



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

Gittin Daf Ayin Zayin

PEREK HAZOREIK -- PEREK SHMINI

MISHNA

- If a man throws a get to his wife while she is inside her house or inside her chatzer (and the get lands in her house or in her chatzer) she is divorced.
- If he throws it to her while she is in his house or his chatzer, even if the get in on the bed in which she is lying, she is not divorced.
- If he throws it into her lap or into her basket, she is divorced.

GEMARA

- **Q:** How do we know that the get does not need to be put into her hand? **A:** A Braisa says, the pasuk says "v'nosson b'yadah". We would think it must be placed into her hand. The word "v'nosson" teaches that she is divorced even if the get is put into her chatzer or the like.
 - There is a Braisa which teaches the same concept regarding a thief. The pasuk says "b'yado", which would suggest he is only chayuv to pay double ("keifel") if he stole with his hand. The words "himatzei timatzei" teach that he is chayuv even if he steals using his chatzer or the like.
 - Both Braisos are necessary to be taught. If it was only taught regarding a get we would say that in that case a chatzer works because a woman can even be given a get against her will. If it was only taught regarding a thief, we would say chatzer works there, because the Torah penalizes the thief.
- **Q:** How can her chatzer be koneh for her? The halacha is that whatever a woman is koneh belongs to her husband!? **A: R' Elazar** said, the case is that he relinquished all rights to her property, which is why she is koneh whatever goes in there.
 - **Q:** A Braisa said that relinquishing rights does not help once a person was already koneh something, and since the husband was koneh her assets at the time of nissuin, he can no longer just relinquish rights from it!? **A:** In the Yeshiva of **R' Yannai** they taught, that the case is that he relinquished these rights when she was still an arusah, at which time he could still do so.
 - **A: Rava** said, is the woman's hand not also owned by the husband, and yet she can accept a get in her hand! It must be that we say she takes back ownership of her hand as she accepts the get. Similarly, she takes back ownership of her chatzer as the get is placed into it.
 - **Q: Ravina** asked **R' Ashi**, you can't compare her hand to her chatzer, because her hand is not physically owned by the husband, rather he has the rights to her earnings. Maybe that is why she can accept a get in her hand. However, that would not explain why she could accept a get in her chatzer!? **A: R' Ashi** answered, **Rava** meant to compare the hand of a slave, which is physically owned by the master and yet can be used to accept his get shichrur, because we say that his hand is transferred back to him as he accepts the document, to the chatzer of a woman, which will be returned to the woman as the get is placed into it.
 - There was a deathly ill person who wrote a get to his wife on Friday afternoon, but did not have enough time to give it to her before Shabbos. On Shabbos his condition became worse and he was at death's door. They went to **Rava** to ask what can be done to give the get to the woman so that she should not be subject to the yavam. He said,

tell the husband to gift the place where the get is lying to the woman, and she should then go and lock the door in that area and then open it, thereby making a kinyan chazakah. She will then also be koneh the get.

- **R' Ilsh** asked **Rava**, a husband is koneh whatever his wife is koneh, so how can she be koneh this area? At first **Rava** was embarrassed. It then became known that this woman was only an arusah. **Rava** said, an arusah can surely be koneh something! **Rava** then said, even a nesuah would be able to use this plan, because she would be koneh the chatzer as she is koneh the get, and therefore she can be koneh something for herself.

V'HEE B'SOCH BEISAH

- **Ulla** said, this only works if she is standing next to her house or next to her chatzer. **R' Oshaya** said, she does not have to be anywhere near her field. The Mishna means that the house or the chatzer must be guarded under her control, which makes it *as if* she is standing there, and if it is so guarded, she will be koneh the get and will be divorced.
 - **Q:** Maybe the machlokes is that **Ulla** says we learn the concept of chatzer from her hand, and therefore she must be next to the chatzer, whereas **R' Oshaya** says we learn chatzer from the concept of shlichus, and therefore she does not have to be next to it for it to be koneh? **A:** Everyone learns the concept of chatzer from the concept of her hand. However, **Ulla** learns that just as her hand is near her, the chatzer must be near her, and **R' Oshaya** learns that just as her hand is guarded under her control so too her chatzer must be guarded under her control.
 - A person threw a get to his wife while she was standing in a chatzer. The get landed on a block of wood. **R' Yosef** said, we must see: if the block of wood is 4x4 amos, then it is considered its own reshus and the get is not valid. If the block is smaller than that, it is part of the chatzer and the get is valid.
 - **Q:** What is the case? If it was her chatzer, even if the block is 4x4 amos, why would that make the get invalid? If the chatzer belonged to him, why if the block was smaller than 4x4 amos would the get be valid? **A:** The case is that he lent her that place for her to be koneh the get. A person lends only one place, not two. Therefore, if the block of wood is large enough to be considered its own place, that place is not considered lent to her and the get is therefore invalid.
 - This is the halacha only if the block of wood is less than 10 tefachim tall. If it is 10 tefachim tall, then even if it is less than 4x4 amos it is considered to be its own place. Also, this is only if it does not have an identifying name, because if it does, then even if it is less than 10 tefachim tall and less than 4x4 amos, it will be considered its own place.

AFILU HU IMAH B'MITAH...

- **Rava** said, this is only true if the bed belongs to him. However, if the bed belongs to her she would become divorced. A Braisa says this as well.
 - **Q:** Even if the bed belongs to her, it is like having the keili of the buyer in the property of the seller (it is the wife's bed, but it is on the husband's property), and we should learn from here that a buyer can be koneh with his keilim in that situation!? **A:** The case of the bed is that it is 10 tefachim off the ground, and therefore it is not considered to be on the property of the husband. The place of the legs are insignificant and therefore do not give the status of the bed as being on the husband's property.