



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

### Yevamos Daf Pey

R' ELIEZER OMER LO KI...

- **Q:** We find that **R' Eliezer** paskens like **B"H** regarding a boy, that if he never had shtei saaros and is now 20 years old, he is considered to be a sris and therefore would not be obligated in chalitza or yibum, and he paskens like **B"S** regarding a girl, that the age for a girl is 18. We see from here that **R' Eliezer** says that a sris chama is not obligated in chalitza or yibum, in contradiction to what he said in the Mishna!? **A: Rami bar Dikulei in the name of Shmuel** said, **R' Eliezer** retracted that view.
  - **Q:** Which view did he retract? **A:** A Braisa says that **R' Eliezer** holds that a sris chama is obligated in yibum and chalitza because we find that such people were healed in Alexandria. Based on this, it must be that **R' Eliezer** retracted his view of the other Mishna and held like our Mishna.
  - **R' Elazar** said that **R' Eliezer** did not retract any ruling, and yet there is no contradiction, because when he paskens like **B"S** and **B"H** in the Braisa, he paskened regarding the age at which they are considered adults and subject to punishment. He did not mean to state that they are not obligated in yibum and chalitza.
- If a girl who never brought shtei saaros ate cheilev between the ages of 12 and 18, and it was later determined that she was an ailunis all along, **Rav** says she is treated as having been an adult ailunis retroactively from the age of 12 (and would therefore be chayuv for having eaten cheilev), and **Shmuel** says she is considered an adult from the age of 18, and would therefore be patur for having eaten the cheilev (at that time she was a minor).
  - **Q: R' Yosef** asked, the Torah says that if a man rapes a naarah, he must pay a fine to her father. **R' Meir** says, that raping an ailunis will never make someone subject to a fine. According to **Rav**, since she becomes an adult retroactively at 12 years old, we should say that from 12 until 12 ½ she was retroactively a naarah!? **A: Abaye** said, such a girl jumps from the status of a minor to a full-fledged adult, and is never considered as having passed through naarus. **R' Yosef** agreed and brought a Braisa which says this concept as well.
- **R' Avahu** said, the signs that a boy is a sris, or that a girl is an ailunis, or that an 8 month baby is fully developed, are not taken as being definite signs until these people have reached the age of 20.
  - **Q:** We have learned that an 8 month baby cannot live. If so, how could it be possible for him to live to 20? **A: Rebbi** says in a Braisa, that an 8 month child who has the signs of a viable child (he has developed hair and nails) can live, because we assume that it is a 7 month child (which could live) that stayed in the mother's stomach for a month longer that it needed to. That is the case that **R' Avahu** was discussing.
- A Braisa says, a sris chama is a man who has reached 20 years old without having shtei saaros. Even if he brings them after he is 20 he would still be considered a sris. The identifying characteristics of a sris are: he has no beard, his hair is soft, his skin is smooth. **R' Shimon ben Gamliel in the name of R' Yehuda ben Yair** says, it is also one whose urine does not foam. Others say it is one whose urine does not flow in an arch. Others say it is one with watery zerah. Others say it is one whose urine does not ferment. Others say it is one who washes his body in the winter and his body does not produce a vapor. **R' Shimon ben Elazar** says, it is one with a feminine voice. The Braisa continues, an ailunis is a woman who has reached 20 years old without having shtei saaros. Even if she brings them after she is 20 she would still be considered an ailunis. The identifying characteristics of an ailunis are: a woman who doesn't have dadim, and one who has pain during tashmish. **R' Shimon ben Gamliel** says, a woman who does not have a wider lower body. **R' Shimon ben Elazar** says, a woman whose voice is man-like.

- **R' Huna** said the sris must possess all these characteristics to be labeled as a sris. **R' Yochanan** said even one of them is enough.
  - If he has shte saaros in his beard, all would agree that he is not a sris unless he has all the other characteristics. The machlokes is only where he does not have shte saaros in his beard.

HASARIS LO CHOLETZ V'LO MEYABEM V'CHEIN AILUNIS...

- The Mishna groups the sris with the ailunis and thereby teaches that just as an ailunis happens at the hands of Heaven, so too, the sris that is not obligated in yibum is also a sris that happened at the hands of Heaven. However, a sris that happened later in a person's life would be obligated. This follows the view of **R' Akiva**.

HASARIS SHECHALATZ L'YEVIMTO LO PASLA...

- **Q:** The Mishna seems to suggest that she is passul to a Kohen specifically because she had bi'ah with that sris yavam. This suggests that if she had bi'ah with an outside man, she would remain mutar to a Kohen. This seems to refute **R' Hamnuna**, who says that a yevama who is mezaneh with an outside man becomes assur to her yavam (just as would a married woman), and by extension, would become assur to a Kohen!? **A:** It may be that all zenus would make her passul to a Kohen. The Mishna says the sris yavam, because that is who the Mishna was specifically dealing with in the earlier section.

V'CHEIN AILUNIS SHECHALTZU LAH ACHIN...

- The Mishna says that she becomes assur to a Kohen only if the brother has bi'ah with her, otherwise she would be mutar. The Mishna does not follow **R' Yehuda**, who says that an ailunis is considered to be a zonah, and always assur to a Kohen.