

A בס"ד

Intro

Today we will learn בע"ה of מסכת בבא בתרא דף ק"ז. Some of the topics we will learn about include.

חלוקת ארץ ישראל

The land of Eretz Yisroel was initially divided among all males of age twenty or more. Those younger than age twenty were not eligible to receive a portion in the land of Eretz Yisroel.

בנות צלפחד נטלו ג' חלקים בנחלה

The five daughters of צלפחד however did receive three portions, because they inherited their deceased father who had no sons and was entitled to three portions.

A

חלוקת ארץ ישראל

בנות צלפחד נטלו ג' חלקים בנחלה

B The three opinions regarding

חלוקת הארץ

Who were the ones who were entitled to a portion in the land of Eretz Yisroel.

רבי יאשיהו says

ליוצאי מצרים נתחלקה הארץ

The land was divided only according to those who were already twenty when they left מצרים even though they did not enter Eretz Yisroel, and all those who did enter Eretz Yisroel received their portions as an inheritance from their ancestors who were twenty when they left מצרים.

רבי יונתן says

לבאי הארץ נתחלקה הארץ

The land was divided only among those who were already twenty when they entered Eretz Yisroel, and they received their portions in their own right, not as an inheritance.

רבי שמעון בן אלעזר says

לאילו ולאילו נתחלקה הארץ

The land was divided among both, those who were twenty when they left מצרים, and those who were twenty when they arrived to Eretz Yisroel; and the Gemara will explain.

B

The three opinions regarding חלוקת הארץ

רבי יאשיהו

ליוצאי מצרים נתחלקה הארץ

רבי יונתן

לבאי הארץ נתחלקה הארץ

רבי שמעון בן אלעזר

לאילו ולאילו נתחלקה הארץ

1 So let's review ...

Zugt Di Mishnah

בנות צלפחד נטלו ג' חלקים בנחלה

The five daughters of צלפחד received three portions in the land of ישראל, because they inherited their deceased father צלפחד who had no sons and was entitled to the following three portions.

1.

חלק אביון שהיה עם יוצאי מצרים

צלפחד left מצרים when he was already twenty years old, and was therefore entitled to a portion in his own right.

2.

וחלקו עם אחיו בנכסי חפר

צלפחד's father חפר obviously also left מצרים when he was more than twenty years old and was entitled to a portion; And when חפר died in the מדבר, Tzelafchad and his brothers each inherited a share in their father's portion; And when צלפחד died, his daughters inherited his share even though חפר had other sons, as the previous Mishnah taught ®

כל הקודם בנחלה יוצאי יריכו קודמין

If a son dies before his father, all the son's descendants maintain his rights to the inheritance even though the father has other sons.

3.

ושהיה בכור נוטל שני חלקים

חפר was the firstborn of his father צלפחד, and therefore he inherited a double share in חפר's portion.

1

מאמר

בנות צלפחד נטלו ג' חלקים בנחלה

The five daughters of צלפחד received three portions in the land of ישראל, because they inherited their deceased father צלפחד who had no sons and was entitled to the following three portions.

1

חלק אביון

שהיה עם יוצאי מצרים

צלפחד left מצרים when he was already twenty years old, and was therefore entitled to a portion of his own.

2

וחלקו עם אחיו בנכסי חפר

חפר צלפחד's father also left מצרים מצרים when he was more than twenty years old and was entitled to a portion;	When חפר died in the מדבר, and his צלפחד brothers each inherited a share in their father's portion;	When צלפחד died in the מדבר, his daughters inherited his share even though חפר had other sons,
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As the previous Mishnah taught

כל הקודם בנחלה יוצאי יריכו קודמין

If a son dies before his father, all the son's descendants maintain his rights to the inheritance even though the father has other sons.

3

ושהיה בכור נוטל שני חלקים

חפר was the firstborn of his father צלפחד, therefore he inherited a double share in חפר's portion.

2 The Gemara explains that the Mishnah's opinion that צלפחד, who had only left מצרים but did not enter Eretz Yisroel, was entitled to a portion, is actually a Machlokes in the following Braisa:

1.

רבי יאשיהו says

ליוצאי מצרים נתחלקה הארץ

The land was divided only according to those who were already twenty years old when they left מצרים even though they did not arrive to Eretz Yisroel, and all those who did enter Eretz Yisroel received their portions as an inheritance from their ancestors who left מצרים.

2.

רבי יונתן says

לבאי הארץ נתחלקה הארץ

The land was divided only among those who were already twenty when they entered Eretz Yisroel, and they received their portions in their own right, not as an inheritance.

3.

רבי שמעון בן אלעזר says

לאלו ולאלי נתחלקה הארץ

The land was divided among both, those who were twenty when they left מצרים, and those who were twenty when they arrived to Eretz Yisroel, as the Gemara later explains.

Their Machlokes is based on the interpretation of two contradicting Pesukim:

One Pasuk in פרשת פנחס states

אך בגורל יחלק את הארץ

לשמות מטות אבותם יחלו

The land is to be divided according to the FATHERS of those who entered Eretz Yisroel.

