



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

Gittin Daf Chuf Tes

MISHNA

- If a shaliach was appointed to bring a get within EY and the shaliach then became sick, the shaliach may appoint another person to bring the get for him (since there is anyway no need to say BNB). However, if the husband had told the shaliach "When you give the get take back a certain object from her", the shaliach may not appoint another person in his place, because it may be that the husband does not want any other person being the shomer on the object he asked him to collect.

GEMARA

- **R' Kahana** said, a shliach may only appoint another person if he became sick, not if he just doesn't want to complete the job.
 - **Q:** That is obvious! The Mishna specifically says the case is where the shliach became sick!? **A:** We would think that he may appoint a new shliach at any time, and the reason the Mishna discusses where he was sick is because that is a usual case of where he would want to appoint another person.
 - **Q:** A Braisa says, if the husband tells a shaliach "Take this get to my wife", the shliach is allowed to appoint another person to take over for him. If the husband said "You take this to my wife", the shliach may not appoint another person. **R' Shimon ben Gamliel** says, in either case a shliach may never appoint another shliach to take over for him. Now, if our Mishna is discussing where the husband said "Take this get to my wife" then according to the **T"K** he should be able to appoint another person even if he was not sick. If the husband said "You take this to my wife" then the shliach should not be able to appoint another person even if he did get sick. According to **R' Shimon** also, the shliach should never be able to appoint another shliach. If so, who does our Mishna follow? **A:** The Mishna is discussing a case where the husband said "Take this get to my wife". It may be that when the **T"K** allows the shliach to appoint another shliach (when the husband said "Take this get to my wife"), he only meant to allow that if the shliach had become sick. **A2:** The Mishna is discussing a case where the husband said "You take this get to my wife". It may be that the Braisa would agree that if the shliach became sick even after such an instruction he may appoint a new shliach. **A3:** We can say that our Mishna follows **R' Shimon ben Gamliel**, who only discusses a healthy shliach, but would agree that if a shliach became sick, he may appoint another shliach.
- **Q:** A Mishna says, if a husband tells two people "Give a get to my wife", or if he tells 3 people "Write a get and give it to my wife", they should write a get and give it to his wife. This implies that only they may do so, but they may not appoint another shliach to do so. This contradicts our Mishna!? **A:** **Abaye** said, in that Mishna the husband wants these people specifically to carry out the shlichus, because he is embarrassed by the fact that he doesn't know how to write his own get and doesn't want that fact being known by additional people. However, in our Mishna the shliach is simply delivering the get. In that case the husband doesn't care if the shliach appoints another shliach, and that is why it is valid. **A2:** **Rava** said, in that Mishna there was only a verbal instruction with no tangible items. Therefore, that cannot be transferred to a new shliach, because "words can't be transferred to a shliach" to then pass along to another

shlaliach. However, in our Mishna we have the tangible get. That can be passed along to another shlaliach.

- The practical difference between these answers is regarding a shlaliach appointed to write a gift document. According to **Rava** this instruction could also not be transferred to another shlaliach. According to **Abaye**, since it is the obligation of the recipient to have the document written, if the giver appoints someone to write it for him it does not show that he is incapable of doing so. In arguing about this, they argue in the machlokes of **Rav and Shmuel**, where **Rav** says that a gift document is not like a get (which is the view of **Abaye**) and **Shmuel** says that a gift document is like a get (which is the view of **Rava**).

V'IHM AMAR LO TOL LI HEIMENAH CHEIFETZ PLONI

- **Reish Lakish** said, here is where **Rebbi** learned and taught that a lender may not lend the borrowed object, and a renter may not rent out the rented object, just as our Mishna says he should not appoint another shlaliach to retrieve the object from the wife. However, the get would remain valid even if he did so. **R' Yochanan** said, that is a halacha that even children know. What **Rebbi** must have taught was that there are times that if the shlaliach makes another shlaliach to bring the get and retrieve the object from the woman, the get will not be a valid get, because it becomes as a case where the husband specifically tells the shlaliach to divorce his wife on the ground floor and he does so on the upper floor, or where he tells him to divorce her with his right hand and he uses his left hand.
 - All agree that what the husband meant with his instruction is that the object should first be retrieved, and then the get should be given. Therefore, if the shlaliach appointed another shlaliach, and the new shlaliach retrieved the object before giving the get, the get would be valid. The machlokes is where he first gave the get and then got the object. **R' Yochanan** says that if the original shlaliach did it that way it would be passul, so surely if the newly appointed shlaliach does it that way it is passul. **Reish Lakish** says that if the newly appointed shlaliach does it that way it would still be valid, and surely if the original shlaliach did it that way it would be valid.

