



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

Gittin Daf Pey Tes

- If there was a rumor that a woman (who was known as a besulah) was a be'ulah, we do not pay heed to it. If the rumor said that a single woman was married with nisuin, we do not pay heed to it. If the rumor said that a single woman was married with eirusin, we do not pay heed to it. If the rumor said she became mekudeshes today (in which case the rumor is typically believed, as in the Mishna), but it didn't state who the husband is, the rumor is disregarded. If the rumor said she became mekudeshes today, but in another city, the rumor is disregarded. If the rumor said that a woman is a mamzeres, we disregard it. If it said she is a slave, we disregard it. If a rumor said that a person gave all his possessions to hekdesch, or that he made all his possessions hefker, we disregard the rumor.
- **Ulla** said, when the Mishna says that we believe the rumor that a woman got married, it means there is more than simple gossip. Rather, it must be that they saw a room lit up and prepared for a kiddushin party, and people were seen going in and out and said that this woman had accepted kiddushin.
 - **Levi** taught a Braisa that says very similar to this as well, that when we say that we believe the rumor that a woman got married, it means there is more than simple gossip. Rather, it must be that they saw a room lit up and prepared for a kiddushin party, and women sitting there and rejoicing with the woman and saying that this woman had accepted kiddushin.
 - **Rabbah bar bar Chana in the name of R' Yochanan** said, that when we say that we believe the rumor that a woman got married, it means there is more than simple gossip. Rather, it must be that they saw a room lit up and prepared for a kiddushin party, and people are going in and out. If the people say that she accepted kiddushin, that is a rumor we believe. If they say nothing, that is a rebuttal for the rumor.
 - **Q:** If they said nothing at all there is no rumor that even needs rebuttal!? **A: R' Yochanan** is teaching that a rebuttal to a rumor must take place immediately. This is contrary to **Rabbah bar R' Huna**, who says that it can take place many days later as well.
 - **R' Abba in the name of R' Huna in the name of Rav** said, a rumor is believed when the source of the rumor can be traced back (by asking the one saying the rumor – who did you hear from, and who did that person hear from, etc., until you reach the source).
 - **Q:** That would be true testimony (at the source) so why is it called a rumor? **A: R' Shmuel bar Yehuda** said that **Rav** means that if, when searching for the source, it is determined that the people at the source have left overseas, that would become a rumor that we rely on.
- **Abaye** asked **R' Yosef**, do we negate a rumor that was later found to be false, or not (does Beis Din reverse the psak that was based on this rumor)? **R' Yosef** said, since **R' Chisda** has said that we only accept a rumor when it is said by people who are fit to be witnesses, we see that we do negate a rumor (because the **Rabanan** were lenient in matters of rumor). **Abaye** asked, since **R' Sheishes** said that we even accept rumors told over by women, we see that we would not negate a rumor!? **R' Yosef** said, different places had different customs. In Sura they would negate rumors and in Neharda'ah they would not do so.
 - There was a rumor that a woman was mekudeshes to a certain man. **R' Chama** called her father and asked for the circumstances that led to the rumor. He said she accepted kiddushin on a condition that he not go to Bei Chuzai, and he did go there, so the kiddushin was not effective. **R' Chama** said, since this fact was not known at the time

and was first being reported now, we cannot believe this fact, and she is treated as being mekudeshes to this man.

- There was a rumor that a woman accepted date flesh that remained stuck to the pit, as kiddushin. **R' Idi bar Avin** asked **Abaye** what the halacha in this case would be. He answered, that even according to the view that we do not negate a rumor, in this case we would do so, because people will attribute the fact that she is not mekudeshes to the fact that her kiddushin was less than the value of a perutah, and not to the fact that we negated a rumor.
- There was a rumor that a woman was mekudeshes “to the son of so-and-so”, but without specifying which son. **Rava** said, in this case all would agree that we can negate the rumor, because the people will say that the kiddushin was batel because it turned out to be from a minor son.
- There was a rumor that a woman accepted kiddushin from a minor that looked like an adult. **R' Mordechai** said to **R' Ashi**, it will be readily apparent that he has the intellect of a minor, and therefore people will know that the kiddushin is batel.

UVILVAD SHELO TIHEI SHAM AMASLA

- **Rabbah bar R' Huna** said, we listen to an “amasla” to nullify a rumor even if it first comes up 10 days after the rumor.
- **R' Zevid** said, if there is reason to believe there is an amasla, we act as though the amasla was stated.
 - **Q: R' Pappa** asked, the Mishna seems to say there has to be an actual amasla!? **A:** The Mishna should be understood as saying, that even if there is reason to believe that there is an amasla.
 - **Q: R' Kahana** asked **R' Pappa**, how could you say that the amasla is only recognized when it is actually stated? A Mishna says that if a woman thought her husband had died and therefore accepted kiddushin from somebody else, and the husband then returned, she is allowed to go back to the first husband. Now, in that case people will surely think that the first husband had divorced her and yet she is remarrying him after having accepted kiddushin from somebody else, so how do we allow it? We must say that there is an amasla that the rumored get was given on a condition that was not fulfilled and that is why it was never effective. We see that we recognize the amasla even though it was never stated!? **A:** The reason why we allow her to go back to the first husband in that case is because the first husband returns and publicly argues that the second marriage was void. That makes people realize that the entire rumor was false.
 - **Q:** If so, this should even apply if she entered into nissuin with the second man, and yet we have learned that in that case she would not be allowed to return to the first husband!? **A:** When she enters into nissuin she has done an issuer, and the **Rabanan** therefore penalize her for doing so. Accepting kiddushin involved no issuer.
- **R' Ashi** said, any rumor that was not established in court is not a rumor that we concern ourselves with. **R' Ashi** also said, any rumor about the marital status of a woman after she was already married with nissuin, is also not something that we concern ourselves with.
 - This suggests that a rumor after only kiddushin is something that we would concern ourselves with. **R' Chaviva** said, even a rumor after eirusin is not something we concern ourselves with. The Gemara paskens like **R' Chaviva**.
- **R' Yirmiya bar Abba** said, the talmidim of **Rav** asked **Shmuel**, what is the halacha if there is a rumor that a woman accepted kiddushin from one man, and she then accepted a full kiddushin in front of witnesses? **Shmuel** said she must leave the second man, but you must look into the matter and tell me what you find.
 - **Q:** What is the reason to look into the matter? It can't be that he meant to look into it so that if you find the rumor to be false we can negate the rumor, because **Shmuel** was in Neharda'ah, where they did not negate rumors! **A:** Rather, he meant that if it turns out that the rumors were true, she will not need a get from the second man before marrying someone else.

- This argues on **R' Huna**, who says that if a married woman accepts kiddushin from another man she needs a get from him.
 - **Q:** What would happen if they could not determine whether the rumor was true? **A: R' Huna** said she may divorce the first one and marry the second one, but she may not divorce the second one and marry the first one, because that would lead people to say you may marry your wife that you divorced from eirusin, who then went and married another man. **R' Shinina the son of R' Idi** said, that she may even divorce the second man and marry the first, because people will say that the matter must have been looked into and it must have been determined that the kiddushin of the second man was accepted in error.
- **Q:** What is the halacha if there is a rumor that a woman accepted kiddushin from one man and then another man? **A: R' Pappa** said, that even in this case she may divorce the first one and marry the second one, but not visa-versa. **Ameimar** said, she may marry either man after receiving a get from the other man.
 - The Gemara paskens like **Ameimar**.