



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 Gimmel

- A Braisa says, the pasuk regarding a bechor's inheritance says "lases lo pi shnayim", which teaches that he gets double the amount that any of the other brothers get. You may say that the pasuk means that the bechor is to always receive 2/3 of the estate, with the remaining 1/3 to be divided among the other brothers. However, it would seem to make sense that he just gets double the share of another brother. Just like when there is one other brother he gets double his share, when there are 5 other brothers he also only gets double of one brother's share. However, perhaps we should say that just like he would receive 2/3 when there is only one other brother, maybe he should receive that same amount even if there are 5 brothers!? The Torah therefore says "b'yom hanchilo es banav", which is extra and therefore teaches that the other sons are to get a fair share, meaning that the bechor only gets double what any other brother got, not what they all got combined. Another pasuk says that Reuven was the bechor, but when he moved Yaakov's bed the "bechoraso" was given to Yosef to get the double portion. Another pasuk says that Yehuda was to be king, but Yosef was to have the bechora. Through a gezeira shava we learn that just as Yosef's bechora entitled him to double what each brother got individually, so too all bechorim are to only get double that amount. Another pasuk says that Yaakov told Yosef, "I will give you one Shechem as one portion more than your brothers, which I took from the Emori with my sword and bow". In this pasuk "sword" refers to tefila and "bow" refers to pleas.
 - **Q:** Why did the Braisa need to bring multiple pesukim? **A:** The Braisa meant to say, if you hold the first pasuk of "b'yom hanchilo" is needed for the drasha of **R' Yochanan ben Broka**, we have another pasuk regarding Reuven and Yosef. And, if you will say that the word "bechoraso" cannot be learned from "bechora", we have another pasuk that uses the actual word "bechora". If you will ask how we know that Yosef only received double of what an individual brother got, we can answer with the pasuk that says that Yaakov gave him Shechem.
 - **Q: R' Pappa** asked **Abaye**, maybe Yaakov only gave him one tree in Shechem? **A:** **Abaye** said, the pasuk says that Ephraim and Menashe received portions like all other Shevatim, which shows that Yosef received a double portion.
 - **Q: R' Chelbo** asked **R' Shmuel bar Nachmeini**, why did Yaakov feel that he should take the bechora from Reuven and give it to Yosef? Although the pasuk says that he took it from Reuven for him having moved the beds, why did he decide to give it to Yosef? **A:** He answered, it is like an orphan who had all his needs taken care of by a man, and the orphan then became wealthy. He would want to reward the man for caring for him. The same is with Yosef – he took care of Yaakov in Mitzrayim, and therefore Yaakov wanted to repay him.
 - **Q:** Does this mean that if Reuven would not have sinned he would not have repaid Yosef at all? Rather, **R' Yonason** said, that the bechora should have come from Rachel, but the tefillos of Leah made the bechora come through her. However, because of the tznius of Rachel, Hashem gave the bechora back to her.
 - **Q:** Where do we see that Leah davened a lot? **A:** The pasuk says that her eyes were weak. **Rav** explained that this was caused by her crying out of fear that she would end up marrying Esav. It was those tefilos that helped Leah.
 - **Q:** Where do we see the tznius of Rachel? **A:** When she gave the simanim to Leah so that Leah not be embarrassed.
 - **Q: Abba Chalifa Kruya** asked **R' Chiya bar Abba**, the pasuk says that Yaakov's descendants totaled 70 when they went to Mitzrayim, but when you count them, there

were actually only 69!? **A:** He answered, Dinah had a twin, as can be learned from the pasuk of “v’eis Dinah bito”.

- **Q:** Based on that we should say that Binyamin had a twin as well, because the pasuk says “es Binyamin achiv ben imo”!? **A:** **R’ Chiya bar Abba** said that **R’ Chama bar Chanina** said, the 70th descendant was Yocheved, who was conceived on the way down to Mitzrayim and was born as they entered Mitzrayim.
- **Q:** **R’ Chelbo** asked **R’ Shmuel bar Nachmeini**, why is it that when Yosef was born did Yaakov decide it was time to return to Eretz Kinaan? **A:** He answered, based on a pasuk Yaakov saw that the hosue of Esav will fall to the house of Yosef. Therefore, at that time he felt prepared to face Esav.
 - **Q:** The pasuk says that Dovid won the battle against Amalek (who comes from Esav), and Dovid was not from Yosef!? **A:** Another pasuk says that Dovid was joined in battle by descendants of Menashe, who is from Yosef. That is how he won.
 - **Q:** **R’ Yosef** asked, a pasuk says that descendants of Shimon won a battle against Amalek!?**A:** **Rabbah bar Shila** said, one of the people mentioned in the pasuk to be doing battle was Yishi, and he was actually from Menashe.
- A Braisa says, a bechor takes a double portion of the “zeroah, lichayayim, and keiva” (parts of the animal that are given to the Kohen) of his father’s estate (in the case of a Kohen), of the kodashim, and in the increase of value to the estate after the father’s death. How is this done? If the father left a cow that was rented out to others, or that was grazing in the public grazing area, and it gave birth before the estate was divided, the bechor takes a double portion of it. However, he would not take a double portion in the houses or vineyards that were built by the estate after the father’s death.
 - **Q:** What is the case of the “zeroah, lichayayim, and keiva”? If they were already in his father’s possession, it is obvious that he gets a double portion!? If it did not yet come into his possession, he should not get a double portion from it!? **A:** The case is where the father had a friend who always gave him these portions, and the animal was shechted before the father’s death. The Braisa holds that the matanos are considered to be separated and given even before they are actually given over.
 - **Q:** Kodashim do not belong to the father, so why is he getting a portion? **A:** The Braisa is referring to kodashim kalim and follows the view of **R’ Yose Haglili**, who holds that kodashim kalim are considered to be the property of the owner.
 - **Q:** The Braisa said that when the cow is rented out, and therefore no longer in the possession of the father, the bechor still gets a double portion, so it should be obvious that if the cow is simply out grazing that the bechor will get a double portion!? **A:** The Braisa is teaching that the case of a rented cow and a cow that is grazing are similar in that just like in the case of the animal that gave birth when grazing, it is an increase in value that happens on its own, and it brings no new expense to the brothers, so too in the case of the rented cow, the bechor will only get a double portion if the increase in value happens on its own and it costs the brothers nothing.