

Nedarim 20a-b +”If your Vagina Could Talk What would it say, two words”

Do not speak too much with a woman for your ultimate end will be to commit adultery...

{ *If your vagina could talk, what would it say, two words*}

No one who experiences shame will easily sin; and one who is not shamefaced — it is certain that his ancestors were not present at Mount Sinai.

R. Johanan b. Dahabai said: The Ministering Angels told me four things: People are born lame because they [sc. their parents] overturned their table [had non-frontal sex] {*no, over there*}; dumb, because they kiss ‘that place’ {*lick me*}; deaf, because they converse during cohabitation {*come inside, enter at your own risk*}; blind, because they look at ‘that place’ {*find me*}.

But this contradicts the following: Imma Shalom was asked: Why are your children so exceedingly beautiful? She replied: [Because] he [my husband] ‘converses’ with me neither at the beginning nor at the end of the night, but [only] at midnight {*brave choice*}; and when he ‘converses’, he uncovers a handbreadth and covers a hand breadth {*slow down!*}, and is as though he were compelled by a demon {*whoa mama*}. And when I asked him, What is the reason for this, he replied, So that I may not think of another woman {*remember me?*}, lest my children be as bastards. There is no difficulty: this refers to conjugal matters {*embrace me*}; the other refers to other matters.

R. Johanan said: The above is the view of R. Johanan b. Dahabai; but our Sages said: The halachah is not as R. Johanan b. Dahabai, but a man may do whatever he pleases with his wife [at intercourse] {*not yet*}. A parable; Meat which comes from the butcher, one who wants to eat it salted may eat it {*feed me*}, roasted – may eat it {*I want yum yum*} cooked – may eat it, seethed – may eat it; and so with fish from the fishmonger {*that’s better*}.

A woman once came before Rabbi and said, ‘Rabbi! I set a table before my husband, but he overturned it.’ {*too hard*} Rabbi replied: ‘My daughter! the Torah has permitted you to him — what then can I do for you?’ A woman once came before Rab and complained. ‘Rabbi! I set a table before my husband, but he overturned it.’ Rab replied; Wherein does it differ from a fish? {*stay home*}

*And that ye seek not after your own heart.* [Deducing] from this Rabbi taught: One may not drink out of one goblet and think of another. {*where’s Brian?*} Rabina said: This needed [to be stated explicitly to teach] even for a case when both women are his wives. {*is that you?*}

*And I will purge out from among you the rebels, and them that transgress against me.* R. Levi said: This refers to children belonging to the following nine categories: children of fear, of outrage, of a hated wife, one under a ban, of a woman mistaken for another, of strife, of intoxication, of a mentally divorced wife, of promiscuity, and of a brazen woman.

But that is not so: for did not R. Samuel b. Nahmani say in the name of R. Jonathan: One who is summoned to his marital duty by his wife will beget children such as were not to be found even in the generation of Moses?

This is a case when she appeases. {*let’s play*}