

מתני' בת שלש שנים ויום אחד מתקדשת בביאה ואם בא עליה יבם קנאה וחייבין עליה משום אשת איש

MISHNA: A girl who is three years and one day old, whose father arranged her betrothal, is betrothed through intercourse, as the halakhic status of intercourse with her is that of intercourse in all halakhic senses. And in a case where the childless husband of a girl three years and one day old dies, if his brother the yavam engages in intercourse with her, he acquires her as his wife; and if she is married, a man other than her husband is liable for engaging in intercourse with her due to violation of the prohibition against intercourse with a married woman.



ומטמאה את בועלה לטמא משכב תחתון כעליון

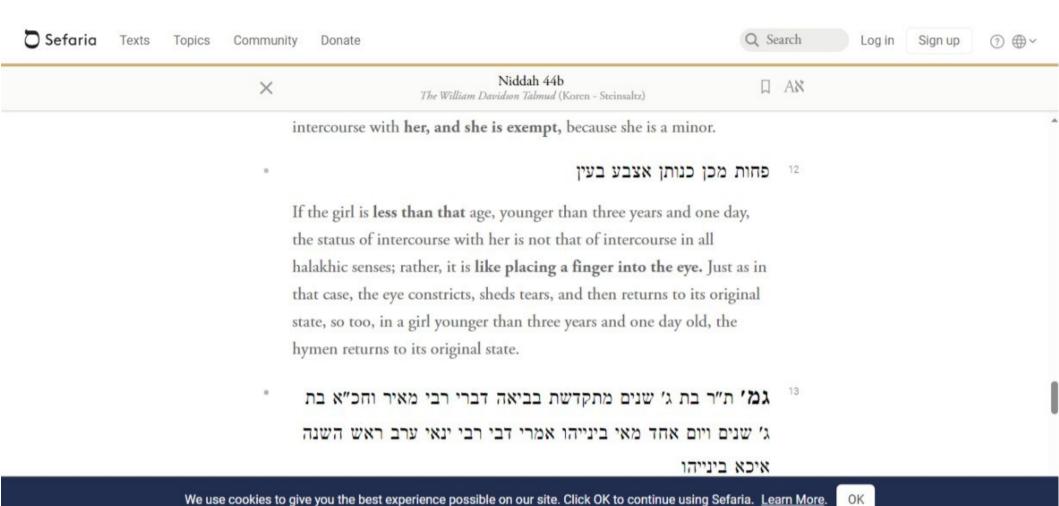
And if she is impure due to menstruation, she imparts impurity to one who engages in intercourse with her who then renders impure all the layers of bedding beneath him, rendering them impure like the upper bedding covering a zav, in the sense that it assumes first-degree ritual impurity and does not become a primary source of ritual impurity, and it renders impure food and drink, but it does not render impure people and vessels.

נשאת לכהן תאכל בתרומה בא עליה אחד מן הפסולין פסלה מן הכהונה בא עליה אחד מכל העריות האמורות בתורה מומתין עליה והיא פטורה

If she marries a priest, she may partake of teruma, like any other wife

נשאת לכהן תאכל בתרומה בא עליה אחד מן הפסולין פסלה מן הכהונה בא עליה אחד מכל העריות האמורות בתורה מומתין עליה והיא פטורה

If she marries a priest, she may partake of teruma, like any other wife of a priest; if she is unmarried and one of the men who are unfit for the priesthood, e.g., a mamzer or halal, engaged in intercourse with her, he disqualifies her from marrying into the priesthood, and if she is the daughter of a priest, she is disqualified from partaking of teruma. Finally, if one of all those with whom relations are forbidden, as stated in the Torah, e.g., her father or her husband's father, engaged in intercourse with her, they are executed by the court for engaging in intercourse with her, and she is exempt, because she is a minor.



גמ' ת"ר בת ג' שנים מתקדשת בביאה דברי רבי מאיר וחכ"א בת ג' שנים ויום אחד מאי בינייהו אמרי דבי רבי ינאי ערב ראש השנה איכא בינייהו

13

GEMARA: The Sages taught in a baraita: A girl who is three years old is betrothed through intercourse; this is the statement of Rabbi Meir. And the Rabbis say: She must be three years and one day old. The Gemara asks: What is the difference between their opinions, as both agree that she cannot be betrothed before the age of three? The Sages of the school of Rabbi Yannai said: There is a difference between their opinions in the case of a girl on the eve of the first day of the fourth year of her life. According to Rabbi Meir, she can be betrothed through intercourse, as on this day three years are complete, whereas the Rabbis maintain that she cannot be betrothed in this manner, as she has not yet entered the first day of her fourth year.

X

Niddah 44b

The William Davidson Talmud (Koren - Steinsaltz)

□ AN

whereas the Rabbis maintain that she cannot be betrothed in this manner, as she has not yet entered the first day of her fourth year.

ור' יוחנן אמר ל' יום בשנה חשובין שנה איכא בינייהו

And Rabbi Yoḥanan said: There is a difference between their opinions with regard to the issue of whether thirty days in a year are considered equivalent to a year. Rabbi Meir maintains that thirty days in a year are considered equivalent to a year, and therefore a girl aged two years and thirty days is already considered like a three-year-old and may be betrothed through intercourse. By contrast, the Rabbis contend that thirty days in a year are not considered equivalent to a year, and she may be betrothed through intercourse only upon reaching the age of three years and one day.

מיתיבי בת ג' שנים ואפי' בת שתי שנים ויום אחד מתקדשת בביאה

