

וכי תימא בציר הוא כולי והא בלבד¹ קאמר -

And if you will say, it is only less, etc., but he said 'only'

Overview

The גמרא states that it is not possible that she conceived when she was a נערה and gave birth when she is a נערה, for שמואל taught חדשים (perhaps שמואל meant that the period of נערות cannot be less than six months) (but it can be more than six months;³ the גמרא responds, הא אלא קאמר (but שמואל said 'only' six months), no more and no less.

בקונטרס (בקדושין דף עט,א)⁴ לא גריס ליה⁵ דבלאו בלבד⁶ משמע טפי לא:

elsewhere is **not** גורס this question and answer, **for without** the word 'בלבד', the statement of שמואל **indicates** that the period of נערות is **not more** than six months.

Summary

is not גורס the question and answer of 'והא בלבד קאמר', since even without this inference, it is obvious that שמואל meant six months exactly.

Thinking it over

It seems that שמואל was בלבד ששה חדשים אלא לבגרות אלא גירסא. It is therefore understood that even without בלבד, it means exactly (as תוספות writes), since it still would say 'אלא'. However, according to our גירסא (where there is no בלבד, only אלא) perhaps if there was no אלא we would not assume that it is exact.⁷ Then the answer is valid; we need the אלא to teach us that it is exactly six months?!

¹ In our texts it reads אלא instead of בלבד, but they both mean 'only'. The word 'בלבד' is not in our texts at all.

² A child cannot be viable if the pregnancy was only six months.

³ Perhaps the conception and the live birth was during this longer נערות period.

⁴ וכי תימא בציר הוא דליכא הא טפי איכא הא אלא בלבד קאמר לא גרס, דמהיכא תיסק אדעתין; פרש"י there; We cite the בד"ה וכי. There is no reason for doubt, since שמואל did not say, 'the time of נערות is not less than six months', rather he said the time is six months; this means no more and no less.

⁵ See (however) תוס' נדה סה,א ד"ה וכי".

⁶ See 'Thinking it over'.

⁷ It would perhaps read ששה חדשים בין נערות לבגרות.