



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

Gittin Daf Tzaddik

MISHNA

- **B"S** say, a person should not divorce his wife unless she commits an act of adultery, as the pasuk says "ki matza bah ervas davar". **B"H** say, he may divorce her even for simply having burned his food, as the pasuk says "davar" (for anything). **R' Akiva** says, he may divorce her even if it is because he found someone that he finds to be better than her, as the pasuk says "v'haya ihm lo simtza chein b'ainav".

GEMARA

- A Braisa says, **B"H** asked **B"S**, the pasuk says "davar"! **B"S** responded, the pasuk says "ervas"! **B"H** say, if it would only say ervas we would think that he can only divorce her for adultery, and if it would only say "davar" we would say that she may only remarry someone else if she got divorced for reasons other than adultery. That is why the pasuk needs to state both words. **B"S** use the word "davar" to teach a gezeirah shava that we do not force a man to divorce his wife based on adultery unless it was witnessed by 2 witnesses. **B"H** agree with that, but say that since the pasuk says "davar" and not "b'davar" it teaches that divorce can be given for any reason. **B"S** say, if it meant to give additional reasons for divorce, the pasuk would have said "oy ervah oy davar". **B"H** say, the pasuk therefore wrote "ervas davar" which can be understood in both ways.

R' AKIVA OMER AFILU MATZA ACHERES

- The machlokes is regarding the teaching of **Reish Lakish**, that the word "ki" can have 4 different meanings. The pasuk says "if she will not find favor in his eyes" and then says "ki matza bah ervas davar". **B"S** and **B"H** hold that the word "ki" means "because" and the Torah is saying, if she loses favor *because* she has done an ervas davar (each view according to their understanding of those words), and therefore the "if she does not find favor" is not giving an additional reason for divorce. **R' Akiva** understands the word "ki" as meaning "if" and therefore the earlier part of the pasuk is a separate and additional reason for divorce.
- **Q: R' Pappa** asked **Rava**, according to **B"H**, if a man divorced his wife for no reason at all, must he remarry her? **A: Rava** said, that he is not required to do so.
- **R' Mesharshiya** asked **Rava**, if a man decided to divorce his wife, but does not tell her of his plans, and she therefore remains with him and serves him, is he punished for this? **A: Rava** said, he has violated the pasuk that says "do not plan bad against your friend while he dwells with you in trust".
- A Braisa says, **R' Meir** would say, just as there are different opinions regarding food, there are different opinions regarding women. There are some people who find a fly in their cup and will not drink from it again. This is like Papus ben Yehuda, who would leave his house and lock his wife inside so that she not be mezaneh. Then there are people who will take out the fly and drink from the cup. This is like most people, who allow their wives to talk to relatives, but not to other men. Then there are people who will actually eat the fly. This is the way of the wicked man, who sees his wife go with uncovered hair into the marketplace to spin her thread, wearing revealing clothing, and bathe together with other men (which the Gemara explains to mean that she enters the bathhouse while the men are still dressing), and does not say anything to her. In this last case it is a mitzvah to divorce the woman, as the pasuk says "ki matza bah ervas davar v'shilcha mibeiso". The pasuk then says "v'yatza v'huysa l'ish *acher*" – the new husband is referred to with the derogatory "*acher*", because he married a woman who was divorced for reasons of adultery. This marriage will either terminate in divorce, as the pasuk says "usnei'ah ha'ish ha'acharon" or with his death, as the pasuk says "oy ki yamus ha'ish ha'acharon"

- A pasuk says “ki sanei shalach”. **R’ Yehuda** says this means that if a man hates his wife, he should divorce her. **R’ Yochanan** says it means that a man who divorces his wife for no reason is hated by Hashem.
 - They do not argue. **R’ Yochanan** is referring to a first wife and **R’ Yehuda** is referring to a later marriage. This is as **R’ Elazar** learns from a pasuk that when a man divorces his first wife, even the Mizbe’ach cries because of it.

HADRAN ALACH PEREK HAMEGAREISH!!!

HADRAN ALACH MESECHTA GITTIN!!!

MAZEL TOV!!!