

Bava Basra – Simanim

פרק ח – יש נוהלין

דף קי – Daf 110

1. הנושא אשה צריך שיבדוק באחיה

Rava said: הנושא אשה צריך שיבדוק באחיה – *one who marries a woman should first examine the character of her brothers*. The *passuk* says that Aharon married Elisheva, the daughter of Aminadav, "אחות נחשון" – *the sister of Nachshon*, as a wife. Since she was identified as Aminadav's daughter, איני יודע שאחות נחשון – *do I not know that she is Nachshon's sister?* Its mention must be to teach that one who seeks to marry a woman should first check her brothers' character. A Baraisa gives the reason: רוב בנים דומין לאחי – *most sons resemble the mother's brothers*. Since his future sons will be similar to his wife's brothers, he should investigate their character before marrying her.

2. Yehonasan's defense for becoming priest of מיכה, פסל, and eventual *teshuvah*

The *passuk* relates that men of Dan challenged Yehonasan's becoming the priest for מיכה, פסל, using the words "הלום", "בזה", and "פה". This hints that they said to him: לאו ממשה קא אתית – *Do you not descend from Moshe*, who was spoken to with expressions including these three words? – תעשה כהן לע"ז – *You became a priest for idolatry?* He responded that he had a tradition from his grandfather (Moshe): לעולם – *and not require the financial assistance of people*. He mistakenly thought this literally meant to service *avodah zarah*, but it actually meant לו עבודה שזרה – *work which is strange to him*, i.e., undignified. Similarly, Rav told Rav Kahana: נטוש נבילתא בשוקא ושקול אגרא – *skin a carcass in the market and take pay*, and do not say, "I am a great man, and it is demeaning for me." The Gemara relates that when Dovid saw that money was dear to Yehonasan, he appointed him over the royal treasure houses, because a *passuk* says that "שבואל", son of Gershom, was appointed over the treasure houses. This name indicates ששב לקל בכל לב – *that he returned to Hashem with all his heart*.

3. The source that a son inherits before a daughter, and not jointly

The Mishnah on Daf 108a states that "sons suggested but father, implying that when there are sons, daughters do not inherit. This is derived from the *passuk* which says that if a man dies and "has no son," his daughter inherits, teaching: טעמא דאין לו בן – *the reason she inherits is because he has no son*; הא יש – *but if he has a son, the son precedes the daughter*. Rav Pappa asked that perhaps the *passuk* means that when there is no son, she inherits alone, but if there is, she inherits together with him. Abaye responded that since we know from elsewhere that a daughter can inherit, it is obvious that she inherits alone when there is no son. Rather, the *passuk* teaches that a son precedes a daughter. Two more sources are suggested, but rejected. Finally, another source is found: והתנחלתם אותם לבניכם – *and you shall keep them as an inheritance for "your sons" after you*, teaching: בניכם ולא בנותיכם – *your sons inherit them, but not your daughters* (when there are sons). Although the *passuk* "למען ירבו" – *so that your days, and your sons' days, are prolonged*, certainly does not exclude daughters, – ברכה שאני – *a blessing is different*, and obviously includes daughters.

Siman – Gold Key Ceremony

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3 things to remember

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