



Yevamot 60b

The William Davidson Talmud (Koren - Steinsaltz)

- תנא, רבי שמעון בן יוחי אומר: גיורת פחותה מבת שלש שנים ויום אחד — כשירה לכהונה, שנאמר: "וכל הטף בנשים אשר לא ידעו משכב זכר החיו לכם", והרי פנחס עמָהֶם.

§ The Gemara cites another ruling of Rabbi Shimon ben Yoḥai, also related to the discussion of defining who is considered a virgin. It is taught in a *baraita* that **Rabbi Shimon ben Yoḥai says: A female convert** who converted when she was **less than three years and one day old is permitted to marry into the priesthood, as it is stated: "But all the women children that have not known man by lying with him, keep alive for yourselves"** (Numbers 31:18). This verse indicates that these women were fit for all of the warriors, **and** since **Pinehas** the priest **was with them** (see Numbers 31:6), it is clear that young converts are permitted to priests.



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young converts are permitted to priests.

- וְרַבָּנָן? לְעִבָּדִים וְלִשְׁפָחוֹת. אִי הָכִי, בֵּת שְׁלֹשׁ שָׁנִים וְיוֹם אֶחָד נָמִי? ⁷

The Gemara asks: **And** how do **the Rabbis**, who disagree with Rabbi Shimon, interpret this verse? The Gemara responds: They understand the phrase “keep alive for yourselves” to mean that they could keep them **as slaves and as maidservants**, but they could not necessarily marry them. The Gemara asks: **If so**, if the source for Rabbi Shimon’s ruling is this verse, a girl who converted at the **age of three years and one day old** should **also** be permitted to a priest, as long as she has never had intercourse, as stated by the verse.

- כְּדָרְב הוֹנָא. דְרַב הוֹנָא רְמִי, כְּתִיב: “כָּל אִשָּׁה יֹדַעַת אִישׁ לְמִשְׁכַּב זָכָר הָרְגוּ”, הָא אֵינָה יוֹדַעַת — קַיִמוּ, מִכָּל דְּהִטָּף, בֵּין יָדְעוּ בֵּין לֹא יָדְעוּ — קַיִמוּ. וְכִתִּיב: “וְכָל הַטָּף בְּנָשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב ⁸



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The Gemara replies: His reasoning is as stated by **Rav Huna**, as **Rav Huna raised a contradiction: It is written** in one verse: **"Kill every woman that has known man by lying with him"** (Numbers 31:17), which indicates that a woman who **has not known** a man in this way **you may keep** alive. This proves **by inference that the female children**, who are not classified as women, **you may keep** alive regardless of **whether they knew** a man **or they did not know** a man. **And it is written** in a different verse: **"But all the women children that have not known man by lying with him, keep alive for yourselves"** (Numbers 31:18), which indicates that if **they have known** men, **you**



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לֹא יָדְעוּ — קַיָּמוּ. וּכְתִיב: "וְכָל הַטָּף בְּנָשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר הַחַיּוֹ לָכֶם", הֵא יָדְעֵי — הֲרוֹגוּ!

The Gemara replies: His reasoning is as stated by Rav Huna, as Rav Huna raised a contradiction: It is written in one verse: "Kill every woman that has known man by lying with him" (Numbers 31:17), which indicates that a woman who has not known a man in this way you may keep alive. This proves by inference that the female children, who are not classified as women, you may keep alive regardless of whether they knew a man or they did not know a man. And it is written in a different verse: "But all the women children that have not known man by lying with him, keep alive for yourselves" (Numbers 31:18), which indicates that if they have known men, you must kill them. This is an apparent contradiction.



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- הָיוּ אוֹמְרֵי בְּרֵאוּיָהּ לִיבְעֵל הַכָּתוּב מְדַבֵּר. ⁹

Rav Huna explains: **You must say that the verse is speaking of a woman who is fit for intercourse.** The verse does not mean to distinguish between women who have actually engaged in sexual intercourse and those who have not. Rather, it distinguishes between a girl over the age of three, with whom an act of intercourse is recognized as such, and a girl below the age of three.