And this refers to the fathers who were מצרים, because the Pasuk in וארא states

'ונתתי אותה לכם מורשה אני ה'

Which means

ירושה היא לכם מאבותיכם

וליוצאי מצרים קאמר להו

והיידן informed the Yidden in מצרים that the land of your forefathers will be given to you as an inheritance.

While a previous Pasuk in פנחס states

לאלה תחלק הארץ בנחלה

The land is to be divided among those who were counted in the preceding Pesukim, and this refers to the באי הארץ, those who were to enter Eretz Yisroel.

2

בריתא

רבי יונתן
לבאי הארץ
נתחלקה הארץ

The land was divided only among those who were already twenty when they entered Eretz Yisroel, and they received their portions in their own right, not as an inheritance.

רבי יאשיהו
ליוצאי מצרים
נתחלקה הארץ

The land was divided only among those who were twenty years old when they left מצרים even though they did not enter Eretz Yisroel, and those who entered Eretz Yisroel received their portions from them.

רבי שמעון בן אלעזר
לאלו ולאלי נתחלקה הארץ

The land was divided among both, those who were twenty when they left מצרים, and those who were twenty when they entered Eretz Yisroel, as the Gemara later explains.

Their Machlokes is based on the interpretation of two contradicting Pesukim:

פרשת פנחס

אך בגורל יחלק את הארץ
לשמות מטות אבותם יחלו

The land is to be divided according to the fathers of those who entered Eretz Yisroel.

And this refers to the fathers who were מצרים, because the Pasuk in וארא states

'ונתתי אותה לכם מורשה אני ה'

Which means

ירושה היא לכם מאבותיכם
וליוצאי מצרים קאמר להו

והיידן informed the Yidden in מצרים that the land of your forefathers will be given to you as an inheritance.

While a previous Pasuk in פנחס states

לאלה תחלק הארץ בנחלה

The land is to be divided among those who were counted in the preceding Pesukim, and this refers to the באי הארץ, those who were to enter Eretz Yisroel.

3 רבי יאשיה reconciles the Pesukim as follows:
 The Pasuk of
 לשמות מטות אבותם ינחלו
 Teaches that
 ליוצאי מצרים נתחלקה הארץ
 And the word לאלה in the Pasuk
 לאלה תחלק הארץ
 Teaches that
 כאלה
 להוציא את הטפלים
 The land was divided only among those who were already twenty when they left מצרים, as was the age of those who were counted before entering Eretz Yisroel.
 This excludes those who were younger than twenty when they left מצרים. They were not entitled to a portion.
 Therefore, their descendants who entered Eretz Yisroel did not receive a portion in their own right, but as an inheritance from their ancestors who were twenty when they left מצרים.

3 רבי יאשיה reconciles the Pesukim as follows:

<p>לאלה תחלק הארץ Teaches that כאלה להוציא את הטפלים</p>	<p>לשמות מטות אבותם ינחלו Teaches that ליוצאי מצרים נתחלקה הארץ</p>
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The land was divided only among those who were already twenty when they left מצרים, as was the age of those who were counted before entering Eretz Yisroel. This excludes those who were younger than twenty when they left מצרים. They were not entitled to a portion.

Therefore, their descendants who entered Eretz Yisroel did not receive a portion in their own right, but as an inheritance from their ancestors who were twenty when they left מצרים.

4 רבי יונתן reconciles the Pesukim as follows;
 The Pasuk of
 לאלה תחלק הארץ
 Teaches that
 לבאי הארץ נתחלקה הארץ
 The land was divided only among those who entered Eretz Yisroel. And the Pasuk of
 לשמות מטות אבותם ינחלו
 Teaches that
 משונה נחלה זו מכל נחלות שבעולם
 The inheritance of Eretz Yisroel was different than all other inheritances in that
 שכל נחלות שבעולם חיינ יורשין מתים
 וכאן מתים יורשין חיינ
 In all inheritances, those who are now alive inherit from their fathers who passed away.
 However, in the inheritance of Eretz Yisroel it was vice versa.
 The fathers who left מצרים when they were twenty inherited from their sons who entered Eretz Yisroel when they were twenty.

4 רבי יונתן reconciles the Pesukim as follows;

<p>לשמות מטות אבותם ינחלו Teaches that משונה נחלה זו מכל נחלות שבעולם שכל נחלות שבעולם חיינ יורשין מתים וכאן מתים יורשין חיינ</p>	<p>לאלה תחלק הארץ Teaches that לבאי הארץ נתחלקה הארץ The land was divided only among those who entered Eretz Yisroel.</p>
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In all inheritances, those who are now alive inherit from their fathers who passed away.
 However, in the inheritance of Eretz Yisroel it was vice versa.
 The fathers who left מצרים when they were twenty inherited from their sons who entered Eretz Yisroel when they were twenty.

