

יום א' ז שבט תשס"ו

1. Worksheet #20
2. Here is the גמרא I promised y'all: (attached to bottom of WS#20)
 

א"ר יוחנן בר חנינא שתיים עשרה שעות הוי היום שעה ראשונה הוצבר עפרו שניה נעשה גולם שלישיית נמתחו אבריו רביעית נזרקה בו נשמה חמישית עמד על רגליו ששית קרא שמות שביעית נזדווגה לו חוה שמינית עלו למטה שנים וירדו ארבעה תשיעית נצטווה שלא לאכול מן האילן עשירית סרה אחת עשרה נידון שתיים עשרה נטרד והלך לו
3. פסוק ט"ז
4. Translations: עצבונך = your pains, הרונך = your pregnancy, עצב = pain, תשוקתך = your desire
5. Translations: 'ה spoke to חוה through אדם, since שרה was the only woman that 'ה spoke to. (I assume that דבורה isn't counted because it's not אמירה, but rather a נבואה.)
6. הרבה ארבה: the double לשון hints at two "bleedings" that cause pain: Niddah and בתולים
7. רש"י ד"ה עצבונך, והרונך, בעצב תלדי בנים
  - 7.1. Rashi is explaining three kinds of pain associated with children: child rearing, pregnancy, and birth. מהרש"א asks: why isn't it in order?
    - 7.1.1. חוה's first pregnancy and birth took place in גן עדן and was indeed painless. Child rearing affected her before pregnancy and birth pains.
    - 7.1.2. Rashi is using order of duration. Child rearing lasts the longest (anyone's guess) then pregnancy (nine months) and then birth (a few days).
8. מדרש רבה other possibility:
  - 8.1. עצבונך = pregnancy
  - 8.2. והרונך = sickness associated with early pregnancy
  - 8.3. בעצב = stillborn
  - 8.4. תלדי = birth
  - 8.5. בנים = child rearing
9. מנחה בלולה: עצבונך refers to the time prior to her first pregnancy when she is in doubt that perhaps she may be barren, a worry that wouldn't have existed before חטא.
10. רש"י ד"ה ואל אישך תשוקתך
  - 10.1. Despite the difficulties described above, woman's desires will still be for תשמיש. Regarding part 2 of Rashi, explaining ויהא ימשל בך: A woman won't have the חוצפה to request תשמיש. The husband is the initiator a she just acquiesces.
    - 10.1.1. The מפרשים ask: isn't it described as a מדה טובה for a woman not to ask? This implies it is above and beyond yet Rashi includes it within the קללה חוה? It is considered a מדה טובה not to change what 'ה has built into a woman's nature. (This is potentially a loaded topic!)
11. רש"י ד"ה תשוקתך
  - 11.1. Rashi defines the word to mean desire. אבן עזרא says it means "listening", that she will listen to whatever you say.
12. ר' בהיי: When חוה ate, the פסוק lists five desires that she had. 'ה punished her with five difficulties, Niddah, pregnancy, birth, desire for husband, dominated by husband.