



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

### Bava Basra Daf Kuf Chuf

- The pasuk that tells of the marriage of the daughters of Tzela'fchad lists them in their age order (presumably this is their age order, because it is not typical for a younger sister to marry before an older sister). The pasuk that tells of their conversation with Moshe lists them in the order of their wisdom (which is different than the order of their ages). This supports **R' Ami**, who says that at Torah gatherings (whether a Din Torah or other Torah gathering) we give honor based on wisdom, and at a party (like a wedding) we give honor based on age. **R' Ashi** said, this is only true when the chochom is exceptionally wise, and when the elder is exceptionally old.
  - **R' Yishmael** taught a Braisa that says that the use of the word "vatihiyena" in the pasuk teaches that the daughters of Tzela'fchad were all equal (and the ordering would therefore not support **R' Ami**).
- **R' Yehuda in the name of Shmuel** said, the daughters of Tzela'fchad were allowed to marry into any Shevet, as the pasuk says "latov b'eineihem tihiyena l'nashim". However, the pasuk continues and says "ach l'mishpachas matei avihem tihiyena l'nashim". This was giving them good advice, that they should only marry men who are fitting for them.
  - **Q: Rabbah** asked, a Braisa says that the halacha that when a daughter inherits land in EY she must marry someone from her father's Shevet only applied to the first generation of people who inherited a portion in EY. Now, based on this Braisa how can we say that the daughters of Tzela'fchad were allowed to marry into any Shevet? **A: Rabbah** answered, the daughters of Tzela'fchad were an exception to this rule.
    - **Q:** How does the Braisa know that the halacha that when a daughter inherits land in EY she must marry someone from her father's Shevet, only applied to the first generation of people who inherited a portion in EY? Maybe it remains in effect forever? **A: Rava** said, the pasuk begins by saying "zeh hadavar", which teaches that "this thing" only applies in this generation.
      - **Q: Rabbah Zutei** asked **R' Ashi**, the pasuk regarding the issur to shecht a korbon outside of the Beis Hamikdash also says "zeh hadavar". Are we to say that it means that this issur only applied to the first generation of people there at the time!? **A:** The pasuk there says "lidorosam", which teaches that it applies to all generations.
        - **Q:** The pasuk regarding the parsha of nedarim also says "zeh hadavar". Are we to say that it means that this parsha only applied to the first generation of people there at the time!? **A:** We learn a gezeira shava on the word "zeh" to teach that just as shechting a korbon outside the Beis Hamikdash applies to all generations, the same is true for nedarim.
        - **Q:** Why don't we learn this same gezeira shava for the inheriting daughter to marry into her father's Shevet, and learn that it applies for all generations? **A:** The gezeira shava of "zeh" is needed for other reasons by shechting outside the Beis Hamikdash and for nedarim. However, it is not needed for any reason by marrying outside the Shevet. The only thing to be learned with it would be to teach that it applies to all generations. If the Torah wanted to teach that, it could have simply not said "zeh hadavar" and we would know that. Once it is written, we will not use it for a gezeira shava to teach regarding future generations.

- **Q:** What else is learned with this gezeira shava between shechting outside the Beis Hamikdash and nedarim? **A:** A Braisa says, the pasuk says “zeh hadaver” regarding annulling nedarim, and also says “zeh hadavar” regarding the issur to shecht a korbbon outside of the Beis Hamikdash complex. This creates a gezeirah shava that teaches that just as the issur to shecht outside applies to Aharon, his sons, and all of Klal Yisrael, so too the parsha of annulment applies to Aharon, his sons, and all of Klal Yisrael (and therefore all Yidden are fit to be matir a neder – Ran). Also, just as the pasuk mentions the “rashei hamatos” (heads of the shevatim) regarding annulling the nedarim and they therefore have some special status, the gezeirah shava teaches that they have some special status when it comes to shechting a korbbon outside as well.
  - **R’ Acha bar Yaakov** explains, all of Klal Yisrael are included in being matir neder in the sense that even 3 non-experts can serve as a Beis Din to be matir a neder. **R’ Chisda** explains, the special status of the rashei hamatos regarding matir neder is that a single expert can be matir neder. **R’ Sheishes** explains, the special status of the rashei hamatos regarding shechting a korbbon outside the Beis Hamikdash complex teaches that one can be matir a neder that made something hekdesch.
  - **Q:** According to **B”S** who say that a neder of hekdesch cannot be annulled, what is the gezeirah shava teaching by placing rashei hamatos in the parsha of shechting a korbbon on the outside? **A:** **B”S** do not hold of the gezeirah shava.
  - **Q:** If there is no gezeirah shava, why are the words “zeh hadavar” written regarding shechting a korbbon outside? **A:** It teaches that one is only chayuv for the *shechita* of a korbbon outside, but not for the *melika* (the process of killing a bird for a korbbon) of a korbbon on the outside.
  - **Q:** Why are the words “zeh hadavar” written regarding nedarim? **A:** These words teach that a chochom can only be matir, and not meifer, and that a husband can only be meifer, and not matir.
  - **Q:** How does **B”S** learn that 3 non-experts can be matir neder? **A:** They learn it from the following. A Braisa says, **R’ Yose Haglili** says that Shabbos is not mentioned in the parsha of the Yomim Tovim and **Ben Azzai** says that nedarim are not mentioned along with the parsha of Yomim Tovim. **R’ Assi bar Nosson** found this difficult to understand, because Shabbos is written in that parsha, and nedarim are written right after that parsha! **R’ Sheishes** explained, **R’ Yose Haglili** meant that Shabbos is different than Yom Tov in that Shabbos comes without the need for Beis Din to sanctify it, and **Ben Azzai** meant that nedarim are different in that the sanctification of the months (and through that the Yomim Tovim) must be done by experts, whereas nedarim need not be done by experts, rather a Beis Din of 3 non-experts suffices.
  - **Q:** The parsha of nedarim mentions rashei hamatos, which suggests that experts are needed!? **A:** **R’ Chisda in the name of R’ Yochanan** said, this teaches that only a single expert is needed to be matir neder. If a non-expert is used, 3 non-experts are needed.