

## SOURCE SHEET TAZRIAH

<https://www.bellybelly.com.au/conception/gender-selection-shettles-method/>

### 1. Rashi on Leviticus 12:2

**If a woman conceives:** Rabbi Simlai said: “Just as in the Creation, man was created after all domestic animals, wild beasts, and birds, so too, the law [concerning the cleanness] of man is stated after the law [concerning the cleanness] of domestic animals, wild beasts, and birds.”-

[Vayikra Rabbah 14:1]

**If [a woman] conceives:** Heb. כִּי תִזְרִיעַ. [These words are stated] to include the case of [a woman] who gave birth to a dissolved [fetus, i.e., the fetus had matured, but had subsequently] dissolved [in the womb], resulting in a semen-like mass (זֶרַע akin to תִּזְרִיעַ), its mother has the impurity of birth. — [Niddah 27b]

**as [in] the days of her menstrual**

**flow:** According to the order of all the uncleanness mentioned in regard to the menstruating woman (נִדָּה), she becomes unclean on account of giving birth. [This is true] even if the womb opens without [any issue of] blood.

**flow:** Heb. דְּוִתָּהּ This expression denotes a substance that flows from her body. Another explanation: It denotes illness (מִדְּוָה) and sickness, for there is not a woman who sees [menstrual] blood without feeling ill, [since] her head and limbs become heavy upon her.

**אשה כי תזריע:** אמר ר' שמלאי כשם שיצירתו של אדם אחר כל בהמה חיה ועוף במעשה בראשית, כך תורתו נתפרשה אחר תורת בהמה חיה ועוף:

**כי תזריע:** לרבות שאפילו ילדתו מחוי, שנמחה ונעשה כעין זרע, אמו טמאה לידה:

**כימי נדת דותה טמא:** כסדר כל טומאה האמורה בנדה מטמאה בטומאת לידה, ואפילו נפתח הקבר בלא דם:

**דותה:** לשון דבר הזב מגופה. לשון אחר לשון מדוה וחולי, שאין אשה רואה דם שלא תחלה ראשה ואבריה כבדין עליה:

2. **Talmud Nida 31a and b**

3. (h)(**R. Yitzchak bar Ami**): If the woman is Mazra'as before the man, the child will be a boy. If he is Mazri'a first, the child will be a girl (**LEV 12:2**) "Ishah Ki Sazri'a v'Yaldah Zachar."
4. (i)(**Beraisai**): At first, they used to say that the child is the opposite gender of the one who was Mazri'a first. They did not explain the source;
5. 1.R. Tzadok expounded "Eleh Bnei Leah Asher Yaldah I'Yakov... v'Es Dinah Vito." The verse attributes the sons to their mother, and the daughter to her father. (**Genesis 46:15 see below**)
6. (j)**Question**: "Va'Yihyu Venei Ulam... u'Marbim Banim u'Vnei Vanim" -- it is in one's control to have many children and grandchildren?!

7. **31b-----31b**

8. (k)**Answer**: ("Banim" refers to sons. The verse credits them for having many males.) They would delay Hazra'ah until after their wives were Mazri'os, causing the children to be males.
9. 1.**Rav Ketina**: I can ensure that all my children will be males.
- 10.(l)(**Rava**): To have male children, one should have Bi'ah a second time. (Since she is already aroused, at least the second time she will be Mazri'a first.)
- 11.(m)(**R. Ami**): A woman becomes pregnant only shortly before her Veses. "Hen b'Avon Cholalti" (Conception was when Dam Nidah was about to come, which brings (opportunity for) sin.) (**SEE #5 below Psalms 51:7**)
- 12.(n)(**R. Yochanan**): She becomes pregnant shortly after immersing (from Nidah) -- "uv'Chet Yechemasni Imi." (Conception was after she became Tehorah.) (**SEE #5 below Psalms 51:7**)
- 13.(o)**Question**: What is the source that "Chet" refers to Taharah?
- 14.(p)**Answer #1**: "V'Chitei Es ha'Bayis." (He will be Metaher the house that had Tzara'as.)
- 15.(q)**Answer #2**: "Techateni v'Ezov v'Et'har." (Purify me with hyssop, and I will be Tahor.)

