



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

### Gittin Daf Tes Zayin

- **Q: R' Yirmiya** asked, the halacha is that if someone who went to the mikvah then put his head and most of his body into drawn water, or if a tahor person had 3 lug of drawn water poured over him, he is tamei D'Rabanan. What is the halacha if after going to the mikvah he put half his body into drawn water and poured drawn water over the other half of his body, would he become tamei in that case as well? **A: TEIKU.**
- **Q: R' Pappa** asked, the halacha is that a baal kerai who is sick and therefore can't go to the mikvah (the **Rabanan** were goizer that a baal kerai may not daven or learn until he goes to the mikvah), the **Rabanan** said he can pour 9 kavim of drawn water over himself, and is then allowed to daven and learn. What if he puts half his body in the mikvah and pours 9 kavim over the other half of his body, would that work as well? **A: TEIKU.**

ECHAD OMER BEFANAI NECHTAV V'ECHAD OMER...

- **R' Shmuel bar Yehuda in the name of R' Yochanan** said, it is only passul if one of these people was not appointed by the husband as a shaliach. However, if both of these people were appointed as a shaliach, then even if only one says BN and the other says BN, it would be a valid get (even though their saying of BN and BN is meaningless, because the enactment was that the same person must say both, still it would be valid, because when 2 people bring a get there is no need to say BNBN altogether). We see that **R' Yochanan** holds that when 2 sheluchim bring a get they do not need to say BNBN.
  - **Q: R' Assi** asked, according to this, when the Mishna later said, "if two people say befaneinu nechtav and one says befanai nechtam the get is passul, but **R' Yehuda** says it is valid" the only reason the **Rabanan** (the **T"K**) would say it is passul is because only one of these people was a shaliach, but if there were two sheluchim the **Rabanan** would say that the get would be valid in this case as well (since BNBN need not be said at all). If so, that there is only one shaliach, why does **R' Yehuda** say it is valid!? **A:** The machlokes is that the **Rabanan** hold that since the shaliach only testified about the signatures and it was other people who testified about the writing of the get, we have to be concerned that this will lead to confusion and will mistakenly allow confirmation of signatures by even one witness. **R' Yehuda** holds that since there are people who are testifying about the writing of the get as well, this case will not lead to confusion with confirmation of signatures on other documents.
  - **Another version** of the previous discussion is as follows. **R' Shmuel bar Yehuda in the name of R' Yochanan** said, it is even passul if both of these people were sheluchim for this get. The reason is that he holds that when two sheluchim bring a get from chutz laaretz they *must* say BNBN.
    - **Q: R' Assi** asked, based on this, when the Mishna later said, "if two people say befaneinu nechtav and one says befanai nechtam the get is passul, but **R' Yehuda** says it is valid" the **Rabanan** would hold this way even if all these 3 witnesses were sheluchim for this get. What is the machlokes with **R' Yehuda** and why does he say the get remains valid? **A:** The **Rabanan** hold like **Rabbah** (that BNBN is also said to assure that the get was written lishma), and since the testimony was not given as it should have been (some said BN and the other said BN) it may lead to confusion and allow other documents to be confirmed with just a single witness. **R' Yehuda** holds like **Rava**, and therefore since there are at least 2 sheluchim who are available to confirm the get there is no need to say BNBN. Therefore, the get is valid no matter what they say or how they say it.

