



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

### Gittin Daf Yud Tes

#### MISHNA

- A get may be written with anything: with deyo, sahm, sikra, kumus, kankantom, or anything that has a lasting impression. A get may not be written with liquids, fruit juices, or anything that does not leave a lasting impression.
- A get may be written on anything: on a detached olive tree leaf, on the horn of a cow and he can then give her the cow, or on the hand of a slave and he can then give her the slave. **R' Yose Haglili** says a get may not be written on a living creature or on food.

#### GEMARA

- "Deyo" is black ink. "Sahm" is sama. **Rabbah bar bar Chana** says that "sikra" is sikarta (a red dye). "Kumus" is kuma (sap from a tree). **Rabbah bar bar Chana in the name of Shmuel** said, "Kankantom" is black dye used to dye shoes.

#### U'VICHOL DAVAR SHEHU MISKAYEIM...

- This comes to include as **R' Chanina** taught, that a get written with dirty, stagnant rain water or gallnut juice is valid.
- **R' Chiya** taught, if a get is written with lead, with charcoal, or with shoemaker dye, it is valid.
- If on Shabbos someone traces black ink over letters written in red ink, **R' Yochanan and Reish Lakish** both say that he would be chayuv for two melachos – writing (the black letters) and erasing (the red letters). If he traced black ink over black ink, or red ink over red ink, he would be patur. If he traced red ink over black ink, some say he would be chayuv (since he erases the black letters) and some say he would be patur (because he is destructive in that the black letters are superior).
  - **Q: Reish Lakish** asked **R' Yochanan**, if witnesses don't know how to sign their name for a get, may we write their names in red ink and have them trace the letters with black ink? Would the new, black ink be considered their writing? **A: R' Yochanan** said it is not considered to be a writing.
    - **Q: Reish Lakish** asked, but you have said that such tracing is called writing for purposes of Shabbos!? **A: R' Yochanan** said, we are not absolutely certain, and that is why we go l'chumra in both cases.
- If witnesses don't know how to sign their names for a get, **Rav** says we etch their names on a blank paper and they fill in the etching with ink. **Shmuel** says we write their names in lead and they then trace over that with ink.
  - **Q: We** have learned above that writing with lead is full-fledged writing for a get!? **A: Shmuel** was referring to using a solid piece of lead, which is not considered a writing. Previously we were discussing mixing lead with water, and using that mixture to write – which would be a good writing.
  - **R' Avahu** said, we should write their names with gallnut juice and have them trace that with ink.
    - **Q: We** said above that gallnut juice is an acceptable method of writing for a get!? **A: If** the parchment was treated with gallnut juice, then writing with this juice on that parchment is not considered to be a writing. If it was not treated, it is considered a valid method of writing.
  - **R' Pappa** said we should write their names for them with saliva and have them trace that with ink.

