

39.2.4

16a (משנה ד) → 17b (אפילו מלא חרדל)

1. יאבד יום אולד בו והלילה אמר הרה גבר: איוב ג, ג
 2. שמר מצוה שמר נפשו בזה דרכיו ימות: משלי יט, טז
 3. ועתה ישראל מה ה' אלהיך שאל מעמך כי אם ליראה את ה' אלהיך ללכת בכל דרכיו ולא תהבה אותו ולעבד את ה' אלהיך בכל לבבך ובכל נפשך: דברים י, יב
 4. ויאמר אברהם אל נערי שבו לכם פה עם החמור ואני והנער נלכה עד כה ונשתחוה ונשובה אליכם: בראשית כב, ה
 5. לא תקם ולא תטור את בני עמך ואהבת לרעך כמוך אני ה': ויקרא יט, יח

- I תשמיש עדים regarding use of ב"ש/ב"ה: משנה ד
- a ב"ה: she requires 2 עדים for each ביאה – or must use candlelight (to check after each ביאה)
- b ב"ה: she may use two all night
- i ב"ה challenged ב"ש: גרייטא דם – she may have דם after one ביאה and it'll be covered by ט"ז from the next one
- 1 Counter (ב"ה): even that ביאה itself may have ט"ז covering דם
 - 2 Response: multiple uses are more likely to cover than one use
 - 3 תלמידים ruled like ב"ש for his יהושע
 - (a) זירא ד' זירא from both positions – a בעל נפש shouldn't have multiple ביאות in one night
 - (b) דבא even a בעל נפש may do so; our rulings are only re: טהרות
 - (i) גרייטא supports רבא's distinction; but adds that it only applies if she had טהרה
- ii בדיקה if she used an עד and lost it, may not have ביאה without another בדיקה
- 1 Challenge (ר' אילא): if she checked but didn't look at it, she'd be מותרת; why is she אסורה if she lost the עד?
 - 2 Answer (רבא): can't compare an עד that is extant with one that is lost
- II Tangential discussion about תשמיש during the day (related to using אור הנר per ב"ש)
- a ב"ש prohibited from v. 1 (implication – day is for לידה, night for הריון)
- b ב"ל prohibited from v. 2
- i ב"ל interprets v. 1 for אגדה about מלאך in charge of הריון (named "לילה" - including v. 3)
- ii ב"ל interprets v. 2 along lines of סירא בן סירא "things hated by הקב"ה"
- 1 Including: entering someone's house unannounced (ר' יוחנן) – even his own house; confirmed by רשב"י
 - (a) דשב"י also abhors one who has ביאה in front of other creatures
 - (i) Clarification: doesn't mean rodents and the like; rather, against those who have ביאה in presence of their slaves, relying on v. 4 (עם הדומה לחמור)
 1. Note: רבה בר רב הונא had sign to keep others away when he was being intimate with his wife
 - a. Yet: both רבא and רבאבי would even shoo gnats away
 - (ii) Tangent: רשב"י – 5 dangerous activities
- c חסדא prohibited per v. 5 – may see something unappealing about his wife and dislike her
- d הונא עמ ישראל ד' הונא are holy and don't engage in ביאה during day
- i דבא in a darkened house it is permitted; and a חכם may cover up with his garment and engage in coitus
- e Challenge (to prohibition): ב"ש's ruling allows for תשמיש with a candle
- i Explanation: means to check by the light of a candle (but תשמיש – in the dark)
 - ii Challenge: in ברייתא (above), ב"ש's ruling is brought as exception to prohibition of הנר
 - 1 Answer: even checking לאור הנר is prohibited (otherwise), as it is degrading
 - iii Tangent: praiseworthy customs of בית מונבז mentioned, including having ביאה during the day
 - 1 Defense: they would check during the day (clarification – may mean תשמיש ביום – see explanation there)
 - 2 Other custom: they would check with soft cloth
 - (a) Note: may not use עד that is black, red or made of flax – rather, soft wool/cotton
 - (b) However: רבא suggested using flax – perhaps he meant used flax (softer) or with flax garments
 - 3 Other custom: practiced טומאה וטהרה with snow