

## **One case to approve her and one case to approve her daughter (to marry בבתה - להכשיר בה וחדא להכשיר בבתה).**

### **OVERVIEW**

The גמרא asked that according to רב אסי who maintains that ראוה מדברת means שנבעלה, then seemingly the case of ראוה מדברת is the same as ראוה מעוברת, in both case we know she was נבעלה, why is it necessary to mention both cases. The גמרא answers that it is necessary to mention both cases to teach us that not only is the woman herself כשרה (according to ר"ג ור"א) but even her daughter (who has no חזקת כשרות<sup>1</sup>) is also כשרה. The obvious question is; the משנה could have just taught us that (even) the daughter is כשרה (in the case of ראוה מעוברת),<sup>2</sup> and I would know that the mother (who has a חזקת כשרות) is certainly כשרה. Our תוספות answers this question.

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**וצריכי תרווייהו חדא להודיעך כחו דרבנן גמליאל וחדא להודיעך כחו דרבי יהושע -**

**And it is necessary** to inform us of **both** these cases; the case where we are concerned about her status as well as the case where we are discussing the daughter's status; **one** case of ראוה מעוברת, concerning her daughter, is necessary **to let us know the 'strength' of ר"ג**; that even though the daughter has no חזקת כשרות, nevertheless the mother is believed, and the daughter is לכהונה **and one** case of ראוה מדברת, concerning her, is necessary **to let us know the 'strength' of ר"י**; that even though she has a חזקת כשרות, nevertheless she is not believed and is לכהונה.

### **SUMMARY**

The פסולה לכהונה of רישא teaches us that even the mother is לכהונה (נבעלה); (according to ר"י); and the פסולה לכהונה of סיפא teaches us that even the daughter is לכהונה (according to ר"ג ור"א).

### **THINKING IT OVER**

According to תוספות explanation, the גמרא should have answered **חדא להודיעך כחו דר"ג** **?!<sup>3</sup> וחדא להכשיר בה וחדא להכשיר בבתה** answer גמרא why does the גמרא answer **חדא להודיעך כחו דר"י**

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<sup>1</sup> The mother has a חזקת כשרות, because before this incident she was לכהונה. The daughter however is born under the suspicion that her father may have been a זמין ומזור, which disqualifies her לכהונה.

<sup>2</sup> The משנה does not actually state that the daughter is כשרה; it merely states that by ראוה מעוברת she is נאמנת. However תוספות maintains that the term מעוברת and (especially) the phrase זה עובר של, indicates that we are discussing the status of the עובר (the daughter). See מהרש"א. See following לדברי תוספות ד"ה.

<sup>3</sup> ע"י (בש"מ ו) בסוכ"ד אות כה.