



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

Kesubos Daf Chuf Hey

- **Q:** A Braisa says, one who duchaned in Bavel or ate challah in Surya can be established as a Kohen. Presumably this means for genealogical fitness, and we can see from here that we do elevate from duchaning to yuchsin (pure lineage)!? **A:** The Braisa means that he is established as a Kohen for purposes of eating terumah.
 - **Q:** Challah and terumah are on equal levels, so what would be the meaning of the statement that one who eats challah can be “elevated” to eating terumah!? It must be that from eating challah one is elevated to yuchsin, and the same must be for duchaning as well!? **A:** The Braisa holds that challah in today's times is only D'Rabanan, and the Braisa says that one who eats challah can be elevated to eating terumah D'Oraisa.
- **Q:** A Braisa says, one who duchaned or got terumah in Eretz Yisrael can be established as a Kohen (because Beis Din would check the status of such Kohanim). Presumably this refers to establishing for yuchsin, and we see that we do elevate from duchaning for yuchsin!? **A:** The Braisa means that he is established as a Kohen for purposes of eating challah.
 - **Q:** Challah and terumah are on equal levels, so what would be the meaning of the statement that one who gets terumah can be “elevated” to eating challah!? It must be that from eating terumah one is elevated to yuchsin, and the same must be for duchaning as well!? **A:** The Braisa holds that terumah in today's times is only D'Rabanan, and the Braisa says that one who eats terumah can be elevated to eating challah, which is a D'Oraisa.
- **Q:** A Braisa says, we can establish a chazaka for one as a Kohen by seeing him duchan, or by getting terumah, or by giving testimony about his lineage. Now is testimony a form of chazaka? Rather, the Braisa must mean that duchaning is like testimony in that they both establish one for yuchsin. We see that we do elevate from duchaning to yuchsin!? **A:** The Braisa means that if testimony is given about seeing something that can be used to establish a chazaka, it too has the status of a chazaka. An example of that would be one who testified that a person was called up to the Torah first, as a Kohen, and **R' Ami** gave that person the status of a Kohen. **R' Yehoshua ben Levi** did the same for one who was called up to the Torah second, and gave him the status of a Levi.
 - **Reish Lakish** did not feel that being called to the Torah first was enough to establish one as a Kohen, but **R' Elazar** and **R' Yochanan** felt that it was enough.
 - **Rebbi** and **R' Chiya** each paskened – one elevated a son to Kehuna based on the word of his father, and the other elevated a brother to the status of a Levi based on the word of his brother.
 - We can prove that **Rebbi** is the one who elevated the son based on the father, because **Rebbi** said in a Braisa that one who says his son is a Kohen is believed to give him terumah. Once we know **Rebbi** is the one who paskened this way, we can also say that it was **R' Chiya** who allowed the status of Levi to be given based on the brother.
 - **Q:** Why does **R' Chiya** believe the testimony of the brother but not of a father? They are both relatives and should therefore be treated in a similar manner!? **A:** The case that he allowed is where the brother spoke “meisi'ach lefi tumo”, and in fact there would be no difference between a brother and a father. We find that **R' Yehuda in the name of Shmuel** said that **Rebbi** also elevated one to a Kohen based on his own testimony when it was meisi'ach lefi tumo.