



לע"נ ברוך בענדיט וברכה גרוס ע"ה  
by Mr. & Mrs. Duvy Gross

לע"נ אסתר אביגיל בת חיה רבקה וציפורה רחל בת אסתר מחלה THE DIMONT FAMILY EDITION

# THE DAF **שבת** MATTERS

שבת קודש פרשת מטות מסעי | מסכת יבמות דף ס'

לע"נ נעכא בת ר' דוד

## INSIGHTS FROM OUR CHABUROS

**Why Does Rabbi Shimon Bar Yochai Permit a Girl Who Converted Before Age Three to Marry a Kohen**

תניא ר' שמעון בר יוחאי אומר גיורת פתוחה מבת שלש שנים ויום אחד כשירה לכהונה וכו'

Rashi writes that the reason Rebbe Shimon permits a girl who converted before age three to marry a kohen is that we do not assume she is a זונה. Rashba and Ritva understand Rashi to mean that the dispute between Rebbe Shimon and Rabbanan is whether we suspect this girl had relations before age three. Rebbe Shimon does not suspect this to be the case, and the girl may even later marry a kohen gadol. Rabbanan, however, assume that this girl did have relations, and she is therefore rabbinically prohibited as a due to this suspicion, and she may not marry any kohen, not even a כהן הדיוט.

Rashba explains that the underlying reason that Rashi attributes the restriction of this woman to her being a זונה (according to Rabbanan) is based upon the clarification of the Gemara regarding the opinions of Rav and Rabbi Yochanan. They say that a kohen gadol should not marry a בוגרת or a עץ but if he did, he may remain married to them. This is because סופה להיות בעולה וכו' eventually the woman is destined to be in this condition after being married to him. However, this is not comparable to allowing a girl who converted before age three to marry a kohen, where the problem is one of זנות, and this is not permitted בדיעבד. We see, notes Rashba, that the Gemara explains the problem of this convert to being one of זנות.

Rashba himself questions this proof. Although the Gemara associates the condition of זנות to this case, perhaps, he says, this is only according to the premise the Gemara assumed at that point, and that is that Rebbe only permitted this woman to remain married to a kohen בדיעבד, as we find in the cases of בוגרת and עץ. However, it could be that the case of the girl who converted as an infant is not disqualified only מדרבנן, but even דאורייתא.

The Rishonim question Rashi's explanation from several vantage points. First of all, it is not reasonable that Rabbanan would disqualify this girl due to the suspicion that she had relations before age three. We commonly consider such an act as physically and halachically insignificant (as placing a finger in the eye), and the בתולים remain intact. Therefore, the woman would not be פסולה to a kohen. Secondly, the Gemara (Kiddushin 78a) seems to indicate that the dispute is not a דרבנן but it is a Torah law, based upon understanding of the standards of the kohen and whom he may marry as taught in a verse in Yechezkel. Finally, Ritva points out that the suspicion that this girl had relations as an infant is unreasonable, as even gentiles do not usually conduct themselves in this manner.

## REVIEW AND REMEMBER

1. Which Tanna's opinions are generally followed?
2. When is it permitted for a kohen to become tamei for his deceased sister?
3. How did R' Shimon ben Yochai demonstrate that a kohen is permitted to marry a girl who converts before the age of three?
4. What is a sign of transgression?

## STORIES OFF THE DAF **The Printing Press**

סינמן לעבירה הדרוקן

Rav Chaim Meir, the Imrei Chaim of Vizhnitz, זט"ל, was known to be very sharp witted; a trait common to those who had received semichah from the famous Maharsham, זט"ל. There are countless stories of his penetrating insight and understanding from when he was the young Rav of the town Velchovitz, in the district of Maramures, Hungary.

By that time, the controversy between Misnagdim and Chassidim that had raged since the cherm of the Gra, זט"ל, had already been in abeyance for well over fifty years due to the joint efforts of Rabbi Akiva Eiger, זט"ל, and the Mittler Rebbe of Lubavitch. It was thus with considerable consternation that most viewed the reprinting of old inflammatory "seforim" whose whole purpose had been to fan the sparks of the machlokes into a raging fire. At a time when all faithful Jews had to strengthen themselves against many foes from within and without, such books could be a distraction that could cost spiritual lives.

The Imrei Chaim complained about those printers who had decided to print such works. He said, "The printers who publish these kinds of books can even be responsible for causing someone to violate the holy Shabbos! As everyone knows, the custom here is that kosher Jewish women place a holy sefer on the table with the Shabobs candles so that the table will serve as a base for that which is permitted (the book) in addition to serving as a base for that which is forbidden (the lit candles). Unfortunately, if the women will use one of these books that chiefly discusses various false claims about a defunct controversy as a means of ensuring that the table is not a bosis l'davar assur, her table will be a base to two forbidden objects: one that is forbidden only on Shabbos, and the other forbidden even during the week!"