MISHNA

- If a shlaliach is bringing a get from chutz laaretz and becomes sick, he appoints a new shlaliach in Beis Din and tells Beis Din BNB. The "last" shlaliach need not say BNB. Rather, when he delivers the get he simply says "I am a shlaliach of Beis Din".

GEMARA

- The **Rabanan** told **Avimi the son of R' Avahu** to ask **R' Avahu** if the shlaliach appointed by the shlaliach of the husband can also appoint a new shlaliach or not. **Avimi** said, that is not a question, because the Mishna says "the last shlaliach need not say BNB". The use of the word "last" teaches that there can be more than just one new shlaliach in the chain. If anything, my question is, when the second shlaliach makes a new shlaliach, must that also be done in Beis Din or not? The **Rabanan** said, that is not a question, because the Mishna says the last shlaliach says "I am a shlaliach of Beis Din". Obviously, each appointment must be done in Beis Din.
 - **R' Nachman bar Yitzchak** has a slightly different (but essentially the same) version of the preceding conversation.
- **Rabbah** said, if a get is being delivered within EY, each shlaliach may appoint another shlaliach (and it need not be done in Beis Din).
 - **R' Ashi** said, if the first shlaliach dies, all subsequent shluchim become batul. **Mar bar R' Ashi** said, my father must have said this when he was young (because it is incorrect). For, if the husband were to die, clearly all the shluchim would become batul. We see that all the authority comes from the husband. That is true whether the first shlaliach is still around or not.
- A person wanted to send a get to his wife and made a shlaliach to do so. The shlaliach said, I don't know what your wife looks like, so how can I bring her a get? The husband told him, bring

the get to Abba bar Menyumei, who knows what my wife looks like, and he will give it to her. The shlaliach went and could not find Abba bar Menyumei. He found **R' Avahu, R' Chanina bar Pappa, and R' Yitzchak Nafcha**, with **R' Safra** sitting along with them. The three of them told the shlaliach, make us (as a Beis Din) a shlaliach, and when Abba bar Menyumei comes, we will give it over to him as you were supposed to do. **R' Safra** said to them, this shlaliach was not given the authority to make the divorce (he was only supposed to give it to Abba bar Menyumei), so he can't make a shlaliach in his place! The three of them felt embarrassed. **Rava** said, **R' Safra** has cut the feet from under these 3 **Rabanan**. **R' Ashi** said, why did you think he posed a good challenge to them? The husband never told the shlaliach "I want Abba bar Menyumei to deliver the get, and not you". Therefore, he does have authority to deliver the get, and therefore can appoint a shlaliach in his place.

- A person gave a get to a shlaliach to deliver to his wife and instructed him not to deliver it until 30 days have passed. In those 30 days the shlaliach became an oneis and no longer had the ability to deliver after the 30 days. The shlaliach asked **Rava** what to do. **Rava** told him, just as a sick shlaliach, who is an oneis, may appoint another shlaliach in his place, you can do the same. Therefore, **Rava** told him to make his Beis Din a shlaliach so that after the 30 days they can appoint a new shlaliach to deliver the get. The **Rabanan** said to **Rava**, during the 30 days this shlaliach does not have authority to deliver the get, and as such cannot make a shlaliach to do so! **Rava** said, since after 30 days he can deliver the get, even at this point he is considered to have the authority and can appoint a new shlaliach.
 - They asked **Rava**, why are we not concerned that the pre-dated get (since it won't be given for at least 30 days) may become a "get yashan" if the couple stops fighting and lives with each other during that time? **Rava** felt embarrassed that he didn't have an answer for this question. However, it later became known that this story happened with a get for an eirusin (where there is no concern that they will live together). He said, there is no such concern by an arusah!
 - **Q: Rava** asked, when Beis Din appoints the shlaliach, must the first shlaliach be there? **A: Rava** later said, he does not have to be there. They sent a message from EY also saying that he need not be there.
- A person gave a get to his wife and said, it should be effective today if I don't return within 30 days. At the end of the 30 days he was prevented from crossing the river to come, because the ferry was not there. He stood at the other side and yelled "I am here, I am here!". **Shmuel** said, it is as if he did not show up, and the get is effective.
 - A person gave a get to his wife and said, if I do not appease her within 30 days, the get should be effective from now. He then tried to appease her, but she would not be appeased. **R' Yosef** said, did he offer her astronomical amounts of money to be appeased? Since he did not, the get will take effect. **Others say** that **R' Yosef** said, is he required to offer her astronomical amounts of money? Rather, since he tried his best and she was not allowing herself to be appeased, the get does not take effect.
 - The first version of **R' Yosef** holds that we don't have the concept of oneis by gitten. The second version of **R' Yosef** holds that we do allow the concept of oneis by gittin.