**חדא להכשיר בה וחדא להכשיר בבתה - One** case **to approve her**

**and one** case **to approve her daughter** (to marry כהנים)**.**

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 cases 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 [[1]](#footnote-1)חזקת כשרות) is also כשרה לכהונה. The obvious question is; the משנה could have just taught us that (even) the daughter is כשרה (in the case of ראוה מעוברת),[[2]](#footnote-2) 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 דרבן 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 כשרה 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 פסולה לכהונה.

Summary

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

Thinking it over

According to תוספות explanation, the גמרא should have answered חדא להודיעך כחו דר"ג וחדא להודיעך כחו דר"י; why does the גמרא answer חדא להכשיר בה וחדא להכשיר בבתה?![[3]](#footnote-3)

1. The mother has a חזקת כשרות, because before this incident she was כשרה לכהונה. The daughter however is born under the suspicion that her father may have been a נתין וממזר, which disqualifies her לכהונה. [↑](#footnote-ref-1)
2. 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 מה טיבו של עובר זה, indicates that we are discussing the status of the עובר (the daughter). See מהרש"א. See following תוספות ד"ה לדברי. [↑](#footnote-ref-2)
3. עי' (בש"מ ו]בסוכ"ד אות כה. [↑](#footnote-ref-3)