



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

Gittin Daf Pey Ches

CHASMU EIDIM B'ROSH HADAF...

- **Q: Rav** would sign documents on the side!? **A:** That was done when the roof of the signature faced the text of the document. The Mishna is discussing where it faces away from the document.
 - **Q:** The Mishna said, if two gittin are written on one paper, each starting from the middle and heading to opposite ends of the page, and the witnesses are signed in between, both gittin are passul. According to what we just said, the get which has the roof of the signatures facing it should be valid!? **A:** The case is that the signatures were signed perpendicular to the texts of the gittin, therefore the roof of the signatures faces neither get.
 - **Q:** The Mishna then gave the case where two gittin are written one below the other on the same paper, and the witnesses signed in between them. The Mishna said, in that case the get with which the signatures are read (the upper get) is valid. If, as we just said, the Mishna is discussing where the signatures were perpendicular, the signatures cannot be read with either get, and both should be passul!? **A: Rav** never signed on the side of a document as a witness. He would sign on the side when he was signing a hazmanah for the Beis Din.

GET SHEKASVU IVRIS...

- **R' Yirmiya** explained, this means that if the sofer wrote and signed and another witness signed, the get is valid. **R' Chisda** said, this Mishna must follow **R' Yose** (who says that words cannot be transferred to a shaliach, and the husband must have directly asked the sofer to write and sign the get, because if he asked others who may then appoint the sofer, they will ultimately allow the sofer to sign so as not to embarrass him, and since the husband never asked him to sign, the get would be passul. Therefore, to prevent this from happening, the **Rabanan** would have to institute that a sofer may not be a signor on a get. Since that was not instituted, it must be that we are not concerned for this situation, because a sofer cannot write the get without being specifically told by the husband to do so).
 - It once happened that **R' Avahu** was going to validate a kesubah based on his recognizing the handwriting of the sofer and the signature of one witness. **R' Yirmiya** told him, the Mishna only allowed relying on the signature of the sofer along with another witness, not based simply on the handwriting in the text alone.

KASAV CHANICHASO VACHANICHASA KASHER

- A Braisa says, with regard to gittin, a person may use the name of his ancestor which has become sort of the family's last name, until 10 generations have passed. **R' Shimon ben Elazar** says, it is only valid for up to 3 generations. We find that **R' Chanina** holds like **R' Shimon ben Elazar** as well. **R' Huna** said, this view is learned from the pasuk of "ki solid banim uvnei vanim v'noshantem" (after the 3rd generation it becomes "old").
 - **R' Yehoshua ben Levi** learns from a pasuk (and **R' Ami** learns this from the pasuk just mentioned) that EY was not destroyed until there were 7 kings that worshipped avodah zara.
 - **Q: R' Kahana and R' Assi** asked **Rav**, the pasuk says that King Hoshea ben Eilah was wicked, but not as wicked as some other kings. If so, why was EY destroyed in his lifetime? **A: Rav** said, it was because the Yidden did not go and be oleh regel in his time, even though he had removed the barriers that would prevent them from doing so.
 - **R' Chisda in the name of Mar Ukva** said that **Mereimar** darshened, the pasuk teaches that Hashem acted righteous by hastening the Churban. The reason for this is that by

the time the final Yidden were sent to galus, the earlier **Rabanan** were still alive in galus (having been sent into galus years before) and were there to teach and establish Torah. **Ulla** learns from a pasuk that going into galus 2 years early saved the Yidden from being totally destroyed for their aveiros.

MISHNA

- If a husband was forced by a Beis Din into giving a get, it is valid. If he was forced by a non-Jewish court, it is passul. However, the non-Jewish court can beat him and tell him “Do as the Jewish courts told you to do!”, and it would then be valid.

GEMARA

- **R’ Nachman in the name of Shmuel** said, if a husband was forced to give a get by Beis Din, then if it was done according to halacha, the get is valid. If not, it will be passul, but would still make the woman passul to marry a Kohen. If he was forced by a non-Jewish court, if it was done according to halacha the get is passul but would still make the woman passul to marry a Kohen, and if it was not done according to halacha, then there is not even a slight effect of a get.
 - **Q:** If goyim may force a Yid to give a get, then the get should be valid, and if they can’t it should not make her passul to a Kohen!? **A: R’ Mesharshiya** said, D’Oraisa when a goy forces a Yid to give the get it is effective. The **Rabanan** said it is passul so that women not be encouraged to go to goyim to force their husbands to give a get.
 - **Q:** If so, why in the case where it was done not according to halacha is there not even a slight effect of a get? It should be no different than when a Yid did it in this way, and the woman should therefore become passul to marry a Kohen!? **A: R’ Mesharshiya’s** statement is mistaken (and when a goy forces a Yid, the get is never valid). However, if we don’t make her passul when a goy forces her according to halacha, then people may think that the get is not valid even when a Yid forces him. When a goy forces not according to halacha, there is no concern that people will mistaken that for the case of a Yid forcing as well.
 - **Abaye** saw that **R’ Yosef** forced someone to give a get. He asked **R’ Yosef**, we have learned in a Braisa that judges that are not ordained may not do so!? **R’ Yosef** said, we are the shluchim of the ordained judges in EY, and as such may force the writing of the get.
 - **Q:** Why isn’t this said for other matters in which ordained judges are required? **A:** We only say this for matters that are more common, like that of get, and not for less common cases.

MISHNA

- If there was a rumor in the city that a certain woman was mekudeshes, she is treated as being mekudeshes (and may not marry any other man). If there was a rumor that the wife of a Kohen was divorced, she is treated as such and may not remain with her husband. These rumors are only followed when there is no plausible way to explain them.
 - What is meant by a plausible explanation? If the rumor was that the get was given on a condition, it may be that the condition was not fulfilled, and she is therefore not divorced. Or, if there was a rumor that the kiddushin was thrown in a way that it was a safek whether it was closer to her or to him, she would not be considered as being mekudeshes.

GEMARA

- **Q:** Would we really make this woman assur to her husband based on a rumor? **R’ Ashi** has said that we don’t follow a rumor that comes about after a marriage!? **A:** The Mishna should be understood as follows. If a woman is rumored to be mekudeshes, she is treated as such. If she is rumored to have been mekudeshes and to have then gotten divorced, she is considered divorced and may marry any man, because the rumor that makes her assur has the follow up rumor that makes her mutar.

- **Rava** said, if a rumor went out about a woman that she was mezaneh with a goy or slave (which would make her passul to marry a Kohen), we do not listen to this rumor, because we assume that people saw her acting improperly, but not actually being mezaneh.
 - It is actually a machlokes Tanna'im whether a rumor is enough to assume that a woman was mezaneh.