



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 Tes

V'SHEHAYA BECHOR NOTEIL SHNEI CHALAKIM

- **Q:** Why was Tzelofchad entitled to a double portion of EY in the inheritance of his father? Since they never truly received portions, it was not in possession of the estate, and the halacha is that a bechor only gets a double portion from what is in possession of the estate at the time of death!? **A: R' Yehuda in the name of Shmuel** said, when it says that the daughters of Tzelofchad took a double portion for him, it means they took a double portion from the stakes of Cheifer's tents and other property that was in his possession at the time of death, but they in fact did not get a double portion of his share in EY.
  - **Q: Rabbah** asked, the Braisa says that **R' Yehuda** said that the daughters took the double portion from the land of EY as well, based on a drasha in the pasuk!? **A:** Rather, **Rabbah** said, EY was considered to be in the possession of the Yidden who left Mitzrayim.
    - **Q:** A Braisa says that **Shimon HaShikmoni** said that Moshe Rabbeinu knew that the daughters of Tzelofchad were entitled to inherit his share, but he was not sure whether they were entitled to a double portion for Tzelofchad having been a bechor. Now, if it is certain that EY is considered to have been in the possession of the Yidden who left Mitzrayim, why is it that Moshe was unsure? **A:** This is exactly what he was unsure about – whether EY was considered to be in their possession or not. The pasuk says that Hashem said that EY would be to those who left Mitzrayim as a “morasha”. Moshe was unsure whether to interpret that to mean it was already considered to be for those people as an inheritance from their fathers, in which case they are considered to be in possession of it, or whether to understand the pasuk as saying that it will be for those Yidden as something they can give as an inheritance, but not that they are currently in possession of it. Hashem explained to Moshe that both are true – it is considered as if it is already in their possession, and it is something they will inherit to their children, but they will not actually enter EY themselves.
- **Q:** The pasuk says that the daughters of Tzelofchad stood in front of Moshe, Elazar HaKohen, the Nessi'im, and all the Yidden. Based on this order, it would seem that they first asked Moshe, and when he didn't have an answer they asked Elazar, etc. How can that be? If Moshe didn't know, there is no way the others knew!? **A: R' Yoshiya** said, we must understand the pasuk as if it was written in the reverse – first they went to the Yidden, then to the Nessi'im, then to Elazar, and then to Moshe. **Abba Chanan in the name of R' Eliezer** said, all these people were sitting in the Beis Medrash, and the daughters of Tzelofchad went in front of all of them at the same time and posed their question.
  - **Q:** What is the machlokes between these two answers? **A: Abba Chanan** holds that one may show honor to a talmid in front of his rebbi, so the daughters of Tzelofchad were allowed to ask their question to the others in front of Moshe. **R' Yoshiya** holds this may not be done, therefore they could not have asked it to all of them at once. Rather, it must have been posed in the reverse order of the pasuk.
    - The Gemara says that the halacha is that one may show honor to a talmid in front of his rebbi, and the halacha is that one may not do so.
      - **Q:** This seems contradictory!? **A:** One may do so if the rebbi himself has shown honor to this talmid, and one may not do so if the rebbi has never done so.
- A Braisa says, the daughters of Tzelofchad were wise, were darshanim, and were righteous.

- We see they were wise in that they waited to make their claim at an advantageous time. **R' Shmuel bar R' Yitzchak** said, Moshe was learning the parsha of yibum and that is when the daughters of Tzelofchad came with their claim. They said to him, if we are like a son, we should inherit our father's share. If we are not, our mother should be allowed to do yibum!
- We see they were darshanim because they told Moshe, "if our father would have had a son, we would not have said anything". We see they knew the halacha that a son precedes a daughter.
- We see they were especially righteous, because they only married men who were proper and fitting for them.
  - **R' Eliezer ben Yaakov** taught a Braisa that even the youngest of the daughters of Tzelofchad did not get married until she was at least 40 years old so as to wait for a fitting match.
    - **Q:** We find that **R' Chisda** said that a woman who doesn't marry before she is 40 will not be able to have children!? **A:** Because they were especially righteous, Hashem made a miracle like He did for Yocheved, and they had children at an advanced age.
      - Regarding Yocheved the pasuk says he took "bas Levi". Now, Yocheved was 130 years old at the time, hardly a young girl (which is normally what "bas" refers to). **R' Yehuda** said, the physical characteristics of a young woman were reborn in her.
      - The pasuk says that Amram "took" ("vayikach") his wife, which is normally a word that refers to a first marriage, not a remarriage. **R' Yehuda bar Zvida** said, he made a wedding fit for a first marriage, and Aharon and Miriam danced in front of her, and the Malachim said "eim habanim simeicha".