived from the following: Purge me with hyssop and I shall be clean.

Rabbi Yitzchak citing Rabbi Ammi further stated: As soon as a male comes into the world peace comes into the world, for it is said, Send you a gift for the ruler of the land³ [and the Hebrew for] male [is composed of the consonants of the 'words for] 'this is a gift'.

Rabbi Yitzchak citing Rabbi Ammi further stated: When a male comes into the world his provision comes with him, [the Hebrew for] male [zakar, being composed of the consonants of the words for] 'this is provision [zeh kar]', for it is written, And he prepared a great provision [kera] for them. A female has nothing with her, [the Hebrew for] female [nekeivah] implying 'she comes with nothing' [nekiyyah ba'ah]. Unless she demands her food nothing is given to her, for it is written, Demand [nakevah]²⁰ from me your wages and I will give it.

Rabbi Shimon ben Yochai was asked by his disciples: Why did the Torah ordain that a woman after childbirth should bring a sacrifice? He replied: When she kneels in bearing she swears impetuously that she will have no intercourse with her husband. The Torah, therefore, ordained that she should

²⁰ The same consonants as those for female (nekeivah).

bring a sacrifice. Rav Yosef demurred: Does she not²¹ act presumptuously²² in which case the absolution of the oath depends on her regretting it?²³ Furthermore, she should have brought a sacrifice prescribed for an oath!²⁴

And why did the Torah ordain that in the case of a male [the woman is clean] after seven days and in that of a female after fourteen days? [On the birth of a] male with whom all rejoice she regrets her oath after seven days, [but on the birth of a female] about whom everybody is upset she regrets her oath after fourteen days.

And why did the Torah ordain circumcision on the eighth day?²⁵ In order that the guests shall not enjoy themselves²⁶ while his father and mother are not in the mood for it.²⁷

It was taught: Rabbi Meir used to say, Why did the Torah ordain that the uncleanness of menstruation should continue for seven days? Because being in constant contact with his wife [a husband might] develop a loathing towards her. The Torah, therefore, ordained: Let her be unclean²⁸ for seven days²⁹ in order that³⁰ she shall be beloved by her husband as at the time of her first entry into the bridal chamber.

Rabbi Dostai son of Rabbi Yannai was asked by his disciples: Why³¹ does a man go in search of a woman and no woman goes in search of a man? This is analogous to the case of a man who lost something. Who goes in search of what? He who lost the thing goes in search of what he lost.³² And why

does the man lie face downwards and the woman face upwards towards the man? He [faces the elements] from which he was created³³ and she [faces the man] from whom she was created. And why is a man easily pacified and a woman is not easily pacified? He [derives his nature] from the place from which he was created and she [derives hers] from the place from which she was created. Why is a woman's voice sweet and a man's voice is not sweet? He [derives his] from the place from which he was created³⁴ and she [derives hers] from the place from which she was created.³⁵ Thus it is said: For sweet is your voice, and your countenance is comely.

WE SHALL RETURN TO YOU, HAMAPELES CHATICHAH

²¹ When swearing.

²² Of course she does!

²³ It does. Now in such a case it is only a Sage who, after satisfying himself of the sincerity of her plea, may absolve her. A sacrifice, however, has no place here at all.

²⁴ A lamb or a kid, instead of the sacrifice of a bird prescribed for a woman after a confinement.

²⁵ After birth, and not on the seventh which is the last day of uncleanness.

²⁶ At the festive meal given in honor of the circumcision.

²⁷ Lit., 'sad', on account of the prohibition of intercourse which remains in force until the conclusion of the seventh day.

²⁸ Even after the least discharge of blood.

²⁹ When intimate intercourse is forbidden.

³⁰ By being deprived of her intimacy for certain recurrent periods.

³¹ In matrimony.

³² The rib from which Eve was built was taken from Adam.

³³ The earth.

³⁴ A beat upon the earth produces no note.

³⁵ A bone can be made to produce certain notes.