



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yevamos Daf Nun Tes

MISHNA

- A Kohen Gadol may not marry a widow, whether she was widowed as an arusah or as a nesuah, nor may he marry a bogeres. **R' Elazar and R' Shimon** say he may marry a bogeres. A Kohen Gadol may also not marry a woman who has lost her besulim via an injury.

GEMARA

- A Braisa says, the pasuk says "almanah...lo yikach", which refers to a widow who was widowed as an arusah or a nesuah.
 - **Q:** This seems obvious!? **A:** We would think to learn from Tamar (regarding who the pasuk also uses the term "almanah") that it only refers to a widow from a nisuin.
 - **Q:** Maybe we should learn from there!? **A:** We learn that the widow is like the divorcee – just as the divorcee is assur whether divorced as an arusah or a nesuah, the same is for a widow.

V'LO YISAH ES HABOGERES

- A Braisa says, the pasuk says "v'hu isha bivsuleha yikach". **R' Meir** says, this comes to disallow a bogeres, who no longer has her full besulim. **R' Elazar and R' Shimon** say that he may marry a bogeres.
 - The machlokes is, that **R' Meir** holds that the word "besula" would have taught that he may even marry a girl with partial besulim. The word "besuleha" teaches that she must have complete besulim. The word "bivsuleha" teaches that she is only assur if she has had bi'ah in the natural way. **R' Elazar and R' Shimon** say that the word "besula" teaches that the woman must have her full besulim. The word "besuleha" teaches that she is mutar even if she only has partial besulim. The word "bivsuleha" teaches that she must have never had bi'ah in the natural way or in the unnatural way.
 - **R' Yehuda in the name of Rav** said, if a woman had bi'ah in the unnatural way, she is assur to marry a Kohen Gadol.
 - **Q: Rava** asked, a Braisa says, the pasuk regarding one who rapes a woman says "v'lo sihiyeh l'isha", which teaches that the rapist must marry the woman if the woman so desires. However, the pasuk comes to exclude the case where the rapist is the Kohen Gadol and the raped woman is a widow. Now, if this means where he raped her with a bi'ah in the normal way, then the Braisa should say that she is assur to him as a "be'ula", not because she is a widow!? Rather, we must say that he raped her in an unnatural way, and we see this does not make her to be considered as a "be'ula"! **A:** This Braisa follows the view of **R' Meir**. However, **Rav** holds like **R' Elazar** who says that an unnatural bi'ah would make her to be considered a be'ula.
 - **Q:** If he follows **R' Elazar**, he should say that she is assur as a zonah, because **R' Elazar** says that even when a single man and single woman are mezaneh, the woman becomes a zonah!? **A:** **R' Yosef** said, **Rav** was referring to a case where the woman was mezaneh in an unnatural way with an animal. Doing so makes her a "be'ula", but not a zonah.
 - **Q: Abaye** asked, if she is considered a be'ula, she should be considered a zonah, and visa-versa!? **A:** Rather, **R' Zeira** said, **Rav** is discussing a girl who did mi'un, but had bi'ah with her husband only in an unnatural way

before the mi'un. Therefore, she is not considered to be a zonah, but she is considered to be a be'ulah and may not marry a Kohen Gadol.

- **R' Simi bar Chiya** said, a woman who was mezaneh with an animal is still fit to marry a Kohen Gadol. A Braisa says this as well. **R' Dimi** said that **Rebbi** actually paskened this way in practice as well.
 - **Rava** from Parzakya said to **R' Ashi**, we learn this concept that having relations with an animal is not called "zenus" from the pasuk of "lo savi esnan zonah u'mechir kelev".
- A Braisa says, a Kohen Gadol may not marry a woman that he himself raped or seduced (even if that was the only time she ever had bi'ah), but if he did marry her, he is considered married. A Kohen Gadol may not marry a woman that was raped or seduced by another man, and if he does, **R' Eliezer ben Yaakov** says the child would be a chalal, and the **Chachomim** say that the child would not be a chalal.
 - The Braisa said, if he marries the woman he raped or seduced, he is considered married. **R' Huna in the name of Rav** said, we would make him divorce her.
 - Although the Braisa seems to say that we let them stay married, **R' Acha bar Yaakov** said, the Braisa means to say that they are considered married so that the Kohen Gadol does not need to pay the fine that a seducer normally has to pay if he does not want to marry the woman.
 - **Q: R' Ashi** asked, just like **Rav and R' Yochanan** say that a Kohen Gadol may not marry a bogeres or a woman who lost her besulim through an injury, but if he married her he may remain married to her, and the reason for this is that the woman will anyway become a bogeres and lose her besulim while married to him, the same should hold true here, and the Kohen Gadol should be allowed to remain married to the woman he raped or seduced, since she will anyway become a be'ulah when married to him!? This remains a KASHYEH.