3. **Genesis 46:15**

*These are the sons of Leah, that she bore to Jacob in Padan Aram, and Dinah his daughter. All the souls of his sons and daughters were thirty*

*three.* אֵלֶּה | בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפָדָן אֲרָם וְאֵת דִּינָה בָתּוֹ כְּלִגְפָשׁ בְּנָיו וּבָנוֹתָיו שְׁלֹשִׁים וְשָׁלֹשׁ

**Rashi on this verse:**

**These are the sons of Leah ...and Dinah his daughter:** The males are attributed to Leah and the females to Jacob, to teach you that if the woman emits seed first, she gives birth to a male, but if the male emits seed first, she (the woman) gives birth to a female. [From Niddah 31a]

אלה בני לאה. ואת דינה בתו: הזכרים תלה בלאה והנקבות תלה ביעקב, ללמדך אשה מזרעת תחלה יולדת זכר, איש מזריע תחלה יולדת נקבה:

**4. I Chronicles 8:40**

*And the sons of Ulam were mighty warriors who draw the bow, with many children and grandchildren, one hundred and fifty-all these were the sons of Benjamin.*

ויהיו בני־אולם גבורי־חיל וְרַכִּי לְשֵׁת וּמַרְבֵּים בָּנִים וּבְנֵי בָנִים מֵאָה וְחַמְשִׁים כָּל־אֶלֶּה מִבְּנֵי בִנְיָמִן

**5. Psalms 51:7**

*Behold, with iniquity I was formed, and with sin my mother conceived me.*

הוֹדַבְעוֹן חוֹלְלֵתִי וּבְחַטָּא יִחַמְתַּנִּי אִמִּי

**Rashi on this verse:**

**Behold, with iniquity I was formed:** Now how could I not sin when the main part of my creation was through coitus, the source of many iniquities? Another explanation: The main part of my creation is from a male and a female, both of whom are full of iniquity. There are many midrashim to this verse, but they do not fit the context of the psalm.

**conceived me:** Heb. יחמתני, an expression of heat, as (Gen. 30:38): “And they came into heat (ויחמנה) when they came to drink.”

**Genesis 30:38**

*And he thrust the rods that he had peeled, into the gutters in the watering troughs where the animals would come to drink opposite the [other] animals, and they would come into heat when they came to drink.*

וַיִּצָג אֶת־הַמִּקְלוֹת אֲשֶׁר פָּצַל בְּרֶהֱטִים בְּשִׁקְתוֹת הַמַּיִם אֲשֶׁר תָּבֵאן הַצֹּאן לְשָׁתוֹת לְנֹכַח הַצֹּאן וַיִּחַמְנָה בְּבֹאֵן לְשָׁתוֹת

**Rashi on this verse:**

**And he thrust:** Heb. וַיִּצָג. The Targum renders וַיִּצָג, an Aramaic term denoting thrusting and sticking in, of which there are many [examples] in the Talmud, [e.g.] (Shab. 50b):“he inserted it (וַיִּצָג) and pulled it out” ; and (Chul. 93b):“If he thrust (וַיִּצָג) something into it.” [The word] וַיִּצָג is like וַיִּצָּע, but it is a contracted form.

**into the gutters:** Where the water was running, in pools made in the ground in which to water the flocks. — [from Mishnath Rabbi Eliezer, ch. 7]

**where...would come, etc.:** In the gutters where the animals would come to drink, he thrust the rods opposite the animals. — [from Targumim]

**and they would come into heat, etc.:** (Gen. Rabbah 73:10) The animal would see the rods, and she would be startled backwards. Then the male would mount her and she would give birth to offspring similar to him. Rabbi Hoshaya says: The water would become sperm in their innards, and they did not require a male, and that is the meaning of וַיִּחַמְנָה וּגּוֹ. (I.e, in this word, there is a combination of masculine and feminine forms, as mentioned by Rabbi Abraham Ibn Ezra.)

**ויצג:** תרגומו ודעיץ, לשון תחיבה ונעיצה הוא בלשון ארמית, והרבה יש בתלמוד (שבת נ ב) דצה ושלפה, (חולין צג ב) דץ ביה מידי. דצה כמו דעצה, אלא שמקצר את לשונו:

**ברהטים:** במרוצת המים, בבריכות העשויות בארץ, להשקות שם הצאן:

**אשר תבאן וגו':** ברהטים, אשר תבאנה הצאן לשתות, שם הציג המקלות לנכח הצאן:

**ויחמנה:** הבהמה רואה את המקלות והיא נרתעת לאחוריה, והזכר רובעה ויולדת כיוצא בו. ר' הושעיא אומר המים נעשין זרע במעיהן ולא היו צריכות לזכר, וזהו ויחמנה וגו':

