



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

Kiddushin Daf Ayin Zayin

MISHNA

- The daughter of a male chalal is passul to Kehuna forever (regardless of how many generations her father is removed from the relationship that caused the chalal status). If a Yisrael marries a chalala, his daughter is fit for Kehunah. If a chalal marries a Yisraelis, his daughter is passul for Kehuna.
- **R' Yehuda** says, the daughter of a male ger is like the daughter of a male chalal (she is passul for Kehuna). **R' Eliezer ben Yaakov** says, if a Yisrael married a female geyores, his daughter is fit for Kehuna, and if a male ger marries a Yisraelis, his daughter is also fit for Kehuna. However, if a ger marries a geyores, his daughter is passul for Kehuna. This applies whether they are regular geirem, or whether they are freed slaves, and applies even if they are 10 generations removed from the actual ancestors that converted. In all these cases the girl will be assur to Kehuna unless one of her parents is a Yid who does not descend from geirem. **R' Yose** says, even if a ger marries a geyores, their daughter is mutar to Kehuna.

GEMARA

- **Q:** The Mishna already said that the status of chalal passes from one generation to the next, so why does the Mishna need to add the word "forever"? **A:** We may think to say that a chalal is like a ger who is a Mitzri or an Adomi, who become mutar at the third generation.

YISRAEL SHENASA CHALALA

- **Q:** How do we know that the daughter of a chalal is not fit, but the daughter of a chalala is fit? **A: R' Yochanan in the name of R' Yishmael** says, we learn a gezeira shava on the word "b'amav" from the pasuk regarding the issur for a Kohen to become tamei, which teaches that just as that halacha only applies to males, so too the chalalus only applies to males.
 - **Q:** If so, then even the daughter from the assur relationship itself (i.e. from a Kohen Gadol and a widow) should be mutar to Kehuna? **A:** The pasuk regarding that case says "lo yichalel zaro", which includes daughters as well.
 - **Q:** The daughter of the Kohen Gadol's son (from the assur relationship) should be mutar, because the gezeirah shava should teach that the female descendants other than his daughter are mutar!? **A:** The pasuk of "lo yichalel zaro" teaches to compare his children to himself (the Kohen Gadol), and just like his own daughter is assur, his son's daughter is therefore assur as well.
 - **Q:** If so, his daughter's daughter should be assur as well!? **A:** The gezeirah shava teaches that the female descendants are mutar. If it doesn't apply to this case, there would be no application.

CHALAL SHENASA BAS YISRAEL BITO PESULAH

- **Q:** The Mishna already taught this earlier when it said that the daughter of a male chalal is passul to Kehuna forever!? **A:** Since the Mishna here gave the case of a Yisrael who married a chalalah, it also mentions the case of a chalal that married a Yisraelis.
- Our Mishna does not follow **R' Dustai ben Yehuda**, who says that just like a Yisrael "purifies" the child of a chalalah (the child from their relationship will be mutar to Kehuna) so too a Yisraelis "purifies" the child of a chalal. He learns this from the pasuk "lo yichalel zaro b'amav" – only when they are from one people (i.e. both parents are chalalim), is when the child is a chalal.
- A Braisa says, the pasuk of "lo yichalel zaro" teaches that if a woman assur to a Kohen has a child with him, the child will be a chalal. How do we know that the woman herself becomes a chalalah as well? We say, if the child, who did nothing wrong, is a chalal, then kal v'chomer, the woman herself, who did do something wrong, is a chalalah. The Braisa asks, we can refute this by saying that the Kohen himself did something wrong, and yet he does not become a chalal!? We can

answer that we cannot compare her to him, because he never becomes a chalal when he has bi'ah with someone who is passul to him (e.g. a maidservant, or a zonah), but she does become a chalalah when she has bi'ah with a passul person (e.g. a chalal, a mamzer). Another way to learn that she becomes a chalalah when she has bi'ah with Kohen is the pasuk of "lo yichalel", which can be read as "lo yechulal", which teaches that someone that was valid now becomes a chalalah.

