



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

### Gittin Daf Zayin

- **Mar Ukva** said to **R' Elazar**, there are people who verbally attack me and I have the ability to hand them over to the government, which would stop them from attacking me. May I do so? **R' Elazar** made sirtut on parchment and wrote a pasuk which teaches that even if a rasha is opposing someone, he must watch his mouth "with a muzzle". **Mar Ukva** said, they bother me a lot and I cannot stand the attacks anymore. **R' Elazar** sent back the pasuk "Dom LaHashem v'hischolel lo", which can be darshened to mean, get to the Beis Medrash early and leave late and your enemies will disappear on their own. No sooner had **R' Elazar** said that and Geniva (the person who was attacking **Mar Ukva**) was taken away in chains by the government.
- **Mar Ukva** was sent a question – how do we know that music is assur after the Churban? He made sirtut on a paper and wrote the pasuk that tells us not to rejoice like the goyim.
  - **Q:** Why didn't he send a more direct pasuk that says one shall not drink wine with music? **A:** We would think that only applies to music, but doesn't include singing. The other pasuk includes singing as well.
- **R' Huna bar Nosson** said to **R' Ashi**, that **R' Geviha from Argiza** darshened the pasuk that lists the cities of "Kinah, Dimona, and Adadah" to teach that if one has reason to be angry at someone else and remains quiet, Hashem takes care of executing judgment on the person who committed the wrong. **R' Ashi** asked, what about the pasuk that lists the cities of "Tziklag, Madmanah, and Sansanah"? He said, **R' Geviha** would probably have darshened this as well. **R' Acha of Chuzai** darshened it to mean that if a person has a financial complaint on another person and doesn't say anything to him, Hashem will take care of executing judgment for him.
- The Reish Galusa asked **R' Huna** how we know that it is assur to have a chosson wear a crown after the Churban. **R' Huna** told him it is only assur D'Rabanan, and is taught in a Mishna. When **R' Huna** left the room, **R' Chisda** said we can actually learn it from a pasuk that compares the "mitznefes" to a crown, and teaches that when there is no Kohen Gadol wearing a mitznefes, there can be no chosson wearing a crown. When **R' Huna** heard this he said that is a nice drasha, but is not the true basis for the issur, because the issur is D'Rabanan.
  - When **Ravina** asked **Mar bar R' Ashi** why he was making a crown for his daughter, since it should be assur based on **R' Chisda's** pasuk, he replied that the pasuk only makes wearing a crown assur for men, like the Kohen Gadol, but not for women.
  - The pasuk says "zos lo zos". **R' Avira in the name of R' Ami** (and sometimes in the name of **R' Assi**) darshened, that when Hashem said He must destroy the Beis Hamikdash, the Malachim said to Him, is this punishment fit for Klal Yisrael, who said "naseh" before "nishmah"! Hashem replied, is this not fit for Klal Yisrael, who brought avodah zarah into the Heichal!?
  - **R' Avira in the name of R' Ami** (and sometimes in the name of **R' Assi**) darshened a pasuk to teach that if a person finds his finances to be tight, he should still give tzedaka, and surely if he is not financially tight he should certainly give tzedaka.
    - The pasuk continues "v'chein nagozu v'avar". A Braisa of **R' Yishmael** taught that if one "sheers" from his money for tzedaka he is saved from Gehenom. He gives a mashal to two sheep crossing a river. The unshorn sheep (i.e. the person with all his money) becomes heavy and drowns, but the shorn sheep (the person who gave from his money for tzedaka) makes it safely across.
    - The pasuk says "v'inisich". **Mar Zutra** darshened, this teaches that even a poor person who lives off tzedaka should give tzedaka. "Lo a'anech ohd" – **R' Yosef**

taught a Braisa that teaches that this means he will no longer be a poor person if he does so.

R' YEHUDA OMER...

- **Q:** The Mishna says that Akko is to the north of EY. However, a Braisa discusses one who travels north from Akko to Kziv (which is in EY), so we see that Akko is not the northernmost boundary of EY!? **A: Abaye** said that Akko is to the north of most of EY, but there is a small strip of land at the west of EY that protrudes beyond that northern border. Our Mishna means that for the most part, Akko is the boundary on the north.
- **Q:** A Braisa says that one who brings a get from a boat in water of EY is considered as if he brought it from EY and another Braisa says it is considered as chutz laaretz!? **A: R' Yirmiya** said, a Mishna says that if something is grown on a boat in the waters of EY, the **Rabanan** say it is chayuv in maaser and **R' Yehuda** says it is not chayuv in maaser unless the boat is touching the ground. Based on this we can say that the first Braisa follows the **Rabanan** and the second Braisa follows **R' Yehuda**. **A2: Abaye** said, both Braisos can be following **R' Yehuda**. The first Braisa is where the boat is touching the ground and the second Braisa is where the boat is not touching the ground.
  - **R' Zeira** said, the status of a flowerpot with a hole that is on a stand (it is only separated from the ground by airspace and is therefore like a boat that is floating above the ground), would depend on the machlokes between the **Rabanan and R' Yehuda**. **Rava** said, that is not necessarily true. It may be that **R' Yehuda** holds as he does by a boat, because it is moving, but he may agree that this flowerpot that is not moving is considered to be attached to the ground and would be chayuv in maaser. Also, it may be that the **Rabanan** hold as they do by the boat, because there is no air separating the vegetation from the ground – it is separated by water, which itself has the status of the ground. However, since the flowerpot is separated by airspace, it may be that they would say that the vegetation is not subject to maaser.