## **6. Leviticus 14:49**

*To [ritually] **cleanse** the house, he shall take two birds, a cedar stick, a strip of crimson [wool], and hyssop.*

וְלָקַח לְחֹטְאֵי אֶת־הַבַּיִת שְׁתֵּי צִפְרִיִּים וְעֵץ אֲרֵז וְשָׁנִי תוֹלַעַת וְאַזְבִּיב

## **7. Psalms 51:9**

***Purify** me with a hyssop, and I will become **pure**; wash me, and I will become whiter than snow*

תְּחַטְּאֵנִי בְּאַזְבִּיב וְאֶטְהַר תְּכַבְּסֵנִי וּמִשְׁלֵג אֲלֶבֶן

### **8. Leviticus 12:7**

*And he shall offer it up before the Lord and effect atonement for her, and thus, **she will be purified from the source of her blood**. This is the law of a woman who gives birth to a male or to a female.*

והקריבו לפני יהוה וכפר עליה וטהרה ממקור דמייה זאת תורת הילדת לזכר או לנקבה

### **Rashi on this verse:**

**And he shall offer it up:** Heb. והקריבו. This [singular object comes] to teach you that only one [of these sacrifices, if it has not yet been brought], holds her back from eating anything holy. And which one is it? It is the sin-offering, for it says, “a sin-offering. And [the kohen] shall effect atonement for her, and thus, she will be purified” (verse 8). The one through which her atonement is effected [namely, the sin-offering], is the same one upon which her purification is dependent. — [Torath Kohanim 12:27]

**and she will thus become clean:** From here, [we can conclude] that until here [namely, the offering up of her sacrifices, she is called unclean [and may not eat sacrificial flesh or enter the Sanctuary]. - [Yeb. 74b]

**והקריבו:** למדך שאין מעכבה לאכול בקדשים אלא אחד מהם. ואי זה הוא, זה חטאת, שנאמר וכפר עליה הכהן וטהרה, מי שהוא בא לכפר, בו הטהרה תלוייה:

**וטהרה:** מכלל שעד כאן קרוייה טמאה:

### **9. Genesis 3:16**

*To the woman He said, "I shall **surely increase your sorrow** and your pregnancy; **in pain you shall bear children**. And to your husband will be **your desire**, and he will rule over you."*

אֶל־הָאִשָּׁה אָמַר ה'רְבֵה אֲרֻבָּה עֲצֻבוֹתָ וְהָרְנִי בְעֲצֻב תִּלְדִּי בָנִים וְאֶל־אִשְׁךָ תִּשְׁוֶקְתִּי וְהוּא יִמְשָׁל־בָּךְ

**Rashi on this verse:**

<b>your sorrow:</b> This refers to the pain of child rearing. — [from Eruv. 100b]	<b>עצבונך:</b> זה צער גידול בנים:
<b>and your pregnancy:</b> This refers to the pain of pregnancy. — [from above source]	<b>והרנך:</b> זה צער העבור:
<b>in pain you shall bear children:</b> This refers to the pain of childbirth. — [from Gen. Rabbah 20:6]	<b>בעצב תלדי בנים:</b> זה צער הלידה:
<b>And to your husband will be your desire:</b> for intimacy, but, nevertheless, you will not have the audacity to demand it of him with your mouth, but he will rule over you. Everything is from him and not from you. — [from Eruv. ad loc.]	<b>ואל אשך תשוקתך:</b> לתשמיש ואף על פי כן אין לך מצח לתובעו בפה אלא הוא ימשול בך, הכל ממנו ולא ממך:
<b>your desire:</b> Heb. תִּשְׁוֶקְתִּי, your desire, like: (Isa. 29:8): “a yearning (שׁוֹקֶקָה) soul.” - [after Targum Onkelos]	<b>תשוקתך:</b> תאותך, כמו (ישעיה כט ח) ונפשו שוקקה:

**10. Palmud Pesachim 92a**

Beis Hillel say, one who takes leave of his foreskin (circumcises) is like one who takes leave of a grave (he requires Taharah like a Tamei Mes).

11. Genesis 3:16 SEE ABOVE

**12. Leviticus 20:27**

*And a man or a woman who has [the sorcery of] Ov or Yid'oni, shall surely be put to death; they shall pelt them with stones; **their blood is upon themselves.***

וְאִישׁ אִו־אִשָּׁה כִּי־יִהְיֶה בָהֶם אוֹב אוֹ יִדְעוֹנֵי מוֹת יוּמָתוּ בְּאֲבָן יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּם