



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

Gittin Daf Lamed Vuv

V'HA'EIDIM CHOSMIN AHL HAGET MIPNEI TIKUN HA'OLAM

- **Q:** Witnesses must sign the get based on the pasuk, not for "the benefit of the world"!? **A:** **Rabbah** said, this means, that according to the view of **R' Elazar**, who says that D'Oraisa we don't need witnesses signed on the get, the **Rabanan** instituted that we should have witnesses who sign the get, so that if the eidei mesirah die or go overseas, she can still have a method of proving the validity of the get. **A2:** **R' Yosef** said the Mishna can even follow the view of **R' Meir** (who requires witnesses to sign the get even D'Oraisa). However, initially the witnesses would not sign their actual name, but instead would sign "I, ploni, am signing as a witness". The **Rabanan** instituted that they should write their actual name so that it be easier to verify their signatures and prove the validity of the get.
 - **Q:** Does this mean that anything but the full name would not be acceptable? We find a number of **Rabanan** who would sign by using a symbol, instead of writing their actual name!? **A:** The **Rabanan** are different, because their symbols are well known as being their signatures, as was seen by all in their written answers to questions and letters. Therefore, they were able to sign using those symbols.

HILLEL HISKIN PRUZBUL...

- A Mishna says, when one writes a pruzbul he may collect on the loans even after shmitta. **Hillel** made this takanah of pruzbul because he saw people holding back from giving loans as shmitta neared, and in that way they were being oiver a mitzvah in the Torah. The essence of a pruzbul is that the lender writes "I hereby give these dayanim in this place all the debts owed to me that they can now be collected whenever I want", and either the dayanim or the witnesses then sign.
 - **Q:** Can it be that D'Oraisa the loan gets cancelled, and **Hillel** came along and said that it does not get cancelled? **A:** **Abaye** said, this was done for shmitta in today's times, and following the shita of **Rebbi** who says that when the halachos of shmitta in EY are D'Rabanan (which is the case after the Churban), the halachos of shmitta cancelling loans is also only D'Rabanan, as a remembrance to the halachos of shmitta. Therefore, **Hillel** changes a D'Rabanan, not a D'Oraisa.
 - **Q:** Can it be that D'Oraisa a loan is not cancelled, and the **Rabanan** came and cancelled the loan? **A:** **Abaye** said, the **Rabanan** change the D'Oraisa through a "shev v'ahl taaseh" (they said do not go and collect the loan). The **Rabanan** have the power to do so in this format.
 - **A:** **Rava** said, whether the cancellation of debts is D'Oraisa or D'Rabanan, the **Rabanan** (and **Hillel**) have the right to say that the loans are not cancelled, based on the concept of "hefker Beis Din hefker".
- **Q:** Did **Hillel** enact pruzbul for his generation, or was it enacted for all future generations as well? The difference would be whether a later generation of **Rabanan** could abolish the enactment. If it was only enacted for his generation, a later **Rabanan** may abolish the concept of pruzbul. If it was enacted for all generations, it would not be able to be abolished, because a later Beis Din could only abolish an earlier enactment if the later Beis Din is greater than the earlier Beis Din in both wisdom and number. **A:** We have learned that **Shmuel** said, a pruzbul may only be written in the Beis Din of Sura or of Neharda'ah (since they are great enough to make something hefker). Now, if **Hillel's** takanah was for all generations, then any Beis Din should be able to write a pruzbul, since they would anyway be relying on **Hillel's** takanah!

- **Q:** It may be that although the takanah was for all generations, the takanah was that the pruzbul must be written in a Beis Din that is great enough to make something hefker.
- **Q:** Maybe we can answer as follows. We are taught that **Shmuel** said that the concept of pruzbul is puzzling to him (how it can work) and he said that if he had the strength he would abolish it. This must mean that it was not enacted for all generations, because if it was, how was he planning on abolishing it? **A:** It may be that **Shmuel** was saying, I know I can't abolish it, however, if I was able to assemble a Beis Din greater than **Hillel**, I would abolish it. If that is what **Shmuel** meant, it would show that pruzbul was enacted for all generations.
 - **R' Nachman** said about pruzbul, "I would confirm the enactment of pruzbul".
 - **Q:** Why would he have to confirm it, since it is already confirmed and in practice? **A:** He was saying that he would want to expand pruzbul that even if someone didn't write a pruzbul his debts do not become cancelled at shmitta.
- **Q:** What is the meaning of the word pruzbul? **A:** **R' Chisda** said, it means "an enactment to benefit the rich and the poor". **Rava** heard a foreign speaking person use the word pruzbul and asked him what it meant in his language. He said it meant an act done to benefit something.