- תַּנְיָא נְמִי הָכִי: "וְכָל אִשָּׁה יוֹדַעַת אִישׁ" — בְּרֵאוּיָהּ לִיבְעֵל הַכָּתוּב מְדַבֵּר. אַתָּה אוֹמֵר בְּרֵאוּיָהּ לִיבְעֵל, אוֹ אִינוּ אֶלָּא נִבְעְלָה מִמֶּשׁ? כְּשֶׁהוּא אוֹמֵר: "וְכָל הַטֶּף בְּנָשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר", הָיוּ אוֹמְרֵי: בְּרֵאוּיָהּ לִיבְעֵל הַכָּתוּב מְדַבֵּר. ¹⁰



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- תַּנְיָא נְמִי הָכִי: "וְכָל אִשָּׁה יוֹדַעַת אִישׁ" — בְּרֵאוּיָה לִיבְעֵל הַכְּתוּב מְדַבֵּר. אַתָּה אוֹמֵר בְּרֵאוּיָה לִיבְעֵל, אוֹ אֵינוֹ אֶלָּא נִבְעְלָה מִמֶּשׁ? כְּשֶׁהוּא אוֹמֵר: "וְכָל הַטַּף בְּנָשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר", הָיִי אוֹמֵר: בְּרֵאוּיָה לִיבְעֵל הַכְּתוּב מְדַבֵּר. 10

This is also taught in a *baraita*: “Every woman that has known man”; the verse is speaking of a woman who is fit for intercourse. The *baraita* proceeds to discuss this *halakha*: Do you say it is referring to one who is fit for intercourse, or perhaps it is referring only to one who has actually had intercourse? When the verse states: “But all the women children that have not known man by lying with him, keep alive for yourselves,” which indicates that grown women must be killed even if they have not had intercourse with a man, you must say that the verse is speaking of a woman who is fit for intercourse.



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- מָנָא יָדְעִי? אָמַר רַב הוּנָא בַר בִּיזְנָא אָמַר רַבִּי שְׁמַעוֹן הָסִידָא: ¹¹
הָעֵבִירוּם לְפָנֵי הַצִּיץ. כָּל שְׁפָנִיהָ מוֹרִיקוֹת — בִּידוּעַ שֶׁהִיא רְאוּיָה
לִבְעֵל, כָּל שְׁאִין פָּנֶיהָ מוֹרִיקוֹת — בִּידוּעַ שֶׁאִינָהּ רְאוּיָה לִבְעֵל.
אָמַר רַב נַחֲמָן: סִימָן לְעֵבִירָה — הַדְּרוֹקוֹן.

The Gemara asks a practical question with regard to the events described by the Torah: **From where did they know** whether a particular girl was already three years old and fit for intercourse? **Rav Huna bar Bizna said that Rabbi Shimon Ḥasida said: They passed them before the frontplate of the High Priest. Any girl whose face miraculously turned sallow, it was known that she was fit for intercourse, and any girl whose face did not turn sallow, it was thereby known that she was not fit for intercourse.** Similarly, **Rav Nahman said: A sign of transgression in the area of sexual morality is**



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- כִּיּוֹצֵא בְּדַבֵּר, אֵתָהּ אֹמֵר: "וַיִּמָּצְאוּ מִיּוֹשְׁבֵי יַבֶּשׁ גִּלְעָד אַרְבַּע מֵאוֹת נְעוּרָה בְּתוּלָה אֲשֶׁר לֹא יָדְעוּ אִישׁ לְמִשְׁכַּב זָכָר", מִנָּא יָדְעִי? אָמַר רַב כְּהֵנָּא: הוֹשִׁיבוֹם עַל פִּי חֲבִית שֶׁל יַיִן, בְּעוּלָה — רִיחָהּ נוֹדֵף, בְּתוּלָה — אִין רִיחָהּ נוֹדֵף.

Similarly, you can say with regard to the verse: "And they found among the inhabitants of Jabesh-gilead four hundred young virgins that had not known man by lying with him" (Judges 21:12). From where did they know that they were virgins? Rav Kahana said: They sat them on the opening of a barrel of wine. If she was a non-virgin, her breath would smell like wine; if she was a virgin, her breath did not smell like wine.

