



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

Gittin Daf Ches

- The Gemara earlier brought contradictory Braisos. One said that a get written on a boat floating on the waters (which we understood to mean the waters of EY) had the status as if written in EY, and another Braisa said it had the status as if written in chutz laaretz. **R' Nachman bar Yitzchak** now says that we can say that both Braisos would agree that if the boat was on EY waters, the get would be considered as written in EY. The case in the Braisos is where the boat was in the Mediterranean Sea, not immediately adjacent to EY. A Braisa brings a machlokes where the **Rabanan** say that only the area of the Mediterranean very close to EY has the status of EY, and **R' Yehuda**, based on an extra word of "gevul" in the pasuk, says that directly west of EY the entire Mediterranean is considered to be EY. Based on this, we can say that the first Braisa holds like **R' Yehuda** and the second Braisa holds like the **Rabanan**.
 - **Q:** How do the **Rabanan** darshen that extra word of "gevul"? **A:** They use it to teach that the islands in the Mediterranean near EY have the status of EY. **R' Yehuda** says we don't need a special pasuk to teach that the islands are considered to be part of EY.

R' MEIR OMER AKKO K'ERETZ YISRAEL...

- **Q:** They asked **R' Chiya bar Abba**, the halacha is that if one sells a slave from EY to someone in chutz laaretz, he goes out free. What is the halacha if the slave is sold to Suriya? **A:** He answered, we can answer this from our Mishna, where **R' Meir** says that Akko has the status of EY for gittin. This means, that for purposes of slaves it would not have the status of EY. Certainly then, Suriya, which is further from EY, will certainly not have the status of EY for slaves.
- A Braisa says, Suriya has the status of EY in 3 ways, and has the status of chutz laaretz in 3 ways: its ground is tamei like chutz laaretz, a slave sold there goes free as if sold to chutz laaretz, and a get brought from there is a get brought from chutz laaretz. On the other hand, the produce is chayuv in maaser and shmitta like EY (the Braisa holds that the conquering by Dovid Hamelech has the status of a full conquering as EY), one who wants to enter while tahor may do so (and he won't automatically become tamei) like EY (although we said the ground is tamei, the **Rabanan** did not institute that the airspace of Suriya is tamei like they did for chutz laaretz, and therefore if someone enters the airspace in a box he will not become tamei), and one who buys a field there is like one who buys a field in the suburbs of Yerushalayim (just like one who buys a field from a goy in EY may instruct a goy to write the document on Shabbos if time is of the essence, the same is for a field bought in Suriya).
- A get shichrur (emancipation document) is similar to a get of divorce in that the shaliach must say BNB. A Braisa says, if the slave himself brings his get (shichrur), and in it is written "you yourself, and my possessions are hereby acquired by you", his statement of BNB allows him to be believed regarding him being koneh himself, but not for him being koneh the other possessions (for that, two witnesses are needed).
 - **Q:** What if the get had one statement "all my possessions are hereby acquired by you" (which includes him being koneh himself since he is a possession as well)? Since this is one statement, will the BNB allow him to be believed on all possessions? **A: Abaye** said, since he is believed regarding himself, he is also believed regarding the other possessions (the statement is not split in two). **Rava** said, he is only believed regarding himself, just like a woman is believed regarding a get that she brings, but not regarding the other possessions (the statement is viewed as two separate statements), because that would need a true confirmation of signatures like other documents.
 - **Abaye** then said, since he is not believed regarding the other possessions, he will also not be believed regarding himself either. **Rava** responded, he is not

believed regarding the other possessions, because he must have a full confirmation, but he is believed regarding himself just as a woman is believed on her own get! Rather, **Rava** said that he is believed regarding himself and not regarding the other possessions even when it is made in one statement.

- **Q: R' Ada bar Masna** asked **Rava**, your view must follow the view of **R' Shimon**, who argues on **R' Meir** and says that when someone gives “all his possessions” to his slave “except for something” he goes out free unless the master specifically excludes the slave himself. **R' Meir** says that he does not go out free in this case. We see that it is **R' Shimon** who says we can divide a single statement into two (the statement is effective in freeing the slave but not in giving him other possessions). The problem is, that **R' Yosef bar Menyumei in the name of R' Nachman** said that we do not pasken like **R' Shimon**, so how can **Rava** hold like him!? **A:** It may be that **R' Meir** also holds that a single statement can be viewed as being divisible. The reason **R' Meir** says the slave does not go out free in that case is because a get shichrur (as a get of divorce) must be very clear in its language of separation (based on the pasuk of “sefer krisus”). In that case it was not clear, and that is why he does not go out free.

IHM YEISH ALAV ORIRIN YISKAYEIM B'CHOSMAV

- **Q:** What is meant when the Mishna says that if there is a protest as to the validity of the get, the get should be confirmed by its signatures, and would then remain valid? It can't mean if a single person protests the validity, because **R' Yochanan** said that “protest” cannot be done with less than 2 people!? It cannot mean that 2 witnesses came to protest the validity, because in that case, even if the signatures are confirmed, it would be 2 against 2, so why would the get remain valid? **A:** The Mishna means that if the husband comes and protests the validity, the get should be confirmed by its signatures.