

13.9.3

86b (משנה ה') → 87b (סוף הפרק)

1.	ובת כהן פי תהיה אלמנה וגרושה וזרע אין לה ושבה אל בית אביה כגרונית מלקחם אביה תאכל וכל זר לא יאכל בו: ויקרא פרק כב פסוק יג
2.	ובת כהן פי תהיה לאיש זר הוא בתרומה וקדושים לא תאכל: ויקרא פרק כב פסוק יב
3.	ונדר אלמנה וגרושה כל אשר אסרה על נפשה יקום עליה: במדבר פרק ל פסוק י
4.	ואת חזה התנופה ואת שוק התרומה תאכלו במקום טהור אתה ובניך ובנותיך אתה... ויקרא פרק י פסוק יד
5.	דרכיה דרכי נעם וכל נתיבותיה שלום: משלי פרק ג פסוק יז

- I 'משנה ה': the Israel and her various rights
- marries a כהן – eats תרומה
 - כהן dies, leaving her with כהן – eats תרומה
 - marries לוי – can no longer eat תרומה, due to marriage to זר; eats מע"ר (ר"מ)
 - לוי dies, leaving her with לוי (and כהן), continues to eat מעשר (but not תרומה)
 - marries ישראל – eats nothing
 - ישראל dies, leaving her with ישראל (along with כהן and לוי), eats nothing
 - ישראל בן dies (left with כהן and לוי) – returns to status of eating מע"ר
 - ישראל בן dies (left with כהן) – returns to status of eating תרומה –
 - inferred from וַבַּת (v. 1) – either the extra וַא"ו or the entire word being extra
 - as well as חזה ושוק – the limiting phrases (in vv. 1 & 2) only refer to כהן
 - כהן dies (left with no children) – returns to status of eating בת ישראל – eats nothing
- II 'משנה ו': the כהן and her various rights
- marries a ישראל – eats nothing
 - ישראל dies, leaving her with ישראל – eats nothing
 - marries לוי – eats מע"ר (in spite of her ישראל)
 - לוי dies, leaving her with לוי (along with a ישראל) – continues to eat מע"ר
 - כהן dies, leaving her with כהן – eats תרומה (in spite of her ישראל and לוי)
 - כהן dies, leaving her with כהן – continues to eat תרומה (in spite of other sons)
 - ישראל בן dies (leaving her with ישראל and לוי) – eats מע"ר
 - ישראל בן dies (leaving her with ישראל) – eats nothing
 - ישראל בן dies (leaving her with no children) – returns to status of eating בת כהן and תרומה (v. 1) –
 - but does not return to eat חזה ושוק;
 - source(s) – various דרשות on vv. 1-2
 - limitation derives from those דרשות cannot refer to נדרים, as per v. 3 – once she has left father's רשות, he never again has purview over her vows
- III Analysis of דרשה on v. 1 – מעורבת מנעוריה excludes מעורבת (i.e. if pregnant from זר, she's prevented from eating תרומה)
- Challenge: should be unnecessary, could've been derived from הלכות ייבום via ק"ו:
 - Major: in ייבום – children from earlier marriage not reckoned, pregnancy (from dead husband) reckoned
 - Minor: in תרומה, where children from earlier marriage are reckoned (and continue to prevent her from eating or allow her to eat), pregnancy should certainly be reckoned (& block her from eating)
 - Answer: ייבום is minor, since the dead (children) are considered living (if they died after the husband died, she is exempt from ייבום as if children were alive) which is not true in the case of תרומה
 - Justification for 2 verses (זרע אין לה and מעורבת)
 - Side 1: if only had לה אין לה, זרע אין לה, since there are now 2 bodies, she doesn't eat תרומה
 - Side 2: if only had כנעוריה (מעורבת) סד"א, since her body is now "swollen", she doesn't eat תרומה
- IV Various theoretical attempts to use ק"ו reasoning to overturn norms
- Attempt #1: consider dead (children – deceased after death of husband) dissimilar from living children for purposes of ייבום via ק"ו from תרומה:
 - Major: children from previous marriage count in case of תרומה, yet the dead don't count
 - Minor: children from previous marriage don't count in case of ייבום → dead shouldn't count
 - Block: v. 5: if the child would die later, her subsequent marriage would be invalidated etc.
 - Attempt #2: consider dead like living for תרומה via ק"ו from ייבום
 - Block: זרע אין לה – and she has no children
 - Attempt #3: consider children from earlier marriage sufficient to obviate ייבום, via זיקת ק"ו from תרומה
 - Block: וכן אין לו – follows husband's progeny (or lack thereof)
 - Attempt #4: don't consider children from earlier marriage vis-à-vis תרומה, via ייבום ק"ו
 - Block: זרע אין לה – and she has children