- **Q:** Why do we need this second reason? **A:** If you want to refute the kal v'chomer by saying that the child becomes passul because the child was created through the act of an aveirah, but the woman, who was not, should not become passul, we can answer that we have another way to learn that the woman will become passul to Kehuna.
- A Braisa says, who is a chalalah? Any girl born from "pessulim".
 - **Q:** What is meant by "pessulim"? It can't mean that if the woman is assur to the man in any way the child is a chalalah, because if someone remarries his divorcee after she married someone else, which is assur for him to do, we learn from the pasuk that the children are not chalalim!? **A: R' Yehuda** said, the Braisa means, a chalalah is a girl born from a relationship with a Kohen that is assur for the Kohen.
 - **Q:** Is it only one born from such a relationship? The woman involved was not born from the relationship, and yet she also becomes a chalalah!? **A: Rabbah** said, the Braisa is saying, who is the chalalah that is mentioned as never having been valid at all in her life? That is the girl born from a relationship between a Kohen and a woman who is assur to him. **R' Yitzchak ben Avin** explains, when the pasuk says a Kohen may not marry a chalalah, it is referring to a woman who was born as a chalalah.
- A Braisa says, if a Kohen Gadol had bi'ah with multiple widows, he is only chayuv to one set of malkus. The same is if even a regular Kohen has bi'ah with multiple divorcees. If the Kohen Gadol has bi'ah with a woman who was a widow, and then became a divorcee, and then became a chalalah, and then became a zonah, in that order, he would be chayuv malkus for each one of these characteristics. If she was first a zonah, then a chalalah, then was divorced, and then widowed, he would only be chayuv one set of malkus.
 - **Q:** What is the first case of the Braisa? If it means that he had bi'ah with 3 different widows, why would he only get one set of malkus? They are separate entities with separate names!? If the case is that he had bi'ah 3 times with the same widow, then if he was only warned once, it is obvious that he will only get one set of malkus, and if he was warned each time, he would get 3 sets!? **A:** The case is that he had bi'ah with a widow who was widowed from 3 different husbands. We would think that he should get 3 sets of malkus. The Braisa teaches, that since she is one entity, he will only get one set of malkus.
 - **Q:** If the Braisa holds that one issur can take effect on another issur, then even if the woman got all these characteristics in the reverse order, he should be chayuv 4 sets of malkus, and if the Braisa holds that it can't take effect, then even when done in the order of the pasuk he should still only get one set of malkus!? **A: Rava** said, the Braisa holds that an issur cannot take effect on another issur, but holds that if the second issur is adding something more, then it will take effect. A widow is only assur to a Kohen Gadol. A divorcee becomes assur to a regular Kohen as well. A chalalah becomes assur to eat terumah. **R' Chana bar R' Katina** explains, that a zonah even becomes assur to a Yisrael (to her husband). Therefore, since each issur adds new issurim, they can take effect one on the other.
 - **Q:** A Braisa was taught in front of **R' Sheishes**, that we learn from the pasuk that a woman can only become assur to a Kohen Gadol as a widow, divorcee, etc., if she was mutar to him as a besulah. For example, if a Kohen Gadol has bi'ah with his sister who is a widow, he will not be chayuv for bi'ah with a widow, because his sister was not mutar to him as a besulah. **R' Sheishes** asked, the Braisa is only following **R' Shimon**, who says that an issur cannot take effect on another issur. However, the **Rabanan** say that an issur could take effect on another issur!? **A:** The Braisa can even follow the **Rabanan**. They only say that an issur takes effect on another issur when the second issur is a more stringent issur than the first.

- **Others** had a version that **R' Sheishes** asked, that the pasuk of the Braisa is only needed according to the **Rabanan**, to teach that in this case we don't say the issur will take effect on the other issur, because the second issur is more lenient than the first. However, according to **R' Shimon**, why would a pasuk even be needed to teach that? The Gemara answers, that we would think that an issur of Kehuna is different and even takes effect on another issur. That is why the pasuk is needed.
- **Q: R' Pappa** asked **Abaye**, if a Yisrael is mezaneh with his sister, he surely makes her a zonah. Does he also make her a chalalah? Do we say a kal v'chomer, that if she can become a chalalah from a relationship assur with a lav, she can certainly become a chalalah from a relationship assur with kares, or maybe the title of chalalah is only given from a relationship that involved an issur of Kehuna? **A: Abaye** said, chalalus is only given from an issur of Kehuna.
 - **Rava** said, we learn this concept in a Braisa, which explains why the issur to marry a divorcee, a chalalah and a zonah had to be mentioned by a regular Kohen and repeated by a Kohen Gadol. The Braisa says that the "chalalah" was repeated to teach that chalalus only comes from a relationship that involves issur of Kehuna.
 - **R' Ashi** said, therefore, if a Kohen has bi'ah with his sister, he makes her into a zonah, and not a chalalah. If he would then have bi'ah with her again, since she is a zonah (which is an issur Kehunah), she would then become a chalalah as well.