- וְנַעֲבְרִינָהּ לְפָנַי צִיץ? אָמַר רַב כְּהֵנָּא בְּרִיָּה דְרַב נָתָן: "לְרִצּוֹן לָהֶם" כְּתִיב. לְרִצּוֹן וְלֹא לְפוֹרְעָנוֹת. אִי הִכִּי בַמְדִיּוֹן נִמִּי? אִמַר רַב אֲשִׁי:



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The Gemara suggests: **They should** have passed them before the **frontplate**, as described previously with regard to the daughters of Midian. **Rav Kahana, son of Rav Natan, said:** The verse states with regard to the frontplate: "And it shall be upon Aaron's forehead...**that they may be accepted** before the Lord" (**Exodus 28:38**), which indicates that the frontplate is worn **for acceptance but not for calamity**. The Gemara raises a difficulty: **If so**, the frontplate should **also** not have been used **with regard to** the women of Midian. **Rav Ashi said:** The word "**they**" is written in the verse, indicating that **for them**, the Jewish people, the frontplate is **for acceptance but not for calamity**:



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כְּתִיב, לְרִצּוֹן וְלֹא לְפֹרְעָנוֹת. אִי הָכִי בְּמִדְיָן נִמְיָ? אָמַר רַב אֲשִׁי:
 "לָהֶם" כְּתִיב, לָהֶם — לְרִצּוֹן וְלֹא לְפֹרְעָנוֹת, וְלִגּוֹיִם — אֶפִּילוּ
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• but for gentiles it can be used even for calamity. 14

אמר רבי יעקב בר אידי אמר רבי יהושע בן לוי: הלכה כרבי שמעון
בן יוחאי. אמר ליה רבי זירא לרבי יעקב בר אידי: בפירוש שמיע
לך, או מקללא שמיע לך?

Rabbi Ya'akov bar Idi said that Rabbi Yehoshua ben Levi said: The
halakha is in accordance with the opinion of Rabbi Shimon ben
Yohai. Rabbi Zeira said to Rabbi Ya'akov bar Idi: Did you hear
Rabbi Yehoshua ben Levi say this explicitly or did you learn it by
inference?

• 15

מאי קללא? דאמר רבי יהושע בן לוי: עיר אחת היתה בארץ ישראל
שקרא עליה ערער, ושגר רבי את רבי רומנוס ובדקה, ומצא בה בת
גיורת פחותה מבת שלש שנים ויום אחד, והכשירה רבי לכהונה.



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inference?

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מאי כּלְלָא? דָאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: עִיר אַחַת הָיְתָה בְּאֶרֶץ יִשְׂרָאֵל שֶׁקָּרָא עָלֶיהָ עֶרְעָר, וְשֹׁגֵר רַבִּי אֶת רַבִּי רוֹמְנוֹס וּבִדְקָהּ, וּמָצָא בָּהּ בַּת גֵּיזוּרַת פְּחוּתָה מִבֵּית שְׁלֹשׁ שָׁנִים וְיוֹם אֶחָד, וְהִכְשִׁירָהּ רַבִּי לְכַהֲנָה. אָמַר לִיה: בְּפִירוּשׁ שְׁמִיעַ לִי.

The Gemara asks: **What inference** was Rabbi Zeira hinting at? The Gemara explains: **As Rabbi Yehoshua ben Levi said: There was a certain city in Eretz Yisrael where they contested** the lineage of a particular family. **And Rabbi Yehuda HaNasi sent Rabbi Romanus, and he examined** the family's lineage **and found** that it included **the daughter of a convert** who had converted when she was **less than three years and one day old**, and she had married a priest. **And Rabbi Yehuda HaNasi permitted her to the priesthood.** This indicates that Rabbi Yehoshua ben Levi ruled in accordance with Rabbi Shimon



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שָׁקְרָא עֲלֶיהָ עֲרֵעֵר, וְשִׁגְר רַבִּי אֶת רַבִּי רוֹמָנוֹס וּבְדַקָּה, וּמָצָא בָּהּ בֵּת
גֵּיּוֹרֵת פְּחוּתָה מִבֵּת שְׁלֹשׁ שָׁנִים וְיוֹם אֶחָד, וְהִכְשִׁירָהּ רַבִּי לְכַהֲוֹנָה.
אָמַר לִיה: בְּפִירוּשׁ שְׁמִיעַ לִי.

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