

39.2.1

13a (משנה א 1) → 14a (משנה הוה)

1.	וַיֵּרַע בְּעֵינָיו ה' אֲשֶׁר עָשָׂה וַיִּמַּת גַּם אֹתוֹ: בראשית לח, י
2.	הַנְּחִמִּים בְּאֵלִים תַּחַת כָּל עֵץ וְעֵץ וְעֵץ הַיָּלְדִים בְּנִחְלִים תַּחַת סִעְפֵי הַסְּלָעִים: ישעיהו נו, ה
3.	אֲבָד תִּאבְדוּן אֶת כָּל הַמְּקוֹמוֹת אֲשֶׁר עָבְדוּ שָׁם הַגּוֹיִם אֲשֶׁר אִתָּם יִרְשִׁים אִתָּם אֶת אֱלֹהֵיהֶם עַל הַהָרִים הָרְמִים וְעַל הַגְּבְעוֹת וְתַחַת כָּל עֵץ וְעֵץ: דברים יב, ב
4.	כִּי לֹא אֵל חֲפֵץ רִשָׁע אֲתָה לֹא יִגְדֹךָ רָע: תהלים ה, ה
5.	וּבִפְרֹשְׁכֶם כְּפִיכֶם אֵעָלִים עֵינֵי מִכֶּם גַּם כִּי תִרְבוּ תִפְלֶה אֵינֹנִי שִׁמְעֵי יְדֵיכֶם דְּמִים מְלֹאוּ: ישעיהו א, טו
6.	לֹא תִרְצַח ס לֹא תִנְאָף ס לֹא תִגְנוֹב ס לֹא תִעֲנֶה בְּרִעְךָ עַד שֶׁקָּר: שמות כ, יב
7.	כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנֶצַח אֶקְצוֹף כִּי רוּחַ מִלְּפָנֶי יַעֲטוֹף וּנְשָׁמוֹת אֲנִי עֹשִׂיתִי: ישעיהו נו, טז
8.	וַעֲשֵׂה לָהֶם מִקְנְסֵי בָד לְכֶסֶת בִּשְׂרָר עֲרוֹה מִמֵּתְנִים וְעַד יִרְכִּים יִהְיוּ: שמות כח, מב

- I היד המרבה – תקצץ) (המרבה משובח) value of בדיקה for women: משנה א
- a *Explanation:* women aren't stimulated by בדיקה, but men are
- i *Challenge:* then men shouldn't be derided for being מרבה – any בדיקה should be discouraged
- ii *Answer:* indeed, המרבה is in reference to the women
- b exceptions to the prohibition for men
- i *זוב:* if he is checking for זוב – to see how many ראיית he's had (as opposed to ש"ז) – permitted
- ii *Even ש"ז:* if he uses a rough material – like a pebble or shard
- 1 *אבני:* even a thick cloth –but not a thin cloth
- (a) *Original context of אבני's statement:* *הב:* משנה נדה ה: – if he was eating תרומה and felt “something”, he should hold his member and quickly swallow the תרומה (ש"ז isn't מטמא until emission)
- (i) *Challenge:* how can we allow him to hold his member – ר"א observes that someone who does so while urinating is considered to be bringing destruction to the world
- (ii) *Answer:* uses a thick cloth
- (iii) *דבא:* even a soft cloth – once it's נעקר, no difference
1. *אבני:* is concerned that if he uses a soft cloth, it will stimulate further
2. *דבא:* once he has already been מתחמם, won't do so again at the same time
- II Revisiting ר"א's observation about one who holds אבר while urinating
- a *Repsonse:* חכמים pointed out that if so, he'll have drops on his feet, giving the impression that he is a שפכה כרות
- i *Leading to:* suspicion that he is infertile and that his children are ממזרים
- ii *Counter (ר"א):* better to allow that slander than to be a רשע before 'ה
- b ר"א advised the חכמים that he can stand on a higher place or over soft earth (to avoid drops sprinkling on him)
- i *Question:* which of these statements was made first?
- ii *Answer:* the latter; then they asked what to do if he has no higher ground etc. and he responded as per 1st ברייתא
- iii *Reason for prohibition:* he is wasting seed, per ר"א's observation (from v. 1) that he is חייב מיתה
- 1 *אמי:* as if he is a murderer, per v. 2 (read שוחטי as שוחטי)
- 2 *אסי:* as if he is engaged in idolatry (vv. 2-3 – רענון: תחת כל עץ רענון: תחת כל עץ רענון)
- c *Story:* שמואל were atop roof of הכנסת ר"י; ר"א needed to urinate, שמואל advised him to use manual assistance
- i *Challenge:* per ר"א above, how could he advise such a thing?
- ii *Answer:* just like בולשת (invading army); assumed they didn't open (and מנסך) wine while in town, due to fear of their commanding office; similarly, he is afraid and won't have lustful thoughts
- 1 *Fear:* of heights and night; or of his master, or of שכניה (atop כנסת) or his Master's fear is always on him
- iii *Alternative answer:* since he was married, prohibition doesn't apply
- iv *Alterantive:* שמואל showed him to hold from below (testes) or to hold above עטרה
- d *דב:* if someone generates an erection – should be בנודי
- i *Question:* why not just call it prohibited?
- ii *Answer:* because he's deliberately stimulating the יצה"ר,
- 1 *And:* ר"א says that he's called an עבריין; as per tactic of יצה"ר, to start with 'small sins' and build up to ע"ז
- 2 *Or:* ר"א said that anyone who engages in lustful thoughts cannot enter sanctum of הקב"ה, per vv. 1, 4
- iii *אלעזר:* v. 5 is an allusion to מנאפים ביד
- iv *תדברי:* v. 6 (לא תנאף) alludes to נאוף by hand or by foot (using foot to excite ערווה)

