



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

Gittin Daf Samach Zayin

- We previously learned, that **Shmuel in the name of Rabbi** paskened like **R' Yose**, that words cannot be transferred to a shaliach.
 - **R' Yishmael the son of R' Yose** asked, since **R' Meir and Chanina of Ono** argue with **R' Yose**, why does **Rabbi** pasken like him? **Rabbi** told him, you have never seen **R' Yose**, because if you had, you would know that his reasoning is always solid.
 - A Braisa says this as well. The Braisa says, **Isi ben Yehuda** was counting the praise of the Chachomim: **R' Meir** was a chochom and a sofer, **R' Yehuda** was a chochom whenever he desired to be, **R' Tarfon** was like a pile of nuts (he would bring proof to his words from many places, like a pile of nuts that comes tumbling down), **R' Yishmael** was like a store full of merchandise (he was always prepared in Torah and therefore never kept anyone waiting), **R' Akiva** was like a storehouse with compartments (he gained tons of knowledge and later organized everything he had learned), **R' Yochanan ben Nuri** was like a box of a peddler's of spices (knew so many various things), **R' Elazar ben Azarya** was like a user's basket of spices, the teachings of **R' Eliezer ben Yaakov** are few but they are pure, **R' Yose** always has strong reasons for his views, **R' Shimon** grinds a lot and lets go of little (he learns a lot and let's go of very little).
- We said earlier, if a husband tells two people "tell a sofer to write a get and tell these two people to sign it", **R' Huna in the name of Rav** said it is valid, but this should not be done.
 - **Q: Ulla** asked **R' Nachman**, if it is valid, why shouldn't it be done!? **A:** He answered, we are concerned that a woman would hire people to say that they were instructed by the husband to arrange for a sofer and witnesses. Therefore, **Rav** was goizer that it should not be done.
 - **Q:** A Braisa says that we are not concerned that witnesses would sign falsely on a document!? **A:** They would not sign falsely, but they may speak falsely, which is the concern in this case.
- If a husband tells two people "tell a sofer to write a get and you two sign it", **R' Chisda, R' Nachman, and Rabbah** say it is valid but should not be done, and **Rabbah bar bar Chana, R' Sheishes, and R' Yosef** say that it is valid and it may be done.

AMAR L'ASARA KISVU GET

- A Braisa says, if a husband said to 10 people "write a get and give it to my wife", any one of them can write on behalf of the others. If he told them "all of you write", one of them write in the presence of the others. If he told them "take a get to my wife", one may take on behalf of all of them. If he told them "all of you take the get to my wife" one of them may take it to her in the presence of all of them.
 - **Q:** What if the husband counted out the people in the group, and then told them to write the get but did not say "all of you"? **A: R' Huna** said counting is not like saying "all of you", and **R' Yochanan in the name of R' Elazar of Rome** said that it is as if he said "all of you".
 - **R' Pappa** said, they do not argue. One is talking about where he counted every member of the group, and the other is talking about where he did not count every member.
 - Some explain that **R' Huna** is discussing where each member was counted, and some explain that it was **R' Yochanan** who was discussing that case.

- **R' Yehuda** said, that when a husband instructed a group without saying “all of you” the sofer should write “the husband told us to write – either all of you or one of you, to sign – either all or two of you, and deliver – either all of you or one of you”. **Rava** said, if the sofer would forget to write some of these words it may seem as if all had to write, sign, and deliver. Therefore, he is better off writing that the husband told any one person to write, any two to sign, and any one to deliver.

HADRAN ALACH PEREK HA'OMER!!!

PEREK MI SHE'ACHZO -- PEREK SHEVI'I

MISHNA

- If someone is seized by “kurdaykus” (a sheid that takes control of a person who drinks a lot of wine from the press), and he says “write a get for my wife”, the statement has no effect. If a healthy person said “write a get for my wife” and he was then seized with kurdaykus, and he then said “do not write the get”, this second statement has no effect.
- If a man became mute and people asked him “should we write a get for you wife?” and he nodded his head, we test him three times to determine his mental state. If we see that he says “no” when he is supposed to say “no”, and says “yes” when he is supposed to say “yes”, then we write the get and give it to his wife.

GEMARA

- What is kurdaykus? **Shmuel** said, he is taken over from drinking fresh wine from the press.
 - **Q:** Why doesn't the Mishna say “if one is taken over from drinking fresh wine”? **A:** The Mishna is teaching that the sheid that takes hold of a person in this state is called kurdaykus. The reason it is important to have this information is so that a proper kameya can be written. To heal this condition one would eat lean meat that was broiled on coals and drink heavily diluted wine.
 - The Gemara quotes **Abaye** as he states remedies for a number of illnesses.
 - **R' Amram Chasida** would be tormented by the household of the Reish Galusa and was made to sleep in the snow. The next day they asked him what he would like to eat and drink. He figured, whatever I tell them, they will bring me the opposite. Therefore, he asked for lean meat broiled on coals and heavily diluted wine. Instead, they brought him fatty meat broiled on coals and undiluted wine (which the Gemara said was the proper remedy for a cold). He thereby acquired what he needed to heal himself. Yalta, the wife of **R' Nachman**, heard about what happened to **R' Amram**. She took him and had him stand in the hot waters of the bathhouse until the waters became red and his skin formed round blotches.
 - **R' Yosef and R' Sheishes** would each do heavy manual labor when they were sick from a cold, and would sweat and become healed.
 - The people of the Reish Galusa asked **R' Sheishes** why he never ate with them. He said it is because your servants are suspected of serving eiver min hachai. He proved this by having his attendant steal the leg of an animal that these servants were preparing, and when he asked them to bring the pieces of the animal to him and made a comment that they are serving him a 3 legged animal, they simply ripped a leg off another animal and put it with the first animal. He then pulled out the leg he stole, and proved that they were suspect on kashrus. The people of the Reish Galusa said to him, let them prepare a meal in your presence and then you can eat with us! **R' Sheishes** agreed to that. The servants brought him meat with small bones, which they figured he would choke on and die (he was blind and wouldn't see or feel these small bones). **R' Sheishes** felt the bones and took the whole piece of meat, wrapped it in a handkerchief and put it away. The servants later claimed “He stole a silver cup” so that they could unwrap the handkerchief to see what he had hidden in it. When they found the meat they told the Reish Galusa, he has come to bother us, not to eat with us! **R' Sheishes** said, I ate a little, but it tasted like an animal with tzaraas, so I didn't eat more. They said, we did not

prepare an animal with tzaraas today! He told them to look at the skin for a white spot. They looked and found that there was actually such a spot there. As he was leaving, they dug a hole and covered it, and walked **R' Sheishes** there, figuring that he would fall in. **R' Chisda** made a noise to warn **R' Sheishes**, who then asked a child to tell him the pasuk he was learning. The pasuk was "turn to your right or your left". He knew to walk around and not straight.