



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

Bava Basra Daf Kuf Tes

- **Q:** The Gemara just said that a son inherits his father before the father of the deceased. The Gemara now asks that maybe the father must come second to the son of the deceased, but the father should come before the daughter of the deceased? **A:** The Gemara says, since a son and a daughter are considered on equal footing regarding yibum (if a man has either a son or a daughter his wife is not subject to yibum), they are also on equal footing regarding inheritance, in that a daughter of the deceased precedes the father of the deceased for inheritance.
 - **Q:** The Gemara asks, maybe we should darshen the pasuk to teach that a father inherits his son before the brothers of the father (which would then mean that the brothers of the deceased inherit before the father of the deceased)? **A:** A pasuk would not be needed to teach that a father inherits before his own brothers. The only reason the father's brothers inherit is because of their relationship to the father. Therefore, if the father is alive, it is obvious that he precedes them. Therefore, we will understand the pasuk to teach that a father inherits a deceased son before the brothers of the deceased inherit him.
 - **Q:** The words of the pasuk seem to say that "she'eiro" (which we darshened to refer to the father) inherits after the father's brothers, because it is mentioned last in the pasuk!? **A:** The pesukim are not written in order.
- A Braisa learns a father's order in the order of inheritance in a different way (not from the pesukim stated above). The Braisa says that **R' Yishmael the son of R' Yose** darshened a pasuk that says that "if a person dies without a son his possessions are to pass to his daughter", to teach that if there is a daughter the deceased's father would not inherit him, but if there is no daughter (or son) the father would inherit him. However, if there are only brothers of the deceased, the father would take precedence over them.
 - **Q:** Maybe the pasuk should be darshened to mean that when there is a daughter the estate is not given to the brothers of the deceased, but that the father of the deceased would even take precedence over the daughter? **A:** The pasuk uses the word "v'haavartem", which is not needed to teach that a daughter takes precedence over the deceased's brothers. Therefore, it must be teaching that the daughter even takes precedence over the father of the deceased.
 - **Q:** According to this Tanna, what is learned from the pasuk of "she'eiro"? **A:** He will use it to teach what is taught in a Braisa, which says that "she'eiro" refers to one's wife, and teaches that a husband inherits his wife.
 - **Q:** According to the Tanna who learns the halacha of a father from "she'eiro", what does he learn from "v'haavartem"? **A:** He will use it to teach what is taught in a Braisa, where **Rebbi** says that regarding all heirs the pesukim say that the inheritance shall be "given", but regarding a daughter the pasuk says it shall be "passed". This teaches that only a daughter can cause an inheritance to go from one shevet to another, because if she inherits from her father, and her husband or sons are from a different shevet, the inheritance will pass to them and leave her father's shevet.
 - **Q:** The Tanna says that "she'eiro" refers to a father based on the pasuk that says "she'eir avicha hee". Maybe we should instead say that it refers to the mother based on the pasuk that says "she'eir imcha hee"? **A:** **Rava** said, the pasuk regarding inheritance says "of his family", and we learn from the pasuk of "l'mishpichosam l'veis avosam" that paternal family are referred to as "family" and maternal family is not.
 - **Q:** Is it true that a person's maternal family is not referred to as his family? A pasuk refers to a person as a Levi and as coming from "the family of Yehuda", which must mean that his father was from Levi and his mother was from

Yehuda, and we see that one's maternal family is referred to as "family"!? **A:** **Rava bar R' Chanan** said, this person was from Yehuda, and the pasuk refers to him as Levi because his name was Levi.

- **Q:** The pasuk later says that Micha was happy with the fact that he found a Levi to act as a Kohen for the avodah zarah. Clearly this shows that the person was actually from Levi, not just a man with the name Levi!? **A:** He was happy with the fact that he found a person with the name Levi to act as his Kohen, and in fact he was not from Levi.
- **Q:** The pasuk says that the person's name was Yehonason ben Gershom ben Menasheh. Clearly we see his name was not Levi, which means that he must have come from Shevet Levi!? **A:** He clearly was not from Menasheh (rather he came from Moshe), and the reason he is referred to as coming from Menasheh is because he acted like King Menasheh in that he served avodah zarah. So too with the pasuk saying that he came from Yehudah. In fact he did not come from Yehudah, and the reason the pasuk says that he did, is because he acted like King Menasheh who came from Shevet Yehudah. Based on this, the pasuk makes no reference to his maternal family, because such family is not considered to be "family".
- **R' Yochanan in the name of R' Shimon ben Yochai** said, from here we see that the pasuk associates wickedness with wicked people.
 - **R' Yose bar Chanina** said, we learn this concept from the fact that the pasuk seems to say that Adoniya was born from the same mother as Avshalom, although we know that in fact he was not. The pasuk says so to associate the two and show that just as Avshalom rebelled against Dovid, Adoniya did so as well.
- **R' Elazar** said, a person should always attach himself (marry) to good righteous people (so that his children be righteous people). For we see that Moshe, who married the daughter of Yisro (who earlier in life served avodah zarah) had a descendent like Yehonason (referred to above), whereas Aharon, who married the daughter of Aminadav had a descendent like Pinchas.
 - **Q:** The pasuk seems to say that Pinchas came from Yisro, as the pasuk says that Elazar the son of Aharon took a wife from the daughters of "Putiel", which presumably refers to Yisro and his past at having "fattened" ("piteim") animals for avodah zarah!? **A:** Elazar actually married a girl who came from Shevet Yosef, and "Putiel" refers to Yosef who fought ("pitpeit") his Yetzer Harah.
 - **Q:** We find that after Pinchas killed Zimri there were people who degraded him by saying that a descendant of "Puti", referring to the fact that his grandfather fattened animals for avodah zarah, has killed a Nasi from Klal Yisrael!? **A:** It must be that Pinchas was a descendent of both Yisro and Yosef. Either his mother's father was from Yosef and his mother's mother was from Yisro, or visa-versa (the fact that he was a much closer descendent of Aminadav than he was of Yisro is what helped him to remain especially righteous – Rashbam). This can even be seen in the pasuk where it says that Elazar took a wife from the "daughters" (plural) of Putiel. We see that it refers to two of her ancestors – Yosef and Yisro.