

## **חלק בכור וחלק פשוט יהבינן ליה אחד מצרא – We give him his portion as a בכור and his portion as an ordinary son on one boundary**

### **OVERVIEW**

stated that it is obvious to him that the double portion that the בכור receives in the inheritance (his share as a regular son and the additional share as a בכור) are to be given to him together, in adjoining lots. The גמרא did not state the reason for this.<sup>1</sup> תוספות will explain it.

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**כדנפקא לן ביש נוחלין (לקמן דף קכד,א) מדכתיב<sup>2</sup> פי שנים מקיש חלק בכורה לחלק פשוט<sup>3</sup>:**  
**As we derive this ruling in יש נוחלין since it is written (a double amount) we compare the portion of בכורה to the regular portion;** just as each חלק is given אחד מצרא, so too the two portions of the בכור (which are included in the one word of שנים [and are to be considered as one חלק]) are to be given אחד מצרא.

### **SUMMARY**

The פסוק of פי שנים teaches that both shares of the בכור must be adjoining.

### **THINKING IT OVER**

1. Perhaps the היקש teaches that just as the חלק פשוט must be אחד מצרא so too the חלק בכורה must be אחד מצרא; but how do we derive that both חלקים (the פשוט and the בכור) must be אחד מצרא together?<sup>4</sup>
2. Does the היקש teach us that we must give the בכור both אחד מצרא (regardless), or does it teach us that the חלק פשוט and the חלק בכורה are one חלק (and what would be the difference between these two interpretations)?<sup>5</sup>

<sup>1</sup> (סוכ"ד אות יד) writes that since both (shares) are his they are like one share (see סוכ"ד אות יד).

<sup>2</sup> The פסוק in כא,יז states (כי תצא) כח,יז that the בכור receives his portion as a regular son and the additional share as a בכור.

<sup>3</sup> It is actually רבי there who makes this היקש to teach us that the בכור receives his חלק בכורה even if it was מטא (עיי"ש); however the רבנן there (who argue with רבי and maintain that he receives a חלק בכורה only if it is מטא) state that פי שנים comes to teach אחד מצרא (without actually mentioning the היקש).

<sup>4</sup> See סוכ"ד אות יד and נח"מ.

<sup>5</sup> See מטא יוסף אות רעא.