



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

Kiddushin Daf Ayin Daled

ABBA SHAUL HAYA KOREY L'SHTUKI BADUKI

- **Q:** What is meant by the word "beduki"? If it means that we ask the mother who the father of this child is, and if she says the father is of good yichus we believe her, that would mean that **Abba Shaul** is repeating the view of **R' Gamliel** from another Mishna, so why is there a need to repeat it here? **A:** From the other Mishna we would think we believe the woman only regarding her own status. **Abba Shaul** therefore teaches that she is even believed regarding the status of the child as well.
 - **Q:** There is a view that **R' Gamliel** means to say that she is believed regarding the child as well. If so, what is **Abba Shaul** adding? **A:** From the other Mishna we would think to say that she is only believed when most men there would not make the woman and the child passul. **Abba Shaul** is adding, that even if most men there are passul, she is believed to say that even the child is not passul.
- **Rava** said, we pasken like **Abba Shaul**.

MISHNA

- All the people that are assur to marry into the "kahal" may marry into each other. **R' Yehuda** says it is assur for them to do so. **R' Eliezer** says, the ones who are certainly assur may marry others who are certainly assur. However, one who is certainly assur may not marry one who is questionably assur, one who is questionably assur may not marry one who is certainly assur, and one who is questionably assur may not even marry one who is also questionably assur.
- The "questionably assur" people refer to the shtuki, the asufi, and the Kuti.

GEMARA

- **Q:** What is meant by the Mishna when it says "all the people that are assur to marry into the kahal"? It can't refer to mamzeirem, nessinim, shtukim, and asufim, because the last Mishna already said that these groups may marry into each other! Also, what does it mean when **R' Yehuda** says it is assur for them to marry into each other? It can't mean the ones certainly assur may not marry the ones who are questionably assur, because **R' Eliezer** says that next in the Mishna, which suggests that **R' Yehuda** argues on that! It can't mean that he says it is even assur for a ger to marry a mamzeres, because the Mishna says "all the people that are assur to marry into the kahal", and a ger *is* mutar to marry into the kahal! **A:** **R' Yehuda** says, this is what the Mishna means – all those who are assur to marry into the Kehuna, specifically including the geyores who converted before she turned 3, may marry into each other (the Mishna is saying that a geyores may marry a mamzer, etc.). This would mean that the Mishna argues with **R' Shimon ben Yochai**, who says that a girl who converted before she was 3 is actually mutar to a Kohen. In any case, **R' Yehuda** comes and argues, and says that a geyores may *not* marry a mamzer.
 - **Q:** Why can't we say that the Mishna is talking about a geyores who converted after she turned 3, and in that way our Mishna can even be following **R' Shimon ben Yochai**? **A:** The Mishna couldn't make sense. The Mishna would be saying that only if she converted after she turned 3 would she be mutar to marry a mamzer. This would suggest that if she converted before she turned 3 she would not be allowed to marry a mamzer. However, according to **R' Shimon ben Yochai**, even such a geyores can marry a mamzer (as well as a Kohen). Therefore, the Mishna would not make sense.
 - **Q:** Is it an accurate rule to say that all people who are assur to marry into the Kehuna may marry into each other? What about a widow, a divorcee, a chalala, and a zonah, who may not marry a Kohen, but may still not marry a mamzer, or nassin, etc.! Also,

this rule suggests that if one may marry a Kohen she is assur to marry a mamzer, etc. However, we have a ger, who may marry a Kohenes, and may also marry a mamzer!? **A:** **R' Nosson bar Hoshaya** says, the Mishna means, all people whose daughters may not marry a Kohen, meaning to include a ger who married a geires according to **R' Eliezer ben Yaakov** (who says that only when both parents are geirem may the daughter not marry a Kohen), may all marry into each other (this girl may marry a mamzer, etc.).

- **Q:** A Kohen is also assur to marry the daughter of a chalal, and yet this person may *not* marry a mamzer, etc.!? **A:** The Mishna is following **R' Dustai ben Yehuda**, who says that the daughter of a chalal *may* marry a Kohen.
- **Q:** A Kohen is assur to marry a girl whose parents are both chalalim, and yet this person may not marry a mamzer, etc.!? Also, the daughter of a ger and a Yisraelis may marry a Kohen, and yet this person *may* marry a mamzer, etc.!? **A:** **R' Nachman in the name of Rabbah bar Avuha** said, the machlokes in the Mishna is regarding what type of relationship creates a mamzer. The **T"K** says that any relationship that carries the kares penalty creates a mamzer, and **R' Yehuda** holds that only a relationship which carries the death penalty of Beis Din can create a mamzer. **A2:** **Rava** said, the Mishna is referring to a ger who comes from Amon or Moav, and the entire beginning of the Mishna is following **R' Yehuda**. He is saying that such geirem are mutar to marry a mamzer, etc. Although **R' Yehuda** says that a ger may not marry a mamzer, that is only a ger who may marry into the kahal. However, a ger from Amon or Moav, who may not marry into the kahal, may marry a mamzer, etc.