

לדברי המכשיר בה פוסל בבתה –

According to the opinion that approves her, nevertheless he disqualifies her daughter from marrying into כהונה.

OVERVIEW

The גמרא mentions that there is an opinion that even ר"ג ור"א are only the mother; however the daughter is always פסולה לכהונה. The question arises; if the daughter is פסולה לכהונה why mention מעוברת (which indicates we are discussing the עובר¹) at all? The משנה should have merely said ראוה שנבעלה. Our תוספות will resolve this issue.

ומעוברת דנקט משום לישנא מעליא:

And the reason the משנה **states** the term מעוברת, when it is not relevant; since the or daughter is פסולה לכהונה according to everyone (even ר"ג ור"א), the משנה should have merely said ראוה שנבעלה. answers **because** the משנה wanted to use **a superior expression**; therefore it chose מעוברת, which is more refined, rather than נבעלה. However the משנה (according to this מ"ד) is only discussing the status of the mother. The פסולה לכהונה לכו"ע is עובר.

SUMMARY

The term מעוברת is used in the משנה (according to the מ"ד that בבתה) only as a לישנא מעליא; however we are not discussing the עובר in the משנה.

THINKING IT OVER

Can משום לישנא מעליא is מעוברת דנקט that רב אסי agree?

¹ See previous footnote ד"ה חדא # 2.