



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

Bava Basra Daf Kuf Yud Zayin

MISHNA

- The daughters of Tzelafchad took 3 portions of the inheritance of EY: the portion of their father who was among the people who left Mitzrayim, their father's share of his father's (the girls' grandfather) portion that was divided among his sons, and an extra share of their grandfather's portion based on the fact that Tzelafchad was the bechor.

GEMARA

- Our Mishna follows the view that EY was divided according to the people who left Mitzrayim. This is actually a machlokes in a Braisa. The Braisa says, **R' Yoshiya** says that EY was divided based on the people who left Mitzrayim, as the pasuk says "lishmos matos avosam yinchalu". Although another pasuk says "la'eileh teichaleik haaretz b'nachala" (which seems to refer to the people who are entering EY), that is meant to exclude the children (under 20 years old) from receiving a portion. **R' Yonason** says EY was divided based on the people who entered EY, as the pasuk says "la'eileh teichaleik haaretz b'nachala". Although the other pasuk says "lishmos matos avosam yinchalu", that just teaches that this inheritance was different than any other inheritance in the following way. The land was apportioned based on the people who entered EY. The portions were then "inherited" backwards to their ancestors who left Mitzrayim and were no longer living, and were then redistributed based on the rules of inheritance to the people who were entering EY. This could easily produce a different result than if each person simply kept the portion that he initially got. **Rebbi** said, I can explain this with a mashal. It is like 2 Kohanim brothers, one who has one son and the other who has 2 sons, and the 3 boys go to collect portions of terumah, they would receive a total of 3 portions, with the first Kohen getting one portion (from his one son) and the second Kohen getting two portions (from his two sons). If the two brothers would then pool their terumah and redistribute, a different division would take place. That is what happened with the division of EY. **R' Shimon ben Elazar** said, EY was divided based on the people who entered EY *and* the people who left Mitzrayim, which would explain the seemingly contradictory pesukim. This was done by giving a portion to anyone who was at least 20 years old when they left Mitzrayim (and if they were no longer alive when the Yidden entered EY, the portion would be inherited by his sons) and a portion to anyone who was at least 20 years old when he entered EY. If someone was in both categories, he would receive two portions. The portions that were meant for the mergalim, were given to Yehoshua and Kalev. The "complainers" (to be explained) and the people of Korach did not receive a portion in EY. Their children only received portions based on their paternal and maternal grandfathers, as appropriate.
 - **Q:** Why do all the shitos say that the pasuk of "lishmos matos avosam yinchalu" refers to the people who left Mitzrayim? Maybe it refers to the Shevatim and teaches that the land was divided among the 12 Shevatim? **A:** A pasuk says that Hashem told the people who left Mitzrayim, "I will give EY to you as an inheritance", so it must be that it was given to them.