5 And the Rashbam explains this with the following example:

ראובן ושמעון שיצאו ממצרים והולידו בנים במדבר זה עשרה וזה אחד

If two brothers left מצרים when they were twenty and their sons were born in the מדבר; ראובן had ten sons and שמעון had only one son. and all their sons entered Eretz Yisroel when they were twenty years old.

First

העשרה נוטלין י' חלקים והאחד נוטל חלק אחד

ראובן's ten sons receive ten portions, and שמעון's son receives one portion, because the Pasuk says

לאלה תחלק הארץ לבאי הארץ נתחלקה הארץ

Then

מחזירין אצל אביהם

All eleven portions are returned to their deceased fathers, ראובן ושמעון, who left מצרים. Now, the two brothers together own the eleven portions, and

וחוזרין וחולקין בשה

The eleven portions are then divided equally between the two brothers, because the Pasuk says

לשמות מטות אבותם ינחלו

And ראובן's ten sons get five and $\frac{1}{2}$ portions, and שמעון's only son gets the other five and $\frac{1}{2}$ portions.

While according to רבי יאשיה, in this scenario

בני ראובן לא נטלו בין כולם אלא אחד

ובן שמעון נטל חלק אחד

ראובן's ten sons receive only the one portion which they inherit from their father who was מיוצאי מצרים, and שמעון's son receives one portion from his father who was מיוצאי מצרים.

5 And the Rashbam explains this with the following example:

ראובן ושמעון שיצאו ממצרים והולידו בנים במדבר זה עשרה וזה אחד

If two brothers left מצרים when they were twenty and their sons were born in the מדבר; ראובן had ten sons and שמעון had only one son. and שמעון died in the מדבר and all their sons entered Eretz Yisroel when they were twenty years old.

העשרה נוטלין י' חלקים והאחד נוטל חלק אחד

ראובן's ten sons receive ten portions, and שמעון's son receives one portion,

because the Pasuk says

לאלה תחלק הארץ לבאי הארץ נתחלקה הארץ

Then

מחזירין אלל אביהם

All eleven portions are returned to their deceased fathers, ראובן ושמעון,

Now, the two brothers together own the eleven portions,

וחוזרין וחולקין בשה

The eleven portions are then divided equally between the two brothers,

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ראובן's ten sons receive only the one portion which they inherit from their father who was מיוצאי מצרים, and שמעון's son receives one portion from his father who was מיוצאי מצרים.

6 The third opinion

רבי שמעון בן אלעזר
לא לו ולא לו נתחלקה הארץ
כדי לקיים שני מקראות הללו

The two Pesukim teach that both the **באי** and **יוצאי מצרים** receive a portion, as follows:

היה מיוצאי מצרים

נוטל חלקו עם יוצאי מצרים

If a person was twenty when he left **מצרים** but he did not enter Eretz Yisroel, he was entitled to a portion which his sons upon entering Eretz Yisroel inherited even though they were not twenty, because their father was **מיוצאי מצרים**

היה מבאי הארץ

נוטל חלקו עם באי הארץ

If a person was twenty when he entered Eretz Yisroel, but his ancestor was not twenty when he left **מצרים**, he was entitled to a portion, because he was **מבאי הארץ**.

מכאן ומכאן

נוטל חלקו מכאן ומכאן

If a person was both, he was twenty when he left **מצרים**, and he also entered Eretz Yisroel, he was entitled to two portions, because he was both **מיוצאי מצרים** and **מבאי הארץ**.

OR

If a person was twenty when he left **מצרים** but he did not enter Eretz Yisroel, and his sons were twenty when they entered Eretz Yisroel, they received two portions:

One from their father who was **מיוצאי מצרים**;

And one in their own right, because they were **מבאי הארץ**;

This discussion continues in the next Daf.

6

רבי שמעון בן אלעזר reconciles the Pesukim as follows:

**לא לו ולא לו נתחלקה הארץ
כדי לקיים שני מקראות הללו**

The two Pesukim teach that both the **מיוצאי מצרים** and **באי** receive a portion, as follows:

**היה מבאי הארץ
נוטל חלקו עם
באי הארץ**

If a person was twenty when he entered Eretz Yisroel, but his ancestor was not twenty when he left **מצרים**, he was entitled to a portion, because he was **מבאי הארץ**.

**היה מיוצאי מצרים
נוטל חלקו עם
יוצאי מצרים**

If a person was twenty when he left **מצרים** but he did not enter Eretz Yisroel, he was entitled to a portion which his sons upon entering Eretz Yisroel inherited even though they were not twenty, because their father was **מיוצאי מצרים**

**מכאן ומכאן
נוטל חלקו מכאן ומכאן**

If a person was both, he was twenty when he left **מצרים**, and he also entered Eretz Yisroel, he was entitled to two portions, because he was both **מיוצאי מצרים** and **מבאי הארץ**.

OR If a person was twenty when he left **מצרים** but he did not enter Eretz Yisroel, and his sons were twenty when they entered Eretz Yisroel, they received two portions: One from their father who was **מיוצאי מצרים**; And one in their own right, because they were **מבאי הארץ**;