



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

Gittin Daf Samach Beis

- **R' Yose ben Hameshulem** testified in the name of his brother **R' Yochanan**, who said in the name of **R' Elazar ben Chisma**, if an ahm haaretz prepared dough and then asked a chaver to prepare the challah dough (the piece to be separated as challah) for him, he may not do so (a Kohen, seeing the chaver separating it, may think that the challah is tahor, when in fact it is tamei, because the ahm haaretz prepared the dough to begin with). However, a chaver may prepare the dough initially, may then separate a piece for challah and put it into a keili that cannot become tamei, and give it to the ahm haaretz like that, and we are not concerned that the ahm haaretz will make it tamei. Similarly, if an ahm haaretz prepared olives to be pressed, and then asked a chaver to prepare the terumah, the chaver may not do so (for the same reason as the last case), but the chaver may prepare the olives initially, may then separate the terumah and put it into his own keilim, and give it like that to the ahm haaretz.
 - **R' Yochanan** explained, the reason we were meikel (and are not concerned that the ahm haaretz will make the terumah or the challah tamei) is for the sake of the livelihood of the kneader and of the presser.
 - Both cases are needed to teach this, because if we would only give the first case we would think we are lenient there because a kneader's wages are minimal, and therefore we have to allow him to make whatever he can, but we should not be lenient by a presser, who makes higher wages. If we would just say the second case we would say that only there we are meikel, because a presser is a seasonal job, with less job opportunity, so we won't take an opportunity away from him, but we will not be meikel for a kneader.
 - **Q: R' Yose ben Hameshulem** said that the chaver can initially knead the dough for the ahm haaretz, separate the challah, put it into keilim that cannot become tamei, and then give it to him. Why are we not concerned that the ahm haaretz will touch the challah? **A:** We tell the ahm haaretz that if he touches the challah, all the dough will revert to being tevel. This will stop him from touching it.
 - **Q:** Maybe we should be concerned that he will not care if it becomes tevel? **A:** He came to the kneader to try and remove the issur of tevel, so we can assume that he will not do something that in his mind would bring the tevel status back on.
 - **Q:** He said that regarding the olives the chaver separates the terumah, puts it into his keilim, and gives it to the ahm haaretz. Why are we not concerned that the ahm haaretz will touch the terumah? It makes sense that in the case of the dough we don't have to be concerned, because he is using a strange keili which reminds him not to touch it, but why are we not concerned in this case? **A:** In this case he is to put the terumah into keilim of dung, of stone, or of unprocessed earth. These will also remind him not to touch the terumah inside.
 - **Q:** If so, why do we need the keilim to belong to the chaver? **A:** It means that the keilim are fit to be used by the chaver (that they are not mekabel tumah), like of the types mentioned above.

MACHZIKIN YIDEI OVDEI KOCHAVIM B'SHVI'IS

- **Q:** How can the Mishna allow us to help a goy on shmitta? **R' Dimi bar Shishna in the name of Rav** said that one may not work together with a goy in the field on shmitta, and one may not give a double "Shalom" greeting to a goy at any time. We see that we may not help him in the field!? **A:** The Mishna is referring to words of encouragement.
 - **R' Chisda** would greet a goy with "Shalom" before the goy would greet him, because typically the responder would say a double greeting, and **R' Chisda** wanted to avoid

doing that. **R' Kahana** would say "Shalom to Mar" (having in mind his rebbi, instead of the goy).

V'SHO'ALIN BISHLOMAN

- **Q:** We have just said that we may even give words of encouragement, so it is obvious that he can offer a greeting!? **A: R' Yeiva** said, the chiddush is that one may greet goyim even on their holiday.

HADRAN ALACH PEREK HANIZAKIN!!!

PEREK HA'OMER -- PEREK SHISHI

MISHNA

- If a husband tells someone "Accept this get for my wife", or "Take this get to my wife", if the husband wants, he may retract the get at any time before it reaches the hand of his wife. However, if the wife told someone "Accept the get for me", then once that person received the get, the husband may no longer retract the get.
 - Therefore, if the husband tells the wife's shaliach that he does not want him to accept it for her, but instead wants him to take it to her, the husband may retract the get at any point until it reaches the hand of the wife. **R' Shimon ben Gamliel** says, even if a woman tells someone "Take my get for me", and the husband gave the get to this person, the husband may not retract the get.

GEMARA

- **Q: R' Acha the son of R' Avya** said to **R' Ashi**, the only reason that the statement of "take this get to my wife" does not make her divorced as soon as the shaliach gets it is because the shaliach was not a shaliach l'kabalah. This suggests, that if he was made into a shaliach l'kabalah, "take" would prevent the husband from being allowed to retract. We see that "take" is the equivalent of saying "be zocheh"!? **A:** It may be that saying "take" is not like saying "be zocheh", and therefore the husband could retract after saying that. The reason the Mishna gave that case was so that we should not think that since the husband cannot make a shaliach l'kabalah for the wife, it should not be a get even when it reaches her hand since he said "accept for her". The Mishna teaches that he means to say "accept and deliver it to her".
- **Q:** The second case of the Mishna suggests that if the wife appoints a shaliach l'kaballah, then he would be koneh the get whether the husband tells him to "accept it for her" or whether he tells her to "take it to her". This again seems to prove that saying "take" is like saying "be koneh"? **A:** It may be that he is only koneh if the husband tells him "accept the get".
- **Q:** The Mishna says, if the husband tells the shaliach, "I don't want you to accept it for her, rather I want you to take it and give it to her, he may retract the get". This suggests that if he didn't tell him "I don't want you to accept", he would not be able to retract, which suggests that saying "take" is like saying "be koneh"!? **A:** The Mishna may mean that the shaliach is koneh only when the husband tells him "this get is for you, take it to my wife". But, if he simply says "take it to my wife" he would not be koneh for her.
- **Q:** It is obvious that a man can serve as a shaliach l'holacha, because a man can deliver a get to his wife. It is also obvious that a woman can serve as a shaliach l'kabalah, because a woman can accept a get from her husband. Can a man be a shaliach l'kabalah and can a woman be a shaliach l'holacha? **A:** Our Mishna said that if the husband told the shaliach to accept the get for his wife, he may still retract, but if the wife had told the shaliach to accept the get, he cannot retract. Presumably we are talking about one shaliach, and we see that the person can act as a shaliach l'holacha and l'kabalah.
 - It may be that the Mishna is discussing two different sheluchim – the man appointed a man, and the woman appointed a woman.
 - **A:** The Mishna said, if the husband tells the shaliach l'kabalah, "I do not want you accepting the get for my wife, rather I want you to take it and deliver it to her", he may retract the get. This is certainly talking about one shaliach, and we see that he can act as a shaliach l'holacha and l'kabalah.

- **Q:** This can teach that a man can be a shaliach l'kabalah, which may be based on the fact that a father can accept a get for his minor daughter. What about a woman acting as a shaliach l'holacha? **A: R' Mari** said, a Mishna says that even the women who are not believed to say that someone's husband has died, are still trusted to deliver a get. That refers to her acting as a shaliach l'holacha, and we see that she may serve as that shaliach. **A: R' Ashi** said, that Mishna then says that a woman herself may deliver her own get as long as she says BNB. Again we see that a woman may act as a shaliach l'holacha.