



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

Gittin Daf Mem Hey

- There was a slave who ran away from his master in chutz laaretz and ran to EY. His master chased him down there. **R' Ami** told the master, if you want, I will have the slave write a note to you for his value and you will then free him. If not, I will force you to free him anyway, based on ruling of **R' Achi the son of R' Yoshiya**, who understands pesukim to teach that if a slave escapes his master in chutz laaretz and runs to EY, he is not to be returned to his master.
 - **R' Chisda's** slave once ran away from him to Bei Kusai. He asked the people to return his slave to him. They responded, that the pasuk says "lo sasgir eved l'adonav", which teaches that a slave may not be returned after escaping. He told them, that pasuk is to be darshened like **R' Achi** darshens it, that it refers to a slave that escaped from chutz laaretz to EY.
 - **Abaye** lost a donkey in Bei Kusai. He asked them to return it to him, and they responded that they can only do so if he gives them a siman. He told them, my siman is that the donkey has a white belly. They responded to him, if you were not the great **Abaye**, we would not return the donkey to you based on that siman, because all donkeys have white bellies.

MISHNA

- One may not ransom a captive for more than his value. This was instituted for the benefit of the world.
- One may not help a captive to escape. This was instituted for the benefit of the world. **R' Shimon ben Gamliel** says this was instituted for the benefit of the other captives who are left behind.

GEMARA

- **Q:** Is "the benefit of the world" not to ransom people for more than their value to prevent the community from becoming poor in such situations, or is the reason so as not to incentivize the goyim to take more Jewish captives? **A:** We find that **Levi bar Darga** spent an exorbitant amount of money to ransom his daughter. It must be that he was allowed to do so since he used his own money, and we see that the reason must be so as not to make the community poor.
 - **Abaye** said, we don't know if **Levi bar Darga** acted with the agreement of the **Rabanan**. It may be that the reason is to prevent future captives, and Levi acted on his own volition.

V'EIN MAVRICHIN ES HASHVUYIN...

- **Q:** What is the difference between the two reasons in the Mishna? **A:** The difference would be when there are no other captives.
- The daughters of **R' Nachman** were able to mix boiling pots with their hands. It seemed that they were able to do so because of their high spiritual level. **R' Ilish** felt that based on a pasuk it could not be that a woman could reach that lofty a level. Hashem made the situation that **R' Ilish** was captured along with the daughters of **R' Nachman**. Before escaping, **R' Ilish** went to check on the daughters of **R' Nachman** and heard them saying that they were happy with the captors as their husbands and didn't want to go back to their real husbands. He left without them and said that it must be that the reason they were able to mix boiling pots with their bare hands was not because they were on a high spiritual level, but rather because of kishuf.

MISHNA

- One may not buy Sifrei Torah, tefillin, or mezuzos from goyim for more than their value. This was instituted for the benefit of the world.

GEMARA

- **Q: R' Budya** said to **R' Ashi**, the Mishna seems to say that we would pay fair value to a goy for these items, which would suggest that we are allowed to read from a Sefer Torah taken from a goy? **A:** It may be that we buy it from him at this price, but then bury it and do not use it.
- **R' Nachman** said, we have a kabbalah that a Sefer Torah written by a "min" (a priest or the like, who is very committed to avodah zara) must be burned, and one written by a goy must be buried. A Torah found in the possession of a min must be buried, and one found by a goy – some say it should be buried, and some say it may be used to read from.
 - **Q:** Regarding a Sefer Torah written by a goy: one Braisa says it should be burned, another Braisa says it should be buried, and a third Braisa says it may be used for reading. **A:** The first Braisa follows **R' Eliezer**, who says that the intent of a goy is presumed to always be for avodah zara. The second Braisa follows another Braisa that says such a Sefer Torah must be buried. The third Braisa follows another Braisa that allows such a Sefer Torah to be used, as was one done in practice by **R' Shimon ben Gamliel**.
 - **Q:** We find that **R' Shimon ben Gamliel** holds that the leather boxes of the tefillin must be formed for the sake of the mitzvah. Could it be that he would hold that the writing need not be done for the sake of the mitzvah? If he allowed the Torah written by a goy, we must assume that he does not require the intent, because then he would not allow the writing of a goy (who clearly doesn't have intent for the mitzvah)!? **A: Rabbah bar Shmuel** said, he allowed the Torah written by a ger who had gone back to his goyish ways, and **R' Ashi** explained, the ger did so out of fear, so there is no reason to treat him like a min.
- A Braisa says, we are allowed to pay a goy slightly more than the value of the Torah, tefillin, or mezuzah in order to get it back from him. **R' Sheishes** said, the "small amount" refers to an "istira".
 - **Abaye** once offered an Arab woman a very low amount for the tefillin that she had. She was so frustrated with the offer than she threw them into the river. **Abaye** said, I should not have made such a low offer.