- e ביאת המשיח delay תינוקות and those who “play” with גרים: **ברייתא**
- i **Understood:** גרים – per ר' חלבו who sees גרים as harmful to ישראל (like ספחת)
 - ii **משחקין בתינוקות:** cannot mean pederasty – as that is an outright איסור; or sexual “play” – as that is like bringing מבול
 - 1 **Rather:** must refer to those who marry קטנות (who cannot have children)
 - (a) **Reason:** משיח won't come until all the souls have been born (per v. 7) and he is delaying that
- III Analysis of 2nd clause – men's hands that engage in בדיקה “should be cut off”
- a **Question:** is this a דין (to be taken literally, as ר' הונא did with someone who threatened violence) or a curse (figuratively)?
 - b **Proposal:** ברייתא – טרפון ר' rules that a hand that goes to the אמה should be cut “on the navel”
 - i **Response:** if he got a thorn on his underbelly, should he not remove it?
 - ii **Answer:** better his stomach should get distended than he should go down the road to perdition
 - 1 **Apparently:** it is to be taken literally – hence “כריסו נבקעת”
 - 2 **Challenge:** if taken literally, why must it be cut “on his navel”?
 - (a) **Rather:** ר"ט said that anyone who puts his hand below his navel should be cut (rest of repartee the same)
- IV **משנה א:** those women who cannot perform their own בדיקה – have competent women help them so they can eat תרומה
- a **The list:** חרשת (deaf-mute), שוטה (mental incompetent), blind, and one who lost her mind (due to disease; ~שוטה)
 - i **חרשת:** must be deaf-mute
 - 1 **Proof:** רבי reports that a deaf girl in his neighborhood not only checked herself but checked for other girls
 - ii **סומא (blind):** יוסי ר' – delete “blind” from משנה, as she can check and show to her friends
- V Related **ברייתא** נדה ב:ט – regarding maintaining טהרה of an incompetent כהן
- a **Procedure:** we put him in מקווה and feed him תרומה that evening, not allowing him to sleep
 - i **If:** he sleeps – he is considered טמא (קרי בעל קרי) if not – he remains טהור
 - ii **ראב"צ:** they prepare a leather pouch (to catch קרי and identify his state of טהרה)
 - 1 **Response (חכמים):** that will certainly intensify his “heat”
 - 2 **Counter (ראב"צ):** if so, a שוטה has no solution
 - (a) **Defense:** if he stays awake – טהור; but according to ראב"צ, he may have had קרי that was absorbed by pouch
 - b **ברייתא** ר"א rules that they fashion a metal cod-piece
 - i **אבני:** made of brass, per יהודה ר' ruling based on idea that brass doesn't absorb (in re: גבעולי אזור for מי חטאת)
 - ii **ל"ג:** if so, no one may wear מכנסים, as that may lead to חימום – but v. 8 obligates them as part of כהונה בגדי
 - 1 **Answer:** those pants were like rider's pants, with a hole at הערווה בית
 - iii **אבני:** camel riders may not eat תרומה (assumed טומאה)
 - iv **ברייתא:** camel riders are all רשעים (due to the way they ride); sailors are all righteous (they rely on God for salvation on a regular basis) and donkey-drivers can be either
 - 1 **Resolution1:** if they have a saddle
 - 2 **Resolution2:** if they ride straight up or side-saddle
 - c **Tangent:** ריב"ל would curse anyone who sleep אפרקיד (on his back – or perhaps on his stomach)
 - i **Challenge:** רב יוסף ruled that lying פרקדן shouldn't recite שמע → but he may sleep that way
 - 1 **Resolution:** for ק"ש, must fully turn; for sleep, must turn just a bit
 - 2 **Challenge:** ר' יוחנן used to turn a bit to say שמע
 - (a) **Answer:** ר' יוחנן was not able to turn as he was fat