In his customary sharp way, the Rebbe concluded, "Actually, this is a clear Gemara in Yevamos 60b. There we find that a sign of sin is hadroken, the change in countenance that indicates that a girl is not a besulah. The word hadroken can be read a different way, though. In Yiddish, hadrukin means the printing press. So we see here that sometimes the printing press is the agent of sin—like when such destructive books are printed!"

# PARSHA CONNECTION

This week's Daf discusses a possuk in this week's Parsha regarding the נדבין who were taken captive when the בני ישראל went to war with מדין. The גרמא explains that the ציץ was used to determine which girl was of age to have relations with a man and which ones were not. The כלי יקר explains that the ציץ atones for the sin of inappropriate relations (זנות) and it is therefore most appropriate method to determine which girl shall live. The כלי יקר bases this on the Gemara ערכין which quotes the possuk in Yirmiyahu ונצח אשה זונה כבן גדול and the forehead of a promiscuous woman. The Jewish soldiers had to be very strong and avoid being tempted by the daughters of מדין. When they brought forth donations of the captured jewellery, they told Moshe אנשי המלחמה אשר את ראש אנשי המלחמה אשר בידנו ולא נפקד ממנו איש "We have accounted for every warrior in our hands". The word in our hands seems out of place? The Alshich Hakadosh explains that it refers to the battle with הרע which is always in our hands! (They were thanking Hashem for winning this battle as well as the physical battle).

## POINT TO PONDER

**The Gemara discusses** the story of the 400 women from מדין who were tested using wine barrels. The גרמא then asks why didn't they use the ציץ instead as was done with the daughters of מדין. Since in the case of מדין they had a natural way of testing, why rely on נס by using the ציץ?

### Response to last week's Point to Ponder:

If a כהן was נערה and then he was appointed כהן גדול or a כהן גדול who was נערה why don't we require him to resign so that he is able to marry her and fulfill the mitzvah of לאשה לאשה?

The (הוריות דף יא ע"ב in) משנה writes that a Kohen who served as a backup (alternate) for the כהן גדול on Yom Kippur retains certain privileges even after the main Kohen Gadol comes back and assumes his original status. The משנה specifically includes the requirement to marry a בתולה. We see from this din that even if a כהן גדול did resign his post, he would still be prohibited from marrying a בעולה.

## HALACHA HIGHLIGHT

**Is it possible for a kohen to marry a girl who converted when she was older than three years old?**

ר' שמעון בן יוחי אומר גיורת פחותה מבת ג' שנים ויום א' כשרה לכהונה

R' Shimon ben Yochai said a girl who converts younger than three years and one day is fit to marry a kohen.

Rav Moshe Feinstein<sup>1</sup> was once asked whether a girl who converted above the age of three could marry a kohen if it is known that she did not have relations. For example, if a non-Jewish girl was raised by a Jewish family and we are certain she did not have relations before she converted would she be permitted to marry a kohen since we know that she is not a zonah? The questioner suggested that proof to his position could be gathered from our Gemara. The Gemara indicates that Midianite females who were less than three years old did not need to be examined to determine whether they had relations, since relations at that age are not considered relations and those girls above the age of three were tested by the tzitz. Accordingly, the pesukim are teaching that a female less than three years old could be kept alive, an adult was killed and the second pasuk that mentions טף refers to a female above the age of three.

Rav Moshe Feinstein disagreed with the conclusion since according to this explanation we must say that the Torah initially assumes that a female above the age of three is an אשה and then pasuk proceeds to refer to her as a טף. It is highly unlikely that the Torah would change its terminology in this fashion. Therefore Rav Feinstein explains that the pesukim do not refer to whether the women had relations but rather whether they reached the age that they are able to have relations. In other words, a girl who is less than three years old is incapable of having relations, therefore she could be immediately taken as a wife. Those women who were older than three years old and were capable of having relations could not be taken as a wife and the purpose of the tzitz was not to inform the Jews which girl had relations, as suggested but which girl was above the age of three and capable of having relations. Accordingly, even if it is known with certainty that a girl did not have relations she is unfit to marry a kohen if her conversion took place when she was older than three years old.

1. שו"ת אג"מ אה"ע ח"א סי' כ"ה

Yevamos has been dedicated in ל"ע Shelly Mermelstien, ר' יוסף שמואל שמעלקא ב"ר יצחק מערמעלשטיין ז"ל.

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Gutterman, please visit our website, [dafaweek.org](http://dafaweek.org), or download the app

To share an insight from your Chabura please email [info@dafaweek.org](mailto:info@dafaweek.org)

The shavua matters is published by the Daf a week program under the rabbinical guidance of Harav Meir Stern shlita and Harav Shmuel Kamenetsky shlita

To sponsor a publication, please contact Rabbi Zacharia Adler, Executive Director at [info@dafaweek.org](mailto:info@dafaweek.org) or call 507-daf-week. Sponsorship for one week is \$100

Sections reprinted with permission from the Chicago Torah Center