



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

Kiddushin Daf Ayin Vuv

MISHNA

- If one wants to marry a Kohenes, he must look into (the yichus of) four of her mothers, which is actually 8 mothers: her mother, her maternal grandmother, her mother's paternal grandmother, and her mother, the woman's paternal grandmother, and her mother, her paternal grandfather's mother, and her mother.
- If he wants to marry a Leviya or a Yisraelis he must add one more to the list that he must look into (he must add one level of "mothers" to the 4 main categories listed above).
- If a person determines that one of the woman's ancestors was a Kohen who did the Avodah on the Mizbe'ach then there is no need to investigate further than that Kohen for that yichus line. Same would be true for an ancestor who was a Levi and had sung on the platform along with the Leviim at the Beis Hamikdash. Same is true for an ancestor who was found to be a member of the Sanhedrin. Similarly, anyone whose ancestors are known to have been a public official or a gabbai tzedaka can marry off his daughter to a Kohen and these ancestors need not be looked into. **R' Yose** says, also someone who signed as a witness in the court of the city of Yeshana near Tzipori does not need to have his ancestors looked into. **R' Chanina ben Antigonus** says, even someone who was listed in the king's army need not have his ancestors looked into.

GEMARA

- **Q:** Why is it that women must be looked into but men do not? **A:** When women fight they accuse each other of znus, and therefore there is no way for us to know whether there is a problem with her yichus. However, when men fight, they accuse each other of being passul for yichus. Therefore, if it is true that they are passul, we would have heard about it already, so we don't have to look into them.
- From the fact that our Mishna seems to say that a woman, even a Kohenes, need not check into her husband, our Mishna is a proof to **Rav**, who says that a Kohenes may marry someone who is not fit for Kehuna.
- **R' Ada bar Ahava** taught a Braisa that said, a man must look into 4 of her mothers, which is actually 12 of her mothers. Another Braisa says it is 4 mothers that is actually 16 mothers.
 - **Q:** **R' Ada bar Ahava's** Braisa can be said to be discussing a woman who is a Leviya or a Yisraelis, and that is why there are 12. However, the other Braisa seems to be arguing on our Mishna? **A:** When our Mishna says that he adds one layer onto the mothers (when marrying a Leviya and Yisraelis) it means one *pair* of mothers, which will bring the total to 16.
- **R' Yehuda in the name of Rav** said, the Mishna (that says he must check out the woman's yichus) follows **R' Meir**. However, the **Rabanan** hold that every Jewish woman has a chazakah of pure yichus, and there would be no reason to check into them.
 - **Q:** How could we say that **Rav** says the Mishna does not follow the **Rabanan**, when **R' Chama bar Gurya in the name of Rav** said that our Mishna is discussing where people claimed that the woman was of passul yichus, and that is why she must be checked out (which would mean the Mishna is even following the **Rabanan**)!? **A:** The one who taught the first statement of **Rav** would not agree with the second statement of **Rav**.

EIN BODKIN MIN HAMIZBE'ACH ULIMAALAH

- The reason is, if the Kohen had not been determined to be of pure yichus, he would not have been allowed to serve on the Mizbe'ach.

V'LO MIN HADUCHAN ULIMAALAH

- A Braisa says that the Levi'im of pure yichus were there (a Levi of impure yichus would not have been allowed to sing with the Levi'im by the Beis Hamikdash).

V'LO MIN HASANHEDRIN ULIMAALAH

- This is because, as **R' Yosef** taught in a Braisa, the members of a Beis Din must be of pure integrity and of pure yichus. We learn this from a pasuk that compares the members of the Sanhedrin to Moshe Rabbeinu. We learn that just as he was of pure yichus, they too must be of pure yichus.

KOL MI SHEHUCHZIKU AVOSAV MISHOTREI HARABIM

- **Q:** This seems to say that judges not on the Sanhedrin (which is what is meant by the phrase of public officials) must also be of pure yichus. However, a Mishna says that "all are valid to judge monetary cases", and **R' Yehuda** explains that to mean that even a mamzer is valid!? **A: Abaye** said, our Mishna is referring to Yerushalayim, where all judges had to be of pure yichus.

V'GABBAI TZEDAKA MASI'IM

- The reason for this is that a gabbai tzedaka ends up fighting with people (because they can seize assets for tzedaka). Therefore, if they had impure yichus, it would have come out in these fights.
 - The host of **R' Adda bar Ahava** was the son of a ger and he was arguing with **R' Bibi** as to which of them should be running the city. They asked **R' Yosef** who should run the city. At first he answered that since the host was a ger he should not be put in charge. **R' Ada bar Ahava** then told him that this man's mother was a Yisraelis. **R' Yosef** then said, if so, **R' Bibi** should be in charge of the spiritual aspects of the city and the host should run the other matters of the city.
 - The Gemara says that some people would not allow the child of a ger and a Yisraelis to a position of power, and some would allow it.

R' YOSE OMER AHF MI SHEHAYA...

- In that place they would only allow one with pure yichus to sign as a witness.

R' CHANINA BEN ANTIGNOS...

- **R' Yehuda in the name of Shmuel** said, this is referring to Dovid's army, where only people of pure yichus were allowed to serve. This was done so that they have their own zechus and the zechus of their ancestors to help them win the war.
 - **Q:** We find that Tzelek the Amoni and Urya the Chiti were in the army!? **A:** They were not of those nationalities, rather they were regular Yidden who lived in these places.
 - **Q:** We find that Ittai of Gas was in the army!? We also learned that **R' Yehuda in the name of Rav** said that there were 400 children born to "yefas to'ars" that were in the army of Dovid!? **A:** They were there to scare the enemy, but they did not actually get involved in the fighting itself.