- All these methods of helping witnesses sign should only be done for a get. For other documents, we should find witnesses who are capable of signing their name. In fact, **R' Kahana** once gave someone malkus for assisting witnesses to sign on other documents.
- There is a Braisa that says like **Rav**. The Braisa says that if witnesses don't know how to sign their names, we etch their names on a piece of paper and they fill it in with ink. **R' Shimon ben Gamliel** says this leniency only applies to a get of divorce. With regard to other documents, if they know how to read and sign they may sign. If not, they may not sign.
  - **Q:** The T"K did not mention anything about the ability to read, so why did **R' Shimon** mention that? **A:** The Braisa is missing words and should read as follows: If witnesses don't know how to read, we read the document to them and they can sign. If they don't know how to sign, we etch paper for them and they fill in with ink...
    - **R' Elazar** explained, the reason that **R' Shimon** is more lenient by get is to try and prevent women from becoming agunos.
  - **Rava** paskened like **R' Shimon ben Gamliel** and **R' Gamda in the name of Rava** said that the halacha does not follow **R' Shimon ben Gamliel**.
    - **Q:** How could he say the halacha doesn't follow **R' Shimon** (which means we may use this method by other documents as well) when we see that **R' Kahana** gave malkus for doing so!? **A:** He meant the halacha is not like **R' Shimon** with regard to his requirement that they know how to read.
- **R' Yehuda** would strain himself to read a document before signing it. **Ulla** said to him, there is no need to strain yourself, because we find that **R' Elazar and R' Nachman** would have people read the documents to them and they would then sign them.
  - The Gemara says that the person reading the document to **R' Nachman** had a fear of **R' Nachman** and that is why he relied on the reading of a single person. In a different situation, a single person cannot be relied upon in that way.
- When a document written in Persian in the Kuti courts was brought to **R' Pappa** he would call 2 Kutim individually in a "masiach lefi tumo" way and have them translate the document for him, and he would then allow collecting from encumbered properties based on the document.
- **R' Ashi** said that **R' Huna bar Nosson in the name of Ameimar** said, if a document written in Persian is signed by Yidden, it can be used to collect from encumbered properties.
  - **Q:** The Jewish witnesses can't read Persian, so how are they effective witnesses!? **A:** The case is that these people know how to read Persian.
  - **Q:** According to halacha, a document must be written on a paper that can be easily determined when it is erased, and Persians don't use such paper!? **A:** The case is that they did treat their paper with a substance that will make it obvious if it is erased.
  - **Q:** According to halacha the last line of a document must be a review of the integral parts of the document, and Persians don't do that!? **A:** The case is that this was done.
  - **Q:** If all these details were done, what is the chiddush? It can't be to teach that the writing in any language is valid, because a Mishna already teaches that regarding get!? **A:** We would think that this is a leniency that only applies to get (to prevent agunos), but not to other documents.
- **Shmuel** said, if the husband gives the wife what appears to be a blank paper, and tells her "Here is your get", she is considered to be divorced, because we are concerned that he wrote the get with gallnut juice, which became absorbed into the paper.
  - **Q:** A Braisa says, if a man hands his wife a paper and says "Here is your get", and she takes and throws it into the sea or into a fire before anyone has a chance to see what is written on it, and the husband then says it was actually not a get,

but was some other meaningless document, she is considered to be divorced. The reason the husband's statement of "here is your get" seems to be believed is because there was *something* written on the document. However, if there was nothing written, it would seem that he would not be believed!? **A: Shmuel** meant that we test the blank paper with a substance that would bring out the absorbed gallnut juice, and we can then tell if anything was written there.

- **Q:** Even if the writing resurfaces now, that doesn't prove that it existed when it was given to the woman, so how do we know that she is divorced!? **A: Shmuel** didn't say that she is certainly divorced. He said that we must be concerned that she is divorced and is dealt with l'chumra because of this safek.
- **Ravina** said that **Ameimar** told him in the name of **Mareimar in the name of R' Dimi**, that the eidei mesirah must read the get before it is given to the woman.
  - **Q:** The Braisa above said that if she throws the "get" into the sea or into a fire, the husband is not believed to say it was not a get. Now, if the witnesses must read it, how can the husband even claim it was something else altogether? **A:** The case is that after they read it the husband took it back and put it in his sleeve. He then took out a document and gave it to his wife. We would think that we must be concerned that he switched the get for another document. The Braisa teaches that we are not concerned.
- A man once threw (what he said was) a get to his wife and it fell in between some jars. When she went to get it, all she found was a mezuzah. **R' Nachman** said, since it is not common to find mezuzos there, we can assume that that is what was thrown.
  - However, if she were to find other mezuzos there, we would assume that the mezuzah that she found was there before as well, and a get that was thrown was taken away by mice.
- A man once took a Sefer Torah, gave it to his wife and said "Here is your get". **R' Yosef** said, there is no concern that this woman is divorced though this action. If you are concerned that maybe he had written a get in gallnut juice on the back of the parchment, that is not a concern, because the parchment of a Torah is treated with gallnut juice and a writing of gallnut juice would therefore not be considered a "writing". If the concern is that the parsha of get in the Torah acts as the get, that is not a concern, because it was not written lishma. If you are concerned that he had paid the sofer to have him in mind when he wrote the Torah, it would still not be a valid get, because there is no mention of his name and her name, and his city and her city.
  - **Q:** This seems to be very obvious, so what was **R' Yosef** trying to teach us? **A:** He was teaching us the halacha that writing with gallnut juice on parchment that was treated with gallnut juice is not called a "writing".